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THE
CALCUTTA
CHRISTIAN OBSERVER.

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

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

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The 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 6th of Dec. at the Lal Bazar Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will be held at the Intally Chapel, on Tuesday Evening, Dec. 21st, 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. 96.—OLD SERIES, VOL. XVI. No. 187.

DECEMBER, 1847.

I.—*Why do young Hindus on becoming Christians leave their Parents' home?*

This question has of late been much before the public of Calcutta. The baptism of four young men brought up in Missionary Schools, has aroused the whole of native society, as a similar event did two years ago, and the utmost opposition has been manifested to the religion which they have embraced. That Hindus should charge Christianity with being cruel, tyrannical and even inconsistent with itself, is not to be wondered at: but there are many Europeans also, we fear, who if they do not go so far, at least doubt whether Missionaries are not sometimes most injudicious; whether they do not in their zeal sometimes overstep the bounds of prudence, and needlessly offend the prejudices of native society. It certainly seems, at first sight, somewhat hard, that when a young Hindu forsakes his idols to worship the true God and his son Jesus Christ, that he should, besides this leave his home and family and former connections; cut through at once all the bonds and associations which have bound him to them for many years; by his departure bring disgrace upon their name; and be counted by them as an outcast, as one dead and worse than dead. But hard as it may seem, is there not a cause for it, and a *sufficient* cause. Rather is not the way so clear and so closed up that a true christian can do nothing less? The matter has always been a difficulty, and has presented the same trial from the very beginning of Indian Missions. It applies too, not only to young men, educated in Missionary Schools, but to all of every age who forsake Hinduism; so long as it is a *sine qua non* that, by a Christian, caste must be given up. The subject has lately

been discussed in all its bearings at Madras ; and a further question, involving the whole system of receiving, domiciling and supporting converts has been examined with it. Under present circumstances it may be profitable to review the course which most, if not all bodies of Missionaries have felt compelled to adopt, and see whether in any respect either as to its principle or its details that course may be improved. The system has been objected to in the case of the Free Church Mission at Madras, and the following is a condensed view both of the objections, and the reply which the Missionaries have made to them.

The practice of feeding, clothing, and domiciling, converts, however advantageous it may be in some respects, is yet open to objections of a serious description.

Firstly, because the principle appears one which it would be impossible to carry out, if the amount of conversions greatly increased, and which it is therefore inexpedient to establish at the outset.

Secondly, because there is a danger, and liability to cavilling, in the offer of such inducements as the domestic system of the Free Church Missionaries holds out ; the style of living, raiment, and other comforts, enjoyed by their converts, far surpassing what the latter could attain to out of doors.

Thirdly, because it is questionable whether either Scripture, or the example of the early Church of Christ, will warrant usages which may operate—and which have the appearance of operating—upon the physical appetites of human nature ; where spiritual motives should alone prevail.

Fourthly, because it seems not in accordance with Scripture and evangelical precedent, that any restraint should be put upon the movements of those converted.

Fifthly,—and this is a very critical question—it must be remembered that the retention of young persons who have made a profession of Christianity, after the manner in which they *are* retained by the Free Churchmen, compels their relatives to appeal to the secular arm, by whose aid the children are given over to the Missionaries, under the influence of whom they are supposed to lie.

Sixthly, the wisdom of perseverance in the course of isolation appears doubtful, because it has a most irritating effect upon the natives, and tends to render the Gospel exceedingly obnoxious to them.

Seventhly, their practice may be held exceptionable, because it is manifestly tending to the prejudice of other Missions, not by drawing away converts from the ministry of the latter, but by displeasing them with the message of salvation. It may be answered, that these untoward circumstances are merely incidental, and such as will attend the powerful progress of the Gospel ; but we demur to that excuse for them. Nothing of the same nature has followed the labour of other Missions at Madras, some of which have been established for twenty or thirty years. We find no disturbances, and legal recourses, of the kind that lately happened, in the experience of Ziegenbalg, Grundler, Swartz,

Martyn, and others: surely, therefore, they cannot be necessarily attendant on a Scriptural state of things!

Eighthly, we are impressed with a sense of the inexpediency of what is doing, because the principle will not bear carrying out. If all the other Missionaries were to pursue a similar course toward their scholars, the whole place would be roused into commotion.

The following are selections from the answer to these objections:—

If the behaviour of one convert, Ragavulu, is to be held as a fair criterion for testing a system of conversion, what system of conversion will be able to abide it? No system adopted either by the older or more recent Missionaries in India has, so far as we know, been exempted from such painful occurrences. Martyn had few converts; and yet one of them, Sabat, was an apostate. As to the converts of Grundler and Ziegenbalg we know little: but we know that Ziegenbalg “established a school for Native Tamil children, whom he and his colleagues contrived to feed and clothe at their own expense;” his first convert sought “*maintenance*” from him, and we believe got it. But what, in point of fact, is our system of conversion? It is simply this: we teach and preach the word of God to all who choose to come to our Institution, and to attend our sabbath preachings in English and Tamil. When a Hindu youth is persuaded of the truth of Christianity, and comes to us asking for baptism, provided we are satisfied of the reality of his convictions, we receive him on trial. His relatives, before he is baptized, are allowed free access to speak to him and to use every means to dissuade him from his purpose short of actual force. When a convert has once broken caste and been baptized, experience has taught us that, as often as his relatives come to see him, the only thing they seek, is to tempt him back to idolatry. As to his living in the same house with his relatives, or near them in the Hindu community, it is known to us, and has been proved to the public in Madras, that in the present state of caste it cannot be. Is there one instance, in connection with any Mission in Madras, even of those that have been established for twenty or thirty years, of a single Hindu youth of caste parentage, after breaking his caste and being baptized, who is tolerated to live as a Christian in his own heathen family and to enjoy freedom of conscience as a Christian? Not one that we ever heard of. And, till this is shown to be practicable, it is not reasonable to expect us to modify our present system.

Firstly, as to “the impossibility of carrying out our principle, if the amount of conversions greatly increased,” we regard it as a sufficient reply, that, if God were to crown our labours with a great increase of converts, we trust He would give us wisdom and grace so to modify our system as to adapt it to the altered circumstances. And in the matter of food and clothing, as far as that might be necessary, we believe that He would open the hearts of Christians to supply what was needful for these converts, until they were able to provide for themselves.

Secondly and Thirdly, till once it is *proved* that our treatment of converts “may operate, or has the appearance of operating, upon the

physical appetites of human nature, where spiritual motives should alone prevail," we must adhere to our present practice. Not one convert in the Mission eats the bread of idleness; the Preachers work hard for their maintenance; the elder converts, besides vigorously prosecuting their studies, teach and give themselves to Mission work according to their ability and standing in the Church; and the younger converts are kept closely to their studies, with a view to active service and usefulness as Christians hereafter, in whatever profession they choose to engage. In the present state of India, every Mission that we know of has had to devise methods, varying according to the different circumstances of the converts, for their maintenance and protection: and no Mission that we have heard of in India is yet self-supporting. Unless we are fully persuaded that "spiritual motives" alone prevail in a Hindu who offers himself for baptism, we reject him. But then a Hindu, who is truly pricked in his heart and really desires to be saved, is still a creature of flesh and blood, and, by the very choice he makes, forfeits all his privileges as a member of a caste family, and cannot as a Christian look for any support either from that quarter or from his community. His own relatives will not support him as a Christian. The Christian Church, as far as she can, must therefore step in and save him from the unmitigated suffering and privation to which he is by his choice exposed. * We have the best grounds for saying that any "comforts" our system can offer, whatever may be imagined about their *bringing* converts to the Church, have not the power of *keeping* them in it. Some years ago, at separate times, two of our converts, whose circumstances in their own families were not better than those of other converts who remain with us, went back to their heathen relatives, and are now living miserably as outcasts and idolaters. Moreover, if our treatment of converts "operates on the physical appetites of human nature," as is alleged, how does it happen that, considering the many hundreds of pupils that have passed through our hands during these *ten* years, we have to this day so few converts?

Fourthly and Fifthly, as to the alleged "restraint put upon the movements of our converts, the calling in of the physical arm, &c.," regard must be had to their age, and the peculiar feelings of enmity towards them on the part of the caste community which they have forsaken. To every one who has broken caste there is a deep-rooted feeling of enmity and contempt, which few people would credit, unless they were eye-witnesses of it, as we have often been. When the age of most of the converts who were received last year, with the actual out-bursts of enmity manifested towards them and us, are taken into account, it is obvious how utterly defenceless they would be, if left to the will of their relatives and this enraged community. As to any influence they might put forth, the thing is out of the question, since persons of their

* Many illustrations of this and other questions which occur in the history of Missions, may be found in the third and fourth volumes of Hough's *History of Christianity in India*. These volumes were published in 1845, and are, we fear, but little known among Missionaries in India; they contain an invaluable treasure of Missionary experience. Upon the support of converts, see Vol. III. pp. 133, 225, 229, 355, &c.—[ED. C. C. O.]

age have, even as heathens, no standing in their own families, and are not permitted to open their mouths in the presence of their elders, especially on such a subject as religion. Relatives, older than themselves, have mocked and tried to laugh them down in our presence and in our own house; what then would they do, if they had them entirely in their power? It ought to be remembered also that young Hindu converts are babes in Christ; and, drawn as they just are out of the pollutions of heathenism, they require to be nursed up in the bosom of the Church till they have acquired sufficient strength to fight their own battle with their relatives and community. It is that giant evil, CASTE, an obstacle to Christianity peculiar to India,—the intolerant bigotry and enmity of the Hindus—their actual violence—and the tender age of the younger portion of our converts—and not our choice—that lay “any restraint upon their movements.”

