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THE
CALCUTTA
CHRISTIAN OBSERVER.

NOVEMBER, 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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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.

TO CORRESPONDENTS.

We acknowledge with pleasure communications from "M. W." and "Monghyr." The Editors of the Observer will be much obliged for any local or general Reports of Missions, in any part of India.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 1st of Nov. at the Union Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will be held at the Union Chapel, on Tuesday Evening, Nov. 16th, 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.

ADVERTISEMENTS

IN

The Calcutta Christian Observer.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VIII. No. 95.—OLD SERIES, VOL. XVI. No. 186.

NOVEMBER, 1847.

I.—*On the necessity for a revival of primitive Missionary Agency.*

Every faithful labourer for the evangelization of India must have often and anxiously pondered in his heart, the question as to how far our present system of missionary agency is adapted to effect this blessed consummation. For myself I am constrained to say that I derive little satisfaction from a review of our labours and success, and as little from a contemplation of the probable future. Mr. Pearce, in a recent number of your valuable periodical, presented us with an excellent paper on the results of missionary efforts, as it respects conversions in the Bengal Presidency, and while I confess there is much in some views to encourage us, yet on the whole my inferences from that paper are far from being consolatory to my mind. Fifty years of missionary labour in this land should have left us more decided results, or at least have shown more conclusively the adaptation of our system of means to accomplish the desired end.

It is not for one who has been long engaged in this work to attempt to discourage his brethren, or weaken their hands by wanton and inconsiderate suggestions as to the inefficiency of their instrumentality or hopelessness of success. It is not so with me. My thoughts, however crudely expressed, are of long growth. I ask for them not a flippant rejection, but a serious consideration, nor do I expect all or the majority of my fellow-labourers to respond to them. Perhaps I may not irreverently intimate my views of the reception they should meet with, by quoting the words of our Master, "all men cannot receive this saying." "He that is able to receive it let him receive it."

Before I proceed to state my proposition, and offer a few thoughts upon it, I must remark that I do not wish to unfrock the minister or missionary who does not come up to my standard, nor have I any desire for unnecessary self-denial. I feel that I am rather a coward than a missionary hero, and that if such had not been the case, the thoughts long revolving in my bosom would have led to some better practical results. I now ask attention to them solely from a conviction that India needs something more than our ordinary missionary agency. What then is that something more? I answer, a modified revival of that kind of missionary labour and class of labourers, which spread Christianity at first over Europe, especially over Ireland, the forests of Germany, and some other countries specially mentioned in most church histories. We may allude more particularly anon to what is meant by a modified revival of that kind of missionary labour, &c. Let us first consider the general idea which we wish to be received. The following quotations from Barth's Church History will perhaps form the best illustration:—

“As the conquering Spaniards in America built a fort or castle in every newly discovered territory, to protect and extend their dominions, so did the Christian missionaries of those ancient days erect their convents in whatever part of the unconverted world they wished to gain a footing, in order to enclose a new field of labour: and from these stations they found their way into the wildest forests, and among the most barbarous tribes. Their quiet, simple, most self-denying life, their patience and meekness, and their active service of benevolence, could not fail to make a favourable impression upon those rude nations among whom they fearlessly settled, and this served as the best recommendation of that wondrous message which they desired to bring them. Many provinces of the west owed likewise to the monasteries their first knowledge of agriculture, and the introduction of useful arts and manufactures, together with the circulation of the scriptures, and other good books. And as these societies during the northern irruptions into the Roman empire, and afterwards among the German settlers, became the seminaries for Christian instruction in their own vicinities; so were they, in a great measure, the nurseries of a whole host of those messengers of peace who went forth into other lands to disseminate the Word of life. Thus the monasteries of Lerin, Leden and Corvey in France; of Hyin in Ireland; of Bangor in Wales; and of St. Gall, Hirschau, and Fulda in Germany and Switzerland, proved means of diffusing the light of Christianity, in profession at least, over the dark forest regions of our ancestors.

“Erroule, a pious abbot, fearful of sustaining injury from his growing reputation, retired to a forest in Normandy, and with three companions, founded the flourishing monastery of Ouche. Fifteen other monasteries afterwards branched from this one; and by their means the whole neighbourhood was cultivated to a considerable extent, and transformed to a district of the Christian church!

“From the monasteries of England and Ireland many messengers of faith passed over to the continent of Europe. It was from England that the gospel passed over to Ireland, and from Ireland it was transported to South Germany. The chief instrument of the conversion of the Irish was Patricius (commonly called St. Patrick), who was born in Scotland about the year 372. His father was a Christian minister, but he was stolen by pirates, endured many trials, was subsequently converted, returned to Ireland where he had been a slave, and before his death, saw Christianity spread through the land.” (See the account in detail in Barth.)

“In the year 516 was founded the monastery of Bangor in Wales, and from this establishment those of St. Gall and Columban derived their origin, from whence the Gospel of Christ was first published in the wilds of South Germany.

“Martin of Tours built a monastery in a wild part of France on the top of a rock. Here about eighty young men were soon collected round him, who by poverty and self-denial prepared themselves for the hardships of the Christian ministry. Very many bishops and preachers shortly came forth from this seminary, and engaged in wide fields of labour, cultivating and edifying the church of Christ.”

These quotations are sufficient as specimens of the ancient missionary establishments. Those so disposed have only to turn to church history for many lengthened and varied accounts of a similar import. I will only add two sensible observations from Milner. 1, “Those who in our days condemn all monks with indiscriminate contempt seem to make no allowance for the change of time and circumstances.” 2, “The enormous evils of monasticism are to be ascribed to its degeneracy in time, not to its first institution.” The writer makes these quotations, not that he advocates the system as then in vogue, but because he thinks it quite possible, with more enlightened views, and the lessons of the past, so to modify the system as to render it of especial application to India.

(The writer of this article is himself a married man, and he has no doubt that the kind of establishment he advocates may be quite consistent with the residence of several such in each, and not only consistent, but greatly benefited by such an

arrangement. Without going into the ultra views entertained by some on this subject, there is undoubtedly a good and great work to be done by female missionaries in India).

Finally, let it be remembered that from these institutions, legitimately descended from the original founders adverted to, came forth Luther and the noblest champions of the reformation.

These were times of gross darkness and barbarity. The missionaries doubtless partook of the gross superstitions of the age in which they lived, and hence their adoption of austerities which Christianity does not warrant, and in many cases their use of weapons which are contrary to the spirit of Christ. Hence too the ascription to them of marvels at which credulity herself blushes, and of dreams and visions which sober piety refuses to endorse. Still there was amidst all this a mighty energy of faith, and an all-absorbing devotion to the cause, which challenges our homage. And it is precisely here that I think we are called to recognise a great principle, which bears in all its might upon the subject to which we call attention. It is simply this, *that Christianity does sanction a withdrawal, in the case of individuals, from the ordinary avocations and habits of society, for unusual services in the cause of Christ.*

We say in special cases, for it is plain that Christianity in its general bearing is not anti-social. It forbids no temperate enjoyment of any of God's blessings, but on the contrary teaches us to receive all and enjoy all as his gifts, with devout thankfulness. And while this its general character is admitted, there seem to be some striking and important exceptions set forth by example and precept, more or less distinctly expressed, but which do not seem to admit of any opposite meaning. On this subject we beg to be allowed to explain ourselves somewhat at large.

1. The character of Elijah, who is referred to with approbation in the New Testament, and which was, to some extent at least, adopted by John the Baptist, is in perfect keeping with the view here suggested.

It might not be inappropriate here to remark that the Essenes were a popular and large sect at the time of our Lord, but were never censured by him as were most others. By many he is supposed to have referred to them with approbation. Was there not some connexion between these Essenes and John, if not with Elijah?

2. The personal example of our Lord is all in favour of our view, and in no sense against it. Considering moreover the ordinary tendency of example in such cases to influence the disciples, and in view of this that nothing was said to obviate but rather encourage the imitation of himself, the case becomes

a strong one. All these were cases of celibacy, and there is no proof I believe that more than one or two of the apostles became family men.

3. The language employed, Matt. xix. 12, compared with Matt. v. 27—30, that there may be even a yet further speciality in a few cases. Such seems to be a fair inference from the premises.

4. The instructions given to the seventy, when the Saviour sent them forth to preach, so far as the spirit of those instructions may be extended to our times, favour a life of poverty and withdrawal from ordinary family associations for an extraordinary service.

5. The more extended commission adds very little more liberty as to the accumulation of worldly goods.

6. All ministers are more or less the successors of the apostles, but missionaries to the heathen are especially successors of the apostle Paul. They are employed in the very same kind of work, and his views of that work therefore deserve from us especial consideration. Let the following passages of his writings be well considered—2 Cor. vi. 3—10. 1 Cor. vii. 7, also 32—34 verses. There is another class of texts in his writings which, if I mistake not, teach us that the conditions of eminent usefulness are, unlimited consecration to the work, or consecration involving an amount of labour of self-denial and of suffering, in some views, hitherto not generally apprehended. As a specimen of this class I select the two following. “That I might know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,” and “who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh, for his body’s sake, which is the church.”

Now, in being made conformable to the death of Christ, filling up what remains of the afflictions of Christ, having fellowship in the sufferings of Christ, and such like passages, we suppose it settled that there can be no intimation conveyed that the atoning sacrifice of Christ is incomplete, and that something remains to be done by his followers to render it efficacious. No. “There remains no more sacrifice for sin. His body was offered once for all. He hath by one offering forever perfected them that are sanctified.” There are however several views in which there might be, and was, a conformity and fellowship to his sufferings, in the case of St. Paul.

1. In his suffering life and martyr’s death. Read an account of his sufferings, an epitome of his life, 2 Cor. xi. 23—28. And if history be true, he died a violent death, and in this view there was both fellowship and conformity.

2. As to the spirit in which he encountered his sufferings and death for Christ's sake. It was pure disinterested love which brought Christ from heaven, which animated his whole life, and sustained him in his bitter agony and death. And in this most affecting view there was a blessed conformity and fellowship on the part of the apostle Paul. The love of Christ constrained him, &c.

3. As it was only by suffering and dying that Christ could accomplish his gracious designs towards lost man; so *in its measure* it was only by a conformity to Christ in this respect that Paul could carry out his desires to be *instrumentally* useful in the salvation of mankind, and in fact that fellowship in suffering with Christ is indispensable to eminent usefulness in this department of Christian service.

As it respects St. Paul, I think it impossible to read his writings attentively without observing, that not only did he labour to glorify Christ by extending his kingdom and bringing perishing sinners to Him, but that he did in an especial sense make Christ the model on which he endeavoured to form his own apostolical character. Hence such phrases as, "even as I follow Christ." "I live, yet not I, but Christ liveth in me." "Christ shall be magnified in my body, whether by my life or by my death." "For me to live is Christ."

Now if it be admitted that missionaries are the successors of the apostles and primitive evangelists, it will follow that they should pursue a similar course, and be animated by a similar spirit. It is thus the portions of the Word of God referring to these primitive labourers may be the perpetual guide of the church, and the peculiar directory of Christian missionaries.

The author of "The Natural History of Enthusiasm" has most eloquently shown that one of the peculiarities of Christian philanthropy is, that it is vicarious, and he then particularly shows that this is the law of success in the Christian ministry. We quote as follows:—

"The great principle of vicarious suffering which forms the *centre* of Christianity, spreads itself through the subordinate parts of the system, and is the pervading, if not the invariable law of Christian beneficence.

"The spontaneous sympathies of human nature, when they are vigorous enough to produce the fruits of charity, rest on an expectation of an opposite kind; for we first seek to dispel the uneasy sensation of pity; then look for the gratitude of the wretch we have solaced, and for the approbation of spectators. But the *Christian virtue* of beneficence takes its stand altogether on another ground; and its doctrine is that whoever *would remedy misery, must himself suffer*; and that the pains of the

vicarious benefactor are generally to bear proportion to the extent or malignity of the evil he labours to remove. So that while the Philanthropist who undertakes the cure only of the transient ills of the present life, may encounter no greater amount of toils or discouragements than are amply recompensed by the immediate gratifications of successful benevolence, he who with a due sense of the greatness of the enterprise, devotes himself to the removal of the moral wretchedness in which human nature is involved, will find that the sad qualities of the deeper woes is in a manner reflected back upon himself; and *that to touch the substantial miseries of degenerate man, is to come within the infection of infinite sorrow.*

“And this is the law of success in the Christian ministry, that highest work of philanthropy. Every right-minded and heaven-commissioned minister of Christ is baptized “with that baptism wherewith his Lord was baptised.” In an *inferior* yet *real* sense he is, like his Lord, a vicarious person, and has freely undergone a suretyship for the immortal welfare of his fellow-men. He has charged himself with a responsibility that can never be absolutely acquitted while any power of exertion or faculty of endurance is held back from the service. The interests which rest in his hand, and depend on his skill and fidelity, depend as truly as if divine agency had no part in the issue, are as momentous as infinity can make them, nor are they to be promoted without a willingness to do and to bear the utmost of which humanity is capable. Though the vicar of Christ be not unconditionally responsible for the happy results of his labours, he is clearly bound by the terms of his engagement and the very quality of his work, to surrender whatever he may possess that has in it a virtue to purchase success; and he knows that, by the great law of the spiritual world, the suffering of substitutes enters into every procedure of redemption.”

Is it not of importance, Brethren, that in this “age of soft and silken professorship” the terms of missionary service should be well understood? That if it be necessary we should endure hardness; if pains-taking, and self-denial, and suffering be the conditions of efficiency and success, we should know this? And finally, that if any portion of the above passages, as we have expounded them, be applicable to ourselves, we should study them? One would feel as if it were impossible that they can consist with the ordinary course of missionary life.