The elder portion of our converts, who are now stronger in character and more established as Christians, come freely into contact with their heathen relatives and their community. But even they find it difficult always to bear up, under the contempt they meet with as they walk along the street; and the direct appeals of some of them to the consciences of their relatives on the subject of Christianity have hitherto proved unfruitful. Besides, we do not think that it is “either in accordance with Scripture or evangelical precedent” for converts in a country like this to court “difficulties and persecutions,” and to put themselves into a position where not only their *faith*, but their lives, will be in jeopardy. Is it not “in accordance with Scripture and evangelical precedent,” when a young Hindu,—who knows, because they have actually done it to him, that his relatives will force him to bow down to idols and to conform to caste and heathenish ceremonies without any regard to his conscience, if he abides among them,—flees to a Christian Missionary and through him claims the protection of British Law—that is, the right to worship God and Christ according to his conscience? We think it is; otherwise Paul was wrong when, to escape from the hands of his enraged countrymen and the award of an unjust judge, he stood upon his rights as a Roman citizen, and appealed to Cæsar. If under the authority of Christ himself his disciples when persecuted in one city, were commanded by Him to flee into another, nothing can be plainer than that a Hindu, persecuted in his house, for believing in Christianity, and forced against his will to prostrate himself before idols in it, ought to flee to a Christian house, where he can have full liberty of conscience.

Sixthly, it is not “the isolation” of converts, but the obnoxiousness of the Gospel itself, that “has a most irritating effect upon the Natives.” It is the power of the word of God so largely and directly applied to the consciences of young Hindus—the power of the Gospel of Christ—that is the main cause of the present irritation. Six years ago it was the common complaint of Missionaries at almost every public meeting in Madras—“O this death! this indifference! this total want of opposition!” Three conversions in 1841 of young men of caste parentage roused the Hindu community from its lethargy. From that time the note was changed: and the opposition and violence of the Hindus have

been dwelt on as a favourable sign of the progress of the Gospel ; and so we believe it is.

Under the *seventh* head our practice is held to be exceptionable—because it is alleged to be manifestly tending “to the prejudice of other Missions”—“displeasing the Hindus with the message of salvation”—thinning caste Girls’ Schools—and raising disturbances among the natives by “recourses” to legal proceedings. How can it be justly said that the receiving of *five* caste girls who come to us asking for baptism, after satisfying us of the reality of their desire to be saved from the wrath to come through Christ, tends to the prejudice of other Missions ? For what purpose was all our labour for nearly *four years* among the caste girls, if the fruit was not to be conversion ? Why do other Mission bodies set up Schools for caste girls, but with a view to save souls by bringing them to Christ ? And ought not the success of one body to be the success of all ?

The Schools had scarcely re-opened in February, when some of the most advanced girls of the Madras School, who had been reading in it for two or more years, were awakened to a sense of the value of their souls, and came to us asking for baptism. They appeared to be really in earnest and truly convinced of sin, and desirous of being saved through Christ. We saw the difficulty to these girls and the danger to our work ; and we waited to see whether their impressions would continue, and gave them time to count the cost. Our eyes were fully open to the consequences, and we did not act in haste or unadvisedly. After making these girls wait the whole of March, we found that their convictions were deepened and their purpose to follow Christ more fixed ; and, when two of them came on the 7th of April asking again to stay—two of the most hopeful who had already been stopped from School a day or two—we felt that we must receive them, and ought to delay no longer. We did receive them. They stood the fiery trial of their relatives—a real searching trial as to whether they would follow Christ, or return to idols with them. The grandmother of Unnum, the eldest girl, gave way, and she wishes now also to be baptized. But Muniatta’s mother, through the persuasion of some of the influential Hindus, got a Writ of Habeas Corpus against us. There was less difficulty with the other three caste girls, as their fathers and mothers are all dead. It will rejoice our friends to learn that up to this time they all continue steadfast and joyful. We were shut up to the step we took with reference to these girls by an imperative sense of our duty as Missionaries. We felt that we could not do otherwise ; for we saw that, if Hindu girls of *twelve* could not claim to have a choice in so weighty a concern as the salvation of their souls, then the door of hope was practically shut against them for ever. Some of our friends have asked, Why did you not wait till the girls were fourteen ? We reply most gladly would we have done so, had the laws of Hindu caste and marriage with reference to females allowed girls of their age to stay so long. But this we know they will not tolerate in any case ; much less in the case of girls who have expressed a desire to forsake idolatry.

We have already referred to the objection in regard to “the disturbances and legal recourses.” But we will now give a fact or two. We

are not the first in Southern India who have made use of legal recourses. Schultz, the predecessor of Swartz, did the same. "The jealousy of the Roman Catholic Priests," says Swartz's biographer, "no less than of some native teachers, as in other places, excited considerable opposition,—in some instances leading to open violence, against Schultz himself, as well as to some of the Madras Converts." Now mark what follows:—"But they were protected by the Governor; their number gradually increased; and under the blessing of God, the new Mission prospered."* The Gospel and the Missionaries are the occasion, not the cause, of "the disturbances." It is the bigoted enmity of the Hindus themselves, that from the first has raised such disturbances † When one of Swartz's converts, before he was baptized, said to his mother that he would not marry with idolatrous rites, the mother said, "I wish I had killed you as soon as you were born." After this his "relations got him cunningly, and kept him a close prisoner:" he escaped to Tanjore: "his mother and others," says Swartz, "made a great noise, and came and begged I would not admit him. I replied, in the presence of bráhmans and a number of people, that I never forced any body; but that I could not reject him, if he desired me to instruct him. Farther, I said 'there he is; ask him whether he likes to go with you, or stay with us.' The young man said, 'Mother, and friends, if you can show me a better way to Heaven, I will follow you—but I will not live any longer in idolatry.' I remained in my house: the young man went to the Chattiram; his relations followed him, and fairly carried him off to Vellum: but he again contrived to make his escape," and after farther instruction was baptized. This example of Swartz exactly agrees with our practice, and that of other Missionaries in every part of India, as far as we have ever heard: and all the disturbances that arise owe their origin to the excited feelings of the relatives and their enmity to the Gospel.

Are Christian Converts from Hinduism, under a Christian Government, to be allowed to be carried off, and destroyed both soul and body, by the heathen at their pleasure? The question here is, not between the Missionary and the Hindu community, but between the Hindu who believes in Christ and the Hindus who believe in idols. The Christian Hindus, male or female, demand the same toleration for their belief, as the idolatrous Hindus claim for theirs. The rightful claims of Christian Hindus have been allowed to be too often trampled in the dust. What did the Parsis at Bombay do to a young Parsi in 1839, when about to be baptized by Dr. Wilson, along with Danjibhai and Hormazji, now preachers of the Gospel? These two were protected by writ of *Habeas Corpus*, and given back to Dr. Wilson; but the other was carried off. What was the wretched fate of *Shripat Sheshadri*, a bráhman boy of 12, who wished to be baptized by the Rev. Mr. Nesbit, but was given back by the Bombay Judges to his father? He is to this day treated as a leper and an outcast, because, after taking him to Benares, they found that his caste could not be restored. At

* Pearson's Memoirs of Swartz, p. 33.

† Hough. 111. 134, 160, 223, 260, 269, 271, 294, 385, 564, &c. [E.D. Obs.]

Calcutta in 1837, one of us saw *Dicārikānāth*—one of the four young men who went to study medicine at the London University,—who had come for baptism to the Rev. Mr. Mackay, immediately after escaping the second time from his relatives, by whom he had been drugged, and must have been killed, had he remained. A convert of the Rev. George Small was carried away from him, and was never allowed to see him again.* At Mangalore, when three brāhman youths came for baptism to the German Missionaries in 1844, both the Hindu and the Muhammadan population were greatly excited; and Mr. Blair the Collector had to quell the disturbance, and to protect the converts who were obliged to live with the Missionaries. Only the other day at Vizagapatam a brāhman lad, who came to the Rev. Mr. Hay for baptism, was carried away from him by force, placed in the police prison, and restored to his house with an armed guard, placed there by the magistrate for protection to both Missionary and convert.

The abduction and violent removal of converts, and the treatment of apostates, in Madras and its vicinity, have taught salutary lessons on these points. Not only have young caste lads under twenty been violently carried off by their relatives and confined; but a man of *twenty eight*, placed by the Rev. Mr. Winslow in the house of one of his Catechists, was not long ago forcibly removed by his friends, and, we believe, has not since been heard of. As matters at present stand in Madras, no Hindu impressed with Christian truth, whatever may be his age, can with safety stand up in a caste family and testify for Christ and against idols. The thing is impossible.

Eighthly, it is alleged that “our principle will not bear carrying out—and that, if all the other Missionaries were to pursue a similar course toward their scholars, the whole place would be roused into commotion.” What we have already said as to the duty of receiving and protecting young Hindus, truly converted as we believe, sufficiently meets this objection.

II.—“*We would see Jesus.*”

The fame of Jesus has reached me too. I have heard of him as a wonder-worker, and of the matchless power of his words. The matter of his instructions too stirs up the inmost being, causes momentous and affecting thoughts, and indicates that in him is to be found the means of removing the pressure from the sin-burdened mind. The authority he exercised, poor and undignified by earthly rank as he was, was so patiently submitted to, as to show that his connexion with the invisible is remark-

* In Calcutta, in May 1845, Baikanta was carried away by his brother from the house of the Rev. F. Smith: and in the case of Umesh, the month previous, similar force would have been exerted, but the parties were too closely watched.—[ED. *Obs.*]

able and unique; that he has a peculiar relationship to the Being who created and governs man.

Where shall I see Jesus? I cannot go to any spot on earth and hear from his lips the replies to my earnest inquiries, what is true? what is good? How may I hold fast the truth? how may I be strong in goodness? Yet by duly attending to his direct and indirect teachings which have been put on record I may gratify all my longings.