Our object is to bring India to the feet of Christ. Nor till the last province of this extended empire shall be subjugated to Him, till the last idolator and Musalmán have renounced their refuges of lies, and all shall become new creatures in Christ Jesus, will our object be accomplished. Now, if I understand

aright the nature of the missionary compact, it is that each brother, and sister too, entered into covenant with Christ and his church, that to the furtherance of this one comprehensive design, they will devote life and health and learning and talents and influence till the last moment of existence. This is the missionary vow. Brethren! is this too much? Do I overstate your object, or your covenant? Is it not what you are now prepared to renew? Would you not in a nobler sense than that in which Hanuibal devoted his son to eternal warfare against the Romans, now and at the table of your Lord devote yourselves wholly and forever to aggressive warfare on Satan's empire in India? Yes, I fondly hope that many a loyal missionary heart will cordially respond to this.

Well, let us look a little more in detail at the enterprize to which we stand pledged. When a missionary sets his foot on the shores of India, he *feels* perhaps for the first time, though he has heard before, that his conformity to apostolic precedent in what he has relinquished is but the first step, and peradventure the easiest step in his missionary course. He sees a people of strange language, strange habits of life, strange modes of thought, and strange sentiments on every subject, and soon he will learn that his fancied superiority as a European, or as being of the governing class, is not altogether in his favour either with Hindus or Musalmáns. He does not stand among them, as an Englishman among the Negroes, or the inhabitants of the South Seas. Between him and them there is a wide chasm. In fact there is much to be relinquished as well as to encounter, and nine missionaries out of ten, so far as I have known them, come with a spirit that is just prepared for this. At least such was the case with our earliest missionaries. Doubtless the views sent home of missionary life, and the cargoes sent out have greatly modified the ideas once entertained, and this is one reason why we need to consider whither our system is leading us.

Supposing then a missionary landing in the spirit which we have attributed to the majority of them, what is the training for service through which he passes? He lands in Calcutta, and is entertained there or in the vicinity, at some previously settled brother's hospitable establishment. Here is a good house, nice furniture, a good style of living, comfortable conveyances, plenty of servants, an elegant place of worship, and the missionaries no way embarrassed by their economical habits or standing in society. The new missionary is a little taken aback at all this. He stands in doubt. He feels oppressively the infinite distance at which he stands from the people he has come to benefit. There is nothing like this in his New Testa-

ment. However, he is in a strange place, and should wait for experience. He waits, and soon finds existing arrangements very comfortable. The things himself and wife have brought from England are admired; himself, herself, perhaps admired; and gradually he grows into good terms with the state of things. He will, however, be cautious of going into excesses. He will take a small house, be satisfied with a moderate stock of furniture, and strive to make full proof of his ministry. Dear Brethren! I have known and loved many such as I have now adverted to. But how soon the general tone of society becomes their watchword. How soon is conformity induced, and the missionary and his wife become as far removed from the people as their predecessors, and often exceed the style which at first excited strange misgivings. They settle down like the rest, unfitted to engage efficiently in their work, excepting it be as missionaries to the European community.

Since writing the last sentence, the *Calcutta Christian Observer* has come in, and I have paused to read over the first article on "Missions in Bengal during 1846." That article has by no means diminished my conviction of the necessity which exists for the introduction of a new class of instrumentalities into our Indian missions. Allow me to notice what I esteem the radical defects of the system.

1. Want of adaptation to the character of the people. The European style of living is so far removed from the habits and customs of Hindus that there must under the most favourable circumstances be so wide a gulph between us and them, that all freedom of access is out of the question. I refrain from entering into particulars, but they cannot be unknown to practical men. Now if there should be a similarity of habit between the teachers and the taught—if it be our duty to become all things to all men—the few must bend to the many, the mass cannot be expected, while the world lasts, to conform to the habits of Europeans. Nor is it desirable that they should. There is room for improvements in the domestic habits of the natives, but our first object is to convert them to Christ. Approximation then to their mode of social intercourse, so as to admit of a proper freedom of communication between us is one great desideratum. This may affect our mode of living, intercourse, travelling, and unfit us for much of the ordinary society of Europeans in India. I must add here that almost every where that my observation has extended, the missionary appears in the light of a patron, and the converts as dependents—dependent for their books, their instruction, often their living—a state of things utterly opposed to the promulgation of a

healthy system of Christianity, but this too is a result of the wide difference in our social relationships.

2. Another defect in the present system of missions is the exclusion of all hope that it can be so extended as to meet the wants of the people. Look abroad over this mighty land and survey its myriad population—survey its numberless villages, hamlets, distant mountain and jungle tribes, and enquire if it be possible that European missionaries on the present plan can ever evangelize these? And if they could be found for this purpose, they are not fitted for the work that must be done. But it is idle to hope for either the men or the means of sustaining them, for the general evangelization of the land on the present plan.

3. A sad drawback upon the present plan is the effect of climate and diseases peculiar to these regions upon the European family. The wretched system of a solitary missionary placed here and there far away from his fellows, and having the whole burden of various departments of labour upon him, has been tried long enough. Under Episcopal superintendence it may have some alleviation, but under the congregational system it is pure unmitigated injustice to missionaries, to the people and the church. Even under the best circumstances, how inefficient must be his labour. What a burden of sorrows has he to bear alone, and how frequently are his plans broken up by sickness in his family, by the death of his devoted partner, by failure of his own health, by a broken spirit. All this has been set forth by many, and experienced by many more.

Now in making these remarks I have no idea of detracting from the devotedness and fidelity of my honoured brethren. I believe they are generally men worthy of cordial Christian love and confidence. Nor would I especially be supposed capable of detracting from the worth of our missionary sisters. I admire the noble specimens of Christian heroism I have seen among them, and believe there is no service or sacrifice to which the sterner sex might suppose themselves called from which they would shrink. I believe them to be thorough pukka in this respect.

Nor would I abandon many of our present stations and modes of operation. The field is so wide, and the work to be done so vast, that there is abundant room for all, and the more the better; yet still the above mentioned deficiencies remain, and how to meet these is the great missionary problem for India and the East. To me it does appear, that the teachings of the New Testament as already adverted to; the ancient history of the propagation of Christianity, and the necessities of the case, call for a modified system of the monastic order, or

what in India would be called the *Maṭh* system. I by no means see my way clear to insist upon celibacy as an essential feature in the plan, though in many cases where the voice of providence is clear, that would doubtless be of very great importance. *What is mainly needed is, to combine as much freedom as possible from worldly care, of simple-hearted consecration to the work of an Evangelist, of conformity to the habits of the people, and an inexpensive community of Brethren co-operating in a common object.* And all this seems to me to be feasible only on something like the *Maṭh* system.

A Christian *Maṭh** which should contain in no case more than the number of brethren selected by the Saviour, of which supposing two-thirds of the number were to go forth unencumbered by family cares or anxieties, might in a simple inexpensive manner spread a knowledge of the truth through a wide neighbourhood, and as they were successful, they might unobtrusively extend their operations by means of a second similar establishment and then a third, to the very outskirts of inhabited India.

It was chiefly from overgrown establishments of this sort that evils peculiar to the monastic system in the ancient Christian world arose, as well as from the generally prevailing errors of the times. This could not occur in a limited community, under the evangelical light of the present day; or would not be very likely to do. Doubtless there are evils to be guarded against on all sides, and what system is exempt? I deem it of special importance that this system should be emphatically a system of aggressive warfare on the heathen world. I have never felt satisfied with missionaries becoming pastors of churches: this is I conceive abandoning their special work. That special work is to found churches, and then to place over these churches suitable officers. They may indeed with propriety take the general oversight both of pastors and churches, but should not settle down themselves in the capacity of pastors.

The *Maṭh* therefore should be a community of Evangelists, and when any one of these felt a wish to alter his circumstances or settle down as a pastor, then let him quit the establishment. In such a community, the European and Native Brother would meet on nearly common ground, and labour side by side and shoulder to shoulder in a common cause. I would

* I use this term for convenience sake, yet am not without apprehension that it may awaken undue prejudice. The marrow of the plan is indicated by the passage in italics. It would be found in practice, I apprehend, to approximate to the leading features of the ancient missionary establishments, and the modern Moravian institutions, modified by such habits and regulations as are found most conformable to the climate and other circumstances of India.

take especial heed of Europeanizing the establishment, the closer the conformity to the ordinary establishments in the land, which yet may be very comfortable, the better. Any thing presenting such an aspect, as the Orphan Asylum at Agrapurah for instance, would be little likely to gain the good will of those we wish to conciliate and bless.

One great desideratum is to give an air of stability to our establishments, and not only to invest them with such an air, but really and truly to justify such an appearance. Now in such an establishment there would be labourers enough to carry on the various plans in the school, college, or preaching department, though a brother now and then should fail; while the simplicity, economy and convenience of such an institution would be a strong inducement for many a pious brother to seek there a refuge and fill up any vacancies which may occur.

Such an establishment embodying in itself the elements of its own comfort and efficiency, would be little tempted to seek the proximity of the cantonment, or European community. Its location, provided its necessary means of support were attainable, would be of little moment. It would be as appropriate on the banks of the Brahmaputra as the Indus, on the plains of Bengal and Orissa as among the hills and jungles. The very work implies a consecration to a grand, though simple object, which is to rule and modify the whole man.

It is here I feel the pressing difficulty of our present system, it seems impossible to unite conformity to European habits and modes of intercourse with a whole hearted devotion to the cause of the people. We cannot unite the confidence and familiarity and cordiality of co-operation that is required with the degree of attention needed to maintain European habits and manners. We must be more one with them, to win them and bless them extensively. Such a system as I now advocate is a concession to them which is sure to tell. It will open the way for a confidential intercourse, and induce a conviction that our object is not identical with that of the governing class, or the mercantile community.

Nor is its conformity to the mode in which religion, such as it is, has been from time immemorial promulgated in India, of small importance. However defective Hinduism may be, and however we may treat as hypocrites and rogues the Hindu devotees and bairágis, yet there is among them a mighty power to uphold the system of falsehood, as well as a large portion of, I doubt not, anxious enquiry after truth. To come in contact with these men is of no small importance, and to win many of them would be no small advantage to the cause of Christ.

I have already said, it was not a part of my plan to abandon

our present mode of operation, many of those now engaged could serve the cause in no better way, but I would, if I could, check the passion for getting up large expensive European establishments. We are all guilty here. We are setting an example of superfluous expense, without any corresponding efficiency, which the natives of India never can or will follow.

The main objects contemplated in such an institution as I advocate would be, *first*, to supply a body of devoted evangelists who, free from all worldly incumbrance, or so far free as is practicable, shall live and labour to spread the knowledge of the gospel through every village in the land. *Secondly*, to serve as a school for the prophets where a supply of young labourers shall be taught the necessary language, the gospel, and how to defend it against all adversaries; and be initiated into the practical work of preaching it. *Thirdly*, as a refuge of studious men devoted to the good of India, who in this retreat may study thoroughly the system we attack, and prepare works solid and complete for the furtherance of our object. *Finally*, as a watch-tower and arsenal for the whole district where the materials for the holy war shall be provided, and the general work superintended; whence future pastors may be supplied to the rising churches; and whose members shall be always at hand to officiate whenever needed. Such a place I imagine especially appeals to two or three different classes of individuals.

1. To young men whose hearts burn after the service of Christ and their fellow-men. To such it could be no intolerable penance to devote themselves for a given period, say five or six years, to the acquisition of knowledge, and a practical acquaintance with their work, ere entering upon a task of such grave importance. What a serious drawback and hindrance to the work is the present system of sending out young married men at once to commence a two-fold new course of life. How many are at once involved in anxieties and trials which greatly embarrass all their proceedings, or send them from the field before they are fitted to do in fact any thing as a compensation for the heavy charge they have been to the church. I do not mean to blame these young missionaries, it is the system which is to blame. India has yet to supply her quota of missionary students, while Europe and America too might in this way in an easy, economical and efficient manner render aid to the general cause.

2. Such a plan appeals to those missionaries now in the field whom providence has bereaved of their beloved partners. Instead of dragging on a heavy existence borne down with the various burdens inseparable from their lonely employment, what a relief would it be at once to enter a retreat like this,

and devote their acquired fitness to the work. Here if not for life, yet for a specific time, they might without a day's delay, enter upon a course of efficient service in the general cause.

3. There are others fitted for the ministry, or the literary department scattered through the world, who bereaved, or preferring a life of celibacy or retirement, would gladly devote a number of years, if not their lives, in connexion with such a holy confederacy. To these the prospect would be inviting at once to enter upon a course where all necessary worldly arrangements should be made for them, and free from the cares either of property or poverty, they might live for one grand worthy object. Might not useful men now in India be thus detained to do service to the cause of Christ, while others from Europe and America would doubtless join them?

4. I would just remark such an institution would open the way for converts from among the Roman Catholic priesthood. Does not the history of the Papacy show that within its wide extended reign many a devoted heart has ever been found hating its bondage and mummery, and ardently desirous of emancipation from its yoke? But the general arrangements of the Protestant church present no means of useful employment in the only way in which they are qualified to act, and the inducement therefore to change their course is checked by a conviction that their only means of usefulness is to remain where they are. Such men would here have set before them an open door, and labouring with evangelical views might be of vast service in the cause.

My remarks perhaps are sufficiently protracted for an introduction of this subject, and I must hasten to conclude them by a few general reflections.

1. Supposing that there is sanction, and if sanction then a call for such extraordinary consecration to Christ's service for the especial purpose of extending his kingdom in India; are there none who read this paper who feel they ought to stir themselves in the matter? The writer does not pretend dogmatically to lay down the rules of such an institution, and say it must be just so, or not at all. But to the leading idea he invites attention, as at once presenting a means of doing that good for India which our present efforts do not seem calculated to effect.

2. It is from some sort of approximation to this plan, or from the men who have approached nearest to it, that the greatest good has resulted hitherto from missionary efforts. The example of the ancient worthies referred to at the commencement of these remarks claim our devout consideration. Why may not some of our modern missionaries become a

Patricius, a Columban, a Gallus, or a Martin to some of the heathen tribes or provinces of India? Can it be doubted that if such a man as Xavier had acted under the influence of evangelical Christianity, and confined himself to scriptural means, that he would have been a lasting and perpetual instrument of blessing to India and China! And in the best of our Indian missionaries, and in the earliest, or most prosperous days of Serampore, was there not the leading spirit of the plan to which I invite attention? I do not mean that they were ascetics, but they did much of the work, and in much of the spirit which we have in view, and just so far were successful. But they would have done more good, and given to Christianity something more like a local habitation and a name, had they gone more fully and simply into some such plan. It is grievous to visit the scenes of zealous missionary toil, and find scarcely any vestige left. It would not have been so, had a better system been adopted.

3. Would not such a course invest the missionary with a moral dignity which would, which must, have the happiest effect upon himself and his labours? Would he not feel an identity of interest in his work with Christ and his primitive apostles, and thus be well sustained in any sacrifices of a worldly nature he must make, or humiliation he must encounter. The men who can in spirit have fellowship with Paul in a life of aggressive warfare on Satan's kingdom, as described 2 Cor. vi. 3—10, must be of no inferior grade in Christ's service. They must be men of deep feeling, faith invincible, and love unquenchable—men who have weighed the present world and found it wanting—men who live in spiritual and eternal things far above the ordinary sphere of the Christian life—men who can live or die as God appoints, and when and where he pleases, without carefulness or anxiety—men whose ruling motive is duty to God and man, and who can in the performance of it be content to be misunderstood and misrepresented—men who feel that they are called to a life and a work which ordinary minds cannot appreciate and in which they have no fellowship, and that in this consists their glory and their joy.

Such men I believe are here and there to be found in the church, more would, I believe, be forthcoming by a proper course of inquiry. They would come out of their retirement and closet piety to live not for "themselves, but for Him who died for them and rose again."

Doubtless there are some such to be found among the Hindu devotees who if converted would thus serve Christ effectually. For such there should be labour and fasting and prayer.

A long life in such a cause is not essential to great and lasting results. The ministry of John the Baptist was short, that of his and our great Master shorter. Of the apostles, some at least were soon cut down. Others in modern times, as Brainerd, Xavier, Ziegenbalg, &c. &c. will occur to the thoughtful. But whether long or short, they have nothing to do but to die, leaving behind them, indeed, their brethren to regret their loss and imitate their excellencies, but no bereaved widow and fatherless children unprovided for to battle with the powers of a world which is at enmity with God.

Our season of labour is at longest but short, and while this consideration renders it a matter of comparative little moment what our mere personal accommodations may be; it vastly augments the importance of our making the most of this short season.

These thoughts are submitted to my honoured missionary Brethren with all deference and humility, by one who esteems it his highest honour to sign himself

FRATER.

June 15th, 1847.

II.—Sabbath Schools in India.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,—I send you the accompanying touching narrative for insertion in the '*Observer*,' should you deem it worthy of a place. It is extracted from the '*Bible Society Reporter*' for February. I have been induced to send it for the '*Observer*,' hoping that it will under the guidance of the Spirit of all Truth, prove a blessing to its numerous readers. I feel assured that it will, at least, be found to be deeply interesting and affecting. The perusal of its truthful details given in a spirit, tone, and style of such simplicity and faithfulness, is calculated to move the mind of every reflecting person in a right direction, as if it were by the force and authority of something like Inspiration. It is as follows:—

From the Quarterly Report of the Surrey Chapel Association, in connexion with the Southwark Auxiliary Society.

December, 1846.

"We are sometimes cheered in our progress by the appearance of fruit, where, from the barrenness of the soil, only briars and thorns are expected. The following is a letter from a poor girl, who lately received instruction in the Jurston Street

Evening School, where are congregated some of the most abandoned and depraved of our race. The writer was one of this class; and the remarkable instance of conversion, described in her own language, shows that though we may doubt and fear, and even despair, yet nothing is impossible with God.

‘MY DEAR TEACHER,— It is five years since you met me in Gloucester Street and invited me to go with you to Jurston Street Sunday Evening School. At first I was not willing to go; but you would not go without me. You said, “Come for once;” and so I went with you. You may remember what a monster I was, caring for nothing. Surely you must have wondered, what could induce me to come so regular. I do not know myself, unless it was to disturb the School; for as soon as I came into the class, there could be no more order: in vain did you beg of me to attend to the instructions. My heart was as hard as a stone, and as cold as ice; yet nothing could have kept me from coming. Sometimes I have been afraid to look if you were there; for some of the girls used to say, if I did go on so, they were sure you would not come again. Blessed be God! you were always there, so that I had never any other Teacher during the two years that I was in the school. No change whatever in me took place: my conduct was shameful. I do not know how you bore with me with so much patience. At the end of two years my parents were obliged to go to Ireland, where we came from. Oh! my dear friend, never shall I forget that night when I told you I was not coming again: how affectionately you talked to me! If I had been one of the most attentive scholars in your class, you could not have been more kind to me. You marked some chapters in my Bible, and begged of me to read them when I could not come to school. And when you bade me farewell, it was the first time in my life when I felt any real sorrow for my past sins. I thought I would give all the world if I might stop one month longer with you. In the course of the week we left London. I could get no rest, day or night: I could think of nothing else but you. One day I thought I would make away with myself; Hell appeared open to receive me. Just as I was going to take some poison that I had prepared, I thought I heard you call me, and say, “Where is your Bible?” I laid down the poison, and got my Bible; and the first that I opened, where you marked, was John iii. 16, “God so loved the world, that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Although I had so often heard of that before, it appeared as if it was the first time. I turned to some other place that was marked, and I saw before me, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

This appeared just my case. I kneeled down, and prayed to God for the first time in my life. I was much comforted. I threw the poison away; and from that time I found mercy, and was able to call, "Abba, Father." I suffered much persecution from my friends, but, blessed be God! He helped me through it. I knew what a sinner I had been, therefore I could pity and pray for them. I had almost lost my Bible. The priest got to learn that I had one, and came and demanded it. I told him that I would part with my life first. He said, it would be worse for me, if I did not give it to him. At last I thought I would bury it. One night, after all were safe in bed, I got up, took my Bible, went down the yard, and dug a hole. After committing my best companion to the Lord, I laid it in the grave, and covered it up so that no one could find it. I went every night for two hours to read it, for three weeks, being the only time that I dared look at it; and then I heard that a lady wanted a servant. I went to see her. She told me I might come as soon as I liked. I got my Bible, and went at once. She was a member of a Christian church; this was a mercy indeed for me. I became a member of that chapel three months after. I am still in the same place now, and a good place it is. I must also tell you that my father and mother joined the same chapel nine months ago. Their home, that used to be like a little hell, is now like heaven. It would do you good to see my father, surrounded with fifty or sixty poor men and women, holding a Prayer Meeting on Sunday evening, some coming four or five miles, and some six miles, never forgetting to pour out their blessings on Jurston Street School. A few days ago a friend said to my father, "You will never forget that school." 'Forget! oh, no; till my God forgets to be gracious.'

"Please to give this 2s. 6d. to the Bible Society, as a small but sincere token of my love to my Bible, which is as dear to me as my life. Pray remember me, with many thanks, to Mr. Clark and Mr. Williams, and all the friends of Jurston Street School. You will wonder how I should know where to send to you. My brother has been living in London till a few weeks since. I begged of him to go to the school and find out. He went, and watched you home, and then took the direction down, and brought it with him; and I was determined to write as soon as I had opportunity. This lady is come to London to go to America. She will tell you anything about me that you wish to know: she is a friend of my mistress.

"Now, my beloved friend, I must bid you farewell. God bless you for ever and ever, is the prayer of

"Your's sincerely,

"Ireland."

"MARGARET KELLY.

‘The only observation we make, in addition to this interesting narrative, is, that Margaret Kelly’s Bible was her own, and purchased by subscription by herself, about two or three months before she left the school.’

I now wish to make a few brief remarks only upon the subject of Sabbath schools, to which the above deeply affecting narrative most strikingly refers. Doubtless, many millions will have to bless Sabbath schools, besides poor Margaret Kelly—and that through the ages of Eternity! The subject is one of paramount importance, and highly worthy of the most solemn and devout consideration, of all the friends of the Redeemer in India. It has no need to present itself to their minds, under any aspect of novelty and thereby excite their curiosity in its favor. Oh no! it will be well known and soon recognised, as a dear and honored old friend, and the hospitality of the mind at once fully and freely extended to it;—though there may be many in India, who have now been voluntarily exiled from it for some 20 or 30 years—it will come to them with an Heaven-born power, calling into exercise the sweetest associations of their past life, and the pleasantest and earliest reminiscences of youth. For it is possible there are many of our dear fellow Christians in India, who received their first impressions of Divine Truth in the Sabbath school—and many others under strong convictions of sin, have been led by its tender and faithful hand to present themselves at the feet of Jesus, and there render implicit obedience to Him, as their almighty king and saviour. And of laborious and successful missionaries of the cross, how many, who, in the Sabbath school, have first felt the Divine impulse, and who have been enabled through Grace, to form the solemn and irresistible resolution, to offer themselves upon the missionary altar, and “go far hence unto the Gentiles,” ‘to preach the unsearchable riches of Christ.’

Now, notwithstanding the above divine-like credentials, and peculiarly striking recommendations in favor of Sabbath schools, besides many others that could be enumerated, it is passing strange, and much to be regretted, that so little has been done, hitherto, towards the establishment of them in India. The astonishment is all the more increased by the reflection, that this is the case also, after more than half a century of faithful evangelistic labours—exerted by different sections of the Christian church, both upon the European and Native population.

As I have already intimated, it would be superfluous to urge the subject upon the attention of the numerous and intelligent readers of the ‘*Observer*,’ by a goodly array of arguments;

for Sabbath schools have been now too long established, and are too well known, to need any such thing. The happy results which have already emanated from them, and which they still continue to pour forth most abundantly both in our dear fatherland and elsewhere, have far surpassed the most sanguine expectations of their zealous Founder, and of their earliest and most energetic promoters;—results, which time can never detail, and which eternity itself will be too short ever fully to develop. It would be too vast an undertaking to record instances, equally interesting and affecting as this one of poor Margaret Kelly's! Innumerable also are the instances in which the humble Sabbath school, has been the blessed Primer of gospel truth and ordinances, in many an abandoned neighbourhood of Old England. It has worked its way mildly and yet irresistibly, into the degraded and wretched narrow streets, lanes, allies, courts, and hovels, of the large and populous towns and cities of Great Britain; and there, under the blessing of God, has sent forth its healing influences, where spiritual disease and death were rampant, and reigning triumphantly over their devoted and passive victims: there, in those very spots, once black with moral pestilence and putrefaction; but now redolent with Gospel verdure! There, where once the pious and faithful minister could never obtain a footing, to pursue his merciful projects, among his dying fellow-men;—*now*, by the subduing and mellowing influence of Sabbath schools, flourishing Christian churches have sprung up, whose deep and wide spreading influence has been felt, and is now even felt in many a pagan land, not excepting British India! Striking facts, in corroboration of the above, will not escape the notice of the most casual Christian Observer. Ought we not then to gratefully acknowledge all this, by establishing Sabbath schools without further delay upon a large scale in India. This alone I deem a strong motive, setting aside, for the moment, the infinite advantages arising from them. Praiseworthy are the efforts 'ever and anon' exerted on behalf of departed excellence—for the instituting of suitable 'Mementos' of some worthy benefactor of his race. But what benefactor is to be compared for a moment with the unpretending Sabbath school. But alas! as yet not to speak at all of mementos, it has not been allowed even a dwelling place in India!

If, as it has been often and well said, and as often and well proved, that 'the Sabbath school is a part of the church';—it then of course follows, that all the churches in India, both European and Native, are hitherto lamentably imperfect. Why so? because they are existing without this most important

part—the Sabbath school, which inseparably pertains to them. Doubtless every Christian church ought to have it by her side, and within her paternal embrace. They are mother and child—emphatically so. The image of the one is always upon the other. There is not, nor can be, in the very nature of things, any separation or separate interests between the two. It has been beautifully said a thousand times over, ‘that the young are the seed and the hope of the church.’ If so, it behoves the churches in India to look well to them, to watch over them with anxiety and paternal solicitude. By so doing, they might hope from them a perennial succession of Pastors, Missionaries, Elders, Teachers, &c.—already acclimated, to fill up the ranks of those already fallen, and of others still falling! And is not this a *grand desideratum*, when we bear in mind the difficulty, and expense, &c. of importing them? And bearing in mind, moreover, that after they have arrived at the field of labour, full of buoyant hopes, what distressing and sore conflicts they maintain with an uncongenial climate, which, after all, obtains the upper hand,—and oh! the amazing and alarming ravages it makes among the holy band! But, how could the Indian churches exercise best their anxiety and solicitude for the young? The answer is at hand—by establishing Sabbath schools. These would soon call forth a goodly number of Christian members on their behalf, as superintendents, secretaries, teachers, and visitors. And oh! what a gain all this would be to the various churches concerned! What a happy change for the better would the pastor soon see,—produced by a reflex influence! The intelligence of the congregations would increase,—the piety and devotedness of church members would be much more apparent,—in one word, the fruits of the Spirit would be abundantly exhibited, to the glory of God, and the eternal welfare of immortal souls.

By no means is there any justifiable reason for slighting Sabbath schools. The humility of both their aspect and pretensions, is their very crown and glory; “the kingdom of God cometh not with observation” (or parade), says our Saviour. But in reality, there is that purposed through the medium of Sabbath school instruction, which is highly worthy of the undivided attention of the most gigantic intellect—there is that, which is ample employment and healthful exercise to the reasoning powers of the most acute of minds. And on the other hand, how admirably! and with what grace and simplicity, is it adapted to the humblest intellect. In fact, it possesses a kind of sliding scale, adapting itself most delightfully to the vision, stature, and strength of all minds. It has been beautifully said, by one of the eloquent ancient Fathers, ‘In

the Bible there are mighty depths, in which an elephant would drown, but there are shallows also, in which a lamb can wade.' On this subject, moreover, I may say, that it was the opinion of the late eloquent and justly celebrated Dr. McAll, that the position and responsibilities of the Sabbath School Teacher, were equally as solemn and important as his own. And under a vivid sense and consciousness of these, he would imperiously feel it as binding upon him, to be a 'faithful steward of the mysteries of God,' as it was equally so upon the laborious pastor of a church. For whereas the minister may deem it sufficient to present the truths of the Gospel to the understanding of his congregation, under *one view only*;—the Sabbath school teacher, on the other hand, often finds himself under the necessity of illustrating the same truths *in twenty various ways*, before he feels satisfied that his little flock perceive them aright. Hence how highly necessary is an extensive and varied knowledge, and with it, great aptitude to teach. But enough, suffice it to say, that bearing in mind the above few remarks, no friend of the Lord Jesus would ever feel disposed to look down from an eminence disparagingly on Sabbath schools.