I learn that he was not chargeable with sin. His life was one of suffering effort. He was put to an ignominious death. Death did not hold him long, and he again appeared among his disciples. The truth of his acts and teachings is established, and a pledge is given that he who raised him from the dead can effect a moral, as well as a physical, change on mankind. He was seen passing into heaven, and abundant proofs were shown by his followers of his continual presence with them. He is to be with them always. He is now making intercession at God's right hand for such as draw nigh through him. Such being his character; such his work; such his position and influence, 'I would see Jesus,' For,

I wish to have light thrown upon my condition. I am conscious of a very intimate relation to God, and conscious, too, that I never stand towards him in exact harmony with it. He should be the end of all my acts, the link and material of my thoughts, the all-centring object of my affections. At times I seem to wish nothing but him and his service as my portion here. Almost as vivid as audible sounds to my ear, are the communings of his spirit with mine. He fixes my habitation, and all the influences and effects that are connected therewith. Without him I have neither strength to bear, nor willingness to do, what he appoints. Yet I seldom view 'him as he is.' I marvel at his forbearance and humble myself because of my perverseness, but lightly estimate the justice which was honoured ere such patience could be displayed. Or I shrink from confronting his stainless purity, yet hesitate about his being favourable to one so polluted as I. My thoughts of him may be right, but oh, they are dim and enfeebled. Besides, I now and then murmur at my position in life and lay plans to change it. I defer duties because I think I might do them, or what appear more important ones, better in other circumstances. I doubt of the wisdom of God in placing me as I am, even when I contemplate his guidance as having brought me thither. 'I would see Jesus.' He is the highest of mankind, and holds the closest fellowship with their Creator. He is the Son of God and can thus entirely comprehend man. He lets me know that all my doubts and infirmities, negligences and iniquities arise

from seeking my own things, not God's, and that he has come to restore me to God; I am in union with him, brought into union with the Father. By knowing him I know the Father, and from want of conformity to his precepts it is that I am so ignorant and partial regarding God. He tells me that I am a child, that my unhappiness springs from the waywardness and short-sightedness of a child, and that I have every reason to repose implicitly on his affection and care, wherever I may be and whatever may befall me.

I wish to know the evil of sin. I have left my sole end and good, a creature—his Creator, a child—his Father. My posture is one of opposition to his claims, and my consequent acts are transgressions of his laws. With what lowly feelings should I regard my estate! I sometimes try to realise to myself how debasing it is so to be under any bodily appetite as to be unable to control it: or be so anxious after some transitory matter as to swerve from truth and love. I find this produces loathing and disesteem of myself, rather than distinct perception of the vileness of sin. I think of the truth, holiness and justice of God; but I cannot place clearly before my mind unchanging adherence to all he has intimated and said, entire freedom from any kind of impurity and excess, and rigid determination to have the order and efficiency of his government sustained, without recoiling. The first view so abashes and alarms me that I dare not continue to gaze. When I contemplate simply God's character, I cannot see the evil of sin. Yet this unwillingness or inability discloses the fearful state of my soul. I am from God's hand, yet dare not meditate upon what he is. I am open every moment to his power, yet fear for one moment to realise his presence. I am going into a world where no veil will obstruct my view, yet fear to mark even in one matter the contrast between him and me. 'I would see Jesus'—the mediator. 'Herein is love; not that we loved God, but that he loved us, and gave his Son to be the justification for our sins.' I see in him the goodness as well as the purity of God. I see him doing all the Father's works, and I know that he is equal with God. He has left the glorious throne and the hallowed fellowship of heaven. He has emptied himself of his honours, to become exposed to the contempt of a sensual race. From no change has he hopes of gaining any fountain of earthly joy: all bring new evils. Friendship, as to others, so to him, is often untrue; for many go back and walk no more with him. 'He is despised and rejected of men, a man of sorrows and acquainted with grief.' His latter and bitterest hours witnessed a pang given to his loving heart, when all those who had so long accompanied him, and for whom he had done so much, 'forsook

him and fled.' The railing of the soldiers, the insults at the judgment seat, the pitiless scorn on the way to Calvary, the agony of the crucifixion, and the awful distress testified to by the words, 'my God, my God, why hast thou forsaken me,' bear no doubtful witness to the incalculable importance of the work he came to do; especially when we see the seal of God's approbation on him and his work by the resurrection and ascension. How great then must be the guilt, for the removal of which the Son of God 'bows his head and gives up the ghost!' How defiling must sin be, since only the blood of the Lamb can cleanse from it! And how dreadful its effects on man, when such sufferings of such a being alone can counteract them. In him, in what he did, and in what befell him: in his purity and goodness, his considerate and effective teaching and acting, his incomprehensible and unceasing woe, I find a text by which I discover the exceeding sinfulness of sin. As I consider, my own character comes into view. I look upon myself in the mirror he holds forth. I see my vileness and abhor it. I humble myself under him, as this very sinfulness is the ground on which I hope for deliverance. If I am so evil, only the most High can free me. I look upon God's character, and contrast myself with it. I wish to bring it to bear upon all relating to me. I do not hide myself from it now, because in Christ I see him 'reconciling the world to himself.' If then I can know myself and God, so as to think and act in harmony with my position only in Jesus; should I not strive after seeing him, with no ignorance or unbelief to dim or distort the vision? And should not the most dreaded of all pains be the pain of doing anything which will grieve or separate him from me?

I wish to connect man with eternity. I look upon man placed in various countries and different circumstances, and each is passing through a chequered scene. Suffering is the portion of all, and often forms its chief ingredient. Their own persons and the social relations they sustain are both means of pain. Occasional sighing, vague doubts, discontented utterance, listless despondency testify to some great, if not entire, deflexion from their original. Far-reaching thoughts and wise arrangements, noble and unselfish acts, untiring energy of will—taken in connexion with the frequent pursuit of ignoble things, misdirected and misapplied powers, and the consciousness of evil, inducing frequent though often formal reference to what is unseen, and goading even to self-destruction, are no slight proofs that man in his usual condition is not regarding the true end of his living. He thinks and plans in respect to earthly circumstances, as if his brief visit here afforded all that were needed for an endless being. He inclines towards the pleasure derived

from an outward object acting upon some of his bodily organs, in preference to making all minister to the elevation and purity of his spirit. He seeks to have his mind ennobled by the furniture of truth, but not having one guiding principle—the ground and harmoniser of all facts and systems—he has not the right aim of his acquirements and loses the true development of his nature. He marks in sorrow the early removal of the good and brave from a world, in which their loving and courageous souls might have done much in stemming evil and promoting truth, and speaks and acts, as if they were lost to the side of the noble and excellent. Thus are men feeble, disordered, and debased, when they should be vigorous, harmonious, and divine. What I have learned in communion with Jesus, teaches me to sympathise with those in this fallen state and long that they be delivered from its thralldom. 'I would see Jesus still,' gain clearer views, and thus give force to stronger motives to induce me to do what I can, to make my fellow-sinners look, 'not at the things which are seen, but at those which are unseen.' He glances at the operations and results visible in the world, which form so large a part of our thoughts, and draws instruction from them, bearing upon man's future well-being. He views man in the position he holds, and the functions he is called to perform in earthly communities, and teaches the claims of God as illustrating and subordinating these. He estimates man as the possessor of a soul, and on this ground declares that no earthly object is worthy of his pursuit. He told man that his heart is perverted and whatsoever proceeded from it is dishonouring to his Father; that his words and actions were the defined and palpable forms of this inward wickedness; that unable to help and save himself, he was exposed to eternal separation from the pure and glorious God. To *his* mind this state is the height of unhappiness and vileness. In comparison to mankind he became as one of them, and 'took upon himself the iniquity of us all.' How differently must I esteem man's condition now, since he 'who thought it not robbery to be equal with God,' has 'made himself of no reputation,' in order to change it. How vain do man's toils, and how sad his blindness to their vanity now appear. He is wandering into the awful revelations of a spiritual existence, unmoved by its pressing realities, trifling with outward forms: boasting of his wisdom and seldom recognising this wisdom to be 'earthly, sensual, devilish.' Separated from God he daily increases the distance. The woings of mercy reach him, but their sound falls lightly on his ear. How shall I be able to warn my fellow immortal of his peril, if I have not the rest of my spirit in the 'Mediator between God and man.' How can I urge to turn from dishonouring and despis-

ing a heavenly Father, if I am not myself a partaker of his holiness and love, if I have not seen my due to him and how vilely I have paid it, and his work for me and how sufficient it is. I cannot tell men of their exposedness to falsehood, the carnality of their hearts, and the consequent loss of everlasting life, if I have not been with him who is ‘the truth,’ whose words are spirit and life, and union with whom alone secures that which constitutes heaven. I wish by every effort, by all positions and each reflexion of my conduct, to make man feel that I regard him as an undying creature, capable of inexpressible delight; sure, if not weaned from love to the world, of proportionate woe. It is an arduous work to produce a change like this, but he who is perfect in goodness and power came to ‘make all things new.’ While he teaches me what man needs, he at the same time tells me how these wants may be supplied, and gives me assurance that there are those whose souls will close with the proposals and be satisfied with continually labouring to have their conversation in heaven.

I wish rightly to estimate all suffering. I long to have fellowship with God and his Son. I aim at knowing more of him and have a foretaste of the water of life flowing from his throne. But I let my thoughts tamper with defiling objects, and I cannot look to God as an obedient child. I try to realize what he is, but earthly things interfere, and prevent me from clothing him with the attributes worthy of himself. How then should I not feel deprivation of delight? I see men in God’s church who are neither stablishing nor strengthening it. I learn of plans and agencies unfit to honour its head, and my heart sinks within me. I place my hopes on some earthly plant, giving promise of beauty and usefulness, but the plant is removed and the odour it might have shed is unperceived. My sinfulness, the state of God’s interest in the world, and the severing of strongly knit ties make me ready to faint: but ‘I would see Jesus.’ He leads me to know that there is no Saviour, no purity, no peace, but in him. I see his arm above all, and in the want or unadaptedness of human instrumentality I am taught to leave my doubts and sorrows with him, to hope that he will lay “his right hand upon me, saying unto me, Fear not, I am the first and the last; I am he that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of the unseen world and death.” He takes away; but it is to draw me from transitory delights to trust to his love. I may welcome, then, all things which make me dissatisfied with myself and endear him to me more, and may regard troubles as one of the means which make me have recourse to him who is ‘able to succour those who are tempted.’ I wish suffering,

too, to enhance the rest and love and holiness of heaven. I am weary with many things on earth: I would be weaned from its changing and fleeting concerns, and have my heart where my Master is, without suffering. 'Let your affections be set on things above.' Let me only have my soul where Jesus is, and earth will become a sphere in which I may bear fruit to his glory; heaven the fruition of all hopes, desires and efforts. 'I shall be like him for I shall see him as he is.'

W. A.

III.—Flattery.

In a recent number of a publication which is called "*Evangelical Christendom*," and represents ably the principles of the Evangelical Alliance, we have met with a letter which we sub-join, from the late Rev. A. Rochat, in the Canton de Vaud. It was written to the Rev. M. Bonnet, of Frankfort, and acknowledges a translation of one of Leighton's works, and also is a reply to a communication, in which expressions of personal respect and glowing encomiums on M. Rochat's piety were contained. That good man knew himself, and therefore he *dreaded* flattery; and he knew the Word of God, and therefore he lamented the use of flattery. "A man that flattereth his neighbour," says that unerring record, "*spreadeth a net for his feet*." (Proverbs xxix. 5); "A flattering mouth worketh ruin." (Proverbs xxvi. 28.)

There is a marvellous *balance* in the Word of God. It does not forbid flattery, and then sanction detraction; it does not discourage a habit of exalting men in their own esteem and then give countenance to the withholding of honor to those to whom honor is due. Our Lord himself said of one believer, "Behold an Israelite indeed, in whom is no guile!" and of another, "He was a burning and a shining light!" And so Paul *published* concerning "the beloved Persis" that she had "laboured much in the Lord," and bid Timothy stir up the gift that was in him, and praised the Macedonians, and Luke, and Onesimus, and Epaphras, and many more. It is therefore evident that the command to forbear from flattering others, requires to be considered candidly and wisely. It is a command that may be "*wrested*" as the other Scriptures, and so injustice may be done, faithful servants of God be discouraged, humble and desponding souls left drooping, and truth itself be sacrificed. That which is to be avoided is the *desire* of praise on the one hand, and that species of praise which properly is

called *flattery* on the other. As a general rule, it is not necessary to tell people that they have done well. One told John Bunyan, that he had preached well, but he answered that the Devil had told him that before he left the pulpit. To speak well of people, is very different to commending them to their faces. God has stigmatized the latter practice with special marks of reprobation. In one place, flattery and lying are put together as almost synonymous: "They did *flatter* Him with their mouth, and they *lied* unto Him with their tongues." (Psalm lxxviii. 36). In another place unfaithfulness is joined to flattery as an ordinary accompaniment: "There is *no faithfulness* in their mouth, their inward part is very wickedness: their throat is an open sepulchre; they *flatter* with their tongue." (Psalm v. 9.) Well then may the warning be given, "Meddle not with him that flattereth with his lips." Proverbs xx. 19.

M. Rochat's letter is as follows:—

Rolle, May 22, 1844.

My dear Friend and Brother in Jesus Christ,—It gives me great pleasure to see your translation of Leighton. I reserve the pleasure of reading it, or rather of hearing it read to me, for moments wherein the Lord says to us, as he did to his apostles, "Come ye yourselves apart and rest awhile." (Mark, vi. 31.) But I cannot refrain from telling you, my dear friend, that the pleasure which the appearance of your work gave me, has been somewhat abated by the far too favourable opinion you have expressed respecting me in your preface. Before I had read a word of your translation, I made a present of a copy to a very dear and sincere friend, who brought me word that you had spoken in praise of my piety in your preface. The passage produced the same effect on my friend that it did on me when I afterwards saw it. I hope, therefore, you will not take in ill part what I am about to say to you on the subject, and which is the fruit of a tolerably long experience. Pride is the greatest of all the evils that beset us. Of all our enemies, it is that which dies the slowest and the hardest. Even the children of the world are able to discern this. Mad. de Stael said on her death-bed, "Do you know what is the last to die in man? It is self-love." God hates pride above all things, because it gives to man the place which belongs to Him, who alone is exalted over all. Pride intercepts communion with God, and draws down his chastisements. For God resists the proud. He will destroy the house of the proud; and we are told that there is a day appointed, when the loftiness of man shall be bowed down, and the haughtiness of man laid low.

I am sure then, you will feel, my dear friend and brother, that one man cannot do a greater injury to another than by praising him, and feeding his pride. "He that flattereth his neighbour spreadeth a snare for his feet, and a flattering mouth worketh ruin." Be assured, moreover, that we are far too short-sighted to be able to judge of the degree of our brethren's piety. We are not able to weigh it aright without the balance of the sanctuary, and that is in the hands of Him

who searches the heart. Judge nothing, then, before the time, until the Lord comes and makes manifest the counsels of the heart, and renders to every man his praise. Till then let us judge of our brethren, whether for good or ill, with becoming moderation; and remember that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves.

If I were to ask you how you know that I am "one of the most advanced in the Christian career," and "an eminent servant of God," you would no doubt be at a great loss to reply. You would perhaps cite my published works. But do you not know, my dear friend and brother, you, who can preach an edifying sermon as well as I can, that the eyes see farther than the feet go; and that unhappily we are not always, nor in all things, what our sermons are; that we carry "this treasure in earthen vessels, that the excellency of the power may be of God and not of us?"

I will not tell you the opinion I have of myself, for in so doing I should, probably, all the while be seeking my own glory, and while seeking my own glory, appear humble, which I am not. I had rather tell you what our Master thinks of me. He that searches the heart, and speaks the truth, who is the Amen, the faithful Witness, has often spoken to me in my inmost soul, and I thank him for it. But, believe me, He has never yet told me that I am "an eminent Christian," and "advanced in the ways of godliness." On the contrary, he tells me very plainly, that if I knew my own place, I should find that it is that of the chief of sinners and the least of saints. His judgment surely, my dear friend, I should take rather than yours. The most eminent Christian is probably one of whom no one ever heard speak, some poor labourer or servant, whose whole happiness is Christ, and who does all for His eye, and His alone. The first shall be last.

Let us be persuaded, my dear friend, to praise the Lord alone. He only is worthy of being praised, revered, and adored. His goodness is never sufficiently celebrated. The song of the blessed (Rev. vii.) praises none but Him, who redeemed them with his blood. It contains not a word of praise for any one of their own number; not a word that classes them into eminent and not eminent. All distinctions are lost in the common title of the redeemed, which is the happiness and glory of their whole body. Let us strive to bring our hearts into unison with that song, in which we hope that our feeble voice will one day mingle—this will be our happiness even here below—and contribute to God's glory, which is wronged by the mutual praise which Christians too often bestow on each other. We cannot have two mouths, one for God's praise, and one for man's. May we then do now what the seraphim do above, who with two wings cover their face, as a token of their confusion before the holy presence of the Lord; with two their feet, as if to hide their steps from themselves and from others; and with the remaining two fly to execute their Lord's will; while they cry one to another, "Holy, holy, holy Lord God of hosts, the whole earth is full of His glory."

Excuse these few words of exhortation, which I am sure will, sooner or later, become useful to you by becoming a part of your own experi-

ence. Remember me in your prayers, as I pray that the blessing of the Lord may rest on you and on your labours. If ever you print a second edition, as I hope you will, strike out, if you please, the two passages to which I have drawn your attention, and call me simply a brother and a minister in the Lord. This is honour enough, and needs no addition.

Your Friend and Brother,

A. ROCHAT,
Minister of the Gospel.

It is interesting to notice that this faithful letter of remonstrance was published by M. Bonnet, after the writer's death. So true is it, that "He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue." (Proverbs xxviii. 23.)

We hope that there are some to whom this letter may be useful, for flattery is a fault by which men may do more mischief than they know of. The words of the flatterer appeal to sentiments in the human breast, which are often too strong for the judgment. They address themselves, almost irresistibly, to pride, self-love, and vanity; and by means of these they have destroyed many, yea "many strong men." Flattery is not *needful*. It is not an exercise of love. Love will not flatter though it will encourage. It will speak truth, but no more than truth, and even that, it will speak in its due season, for even truth may be so spoken as to be flattery. Let then the prayer and the resolution of Elihu be ours: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job xxxii. 21, 22.) A day is coming when the Lord shall not only bring men to account, for their "hard speeches which ungodly sinners have spoken against him," but also will "cut off all flattering lips." For by our words we shall be justified, and by our words we shall be condemned.

IV.—*A short account of Kálidása, the Indian dramatic Poet.**

"He was the soul of the age,
The applause, delight, and wonder of the stage.

BEN. JOHNSON.

It is indeed a melancholy fact, that the early lives of those geniuses who flourished in the first ages of the world are

* Whilst cheerfully giving insertion to this paper, the Editors of the *Calcutta Christian Observer* do not hold themselves responsible for all the sentiments expressed in it.

buried in uncertainty, contradiction, and obscurity. Although now many of the hidden things of antiquity have been rescued from oblivion, the age of a Homer and the birth-place of a Plato are subjects sunk in impenetrable darkness.