No objection can be possibly urged against the establishment of Sabbath schools in this country, but what would apply with equal force to the means already adopted for its evangelization, and all of which, with even *a less amount* of effort and interest, would just be as easily obviated. The facility with which Sabbath schools could be annexed to both European and Native churches, speaks every thing in their favor. It has been eloquently argued, by the excellent and learned Dr. Cook of Belfast, that the facility with which the Scriptures are translated into the languages and dialects of mankind, is presumptive evidence of their Divine origin. So, doubtless, may it be said, without a taint of fanaticism, that the facility with which Sabbath schools are applied to the spiritual defects and wants of the nations and tribes of the earth amongst whom they intertwine themselves so affectionately, and with blameless ductility;—is presumptive evidence of their Heavenly origin. Let them only be *vigorously* commenced, and they will soon be found to be powerful auxiliaries towards the evangelization of India.

Again, in favor of Sabbath schools, it could be amply argued, that they are conducive to the health of the body—to the health of the mind,—and to the health of the moral powers. But I must not dwell upon these at present, as I fear I am already become too lengthy and tedious. The Sabbath school could be held for an hour or so, before the morning and evening

services, in all the towns and cities of Hindustan, where both European and Native churches are already planted. What a delightful preparation this would be to the higher services of the sanctuary, the unfailling and happy results of which the minister would not be slack to perceive. I know of nothing more calculated to dispel the 'ennui' endemic to this country, and which like a blight spreads itself over the truly pitiful European resident, than the busy and cheerful little Sabbath school! Here he might expatiate on that wisdom without any restraint, which would ultimately result 'in health to his navel, and marrow to his bones;'—growth in grace, and salvation to his soul! Here he would increase his acquaintances, and renew the same from Sabbath to Sabbath, all of which would be sanctified by the most hallowed of principles—that of Religion! And by this also, how much more welcome to him, when pressed, with six days' noise, and care, and toil, would each returning day of rest be!

I now present these cursory and incoherent remarks on the Sabbath school, to the prayerful consideration of all our dear Christian sisters and brethren in India, feeling convinced that it calls loudly upon them, because it is highly adapted as an auxiliary means for the advancement of their Redeemer's kingdom in this country, with which also all could engage, however humble their talents. By so doing, they under God would soon reap an abundant harvest of personal advantage, and of that rich and grateful consolation, which arises from the knowledge of having been made wise to win souls.

Trusting that we may all ever be duly impressed with the knowledge of that striking declaration of holy writ; "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And with my earnest wish that the good hand of the Lord may abundantly rest upon you, and accompany you in all your labors,

I remain, dear Brethren,
Your's in the bonds of the gospel,

W. L.

Cherra, Aug. 14th, 1847.

REVIEW.

“*Recollections of an Indian Missionary. By the Rev. C. B. Leupolt, Missionary of the Church Missionary Society at Benares, in North India.*”

We cordially commend this little book to the notice of all our readers. Though it contains but 213 pages, 12mo. and is published at three shillings and six pence, it presents a collection of facts most instructive and profitable to all who are interested in Indian missionary work. The missionary will find much to encourage him in patient labour, while he recognizes in the experience of others the difficulties and discouragements which beset himself. And those whose Christian liberality in this country does so much to sustain and carry forward missionaries' plans, will learn the character of that work which those plans seek to accomplish. The book does not profess to discuss the whole system of missionary operations in India, or to present an outline of their history, but it gives a personal narrative of the author's intercourse with Hindus and Musalmáns in the city of Benares, and of the way in which he and his colleagues preached the gospel. The facts it contains are systematically arranged, and form an excellent contribution towards the right understanding of the character and details of the Lord's work in this land. And they are all so pleasantly and simply told, that we think any one who takes up the book, will scarcely lay it down till he has read to the very end.

After a short introduction, describing the general features of India, the snakes, and alligators, climate, &c. the work is divided into two parts; the former relating to *the condition of the people*, the latter to *the means employed for their conversion*. A few extracts will allow the book to speak for itself.

The following is a notice of the city of Benares :—

“Benares is one of the largest towns of India; and was ceded to the English in the year 1775. It is situated on the left bank of the Ganges, 421 miles north-west of Calcutta. Its name is probably derived from the two rivers, between which it is built; the Barna to the north, and the Assi to the south: hence, Barna Assi,—Benares. The Hindu name for it is Kashi, “the Splendid,” where Shiva is said to have reigned. I have heard the people assert that it was built of gold and silver and precious stones, but that as we are now living in the *Kalijoog* or iron age, the buildings appear to us as if constructed of bricks and mortar, or of mud.

Ten miles around Benares is said to be holy ground; and therefore whoever dies in Benares, or within the *Panch Kosi*, i. e. within ten miles of the

city, is sure of going to heaven, although he may have been the greatest sinner in the world. I have been told that even Europeans, though they eat beef—which the Hindus suppose to be the greatest sin—if they die at Benares, will be received into heaven.”

The site of the Church Mission premises is thus described :

“On the western side of Benares there was formerly a kind of jungle, with large tanks and numerous wells. It was a chief resort for thieves, *Thugs*, and highway robbers. Every crime was practised here. Towards evening no man ventured to travel alone that way, for fear of being robbed and murdered. Many a poor traveller met with an untimely end in this place. It was a place of terror to the people, a moral wilderness, where Satan, who has his throne at Benares, and his most zealous agents, went to and fro. But what is that place now? On this very spot the premises of the Church Missionary Society stand.”

In giving an account of what the Hindus and Muhammadans of Benares are, Mr. Leupolt gives some striking extracts from the Qurán, and illustrates the doctrines of the Hindus by facts of which he was an eye-witness.

How men are made faqirs :

“I once asked a man how he had been able to endure it at first. He replied, that no one would or could endure it without taking measures before hand. If any one has determined upon becoming a Fakeer, he calls his friends and disciples together, and acquaints them with his resolution. He then utters a fearful curse upon every one that wishes to dissuade him from it, or that wishes to relieve him hereafter. He is then tied to a pole in the position in which he wishes to stand or be. Once tied, he may pray, or beg, or curse, but is not relieved ; nor will they interfere to prevent him from perishing.”

The following describes a week’s mission work :

“The week is principally devoted to the Heathen. Monday we term our great preaching-day ; not because we preach more on that day than on any other, but because on that day the Missionaries, Native Catechists, and some of the orphan lads, attend the Chapel in Kashipura. We commence by singing a hymn. A portion of the Evening Service is then read, and a sermon by one of the Missionaries follows. After this, another short hymn is sung, and one of the Catechists addresses the people. The service is then concluded with a hymn and a short prayer. We do this in order to show the Heathen how we pray, and for what we pray ; what doctrines we teach our own people, and what morals we endeavour to inculcate ; and I am happy to say that during this service we have never been disturbed by Heathen or Mahometans. On Tuesday each Missionary goes to his appointed Chapel. On arriving there we have no congregation waiting for us, but have to gather one together. The way in which this is accomplished is as follows : the Native Assistant begins to read a Tract, without, perhaps, having a single person before him ; but he has scarcely commenced when the passers-by begin to listen, and collect around him ; and generally within a few minutes from twenty to thirty persons are assembled. The Missionary then delivers an address, which attracts more persons. Some will then arise to dispute, or to ask questions. We beg of such to remain silent until our discourse is ended. Meanwhile, however, we sometimes digress a little to answer their questions, and then continue our subject. If we are unable to avoid disputations, we are but following the Apostle Paul’s example, who for two years

"disputed daily in the school of one Tyrannus."* Having thus spent an hour and a-half in the verandah, we call upon our congregation to follow us into the Chapel; and I have frequently seen many of my out-door hearers enter the Chapel, and listen attentively for three quarters of an hour longer to the preaching of the Gospel.

Wednesday is spent in the same manner as Tuesday. On Thursday we have hitherto either not preached at all, or only in the morning, for this day is passed in simplifying Martyn's Hindoostanee Testament. In the evening the Mission families meet together for consultation and prayer; for although we pray daily for the people and for our Christian friends at home, yet we consider it necessary to have a portion of the week especially devoted to that purpose. For we remember, that "not by might, nor by power, but by my Spirit, saith the Lord of Hosts,"† shall the Heathen be converted. Friday is spent as Tuesday and Wednesday, and on Saturday we preach only in the morning. The afternoon is employed in preparing for the Lord's-day, and for the following week.

Here we have a good illustration concerning works of merit:—

"In the beginning of my Missionary labours I found great difficulty in making the people comprehend that good works, although they are signs of a good man, cannot entitle him to heaven. One day I accompanied Mr. Smith, my brother Missionary, to the bazar. This subject was brought forward. I remained silent. Mr. Smith said, "A certain Baboo had two servants, to whom he gave two rupees, ordering them to change the money, and to give to each Fakeer that might come a pice. One of the servants obeyed his master, and gave each Fakeer who came a pice. Whose, now, was the merit?" One of the bystanders replied, "*Jis ká dán tis ká pun,*" i. e. "*Whose the gift, his the merit.*" "Very true. The other servant acted differently: he kept the money; and, instead of relieving the beggars, he ill-treated them and sent them away. Whose, now, was the sin?" "The servant's," replied the people. "Well," continued Mr. Smith, "from whom have we received all things—life, health, and wealth?" "From God." "If we, then, give to our brethren a part of that with which God has abundantly supplied us, and over which he has made us stewards, whose is the merit?" They answered, "*Jis ká dán tis ká pun,*" i. e. "*It is God's.*" "But, if we act contrary to this, whose will be the guilt?" "Our own." "Then," continued the hearers, "you intend to say that all the good we do belongs to God, and all the sin we commit is ours?" "Yes, I do." "Where, then, is the merit by which we can lay claim to heaven?"

The following passage presents us with a scene, which forms quite a contrast to the ordinary course of Missionary life in India.

"Very different was the scene which I witnessed near Patna in 1840. About 80,000 persons had assembled to worship a certain idol near the Ganges. I was invited by a number of Missionaries, just arrived in the country, to attend this *Mela* with them. We had a boat containing our books and clothes, which also served for our lodging at night. I arrived at the *Mela*, in company with one of the Missionaries, in the afternoon, and soon found that the people were most willing to listen to our preaching, and eager to receive Tracts and portions of Scripture. The next morning, about six o'clock, we again went among them. By seven o'clock I had expended the Tracts which I had taken with me: I therefore returned to the boat for more. When coming out, I saw a few persons collected around it. I

* Acts xix. 9, 10.

† Zech. iv. 6.

thought I might as well speak to them from the boat, for, being thereby elevated, I could be better seen, and, as the bank sloped gradually, I should be much better heard. I therefore began to address the people, who stood in a half circle around the boat; but I soon found that I had to raise my voice, for the circle enlarged, and I do not at all exaggerate the number when I state that, within half an hour, I had 3000 persons before me. When I had spoken for an hour and a half, I longed to be relieved. Mr. Stolzenberg, my fellow-labourer, arrived. Astonished at the concourse of people, he took a Tract, and commenced reading. A third Missionary joined us: and we continued alternately to preach and read until twelve o'clock. At this hour I said to my colleagues, "If you can go on reading to the people, do so: I cannot preach any longer: I must have rest." They answered, "We, too, require rest." "Well, then," I said, "I will dismiss the multitude." I therefore told the people that we were tired, and were unable to address them any longer. The people rejoined, "If you are tired, go within, lie down and rest: we will sit down on the shore and rest ourselves, for we, too, have stood here during the whole forenoon." We followed their advice, took some refreshment, lay down, and, being much fatigued, soon fell asleep. We had slept half an hour, when I heard a bustling noise. On looking up to ascertain the cause, I saw two men entering. I asked them what they wanted. After some awkward apologies, one replied, "Sir, the people without send us to you: they think you have now slept long enough, and that you might come out again and tell them something more of what God has done for them." After such an invitation what could we do? We went outside, and continued to preach until four o'clock in the afternoon. Next day we were again engaged from half-past six o'clock in the morning until four in the afternoon, the people listening all the while most attentively, many standing up to their waists in the water, fearing to lose one word spoken in the name of the Lord; and I have still before my eyes the picture of a young man who for a length of time laid hold with his hands on the boat, lest the stream might carry him away, never taking his eyes off the preacher. It was a glorious time! So long as the excitement lasted I did not feel the effects of speaking; but when that was over, I could scarcely speak audibly for a fortnight. Yet if such an opportunity should occur again (and I hope that many such may,) I shall act as I did then, and speak as long as the Lord gives me strength and grace to do so. A similar opportunity presented itself to Mr. Smith and myself in Shupur, a village near Benares."