“Seven cities contended for Homer dead,
Thro’ which the living Homer begged his bread.”

The early life of Kálidása, like that of many other ancient poets, is utterly unknown to us. Tradition says, that he was born 60 years before our Saviour, at Karnát.

The age in which he lived has been acknowledged to be unquestionably the most brilliant, in other words, the Augustan era of our dramatic literature, and he stands foremost in the list of the poets, who adorned the court and rendered glorious the age of that friend of the muses and patron of their sons, Rájá Vikramáditya. According to the computations given in the Asiatic Researches the age of Kálidása coincides with that of Lucretius.

Very little is known of the early history of this man of genius. It is therefore supposed that he must have been of poor parentage. But however unacquainted we may be with the incidents of his infancy, we know that till twenty years of age Kálidása had not a spark of those qualities which afterward elevated him to the rank of a poet and philosopher.

He was for some time averse to learning, he hated the company of learned men, and was fond of associating with children of the lower classes. He was often seen playing in the fields with the shepherd boys. Though fond of low company, he was of superior caste. He was a bráhmaṇ. But how little did Kálidása show the signs of a great mind in his infancy! Who could have expected that a youth like him would make so great a figure in the literature of his country?

He was like a gem surrounded by a number of baubles that hid its quality and lustre. How the darkness of ignorance was at last dispelled from the mind of Kálidása, we have no authentic account. There is, however, one story current about him. It is said that the rájá of Karnát had a beautiful daughter; who having acquired a creditable knowledge of her own language, resolved that he who should surpass her in learning should be her spouse. Multitudes of rájás and pandits, well versed in Bráhmaṇical literature and science, flocked to the palace, but they all failed; some of them returning home, saw Kálidása, an awkward and ugly youth, standing upon a tree, and cutting the very branch upon which he stood. These passengers being very angry at their failure, and seeing this ignorant and evidently

foolish youth, consulted among themselves how to make the rájá's daughter marry him.

With this intention they desired Kálidása to come down from the tree, telling him that they would marry him to a beautiful young girl, the daughter of a man of immense fortune. The promise of a beautiful and rich wife made a great impression on the mind of Kálidása, who immediately came down full of joy, and asked them who they were, and to whom they wished to marry him. 'I should be extremely obliged to you, nay, would remain your slave,' exclaimed Kálidása, 'if you would give me a wife.' 'Be not so impatient, young man,' said the passengers; 'do what we say, and we will get you a wife; leave your dirty dress, take up the one we give you, and follow us to the palace; speak not a word while you remain there. We will introduce you as our tutor; we will further inform the rájá's people that our tutor does not speak, from some sacred cause, but answers by signs, which convey his ideas with as much ease and perspicuity as words.' They took Kálidása to the rájá's house. His arrival being reported to the rájá's daughter, she showed Kálidása a finger, meaning that there is only one God; but Kálidása, ignorant as he was, understood it to convey a different meaning; he thought she threatened to pull out one of his eyes in case he remained silent, and accordingly he showed her two, meaning that if she were to destroy one of his eyes he would destroy both of hers. This answer, foolish as it was, quite pleased the girl. Oh how highly was she deceived! for little knowing what Kálidása meant by showing her two of his fingers, she took it as the most appropriate answer to her, that there is only one God, and not a second. Thus considering Kálidása to be a clever young man, and quite unaware of the intrigues of his pretended disciples, she immediately gave her hand to him. But no sooner was the marriage contract over, than the deceitful character of the proceeding was brought to light; for the moment Kálidása opened his mouth, she became acquainted with the shallowness of his knowledge. Being thus made aware of the deceit, she kicked the man, and fell upon the ground, tearing her hair with loud lamentations, and beating her breast with frequent expressions of excessive grief. Kálidása seeing his wife in this miserable state, and fearing the dreadful consequences, if her father were to hear of it, instantly left the palace, and made his way to a forest, with a firm resolution to put an end to his existence. But there, to the astonishment of all, Kálidása was quite changed, as if by divine inspiration. Indeed so sudden was the change, that a story, fabulous and incredible as it is, is still current among our countrymen, that Kálidása met Saraswatí,

the goddess of learning, in the woods, and by her sudden favour and kind care was raised to an eminence.

Be that as it may, how such a vast change was wrought in Kálidása, or how he was educated, or how that mind which hitherto like water received no impressions, now became open to every improvement, we are utterly ignorant. Kálidása's fame spread throughout his country, people of all ranks, particularly his former companions, looked upon him as a supernatural being. He was introduced to the Court of rájá Vikramádivya. In the assembly of nine wise men, known by the name of Naba-ratna, which the rájá had, Kálidása proved himself the first, for whenever questions were brought to the members of the assembly, and when they were passed from them unsolved, Kálidása was sure to decide them. Having thus fixed his fame both at home and abroad, Kálidása gave to the world many of his works, which are to this day admired by the most learned. The most finished dramatic composition of this immortal bard is that which derives its name from Sakantalá, whose birth and history are related in the Mahábhárat, from which work he borrowed his subject. This episode has been translated by Schlegel in his essay on the Language and Science of the Hindus.

Sakantalá was the daughter of rájá Vishwamitra, who by his penances had raised himself to the dignity of a bráhman. He had been seduced to the embraces of the goddess Menaká at the suggestion of Indra, who was alarmed at the uncommon penances of the sage. Sakantalá was brought up by a devout hermit as his daughter in a consecrated grove, where she passed her days with his two daughters, like the Abyssinian prince and princess, in unrivalled joy and uninterrupted delight. One day, as she was with her virgin companions watering the plants, she was suddenly captivated by sentiments of love, when king Dushmanta on a hunting excursion, sees these heavenly damsels in the forest, and enters into conversation with them. When the king retires into a shade, Sakantalá complains to her friends of the intolerable agitations of her heart. He immediately comes and declares his passion: on which the daughters of the hermit consummate what is called the Gandharva-marriage (or the marriage in which the consent of the bride and the bridegroom predominate over that of their parents or guardians) between the loving pair.

After the celebration of the marriage, king Dushmanta retires to his court and promises to send for his wife after three days. In the meantime a bráhman, with the wonted pride of the priestly order, repairs to the secluded mansion of the hermit,

where he finds none to greet him with the expected respect but sees Sakantalá in a state of profound sleep.

Having met with this unexpected cold reception, he curses the innocent maid in the following words, "He on whom thou art meditating, on whom alone thy heart is fixed, while thou neglectest a pure gem of devotion who demands hospitality, shall forget thee when thou next seest him, as a man restored to sobriety forgets the words which he utters in a state of intoxication." Her companions having overheard this imprecation, approach him with a sort of reverential awe, and in a most supplicating tone, intreat him to recall the curse; the bráhman at first speaks of the impossibility of such a recall, but he is overcome at last by the importunities of the damsels. When he is thus appeased, he says that the influence of the spell would be dissolved, when the husband of Sakantalá would look upon his ring. The whole of this affair was kept secret from her, who is now impatient for her lord. At the return of her foster-father, the pious hermit, who was absent when king Dushmanta had gained her hand, a supernatural voice suggested to him what events had intervened. Encouraged by this divine interference, he endeavours to remove the lassitude of the mind of Sakantalá, caused by the neglect of her husband, by making preparations for sending her to him.

When she is thus going to quit the holy mansion of this generous sage, and the scenes amidst which she was reared up from her infancy, her friends, the daughters of the hermit, instructed her to show the ring to the king, should he fail to recognize her. On her arrival at the palace, she finds herself in a most wretched condition, because she is disowned by the king, and when she attempts to revive the former amity, by the interposition of the ring, she to her utter regret, discovers it is lost; she and the messengers, who brought her to the Court, are treated most ignominiously as impostors, and orders are issued to put them into custody.

But while she is conveyed to prison, a body of light descends in a female shape, embraces her and carries her up towards the heavenly regions. The king perceiving this miraculous appearance, attributes the whole of it to a piece of sorcery, and expunges it from the tablet of his mind. But after sometime the ring is found and conveyed to the king, when his wife and all the concomitant circumstances come as it were like a torrent upon his mind, and plunge him into most bitter affliction. He knows not where his dear partner Sakantalá may be found. He is seized with a kind of maniacal distemper for her loss, of which he finally dies.

Whoever examines the play of Sakantalá with attention will find ample reasons for considering it to have been composed not for the people, but for the Court, and for a brilliant court too. In this sense it might very aptly be termed a royal drama.

It was this celebrated drama which first gave the European nations a more exalted idea of the treasures contained in Sanskrit literature, and we must in truth allow Kálidása to be one of those poets who have done honour not merely to their own nations, but to all civilized mankind. The elegant style of Kálidása's composition, his true and striking description of nature, the delicate beauty of his thoughts, and the fancy and taste which his writings display, lead us to apply to him, and very justly too, the title of the "Indian Shakespear;" for there is as much affinity of soul between those two dramatists, as there is between Válmik and Milton.

G. C. B.

V.—*Fund for the support of Widows of the Protestant Missionaries in India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The object of my address, viz. to propose the establishment of a Fund for the support of Widows of the Protestant Missionaries in India, may not be altogether unacceptable to those who, having their hearts enlarged by the blessed and ennobling influences of our Lord's religion, are prepared to entertain good works to the best of their ability.

In this belief I have ventured to crave a small space in your next issue, for the insertion of my humble views in connexion with a scheme, the merits of which I am desirous to see freely and fairly discussed by your more able correspondents. It needs very little reflection to enable sincere Christians (generally impressed as they must be on the subject of the importance attached to the propagation of Christianity in this heathen land) to arrive at the conclusion that all Protestant churches in India are laid under considerable obligation to that valuable body of men the Missionary ministers of their respective denominations. It is unnecessary therefore to enter into any details of, or to expatiate on, these claims, beyond the expression of my sincere belief that the efforts and exertions of Missionaries as "Ambassadors for Christ" will ever hold a

due place in every right mind. But, although this admission of their worth is undeniable, we are unable to couple it with scarcely a single instance of public benefit conferred on the Missionary body, by the Christian community; and yet, in this instance, the world at large may well be regarded as having set us the example of doing good; for we frequently witness the benefits bestowed, by secular bodies, on individuals, who by some act conducive to public welfare, have called forth their gratitude and esteem.

The fact of large sums of money being given in aid of Missionary Societies, does in no way affect my assertion. These are given, professedly for the cause of Christ, for the extension of his kingdom, and it is a privilege to aid by such poor means the labours of his servants who are engaged to bring glad tidings of good will to the deluded heathen, by preaching that Christ who is our all in all. I revert therefore to the fact that we have done nothing whereby to manifest our esteem and respect for a valuable body, possessing strong claims on the Christian community, and it remains to be seen whether the Protestant congregations in India, will avail themselves of the opportunity now tendered to all of them, should the scheme, to be proposed, be found after the fair discussion of its merits, worthy of adoption; and a fund established for the benefit of missionaries' widows.

With these preliminary remarks I beg now to lay before you the following *Scheme* and *Illustration*.

SCHEME.

A Fund for the support of widows of Protestant Missionaries in India, by annuities payable half yearly. This fund to derive its support from the several denominations or churches planted in India, as well as from the Missionaries themselves, each of whom it is assumed will subscribe for one annuity. Each church to subscribe annually in advance, for annuities in behalf of the widows of Missionaries attached to them respectively. The amount of subscription to be fixed at a certain sum without reference to age. The fund to guard itself against risk by insuring the lives of those Missionaries on behalf of whose widows annuities are kept up. The rate of Premium to be the "fixed rate for life." In the event of a lapse the amount of the Policy, when realised, to be invested in Government Securities and an annuity paid out of the interest accruing thereon. The amount insured to be fixed at a certain sum without reference to age. The annuity to be fixed at a certain amount in no case exceeding the interest accruing on the amount of

the Policy recovered and invested. Each church shall have full power to subscribe for more than one annuity to each widow. Missionaries to have a similar privilege. Annuities to cease on re-marriage or demise of the widow, and the portion of invested funds thus reverting to the fund to be divisible among surviving subscribers to be appropriated towards the reduction of subscriptions.

ILLUSTRATION.

Given Data.

Number of Missionaries=130.

viz. 10—30—60—20—10
aged 25—30—45—50—60 years.

Allowance for wives dying previous to their husbands, and unmarried Missionaries--say as 2 to 5. (A)

Given number of deaths in 5 years as follow :—

1st year.	2nd year.	3rd year.	4th year.	5th year.
1 aged 30	1 aged 30	1 aged 25	1 aged 30	1 aged 30
3 ,, 45	2 ,, 45	2 ,, 30	2 ,, 45	2 ,, 45
1 ,, 50	1 ,, 50	1 ,, 45	1 ,, 50	1 ,, 60
	1 ,, 60	1 ,, 50	1 ,, 60	

5 + 5 + 5 + 5 + 4 = 24 or 18 (B)

Assumed rate of subscription per annum in advance (4 Rs. per Mo. 48 Rs. (C)

(D) Rates of Premium. The Indian Laudable and Mutual Assurance Co.'s.

Amount of Annuity = Rs. 100 per annum.

Amount insured = ,, 1,000 per Life.

Required the result or "present state" of the Fund at the termination of 5 years, supposing no deaths to have occurred among Annuitants.

Income, from subscriptions.

1st year	130	Subscribers @ 4	Per month = 520 Rs.
2nd ,,	125	"	" 500 "
3rd ,,	120	"	" 480 "
4th ,,	115	"	" 460 "
5th ,,	111	"	" 444 "

Per month Rs. 2404 × 12 =, for 5 years, exclusive of Interest, Rs. 28,848.

Expenditure for Premiums paid.

1st year	10	whose ages average 25 years	@ 40 per annum	4000 Rs.
	30	"	@ 45	" 1350 "
	60	"	@ 57	" 3420 "
	20	"	@ 64	" 1280 "
	10	"	@ 86	" 860 "

For 1 year 7,310 Rs.
× 5 years = Rs. 36,550

* * For references A B C D and E see end of this article.

Deduct Lapses as follow.

2nd year 5 who have died will not pay				
		Rs. 280	for 4 years =	Rs. 1120
3	„ 5	309	3	927
4	„ 5	263	2	536
5	„ 4	309	1	309 = Rs. 2,882

(E) To which add Return Premiums, recoverable from Insurance office, on Rs. 33,668 @ 30 per cent. Rs. 10,100 12,982 net Rs. 23,568.

Surplus at the end of 5 years Rs. 5280.

Disposition of Annuities.

1st year 5 deaths, each life having been insured for 1000				
= 5,000 Rs. invested @ 5 pr.ct. 250				
			Deaths.	Widows.
2d	10	16,000	5	2 @ 100 p. an. 200 Rs.
3d	15	15,000	10	4 „ 400
4th	20	20,000	15	6 „ 600
5th	24	24,000	20	8 „ 800
			24	10 „ 1,000
			Rs. 3,700	Annuities 3,000

700 surplus Interest in 5 years.

State of Invested Funds.

At the termination of 5 years there will be invested in Government Securities,.....	Co.'s Rs.	24,000
From which deduct amount reserved @ 5 per cent. Interest to meet 10 annuities of 100 Rs. each,		20,000

Surplus of Invested Funds, 4,000

Result or Present state after 5 years.

To Invested Funds for amount reserved to meet 10 annuities,	20,000	By Assets as follow:	
„ Annuities payable to 10 widows @ 100 Rs. each,	1,000	„ Cash surplus,	Rs. 5,280
„ Disbursements account Establishment, Rent, &c. @ 600 per annum,	3,000	„ Interest surplus,	700
„ Profit divisible among 106 surviving subscribers @ Rs. 65, 13 $7\frac{68}{100}$ each, ..	6,980	„ Invested Fund surplus,	4,000
			9,980
		„ Invested Funds,	20,000
		„ Interest @ 5 per cent.	1,000
			21,000
Co.'s Rs.	30,980	Co.'s Rs.	30,980

In conclusion, I would suggest that donations from friends be received to ensure the first year's operations.

I remain,

Dear Sirs,

Your faithful Servant,

S. F. SEYMOUR.

(A).—The number of Wives dying previous to their husbands, according to the experience of the Uncovenanted Family Pension Fund (vide Report for April, 1847,) is 33 to 290 subscribers.

(B).—These probabilities are the result of the following "Table of Decrements" kindly furnished me by a friend. They are calculated according to the experience of the officers of the Bengal Army.

Age at commencement.	Assumed Number of Nominees.	Computed Decrement.	Adjusted Decrement.	Computed Survivors.	Adjusted Survivors.	Years.
25	10	.273	0	9.727	10	1
		.268	0	9.459	10	2
		.264	1	9.195	9	3
		.259	0	8.936	9	4
		.256	0	8.680	9	5
30	30	.872	1	29.128	29	1
		.858	1	28.270	28	2
		.846	1	27.424	27	3
		.834	1	26.590	24	4
		.822	1	25.768	25	5
45	60	2.286	3	57.714	57	1
		2.244	2	55.470	55	2
		2.202	2	53.268	53	3
		2.160	2	51.108	51	4
		2.118	2	48.990	49	5
50	20	.850	1	19.150	19	1
		.834	1	18.316	18	2
		.820	1	17.496	17	3
		.806	1	16.690	16	4
		.794	0	15.896	16	5
60	10	.592	0	9.408	10	1
		.580	1	8.828	9	2
		.569	0	8.259	9	3
		.557	1	7.702	8	4
		.540	1	7.162	7	5
		25.504	24			

(C).—The Rate of subscription can only be fixed after the ages of all Missionaries are ascertained.

(D).—The selection of an Insurance office must be considered maturely; the Indian Laudable Society seems the cheapest.

(E).—Actually paid in July, or more properly speaking carried to credit of Policy holders, with every prospect of a higher rate than 30.

VI.—*On Missionary Itinerancies.*

At the last meeting held by the Calcutta Missionaries for their usual Monthly Conference, the subject proposed for discussion was the following: "Itinerancy as a part of missionary labour." A similar discussion took place in December 1839, a notice of which was inserted in the *Observer* for the following month. Believing the subject to possess much interest for all Christians in India, and especially for all missionaries, the following outline of it is presented in these pages, containing not only the opinions formerly expressed but those recently stated, especially such as illustrate the former by more lengthened experience. The missionaries who took the principal part in the discussion were the Rev. Messrs. Lacroix, Hill, Pearce, Jamieson and Dr. Duff.