Of the hindrances to the Gospel we have this illustration:—

"In a few instances the people use violence to prevent others from believing. Thus, when preaching one day at Mirzapore, I met, among others, with a very attentive Fakeer. In a long conversation with him, I explained the way in which he might obtain real peace, and concluded by saying, "You may travel from shriue to shrine throughout India for two years longer, and yet you will not be nearer to the desired bliss." About two years afterwards, when preaching in the Doorgakhond Chapel, a Fakeer pressed through the crowd, stood before me, and said, "Do you know me?" I answered, "No." "What?" he said, "do you not know the Fakeer to whom you spoke two years ago in Mirzapore?" I answered, "Yes; now I remember you. And have you obtained peace for your soul?" He said, "Ob no! and I am come to you to hear what I must do to be saved." I reminded him of the way which I had before pointed out to him, directing him to Christ as the only one who can impart peace to the sinner. While thus engaged in conversation with him, his fellow Fakeer said, "Come away! it is all a lie which this man has to tell." The poor man, however, said, "No:

ours is the lie: he has told me the truth, and I wish to remain with him, and learn how I may obtain this peace." When these men found persuasion would not do, they laid hold of him. He caught hold of a pillar in the verandah, and clung to it with his hands and feet, crying out, "Leave me! leave me! I do not wish to go with you." But he was torn away, and I saw him no more."

The spiritual difficulties in a Missionary's way :

"But this is not all. To be in the habit of daily witnessing the abominations of idolatry practised before your eyes, and to breathe continually a tainted atmosphere of licentiousness and heathen folly; to be laughed at, despised, reviled, insulted for years, and yet not to become accustomed to their sins, nor indifferent to their welfare when daily unheeded, but to preserve a constant feeling of the sinfulness of idolatry, and of the holiness of God; and, notwithstanding all their abominations, never to lose sight of this truth, that the heathen are fellow-men for whom Christ died; that, in return for their hatred, you have to love them; and whilst they scorn your entreaties, and count you their enemy for preaching the Gospel; whilst they purposely unite themselves more closely to the prince of darkness, and curse you for endeavouring to lead them to Christ; to continue affectionately to warn and admonish them; not to become "weary in well-doing," but, as they persevere in resisting the Holy Spirit, to persevere in preaching, in weeping over their sins, and in daily earnest intercession and supplication for them;—to preserve such a disposition in the midst of these things, with a heart prone to wander, prone to become cold and indifferent, prone to sin—these are by far the greatest difficulties and trials of the Missionary's life."

The following case is, we fear, not uncommon. Mr. Leupolt, visiting his Moonshi, who was dying, earnestly besought him to embrace the Gospel :

"He listened with the greatest attention, and then seemed to collect all his remaining strength, sat up on his charpoy, and then gave me a look which I shall never forget. Perfect despair was depicted upon his countenance. "I thought," he said, "that you ought to know better than to speak to me so. Do you not know what is written in your book—'He that denieth me, him will I deny before my Father that is in heaven; and he that is ashamed of me, of him will I be ashamed before my Father and His angels?' For thirteen years I have known the Gospel, and for seven years I have carried the impression about me that I ought to make a public confession of Christianity; but I have not done so. I have been ashamed of Christ before men: I have denied Him;" and then, striking his breast, he exclaimed, "the sentence of condemnation is written here. I am lost!" And seizing my arm with a convulsive grasp, he thrust me from him, saying, "Get you hence, I can no longer bear to see you!" I left the poor man, went home with a sorrowful heart, and still prayed that the Lord might spare him, and not cut him off without his having found mercy. The next morning, before six o'clock, I was again at his door. When it was opened, I inquired, "How is Samal Das?" The reply was, "He was burnt this morning."

Very pleasing notices are given of various Christian converts, but we have no space to quote them. The last two chapters describing the Orphan Schools, are exceedingly interesting. We can only quote the following respecting the *Adálut* :

"In punishing faults, I soon perceived that the punishment was mistaken. "We are beaten," they said; "not that we had deserved it, but because the

Salih was angry." To obviate this, I made the experiment of introducing, at stated times, a kind of petty court. The Superintendent presided as judge, seated in an arm chair. On his left hand stood the four head monitors, with the accusations in their hands; and by them the executioner, with a cane; and on his right hand the two under judges. The boys were all marshalled in one line by the wall, in front of the judge. After perfect silence had been obtained, the monitors brought forward their accusations, the witnesses were examined, and, if the accused were convicted, sentence was passed upon him, and confirmed by the boys and the judge. But this, I found, did not quite answer. When boys were severely punished for serious faults, they did not think that they had deserved the punishment, but that I had them punished more severely because I loved them less than others. We therefore, as cases were brought before us, enacted laws, and proceeded in the way above mentioned. Faults for which we had as yet no law were left unpunished; but we soon obtained a pretty full code, though not equal to Napoleon's, I suppose. The under judge had then to pronounce the sentence of the law. When sentence was passed, the culprit was asked whether he thought it just, or too severe. Should he have thought it unjust, (which no boy ever did,) the case was to be re-tried. After this, the boys were asked if they had any thing to say in the delinquent's favour: if not, sentence was executed. The punishments are corporal, except those for spoiling books and clothes. Boys convicted of these offences have a small portion of their food daily deducted, until the amount of loss is made up. The result from this law has been capital. But here, also, I was not quite satisfied; for I found that frequently cunning boys knew how to defend themselves, so that the punishment was mitigated, if not forgiven; while more simple-minded ones received their full punishment. I tried, therefore, one experiment more, and introduced four advocates. The court then consisted of a judge, two puisne judges, and four lawyers, and I never have had occasion to regret having taken this step."

To the good resulting from these schools Mr. Leupolt bears strong testimony.

IV.—*Aborigines of India.*

FACILITIES TO PROPAGATE THE GOSPEL AMONG THE ABORIGINES OF INDIA.

Climate.—The regions inhabited by the Aboriginal tribes present a promising and widely extended field for missionary enterprise.

The lowland provinces are such as to render long-continued exertion in any department of labour very debilitating to the body, perhaps not less so to the mind, and exposure during the intense heat of the day is frequently attended with the most serious consequences; but the temperature of the mountains, though not in all places to the same degree, is agreeably cold, and the hills which have been cleared are little inferior to the most salubrious portions of Europe. On these missionaries might fix their permanent abode, and itinerate among the vil-

lages situated in the distant jungle and forest, in December, January, February, or March, during which months there would be no danger of fever, produced by malaria, which, in the rains and for some time after they have ceased, prevails in uncleared regions, terminating the earthly course of many, who, humanly speaking, had they never visited the noxious place, might have been long spared in the continued possession of sound health.

Caste.—The absence of caste in nearly all the Aboriginal tribes must be considered highly favourable to the diffusion of religious truth and the permanent success of missions.

This will be admitted by every one who knows any thing of the history of Christianity in India, and the obstacles with which it has to contend from the division of the people into distinct orders.

No institution was ever framed that afforded greater facilities to strengthen the arm of oppression and uphold the reign of terror than caste, and no barrier presented to the moral and religious improvement of the people has been so formidable.

It allows no transition from one class to another, or any connexion between them by marriage; makes their occupations, customs, duties, privileges and rank hereditary; forbids a man to assume the station in life which nature designed him to fill; and condemns him from the day of his birth to the close of his existence to pursue one particular line of conduct, from which he cannot deviate without suffering the keenest of all human woes, the severment of the dearest ties, having the door of his home shut against him, and being sent adrift upon the wide world, disowned by his relations, despised by his countrymen, and unfavoured with the sympathy of the strangers among whom he is compelled to wander. Such is the hard lot of the Hindu who has transgressed the rules of caste.

But nearly all the Aboriginal tribes are left as nature designed they should be, free to form their own connexions, to choose their companions, occupations and food, without exposing themselves to the penalties of unjust laws, the loss of friends, or the vengeance of enemies.

Priests.—The absence of a corrupt priesthood in most of the Aboriginal tribes will, in the event of missions being established among them, contribute in no common degree to their moral and spiritual improvement.

No set of men ever exercised a more powerful and destructive influence over the people, and maintained it under a better appearance of outward sanctity, than the bráhmans. That they measure the existence of their system with the duration of the age of ignorance, and are apprehensive lest men should open

their eyes and look into its wicked mysteries, is manifest from their deep solicitude to keep the people in darkness. That they are capable of the greatest cruelty is evident from the unexampled sufferings to which they have consigned offenders. That they do not chastise their countrymen now, must be attributed not to any change which has taken place in them or their religion, but to the just and enlightened government of their foreign masters, which has deprived them of the power.

As they are hereditary priests, born to live on the delusions of the people, deceit, avarice and every evil passion are enlisted on the side of error; and whatever may be their individual opinions, as long as they can obtain from the wealth of the rich and the pittance of the poor sufficient to free them from the necessity of labour, they will continue to be advocates of Hinduism and bitter opponents of the gospel.

Sacred books.—The tendency of ancient records to render superstition venerable, and predispose the mind against every statement which may oppose their authority, must be apparent to every individual. Men are naturally attached to the sentiments of their forefathers, for they inherit opinions as well as estates, and grow up as like their parents, in religion as in costume and manners. Whether their sacred books be hoary with age or of recent date, have a good or evil tendency, conduct to the regions above or the shades below, they read them with implicit faith and uninquiring minds. Millions begin, continue, and finish their course as disciples of Brahma, governed in every step they take through this to another life by the authority of records held to be divine. Superstition is thus perpetuated from one generation to another, destroying myriads of souls, for to the most earnest appeals and a train of the most powerful reasoning, if he can say the contrary is written in the *shástras*, a Hindu considers he has answered in a satisfactory and masterly manner.

If it be borne in mind that the gospel has numbered the most converts in the South Sea Islands, the West Indies, Southern Africa and other places where such records are entirely or partially unknown, and that it has numbered the fewest in lands where they are regarded as oracles, it will be at once admitted that the absence of these books among the Aboriginal tribes must greatly facilitate their transition to the christian faith, and leave them with fewer impediments to the cultivation of experimental and practical religion,—with fewer hinderances to the growth of piety in the soul, and the formation and development of that spirit, that character, those principles and hopes which are the certain indications of preparedness for eternal life.

May He who hath the hearts of all men in his hand, dispose many of his faithful servants to go and preach to these foresters and mountaineers the glorious gospel of Christ, and may the Spirit make the Word instructive, quickening, and saving to their souls, that they may daily walk in the ways of God and at length finish their course with joy, meet to be partakers of the inheritance of the saints in light.

V.—*American Mission at Ahmednuggur.*

The following notice of the proceedings of the American Mission at Ahmednuggur for 1845 and 1846, has been taken from the *Oriental Christian Spectator* for July last. Want of space has delayed its appearance till now, though we desire to give as much information as possible concerning the progress of Missions in this country. The account is somewhat brief, but very interesting. It furnishes another illustration of the fact that not only the plans but also the results of Missionary labour are almost the same through the whole of Hindusthan. We heartily join in the wishes expressed at the close of the report, and trust that an eminent blessing from the Spirit of God will rest upon the Mission, now so strongly reinforced.

“Labourers in the Mission.—At the commencement of 1845, there were at Ahmednuggur, Rev. H. Ballantine, *Missionary*, and Mrs. Ballantine; Mr. A. Abbott, *Assistant Missionary*, and Mrs. Abbott; and Miss Farrar. Seroor was occupied by Rev. O. French and Mrs. French.

In December 1846, Mr. Abbott and his family left Ahmednuggur to return to America. At the close of 1846, we had in Ahmednuggur, in addition to those who had remained, Rev. Mr. Munger, Rev. Mr. and Mrs. Wilder, and Rev. Mr. and Mrs. Fairbank. These brethren, together with those who arrived in March, viz., Rev. Mr. and Mrs. Burgess, and Rev. Mr. and Mrs. Hazen, make our force in this Mission much stronger at present than it has ever been before.

Report of the Ahmednuggur Station.—Schools.—During the years 1845 and 1846, we had eleven schools for boys in progress in connection with Ahmednuggur; four of which are in the city itself, and the remainder in villages from two to eighteen miles distant. These schools embraced not less than 400 boys. One of them, (established in 1845) was for Mahar boys. The others being designed especially for boys of the higher castes, and being attended by the children of bráhmans, Wanees, &c., boys of low caste are not generally allowed to attend. The school for Mahar boys was established by way of experiment, at a village 10 miles distant, and placed under a teacher of the Mahar caste, an intelligent young man, who has for some time been asking for bap-

tism. He appears to be much engaged in teaching his scholars the truths of Christianity; and the result is very encouraging. Many of the boys not only refuse to worship idols themselves, but laugh at their parents for their folly in bowing down to wood and stone, and have actually gone so far as to pull up and throw away the idol gods in their part of the village, much to the astonishment and confusion of their elders.

Besides the common schools mentioned here, in 1846, a separate school was established for the children of native Christians, which was placed under the charge of a Christian teacher. This school numbers about 20 boys, and is an interesting field of labour.

During the two years under review, four girls' schools have been in progress in Ahmednuggur under the superintendence of Miss Farrar. The number of girls in these schools has been in all above 100.

The number of girls in the Female Boarding School has been about 40. A much larger proportion of the scholars of this Boarding School for girls, and also of the seminary for boys, than in former years, are the children of native Christians; and the number, we expect, will increase from year to year, and form the most hopeful subjects of instruction. Several of this class of girls in the Boarding School have exhibited deep concern for their immortal interests, and have desired to be admitted to the Church.

The Seminary has during the two past years embraced from 50 to 60 boys, of whom from 20 to 30 were residing on the premises. Considerable religious interest was manifested by several boys from the commencement of the year; and a small company of them were in the habit of meeting together for prayer and visiting the house of Rámkrishna, their Christian teacher, daily for religious conversation and social worship. This continued for several months. Most of these boys were afraid to exhibit their feelings openly. At length one of the number, named Ráma, the most advanced boy in the Seminary and one who had always maintained a high moral character, declared his determination to confess Christ before men, and asked for baptism. As he appeared to give good evidence of a change of heart, he was accordingly baptized on the 13th of December. He was then taken before the Magistrate on the complaint of his friends; and, when asked by him whether he had become a Christian of his own free will, he replied, that he had; that he believed Christianity to be true, and therefore embraced it. He was then allowed to go where he pleased.

The caste of cultivators, (Koonbees,) to which this boy belonged, forms the great labouring class of this country, and it is that caste in which we have especially desired to see some wide and effectual door opened for Missionary labours. Many of that caste have at different times given good heed to the word spoken. The bráhmans rule them with a rod of iron, and watch them with peculiar vigilance, endeavoring to guard against the first entrance of Christianity among them. It is from this caste especially that they derive the means of subsistence. The conversion of a young man from a respectable family of this caste is therefore a cause of special encouragement to us.

At the same time that Ráma was baptized, Sudoo, another boy in the Seminary, the son of Christian parents, came forward and professed his faith in Christ. He had for more than a year exhibited great interest in religious things, and had been the most active in collecting the little company of boys accustomed to meet together for instruction and worship. He would often meet with each of these boys alone and engage in prayer with them. These were the first-fruits of our labours in the Seminary.

Preaching and Tours.—In Ahmednuggur two public religious services are held every Sabbath in the Chapel. During the two years past, preaching has been maintained with some degree of regularity in the Jail on Sabbath afternoons, and also in several different places in the bazar.

Frequent tours have also been made to the neighbouring villages by the Missionaries and by the native assistants. We have five native assistants, (originally of the Mahar caste,) who spend a great portion of their time in touring, and seem to be very successful in collecting audiences and in making known the truths of the gospel. These native assistants we generally send out two and two; and, after an absence of two or three weeks, they return and give an account of the villages which they have visited and the interesting circumstances they have met with in their tour. Through the foolishness of preaching of even the despised Mahar convert, we believe that God is carrying on his work.

Out-station at Wudaley.—In the year 1845, measures were put in progress to establish an out-station in connection with Ahmednuggur, at Wudaley, a small village about 40 miles to the North. Two very intelligent Mahars who had become Christians, resided there; and from them an urgent request was received that we should build a Chapel or place of worship at the village. One of them, who is in very good circumstances, offered a piece of ground to the Mission for this purpose. In February, 1846, the chapel was completed, and opened for divine worship. On that occasion ten adults were baptized, all of whom have since appeared to walk worthily of their profession. The whole number of our Church members at Wudaley and its vicinity is now twenty-one.

Soon after Hurripunt the catechist went to reside at Wudaley, the people of high caste there, probably instigated by the people of the neighbouring villages, manifested great opposition and were determined at one time to force him to leave the place. They went so far as to refuse him the privilege of obtaining water from the public wells even by the hands of a good caste man. He made a complaint to the Magistrate of Ahmednuggur, who at once gave orders that Christians should have the same privilege of obtaining water from the public wells, which was universally accorded to Musalmáns. It has also been recently decided by the Magistrate that Native Christians shall be allowed the same right which Musalmáns enjoy, of putting up in the temples and common rest-houses in the villages.

The Native Church.—At the commencement of 1845 the number of native members connected with the Church at Ahmednuggur was 54.

During that year twenty-two persons were received into the Church, of whom thirteen were men and nine were women. During the year 1846 twenty-four persons (twenty males and four females), were received into the Church of Ahmednuggur and the out-station Wudaley. At the end of 1846, there were in the Church at Ahmednuggur eighty-five members, all in good and regular standing except two, who had been suspended temporarily from the privileges of the Church.

One of the members of the Church who died in 1846, was a poor diseased man who had long been an inmate of the Poor House. His name was Suttooba, of the cultivator (Koonbee) caste. His consistent Christian character and repeated instructions were not without their effect. Since his death five inmates of the Poor House have received baptism; and most of them owe much of their knowledge of the Scriptures to his endeavors. Suttooba, although poor and supported by the Poor House funds, had laid by a little sum of money: and this sum, amounting to nine rupees, he sent to one of the Missionaries, some months before his death, requesting him in the event of his decease, to give it to the cause of Christian benevolence.

One of the converts received in 1845 was a Mahar of considerable influence in his village, being a Mahitra (an elder, or head-man) among his people. He is a good reader, and was much accustomed to read the Hindu Shastras before becoming acquainted with Christianity. On first hearing of the Christian religion he opposed it, and at one time went so far as to destroy some Christian tracts which he had obtained. In consequence of some domestic troubles he was led to think that the Christian religion might perhaps be true, and he determined to examine the subject for himself. He found a man of a caste lower than the Mahar, who had a copy of the Mission Catechism. He begged it from him, and began to study it, and learned from it the principal doctrines of the Bible. He next obtained some portions of the Scriptures, and read them carefully, and at length determined to give up idolatry. To show his abhorrence of idolatry, he took an old idol god, which had been in his family for several generations, and put it on a stone, and, taking another stone (of a long cylindrical form used among them as a roller), he lifted up his arm, and saying, "Now, Mhusoba, take care," he broke it into a thousand pieces. One of the converts in 1846 was formerly a religious teacher among the Hindus, and was accustomed to read the Hindu Shastras to his countrymen.

Seroor Station.—For a part of the year three common schools have been in operation in connection with this station. The boys in the school at this place, have made good progress in the prescribed course of study. But I have not succeeded, as I could wish, in bringing them under the influence of the public instructions of the Sabbath. It is with considerable difficulty that schools can be sustained in small villages. Of the children who ought to attend school not one in five can be induced to do it, even though instruction is given gratis.

The boarding school contains at present seventeen boys, mostly the same individuals that were in it a year ago. They continue to make good progress in their studies, which are principally conducted in the vernacular language. After having acquired, through this medium, a

pretty good knowledge of the elements of science, they are taught the English language. There are five boys in the English class.

The girls' school on the Mission premises, which was re-opened in September, contains at present nine girls, of whom all but one have learned to read, and have committed to memory the Lord's prayer, the ten commandments, and the Mission Catechism.

There have been no additions to the Church during the year. One person is a candidate for baptism, and a few others may be regarded as inquirers, and give some evidence of sincerity. To bring forward these and other individuals, we much need a refreshing from the presence of the Lord. Opportunities for preaching the gospel in public and in private continue about as usual.

My tours in the surrounding villages form an important part of my Missionary work. Aside from the villages visited in the early part of the year, I have within the past three months (including the first two months of 1847) visited, with the aid of my native Assistants, eighty-three different villages, all lying, with two or three exceptions, in one half of the territory I am attempting to traverse, and none of them more than thirty miles distant from Seroor.

Conclusion.—Such have been the dealings of God with us, as a Mission, for the two years past. In view of them we would thank God and take courage. We are thankful for the kindness and sympathy, which many Christian friends in this country have manifested towards us, and for the support which they have rendered to our Missionary operations. We feel grateful to all those who have remembered us in their prayers at the throne of grace; and we beg that they will still remember us, pleading that God would bestow his blessing on us and our efforts, and that he would bless this native Church, and cause it to be a light in the midst of this darkness, and that, through the different instrumentalities now in progress in this land, he would glorify his truth and exalt the name of Jesus the Saviour.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the arrival of the Rev. J. Jamieson of Sabathu, and Mrs. Wilson, the wife of the Rev. J. Wilson of Agra. Our friends arrived in the *Orissa* from Boston, much improved in health by their visit to their native land.

2.—ST. PAUL'S CATHEDRAL, CALCUTTA.

This Cathedral Church, which has been eight years in building, was consecrated by the Bishop of Calcutta on Oct. the 8th, with the usual ceremonies. The Church was crowded upon the occasion; the Bishop preached from 2 Chron. ii. 18, and the sermon was followed by a collection.

3.—BAPTISM AT THE FREE CHURCH.

On Sabbath day, Oct. 24th, Dr. Duff baptized another young Hindu on his profession of Christianity. We understand that he is in the Treasury, and was not educated in a Missionary School. May the opposition evinced against Christianity in this city, and the discussions to which it gives rise, bring forward many such to confess Christ's name.

4.—THE DURGA PUJA.—GOOD NEWS.

We understand that there has been a great falling off in the attendance at the Durgá Pujá natches this year. It is very plain that these entertainments have been on the decline for many years past, and the endeavours made by different rajas and bábus to resuscitate them by securing the services of tight rope dancers, jugglers and equestrian performers, do not seem to have been particularly successful: for having never had the effect of drawing together "a large and respectable concourse," this season, these foreign attractions have been dispensed with, and the result is that the visitors have been fewer in number, and less respectable than ever. The heavy rains, too, have probably dissuaded many from hazarding the perils of Chitpore road, which in the finest weather are never insignificant. It is also said that the influence of the pulpit has been brought to bear more strenuously than ever to prevent Christians from giving countenance to Heathenism by their presence at its festivals. From these and other causes it is evident that the popularity of the nautches is rapidly waning, and in a few years they will, probably, only be frequented by Hindus of the old school and griffins of the newest importation.—*Hurkaru.*

5.—HINDU ANTI-MISSIONARY MEETING.

The baptisms which we recorded last month of four young men brought up in Missionary Schools have again aroused the whole of native society in Calcutta; especially that portion who consider themselves orthodox Hindus. The first thing done after the excitement began was, to arrange for a meeting at which some decided step might be taken to prevent these and similar encroachments of Christianity upon the creed of Hinduism. Before it could be held however, the Rev. Dr. Duff addressed a courteous letter to Bábu Promatnath Deb, who was understood to be one of the principal agents in getting the meeting up, earnestly proposing that the bábu and his friends should meet with him, and in a friendly manner compare the systems of Hinduism and Christianity, in order to form a rational judgment of their leading design and their verified results. This letter was not even acknowledged at the time, though a reply, declining the proposal, was subsequently returned. The meeting of Hindus as arranged took place on Sabbath, September 19th, at the house of the late Bábu Gorá Chánd Basákh. The meeting was crowded to excess by a curious and motley group of natives of every caste and creed. The influential and respectable members of the native community present at the meeting were Rájás Rádhákánt Deb and Satyacharan Ghosal, many of the Mullicks, Bábus Ashutosh Deb, Promothnath Deb, Hurro Kumár Tágore, Debendranath Tágore, Rámnáth Tágore, Kasipersád Ghose, &c. &c. The proceedings began with Rájá Rádhákánt Deb's taking the chair. It was resolved that a Society be formed, named the Hindu Society, and that at the first instance each of the heads of castes, sects and parties at Calcutta, orthodox as well as heterodox should, as members of the said Society, sign a certain covenant, binding him to take strenuous measures to prevent any person belonging to his caste, sect, or party, from educating his son or ward at any of the Missionary Institutions at Calcutta, on pain of

excommunication from the said caste, or sect, or party. Many of such heads present signed the covenant. It was presumed that the example would be soon followed by the inhabitants of the Mofussil. One of the orthodox party present at the meeting said after its dissolution, addressing himself to the boys present: "Bábás, be a follower of one God, i. e. a Vedántist, eat whatever you like, do whatever you like, but be not a Christian."—"Do whatever you like!" This is just the essence of the religion existing amongst the Hindus of Calcutta: than which nothing can be more directly opposed to that Christianity whose rule is, "*Deny thyself.*" It is not one sect or party that flourishes in Calcutta so much as this irreligion, this rooted opposition to all truth and goodness. "The carnal mind is ENMITY AGAINST GOD:" and of such enmity in a most active form the present condition of thousands in Calcutta furnishes a most powerful illustration.

With respect to the intolerant and persecuting spirit displayed in the covenant above agreed to, it has been noticed by the daily papers that the meeting was utterly incompetent to make any such new law of caste as it contains. It was a mixed meeting of bráhmans and sudras of all castes and some of no caste at all, but *really outcast*: while the laws and rules of Hinduism can be enacted, laid down, and defined by bráhmans alone. Again the shastras nowhere denounce the sending of children to particular schools as an offence against the law of caste. Again, if the law of caste, as authoritatively laid down by Manu, be applied to the members of that Hindu assembly, it is probable that *not one* of them is guiltless of numerous violations of it; and therefore all are outcastes already. Lastly, and of this perhaps the above Bábús will be most afraid, were any one who chose to send his son to a Missionary school, put out of caste for that reason, he might have his action for damages for the injury done to him. By the regulations of Government, and the practice of the Courts, the privileges of caste are recognised as civil rights, injury to which may be punished by suitable penalties. A case in point has just been published in the *Government Gazette*. A native in Tipperah has been expelled from a meeting of his own caste: he immediately appealed to the Moonsif for the restitution of his rights, and the Moonsif decreed in his favour. The principal Sudder Ameen agreed with the Moonsif as to the principle of the case. The Sudder Court did the same, and ordered that the amount of compensation should be fixed according to the merits of the case. If the native gentlemen of Calcutta, therefore, think to punish those who send their sons to Missionary Schools, by putting them out of caste, they are treading upon dangerous ground.

It has been also reported on good authority that there was some intention of assaulting Dr. Duff, by means of hired lathials; and the intention has not been explicitly denied by the party charged with it. Dr. Duff immediately addressed a manly letter to the native gentlemen of Calcutta, explaining the objects of Missionary labour, and showing that any such attacks as were reported of could only tend to advance those objects more speedily and more fully. The whole matter has given rise to many letters in the Calcutta papers, but the principal of them have been reprinted in the form of a pamphlet and may be seen at length in the *Calcutta Christian Advocate* of Oct. 2. In consequence of the excitement several lads have been removed from Missionary Schools: but, if we may judge by past experience, they will probably soon return.

[Some of the following items have been long deferred from want of space: but it is thought best to put them on record.]

6.—ABOLITION OF SATI.

Some months back we had the pleasure of announcing that the practice of female infanticide had been put a stop to in the principality of Jeypur, and in Rajputana; this was followed by the suppression of Sati, &c. in the Jullindar Doab. Lately again the various chiefs in the Bundelkand states have expressed to the Governor General their willingness to abolish Sati in their various Jagirs. Further, a proclamation was issued by the Lahore Durbar, July 21st last, abolishing not only the Sati, but female infanticide, and slave dealing: a later proclamation forbids the forced employment of labourers by the Government troops. These changes have resulted from the influence of the English Government, and will carry, we trust, mercy and compassion into lands where they have not been enjoyed. While we acknowledge this progress of truth with much thankfulness, we would express our fear, lest these regulations should become a mere dead letter: and the following fact will show that our fears are not groundless. Rao Lachman Singh, Rája of Rewah, allowed three Satis, in his dominions between January and March last: but no remonstrance was made against them.