I. Itinerancies for the purpose of preaching the gospel have been made by missionaries in India from the time of Ziegenbalg to the present day: and have been considered a most important part of their labour. Few as they are in this wide and extended country, it is obviously their duty to bring under their instructions the largest possible number of hearers. The Lord commanded, "Preach the gospel to every creature;" and the command will not be fully honoured and obeyed till all have heard the word preached. In all places, and at all times, where and when the Providence of God directs, his servants must make known the gospel. "Blessed are they that sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that; or whether they shall both be alike good." To carry out Itinerancies efficiently, it is not needed that our plans be altogether changed and the large cities wherein stations have been formed be at once abandoned. On the contrary, the latter are really a help to the former. The more efficiently the gospel is preached in cities, the more speedily will it spread in country districts. Great cities contain and diffuse all the elements of civilization to a far greater degree than a country population. Physical and political science, art and literature, the printing-press and school find their home and have their sphere chiefly in the great cities of modern times; their influence radiates from them to the more scattered districts around them. And so it is with religion. In the early history of Christianity the cities of the Roman empire became, on the whole, Christian before the villages had abandoned idolatry: and hence the term "Pagans" or villagers, served to denote idolaters in contrast to the worshippers of the one God. Cities are fer-

tile both in good and evil; their influence is great on the country, but it is thus a mixed influence; partly diffusive of the moral, partly of the irreligious. Hence the importance of having all the branches of christian effort brought to bear upon the cities of India, and of making those cities but centres whence christian influence may by means of Itinerancies, and branch schools radiate to the villages and towns around them. Increased exertions to christianise towns should lead as a natural consequence to increased exertions to evangelise the scattered people of the country. If by means of public preaching, of christian schools, of the distribution of tracts and the word of God, the old and young in cities be invited to accept redemption by Jesus Christ, and warned of the evil of sin, Itinerancies which shall make known the same "message of life" to country villages become a necessary part of Missionary labour; harmonising with other branches of christian effort; helping them and receiving help from them in return.

II. Itinerancies are not always of *one kind*; experience however has clearly shown what kind are most efficient for good. They have often been undertaken during journeys in pursuit of health; or in other ways made an object of but second-rate importance. But while so far good, they have not on the whole received that measure of justice which their real and intrinsic importance demands. Itinerancy ought to be made a distinct branch of missionary labour, and have, if possible, missionaries exclusively devoted to it: it ought to be viewed as furnishing work which requires all the energies, mental and bodily of a healthy and vigorous labourer. In its sphere it is not less valuable than other of our plans: its difficulties are not few, its duties are not light. Besides exposure to the inclemencies of the climate, there are many other difficulties, which a sick missionary is incapable of meeting; hence the work may justly claim the best energies of well qualified and healthy men. An excellent illustration, almost a solitary one, of such itinerancy, we find in the life and labours of Mr. Chamberlain. He devoted to it some of his best efforts and much of his best time: "the result was in every way most satisfactory." Again: Missionaries have sometimes advocated and pursued a system of itinerancy of a very superficial kind: hastily visiting a village for a day, preaching the gospel once or twice, and then passing on to a different place. What good there is in such a method is almost counterbalanced by the evil which may attend it. In any christian country, not only are all the population influenced by christian habits and christian practices, but are also in a measure acquainted with christian truth; their language also is influenced in the same

way, and to its words christian meanings are attached. But in India, the country population are not only especially ignorant of Christianity and devoted to idols, but all their religious terms are associated with heathen ideas. It is these very terms which are employed by missionaries when preaching the gospel, and all who do so well know the difficulty of making Hindus clearly understand even the simplest portion of evangelical truth. A missionary therefore who comes amongst this ignorant heathen population but for a day, and preaches to them a few of the important truths of the Bible, certainly runs the risk of leaving an erroneous impression as to the precise object which he had in view or the precise doctrine he sought to proclaim. More continued labours, conversations, discussions and preachings would clear up the points on which the people required special instruction and the particular errors regarding Christianity which they entertained. Hence it is desirable for an itinerant missionary not to proceed hastily but to be prepared to spend days or even weeks wherever he may find a good opening in the Lord's providence.

This was the practice of the apostles. When Philip "went down to Samaria and preached Christ unto them" it is evident he remained there long. Peter "tarried many days in Joppa with one Simon, a tanner." When subsequently he went to Cæsarea, Cornelius and his friends "prayed him to tarry certain days." In their first missionary journey, Paul and Barnabas remained at least three sabbaths at Antioch in Pisidia; then "published the word of the Lord throughout all that region;" and only departed when they were "expelled from their coasts." In Iconium again, "long time abode they, speaking boldly in the Lord, who gave testimony unto the word of his grace." In Derbe also they "preached the gospel and made many disciples:" and finally returned through each separate city which they had visited "confirming the souls of the disciples." On his second journey Paul having arrived at Philippi was in that city "abiding certain days." After the conversion of Lydia, the "damsel possessed with the spirit of divination" cried after them "many days." In Thessalonica they preached at least "three sabbath days." In Corinth he "continued a year and six months, teaching the word of God among them:" and after being brought before Gallio, "tarried there yet a good while." On his third journey, he remained in Ephesus "by the space of two years" and more: "so that all they which dwelt in Asia heard the word of the Lord Jesus." Throughout the "Act of the Apostles" many expressions are used which though not very specific seem from their connexion to imply, that the apostles' practice was to go carefully and slowly over a district, using its cities as their head-quarters, whence

they visited "the region round about." This has not always been the method of itinerancy adopted by Indian Missionaries.

III. In India there are peculiar *facilities* for spreading the gospel. (1) The people are prepared to hear Missionaries. "Whatever may be the powers of the Native mind, it seems undoubted, that the natives generally are fond of religious discussions. It is well known to all who are acquainted with the habits of the people, that discussions between pandits, regarding questions of religion and philosophy, generally form part of the entertainments when public occasions call multitudes of people together. Hence it quite coincides with their views and feelings that the missionaries should go and request to be heard, and set forth what they know to be truth, in opposition to the errors that have so long prevailed in this land." (2) The country is not ill adapted for itinerancy; especially this part of it. Bengal is through its whole lower extent intersected by creeks and rivers: access therefore is easy to every one of its numerous districts. It has been suggested that each mission might keep a *bauleah*, to be always at the command of missionaries for the special purpose of itinerating: by this means expense might be saved and the work much facilitated. The climate is the great obstacle; the intense heat of one period of the year, and the rains of another, render missionary journeys almost impracticable. But during the whole cold season, extending from the middle of October to the middle of March, they may be carried on with safety. Many *mufassal* missionaries are accustomed to leave their immediate station for a portion of this period, to visit the villages and towns in the *zillahs* near them: and in the same way a large proportion of the missionaries in large cities might be absent at the same period. (3) As a sphere of labour, it has been found that the people in retired villages, are not at all so bigoted as those in towns where the gospel has long been preached. In many cases they have heard the statements of missionaries with the deepest attention, and exhibited a willingness to learn the truth. They are more candid, less prejudiced, less steeled against the gospel than men in cities who have found that it wars against their vices and the sins they love. Many missionaries have been greatly cheered by the visits and inquiries of such simple villagers; idolaters, it is true, but idolaters not anxious to dispute, not hardened, but wishing to know what God has done for their souls. Intercourse with such draws forth the sympathies of a christian heart and must lead us to feel compassion for the multitudes perishing, ignorant and out of the way. A missionary wearied with the opposition he meets with at his own station through the year, thus receives good from his little tour, and experiences

what a luxury it is to “preach Christ” to those who know him not, and distribute amongst them his written word.

IV. Another question arises, *who are best qualified* for this peculiar part of the Lord’s work? Experience shews that those missionaries, are best suited for itinerancies, who possess a good knowledge of the language and habits of the people among whom they go: men who are acquainted with their mode of thought, the subjects with which they are most conversant and can find the readiest way into their inmost mind. Much of this is only to be acquired by experience. But great attention also should be paid to the spirit in which the missionary conducts his work. He requires great prudence, lest he needlessly offend their prejudices: great patience to bear with their ignorance and superstition: great humility that he may do all and bear all for the Master’s sake if by any means he may save some. Villagers and country people in general, are almost entirely ignorant of Christianity; they require therefore to be dealt with as children, sometimes willing; but sometimes deaf to all that is good: much compassion towards them, much zeal and wisdom, are needed to enlighten their darkness and soften down their bigotry. Of the value of consistency the following anecdote by Mr. Lacroix, may furnish a pleasing illustration:

“From a village called *Luié*, where we had preached one afternoon, Mr. Hill and myself were walking back to Daltá Bazar, when a respectable man, who had been one of our auditors, came softly behind us and suddenly snatched our walking-sticks from our hands. On looking back, we saw the old man quickly walking away with our property; we then called out to him, and told him that though his was rather a strange behaviour, he was welcome to one of the sticks if he liked it; “Oh, no,” said he, returning both, “I never intended to deprive you of your canes, but you had just been telling us that Christianity enjoins the subjugation of anger, and commands to love even those who injure us, and I only wished to try whether *you* would act up to what you had said, and whether *you* would keep your temper under provocation; I am now satisfied, because I have seen that you stood the test well.” I may here remark, that this old man, called Galak Haldár, paid us several visits afterwards, and seemed to be seriously inquiring after truth.”

In these itinerancies older and experienced missionaries may with great profit be accompanied by younger ones, who while companions and fellow-helpers in the truth with the former would be able to learn more efficiently this particular duty of the Lord’s church. For such companionship our Lord sent forth his disciples “two and two.” Paul and Barnabas, went forth in the same way; and the former often had not one companion

only but several. Missionary labourers thus joining together might be of different Societies. It is desirable too that itinerating missionaries should be accompanied by well qualified native Catechists. Such are most useful labourers. They serve as a kind of mediators between the people and the missionaries, with whom the former feel somewhat strange. They can soonest find out the head man of a place or the best locality for preaching, and easily obtain an introduction to the villagers, who would feel at home with them. These might itinerate alone. The early catechists of the Serampore Mission, who were men of standing in life, spent much time in this way and established the gospel in many places or prepared the way for it in others.