7.—TAHITI.

This island is now at peace. The natives in fortified camps having been betrayed, have submitted to the French. The Queen also has at last accepted the Protectorate, and having returned to the Island, was received with many demonstrations of honour; she is to have an income of 3,200£ a year. On the 11th of April, although the new Governor had not arrived, 400 of the French troops sailed for France. On the representation of Lord Palmerston, urged on by public opinion in England, the French Government have given permission to such Tahitians as wish, to go and settle elsewhere. The Governments of England and France have also agreed to acknowledge the independence of the Leeward islands, Huahine, Raiatea, Borabora, &c. The convention was signed June 19th, 1847. The labours of the Missionaries therefore in this group will no longer be in jeopardy.

8.—THE FUTTEGHUR ORPHAN ASYLUM.

It is with feelings of the most sincere regret we have learnt that the Futteghur Orphan Asylum, one of those excellent institutions which owed its origin to the dreadful famine of 1837, and of which we have had occasion to speak more than once in the most favourable manner, is in such a state of distress, arising from several concomitant causes, as renders an urgent and instant appeal to the charitably disposed in these provinces, a matter of absolute necessity, and one which we do most heartily second. Many of the original contributors to the funds which helped to set up this Institution are either gone to England, or to their still more distant home, the grave; or they would not allow the Asylum to fall to the ground, as must be the case, if it be not speedily relieved from its present difficulties, and we therefore have the less hesitation in calling upon all who have taken the place in society of the original founders, to come forward, liberally and quickly, with such sums as they may be inclined to contribute. The following extract from a letter, handed to us by a friend, will probably explain better than we can the cause of the difficulties into which the Asylum has fallen:—

“ You will be sorry to hear that our hopes in regard to the support of the Orphan Asylum have been disappointed. We have not had as much work in tents as we expected, and the Saltpetre, owing to the high rate of freight to England, has sold at such a price as to bring a pretty heavy loss upon us. In this way we are sinking rapidly, and are obliged to call out for help. I

am asking all the old friends of the Institution to give us their help, and among them, I am sure you will be found."

Any contributions to the Asylum, or orders for work, will, we are sure, be most thankfully received by the Reverend Mr. Scott, and we again venture to recommend early, and as large, donations as the friends and well-wishers of this really charitable institution can afford.—*Dehli Gazette*.

9.—BAPTISMS AT MADRAS AND BOMBAY.

Though the Free Church Missionaries at Madras have had to mourn over the apostacy of Ragavulu, they have since been privileged to receive three other lads into the Christian Church by baptism. Their names are V. Naisimeyah, V. Shunmúgum, and E. Ramasámy. May they endure to the end!

Pití, a girl of the Maratha caste, was lately baptized in connexion with the Free Church Mission at Bombay. With one considerable interval, she has attended one or other of the vernacular girls' schools in connexion with that Mission since 1837. Her desire for admission into the church, and the correctness of her views respecting herself, and that Saviour into whose name she desired to be baptized,—taken in connexion with the apparently radical change in her disposition and conduct,—seemed to afford sufficient ground for admitting her into the Church. She was accordingly baptized on Sabbath, the 25th of July; and on the following Sabbath, the 1st of August, she sat down at the Lord's Table with the other members of the Native Church. *Pití* may be called the *first-fruits* of the Female Boarding School. May an abundant harvest follow.

10.—DISSENTERS' MARRIAGES IN INDIA.

Many of our readers are probably aware, that marriages solemnized in India by Dissenting Ministers, and by officers, civil and military, have been declared by many eminent legal men, both in this country and in England, to be invalid for many important civil purposes. Efforts have, accordingly, been made for some years past to obtain from the Legislative authorities an Act to remove the doubts that exist, and to give an indisputable legal sanction to such marriages. In 1838 the ministers of the various dissenting denominations in Calcutta memorialized the Legislative council, and were told in reply, that the subject had been referred to the Home authorities. The Court of Directors referred the question to the law officers of the Crown and of the Company,—who gave their opinion that an Act of the Imperial Parliament would be the most effectual means for a satisfactory settlement of the question. In 1841, the memorialists were favored with a copy of a dispatch from the Home authorities, through the local Government, in which the Court expressed an expectation that, in accordance with the opinion of the law officers, the question would be satisfactorily disposed of "in the ensuing session of Parliament."

The Ministers in Calcutta immediately forwarded memorials to the two Houses of Parliament; but not the slightest further progress towards the attainment of the object sought appears to have been made from that time to the present. A movement has again been made in Calcutta. Petitions upon the subject have again been forwarded to England to be presented to Parliament, from the Union Chapel and Baptist Chapels' congregations as well as from the whole body of Missionaries. The question has been long in abeyance, and it is most desirable to have it settled as soon as possible. The subject has just been considered in England with especial reference to the situation

of certain English Dissenters, chiefly Independents we believe, residing at St. Petersburg, and worshipping in what is known as the English and American Chapel in that city. Some time ago a memorial, signed by the minister, Mr. Ellerby and the deacons of this chapel, was forwarded to England, setting forth the hardships to which British Nonconformists in St. Petersburg were subjected if their marriages, in their own places of worship, were not included within the meaning of the Marriage Act, and urging that, if the Crown lawyers had any doubt on the question, a short act should be passed to give the same facilities for the marriages of Dissenters abroad as are now enjoyed by them at home. The memorial was addressed to Lord John Russell, and was forwarded from St. Petersburg to Mr. Bright, M.P., and by him presented to the Prime Minister. It was accompanied by an "Extract from the last Code of Laws established for the Russian Empire, and confirmed by his Imperial Majesty,—Edition, 1842." The extract is as follows:—

"All persons whatsoever of Christian confessions are fully permitted to intermarry among themselves in Russia, according to the rites and ceremonies of their churches, without requiring to that end any special permission from the civil government, nevertheless observing the legal limitations established and prescribed for such churches."

The limitations alluded to at the end of the extract have reference to consent of parties, legal age of parties, consent of parents or guardians, lunacy, degrees of consanguinity, and the like. From this it will be seen that there is nothing in the Russian laws to prevent marriages in the British and American chapel being as valid as are the Marriages in the Dissenting chapels in England. We are glad to find that the law-officers of the Crown have given a written opinion favourable to the wishes of the memorialists. A copy of this opinion has, we understand, been already forwarded to St. Petersburg. Its value is not confined, however, to residents in that city, but extends to British subjects in all foreign countries.—*Oriental Baptist, &c.*

11.—BOMBAY.—FREE CHURCH OF SCOTLAND'S MISSION.

The Mission consists at present of the following labourers:—Three European Missionaries, two ordained and one unordained; one ordained Native Missionary,—one Native Licentiate, who will (D. V.) speedily be ordained,—three Native Christian Assistants, two of whom are receiving a thorough academical training, and two Christian Superintendents of Schools, one a convert from Popery, the other from Muhammadanism. To these Dr. Wilson, who is now on his way back to India, will (D. V.) soon be added.

The operations of the Mission may briefly be stated as follows:

I. EDUCATIONAL OPERATIONS.—1. *The English Institution.* It is generally admitted that the importance of a thorough Christian education being communicated to as large a number of Indian youth as possible, cannot be estimated too highly. Great attention, therefore, is paid to the Institution, which contains fully 300 pupils, exclusive of an interesting and important Marathi School in connexion with it. The ordained Missionaries express much thankfulness at the recent accession to the Mission of Professor Henderson, who relieves them of much of the more secular part of the work in the Institution, and enables them to devote much time to religious instruction,—Mr. Henderson's experience and zeal as an instructor being devoted to the Institution.

The Vernacular School connected with the Institution is closely superintended by Mr. Hormazdji Pestonji, the Native Licentiate.

2. The other *Vernacular Boys' Schools* are *three* in number, and, with that in the Institution, contain about 160 pupils.—Two of these also are superintended by Mr. Hormazdji Pestonji, and one by Mr. Nesbit.

3. The *Vernacular Girls' Schools* have hitherto been almost entirely supported by funds raised in Scotland,—but it is desirable that something be contributed in India. These schools are *eleven* in number. One of them is closely superintended by Mrs. Scitz who has devoted herself to this labour of love. In her house there is also a Boarding School,—at least the rudiments of one. This consists of *four* native females,—*Maina* and *Piti*, converted Hindu young women, and two Native companions, who enjoy the faithful and affectionate guardianship just referred to.

4. Among the *Beni Israel* in Bombay the Mission has *two* schools, one for boys, and another for girls. On the continent adjacent there are *seven* other schools.

These very interesting schools have hitherto been almost entirely supported from home; but it is doubtful whether the funds will be continued from thence. The Israelite pupils, exclusive of those in the Institution, amount to about *three hundred*. None of this very interesting race have as yet been thoroughly educated. The Mission is anxious to retain, if possible, those now in the Institution, until they have received a thorough Christian Education. Many must feel a special interest in the descendants of Abraham, and rejoice that these educational means are in operation on their behalf.

5. There is a *Boys' Boarding School* under Mr. Henderson's care, who enjoys the valuable assistance of Nārāyan, one of the more advanced converts.

II. PREACHING.—The ordained Missionaries continue to instruct and address the Natives regularly in the Mission chapel at Ambroli, at their own houses, and at the Poores' Asylum and Jail, and occasionally at temples and in other public places.

They have lately hired, and fitted up, a room in the heart of the Native town, which they purpose employing both as a *book-store*, and as a *preaching station*.

III. PRESS.—The Missionaries continue the little monthly Periodical, the *Native's Friend*,—and are much engaged in editing correct editions of scriptural tracts, and of useful vernacular school-books.

To carry on the operations of the Mission with efficiency, the sum of Rs. 9000 is annually required. It ought to be observed that the salaries of the Missionaries and Native preachers are paid entirely from home,—and the sum now specified is devoted to the support of the Institution and other schools.—*Oriental Christian Spectator*.

12.—VERNACULAR PREACHING.—THE BOMBAY MISSIONARY CONFERENCE.

A passage from the Rev. H. Malcolm's Travels was recently published in this Magazine, in which it is stated that "scarcely one Missionary in twenty has become able to speak with entire fluency in the vernacular languages,"—that "on an average, not one half of the sermons of Missionaries who undertake to preach, are understood,"—that, as reported by "one of the most experienced Missionaries of the Madras Presidency, not one Missionary out of ten of those that live the longest, ever gets that (the Tamil?) language so as to be generally understood, except when declaring the simplest truths." The Bombay Missionary Conference, at their meeting on the 5th of July, 1847, recorded the following minute on the subject:

"The attention of the conference having been directed to an Extract from a work on Indian Missions contained in an Article on 'The Missions of

Southern India' in the *Oriental Christian Spectator* for June, 1847, the Conference unanimously express the persuasion that the statements, in the article referred to, concerning the acquisition and use of the Native languages, do not apply to Missionaries on this side of India."—*Ibid.*

13.—CAWNPORE NATIVE FEMALE ORPHAN ASYLUM.

A report of this excellent and useful institution for 1845 and 1846, has recently been published, from which we have drawn the following statements.

The Asylum has furnished Christian wives for Native Catechists and Readers in several of the Missions in the North Western Provinces, as well as to other Native Christians otherwise employed. The present Report states, that three more have been respectably married. The number of Orphans now resident in the Institution is Fifty, six having been admitted during the last two years.

It has pleased God to permit the Institution to be severely visited by sickness. In June 1845 severe spasmodic cholera broke out which in thirty-six hours hurried five of the Orphans into eternity. After their death, many slight cases still occurring, the Orphans were, with the sanction of the Committee, removed into the station early on the morning of the 30th June, on which day another of them died, and one other severe case occurred, but the child recovered. After return to the Asylum, severe epidemic ophthalmia appeared and caused to many of the girls severe suffering, both from the painful nature of the disease itself, and from the debilitating treatment necessarily employed for the preservation of sight; all recovered without any serious injury to the eye. Subsequently to this intermittent fever appeared, and of the fifty Orphans in the Institution *not one* escaped the disease, while many had repeated returns of it. The season has been one of unprecedented sickness, and there is cause for gratitude, that not more of the little flock have been removed. Since this period of severe sickness, there has been a long period of unusual healthiness, nearly two years having elapsed without a single death in the Institution, a circumstance hitherto unparalleled in its history. In January 1846 the girls were removed to ASRAPUR or Hope Town, the new site, where they were accommodated in the out-buildings of the Mission House until October 13th, 1846, when they occupied the new Asylum, there erected for them. The new Institution is a spacious and airy building, consisting of a centre school-room, separated by arches from a narrow sleeping apartment surrounding it on every side; there is also a dining room, and small rooms for the Assistant Mistress under the same roof. The total cost of its erection, including a hospital, and a long row of godowns, was Rs. 5,624-5-3, of which sum Rs. 780 are yet to be provided. During 1846 the girls' work produced Rs. 591. Six of the girls are regular communicants: and eight or ten others are candidates for baptism.—*Christian Intelligencer.*

14.—KRISHNAGHUR.—BAPTISM OF A BRAHMAN, &c.

From a letter of the Rev. C. Blumhardt, to the *Calcutta Christian Intelligencer*, we make the following extract. May the first fruits of which he speaks be succeeded by a rich harvest!—"You will be delighted to hear, that on Sunday last, the 22nd August, I had the great pleasure of admitting a young brahman into the Church of Christ by holy Baptism. It was a day of great rejoicing to me, and I trust my joy was echoed in heaven by the angels, who rejoice over one sinner that repenteth. The young lad has been in my Eng-

lish School, more or less, for the last four years; his name is Thákur Dás; but I baptized him by the name of Daniel. He is the first fruit of my labours in the English School here since I established it; and I pray that many more may by degrees come forward, shake off the yoke of Satan, and embrace a crucified Saviour. Indeed I have reason to hope much; for there is evidently a spirit of enquiry among some boys in the school."

The Rev. C. Lipp thus speaks of the district around Ratanpúr:—

"The Heathens in this neighbourhood have lately become very desirous of having vernacular and English schools in their villages, for instance in Mohá-jonpore 150 children are ready: in Ratanpore 50: in Bagwan 50: in Babupore 100. In several other villages people are ready to send their children. In Anondobas I have made a trial for several months, and put two teachers there to see how it will answer. There are several Christian boys amongst the 70 in this village school; and it is still on the increase."—*Ibid.*

15.—BAPTISM.—AGURPARA SCHOOL.

A young man whose name is Nobokumar Ghose, and who has been brought up in the Agurpara School, was baptized by the Rev. T. Sandys, on Friday evening, August 13th, in Trinity Church, Calcutta. It is two years since Nobokumar, then about sixteen years of age, was admitted as a pupil into this school; at that time, to use his own language, "he was one of the greatest enemies of Christianity," and would not enter into conversation with any Christian, lest his mind should be influenced to forsake the Hindu religion. But through the instruction of the Christian Catechists, and their evident sincerity, his prejudices diminished, and after diligent examination of the scriptures, he determined, notwithstanding the opposition of his relatives, to embrace the truth.—*Ibid.*

16.—PROGRESS OF VEDANTISM.

The Brahma Samáj of Calcutta was established in the year 1830, a year before Raja Rammohun Roy's departure for Europe, and two years before his death. Every Saturday passages and texts of the Upanishads were recited and expounded in it, and discourses read containing expositions of the monotheistic tenets of the Hindu shastras. The Tattwabodhini Sabhá, or the Society instituted for the propagation of the monotheistic faith contained in the vedas, was founded in the year 1839. The Tattwabodhini Sabhá held regular meetings, in which discourses were delivered on religious subjects, afterwards printed in pamphlets, before it began to communicate with the public through its organ the *Tattwabodhini Patriká* some four years since. The Tattwabodhini Sabhá now numbers about 670 members. The *Patrika* is published regularly ever month. It contains, besides translations of the Upanishads and essays and discourses on God and the moral duties of man, articles of research into the Ancient History and state of India. The Brahma Samáj of Calcutta since its coalition with the Tattwabodhini Sabhá is attended every Wednesday by overflowing congregations. The proceedings commence with the recital of passages from the Veda. Then takes place the contemplation of God through the Gáyatri, then the chanting in one chorus of a hymn taken from one of the Upanishads. Then follows the exposition of Vedaic texts by one of the Pandits, and the recital of a theological or moral dissertation or discourse by another. Divine songs being then sung, the congregation dissolves. Through the influence and exertions of the Tattwabodhini Sabhá, Brahma Samájs or Vedantic congregations have been founded at

Kishnaghur, Dacca and Suksagur. The Vedantists call themselves Bráhmae or the worshippers of the One True God through contemplation and truth, and adopt a covenant containing several articles about the observance of religious and moral duties. Vedantism is progressing surely though somewhat slowly. It numbers among its advocates and adherents not a few influential and respectable and talented persons of Bengal: in some cases the progress of the new doctrine has reached the remotest provinces of Bengal.—*Hurkaru.*

17.—MADURA.—THE PROGRESS OF THE AMERICAN MISSION.

The Report of this mission for the last year shows that it is sharing in the success attending other missions in the Southern part of the peninsula. The number of the Christian villages formed is stated to be 71, with which 1,082 persons are connected. There are in these villages 58 schools, attended, it would seem, by 1,082 scholars. The number of common day schools connected with the seven stations of the mission—*Dindigul, Sevagunga, Tirupoo-vanum, Tirumungalum, Poothocotta, and Madura East and Fort*, is sixty-nine, including two select schools; and the scholars—boys 2,881, girls 150, or together 3,031 children. In the *Seminary* are 61 lads, who are supported, and in the *Free Boarding Schools* 155 boys and 81 girls. These are generally children of caste heathen. In a preparandi class are 25 students; and in the English schools 60 boys. A girls' day school of 75 is mentioned; but it does not appear whether they study English. The whole number of scholars—excepting those in the Christian villages is 3,488, and 4,570, including them. The number of communicants in the Churches appears to be 217, and of missionaries the last year, including four arrived within the year, *eight and one* assistant missionary. The field seems ripe unto the harvest.—*Madras Christian Instructor.*

18.—NAGPUR.—BAPTISM.

On Sabbath, the 25th of July, a Kunbi, named Yadoji, was baptized at Kampti by the Rev. T. Hislop. He was convinced of the truth of Christianity by reading "The First Book for Children" in Marathi. With the light he had received from that little volume, his steps were directed, in the month of April last year, from Vishnúr, where his forefathers had for many generations filled the office of Patel, and where he himself still nominally enjoyed the dignity, to the Missionaries of the Free Church of Nagpore, from whom he asked and obtained further instruction in the way of salvation.

At *Nasik* three persons were baptized by the Rev. C. Menge in June last. The whole number of baptized persons at *Nasik* is now twenty-two.—*Oriental Christian Spectator.*

19.—BOMBAY.—THE "DHURRUMSALA."

The buildings erected for the destitute poor by Sir Jamsetjee Jeejeebhoy have now been delivered over to the Government, and by Government to the District Benevolent Society. The delay of the transference arose from Sir Jamsetjee's desire that the Government would keep the buildings in repair. This the Government declined, wishing to make over the buildings at once and altogether to the Society. The condition respecting repairs, accordingly, is the only one under which the transfer is made. These and every thing else,

are left to the Society. The bounty of Sir Jamsetjee, followed up by the kindness of the Government, has thus conferred one of the greatest blessings on Bombay. Sir Jamsetjee's monthly donation of Rs. 300, the interest of Rs. 50,000 when paid into the Government Treasury, will be handed over to the Society.—*Ibid.*

20.—NATIVE PRIZE ESSAY.

The prize of Rs. 400 for the best essay in the English language by a Native of this country, on the best means of improving the moral character of the Natives of India, has been awarded to babu Kailas Chunder Bose, a teacher of the Hindu College. There were five competitors for this prize, all Hindus; all spoke favourably of Christianity; but two contended for the inculcation of its peculiar truths upon their countrymen.—*Calcutta Christian Intelligencer.*

21.—CALCUTTA.—BENGALI NEWSPAPERS.

There are only two daily Bengali newspapers, the *Sangbád Prabhakar*, and the *Sangbád Poornochandroday*, of about one-fourth the size of their English daily contemporaries. The *Somáchár Chondrika* is a bi-weekly Bengali newspaper of long standing. It is published every Monday and Thursday, and may be said to be the oldest Journal of Bengal extant since the casting of native types. The *Sangbád Rasaráj*, a native satirist, which purports to bring the evil-doers under the club laws, is published on Mondays and Fridays. The *Sangbád Bháskar* is a very ably conducted weekly Bengali newspaper published every Tuesday. The *Somáchár Gyan Dorpon* is another Bengali newspaper of half the size of the *Bháskar*, published on every Saturday morning. The *Sangbád Pasand Pirun* and *Kabya Rotnákar*, are two weeklies published on Mondays and Wednesdays respectively, and containing satires and lampoons like the *Rasaráj*.

The *Nitya Dhormánupanjika* is a bi-monthly Bengali religious journal published and intended to counteract the progress of the Vedantic religion. The *Doorjun Doman Mohánabami* is another bi-monthly Bengali publication edited by a number of orthodox Hindus to cast abuse and sneerings at their more liberal countrymen.

There are four Bengali religious journals, published on the first day of every Bengali month, viz. 1st. The *Tuttwabodhini Patrika*. 2d. The *Satyasancharini Patrika*. 3d. *Hindu Dharma Chandroday*, and 4th. The *Jagat Bandhu Patrika*. The first two are the organs of the Vedantic party. The third is a Journal of an association called the Vishnu Sabha, lately established to counteract the progress of the *Brahma Samáj*, founded by the celebrated Raja Rammohun Roy, for the propagation of the principles of the Vedantic faith. The fourth is a Journal conducted for and by the junior students of the *Hindu College*, who render into Bengali with raw attempts, the essays and lessons they read in their class studies. The *Tuttwabodhini* and *Satyasancharini Patrikás* are likewise the organs of the religious Societies denominated the *Tuttwabodhini* and *Satyasancharini Sabhás* respectively, instituted by babus Debendronath Tagore and Shamachurn Bose, the former a few years back, and the latter only a little more than a year ago.—*Hindu Intelligencer.*

22.—SURAT.—SCHISMS AMONG THE HINDUS.

We learn from the *Summachar* that at the present time a warm controversy is being carried on at Surat, between the Vishnupunthees and the adherents of Náráyan Swami;* and that the Vishnupunthes, whose chief guru is styled *Maháráj*, are also divided into two parties. Recently a considerable number of the Vishnupunthees having embraced the doctrines of Náráyan Swámi, the Maháráj has manifested towards them the most bitter hostility. He will no longer allow them to worship in the temples of his sect, and he has issued instructions to his people to expel from the caste all those who become followers of Náráyan Swámi. On account of these oppressive measures a considerable number of people have determined not to acknowledge the Maháráj any longer as their guru, and to throw away the necklace, formed from the wood of the sacred toolusee, which they had received from him.”—*Dnyanodaya*.

23.—THE LATE REV. JOSIAH PRATT, B.D.

The following is a copy of the inscription on a mural tablet recently placed in St. Stephen's Church, Coleman Street, London.

To the revered memory of
JOSIAH PRATT, B.D.,

Vicar of St. Stephen, Coleman Street;

Who, while faithfully preaching the Gospel in this City, largely contributed to its publication,

Throughout the World,

By sharing in the counsels and labours

Of the British and Foreign Bible Society, and of other kindred Associations;

But chiefly as one of the Founders, and, for twenty-one years, Secretary of the Church Missionary Society for Africa and the East;

To those objects, he unsparingly devoted the best energies of his body and mind, And thus, through God's blessing, was instrumental in gathering from among the heathen, AFRICANS, HINDOOS, NEW ZEALANDERS,
“Bond and Free,” into the Church of the Redeemed.

Called in mature age to the Pastoral Superintendence of this Parish,

He devoted to the flock committed to his charge his riper knowledge and enlarged experience: mainly labouring to know more, and to testify more, of the unsearchable Riches of Christ.

His Entrance into the Parish was quickly followed by

The Establishment of various Parochial Institutions, for the relief of the Afflicted and Destitute,

AND FOR THE RELIGIOUS TRAINING AND EDUCATION OF CHILDREN;

His sedulous promotion of which will cause his memory,

Dear to many in distant lands, to be especially blessed and honoured here.

He rested from his labours October 10th, 1844, in the 76th year of his Age.

This record of affectionate respect was erected by the Parishioners and other friends,
MDCCCXLVII.

[*Illustrated London News.*]

24.—GOVERNMENT MANAGEMENT OF HEATHEN TEMPLES.

In the opening address of Lord Torrington to the Legislative Council of Ceylon on the first occasion of his taking his seat in it, he informed them, that her Majesty had disallowed the ordinance proposed for the management of Buddhist Viharas and Devalas in the Kandyan Provinces. From it we learn that the ordinance was framed on the principle, not only that Government was bound to secure the Buddhists from molestation and injury in their persons and property, but to interfere by a legislative enactment in the appointment and the removal of priests, and the internal discipline of the

* Náráyan Swámi was a professed reformer in Guzerát. He died, we believe, some sixteen years since. His followers are all Guzeráte people. They have one or more places of worship in Bombay.

Buddhist religion. But as her Majesty's Ministers consider it to be "a plain and simple, though most urgent duty, to separate the British Government from all active participation in the practices of heathen worship," they object not only to the powers given to the Committee named in the ordinance, but to the appointment of any insular committee by positive enactment.—*Friend of India.*

25.—LIBERALITY OF CHRISTIAN NATIVES.

The Missionary Ship, the *John Williams*, lately took to England a cargo of Coconut oil and arrow root, valued at £2000, the willing offerings of the Christian Churches in the South Seas under the charge of the London Missionary Society.

26.—TEMPLES IN CANTON.

We learn from an article in the *American Baptist Missionary Magazine*, that the number of the different buildings in Canton specially dedicated to some object of worship is 124. Many of these temples are large, and are built in the finest style of Chinese architecture. The oldest temple is said to have been built A. D. 250, which is nearly five hundred years later than the date ascribed by Mr. Fergusson to the earliest rock cut temples on the coast of India. It is reckoned the richest, having an endowment of 3,500 acres of land. There is a Muhammadan temple in the city which was built in the ninth or tenth century; about 3,000 Muhammadans are supposed to reside in Canton. There is also a temple bearing the name of "The Temple of the Five Genii." But the most remarkable edifice about Canton is one situated on the south of the river, and nearly opposite the foreign residences, and generally called "the Temple of Honam." The date of the building is not given—it was for many years previous to A. D. 1700 a small Buddhist temple, but having received a great addition to its funds in that year it became what it now is, the largest and most magnificent temple in or near Canton. The whole number of priests and nuns in idol temples in this city cannot be much short of 3,000, and the sum annually expended in the temple services, is about half a million dollars.—*Friend of India.*

27.—OPIUM SALES.

We learn from the *Friend of India* that during the "ensuing season" the Government have fixed upon having eleven opium sales, at each of which about 2610 chests will be exposed for sale. The supply *has been increased nearly one-sixth*, or from 22,000 to 28,705 chests. The aggregate return will probably amount to *three millions sterling*, of which two millions may be considered as clear profit!!

28.—INDIA.—THE VEDAS.

It is reported to be the "intention of the Court of Directors to appropriate £4,000 to the publication and translation of the Vedas in London under the direction of Dr. Horace Hayman Wilson, and a very eminent Oriental Scholar from Germany, Dr. M. Muller." Dr. Roer is still proceeding with the preparation of an Edition of the Vedas, in Calcutta, under the direction of the Asiatic Society.

The "Treasury of the Veda," as it is called, will thus no longer be confined to the bráhman, but presented to the whole world. The publication will tend to make some wonderful revelations as to the most ancient recorded religion of India, and show how much the bráhman of the present day differs from his element-worshipping, and animal-sacrificing, ancestor.

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