V. Something depends upon the *mode* in which the missionary proceeds, when he has arrived at his sphere of labour. Those who have had much experience think that it is not the best method, upon entering a village or country town to stand up at once and preach in the open bazar. It appears preferable to seek an introduction to the people, by entering into conversation with them, especially near a temple: or to enquire for the headman of the place, and state to him the object of the visit. Many little circumstances may be laid hold of and many trifling events turned to account to excite curiosity, or soften down opposition, and thus lead the minds of those whom we meet to hear the gospel as a thing meant for their profit. The following are illustrations. Mr. Lacroix says of a tour in Dec. 1844:

“After remaining several days at Daultá Bazár we moved eastward to a village called *Bhagirathpúr* and pitched our tent in a fine orchard of mangoe and jack trees. The people here had scarcely ever seen a European and were very shy. A few boys were the first to visit us. With these we entered into a friendly conversation as to what they were learning at school, &c. and I amused them not a little by using a burning-glass to light a cigar. They had never seen one before and did not rest till I had made them all feel its power on their hands, which they stretched out for the purpose: and it caused no small merriment among them when one and another suddenly withdrew his hand, crying out “I am burned, I am burned.” Finding that we were not the objects of fear they had supposed, the boys returned to the village and published the excellencies of the wonderful glass. They soon brought back several adults, whom we requested to sit on the grass in the front of our tent, while we spoke to them about their souls’ salvation.”

On another itinerancy in 1845 the following circumstance occurred:

“About an hour before dark we arrived at a village called *Bandar-Ghát*, and immediately went on shore. An indigenous school was assembled under a large tree, and the boys were occupied in writing on

palm and plantain leaves. A good number of the inhabitants were also present, and among them two supercilious bráhmans, who, on hearing we were missionaries, in order to impose on the villagers, affected to look down upon us with contempt, as silly and ignorant men. Seeing that if they succeeded in impressing the people with this notion, our preaching would be in vain, or probably not listened to, I turned to the school-master and asked him whether he could work any sum in arithmetic I might dictate to him. On his replying in the affirmative, as I anticipated, I dictated him rather a difficult one. He immediately set to work, but after repeated attempts could evidently make nothing of it. The proud bráhmans, interested in the honour of their school-master, endeavoured to assist him, but succeeded no better. Upon this I asked for a plantain leaf and a pen, and in a few minutes worked the sum before them. This altered the state of affairs, and instead of being looked upon with contempt, whispers were heard, "Ah, what clever and learned Sáhibs have come to-day!" We availed ourselves of this improved feeling, and preached the gospel to the assembled crowd, who listened with an attention we could never have commanded but for the matter of the sum. In this way are missionaries to resort to every lawful expedient to get a favourable hearing, and become every thing to all men that they may win some."

By taking advantage of any such opening a Missionary may prepare his hearers for the more direct work which he has in view. This as in his own station, will consist in preaching the gospel, discussing with pandits and others, distributing tracts or examining schools: taking, in fact, every opportunity opened to him during his visits of "preaching Christ." In selecting a place for preaching it may be noticed that it is advisable not to stand in front of shops; as thereby the business of the shopkeepers may be interrupted. Any large tree, near a bazar but not in it, may furnish a good gathering place for an attentive congregation.

VI. It may be a question with some Missionaries which *method* of itinerancy is better, that by land or that by water: the former being with tents, the latter by boat. The adoption of either must be left much to the character of the district to be visited. In some cases there is not water enough for boats: in others the recurrence of creeks and rivers renders tents impracticable. But where both are practicable, some missionaries much prefer a land-trip with a tent, as it certainly possesses some advantages over the boat. In passing up a river, it sometimes happens that a missionary lands, and finds the village he is to visit, a mile or two away. He has to walk over the fields exposed to the sun, has no resting place on his arrival, and after doing what he can, it may be meeting with a repulse, returns in the same way. But when with a tent, the missionary pitches it just outside a village, and the people drawn by the novelty of it, or by any contrivance he may adopt to attract

their notice, come to him : so that without subjecting himself to any exposure, he has the whole population quietly at his own quarters and away from the bustle of a bazar. Having remained there as long as providence directs, in the cool of the morning he may ride or walk a few miles on to another village. In this way he may visit any district much more carefully and completely than by merely passing along a river's banks.

Melás and festivals wherein large numbers are gathered, are excellent spheres of missionary labour. Some might suppose that the excitement of the occasion makes the people but indifferent listeners. Yet this does not appear to be the case. The excitement is indeed great at times, such as when the car of Jagannáth is drawn out, or when the people are all about to bathe at the sacred gháts ; but with these exceptions, the people spend many hours and even days in idleness, wandering up and down among the shops, or carrying on their several trades. At such times missionaries get large and attentive congregations with the greatest ease. It is advisable for such to pitch their tent out of the melá, in a grove or otherwise, where they will not be exposed to the varied interruptions, caused by the huge crowds assembled together. Such is the practice of the Missionaries visiting Hurdwar, some of whom remain as many as twelve days.

VII. The following may be enumerated as *good effects* of missionary itinerancies. (1) They do much towards *preparing the way of the Lord* in this country. This is now an important part of a missionary's work. Without a good foundation there can be no great spread of truth : and it seems the will of God that in India truth should be widely known before its full effect is developed. This may be done in towns easily, but if it be confined to them, in the day when the work of God shall be established, all our preparations will yet have to be made over again in the country. We should seek to prepare the whole land and invite all its people to receive Christ's gospel. (2) By this means *many of the Lord's chosen people* scattered throughout the land may be brought in. We can never consider it a settled thing that these are all to be found in the towns and cities of the empire to which our regular mission labour is confined. Doubtless they are to be found every where, and it is only by the wide and effectual preaching of the gospel that the Lord will bring them into His church. And many such have been brought in as the fruit of itinerant labours. At the last conference Mr. Jamieson stated that several members of the churches in Sabathu, Ludiána, &c. had first heard the word of God from itinerating missionaries. Mr. Lacroix said that he had met with an old Christian at one of the stations in Krishnagar, who

was first brought to a concern for his soul's salvation through the preaching of Mr. Trawin in the district many years ago. Mr. Hill related several striking facts about inquirers whom he had met with in his itinerancies, anxious and earnest to know the "way of truth:" specifying in particular the case of some Karttá Bhajás who came to him and Mr. Lacroix three years since, with the inquiry "what shall we do to be saved?" and remained with them till midnight, listening and asking questions with the most intense concern. Other missionaries have often met with similar inquirers, especially among men somewhat advanced in years. (3) By making these itinerancies missionaries will be able to remove bad impressions respecting their character and objects. Many evil reports are continually circulated concerning them amongst the villages and distant towns in India, by interested bráhmans and zamindárs. The native papers of Calcutta, which are read in the mufassal also, often make the grossest misrepresentations of their plans and objects. And many therefore regard them with horror, as perfect monsters, child-stealers, liars, deceivers, and every thing that is evil. No wonder that on his first approach the Missionary is feared and shunned: nor that all should be surprised to know his real intentions towards them, in telling of the imperishable love of the living God, and his wish "that all men should be saved and come to the knowledge of the truth." Even in this light itinerancy assumes no small importance. (4) By visiting various parts of the country, their character and condition are correctly learned; and thus *the way is opened for extended permanent operations* when the increased strength of a mission has allowed the enlargement of its plans. How many new stations have been thus first visited and the way of the Lord concerning them first pointed out, especially in southern India!

VIII. But itinerancies are attended with some *difficulties*; similar indeed to those met with at missionary stations. Most of these may be overcome by that spirit of humility, love and patience in which all the labours of Christ's Church should be carried on. Sometimes missionaries are received coldly and sometimes pelted, or their books torn even before them. But this is to be expected. Mr. Jamieson related that on one occasion he and a brother missionary saw two men carrying a large bundle of some kind that they seemed anxious to hide. They inquired what it was; and at length found that the bundle contained nearly a maund of tracts and books, about to be thrown into the neighbouring river. They insisted on having them restored, to which the men at length agreed. As an encouragement for missionaries in such circumstances, Mr. Jamieson also related the following story. One day a fowler came to ask

for some tracts. On inquiry being made, he confessed that he had received books before, had torn some, and had read some. Others therefore being refused he said to Mr. Jamieson, "I put into my gun ten shots, and fire it. If nine shots have no effect, and the tenth only hit the bird, I am satisfied. And so should you be in giving your books. If some are destroyed, others accomplish what you wish in giving them."

In illustration of the above theory of itinerancy, we may refer to many journals which have appeared in our own pages, and especially to the life of the Rev. J. Chamberlain.

J. M.

REVIEW.

Elliot's Horæ Apocalypticæ. London, 1846. *Stuart's Commentary on the Apocalypse.* London, 1845. *Mede's Clavis Apocalypticæ.* London, 1833. *Bossuet.—L'Apocalypse, avec une explication.* Paris, 1689. *Vitringa.—Apocalypseos Anacrisis.* Amstelodami, 1719. *Newton (Sir Isaac). Observations, &c.* London, 1733, &c. &c.

(Continued from page 553.)

CHAP. III.

Interpretation of the Apocalypse.

John, "the beloved disciple," and last surviving apostle was banished to Patmos by the emperor Domitian, "for the word of God, and for the testimony of Jesus." There he saw the visions which he has recorded. At the voice of the Lord, whom he loved, the shadowy riders passed on, and the ghostly phantasm arose from the abyss, and the witnesses were typically slain and the doom of "the accursed" consummated. At the voice of the Lord, a living man beheld the Lamb in his Father's kingdom, and communed with the Spirits of Heaven, and heard, high above the thunders and trumpet tones of God's judgments, the music which gives utterance to the ineffable bliss of the redeemed. That same voice commanded John to write, and commandeth us to hear, "what the Spirit saith unto the Churches." So far there is clear light. The veil in the apocalypse has been lifted by no mortal hand. Here is seen, as they see in Heaven, the true and the living God. The heaven, and the earth, and the abyss are open before Him. All creatures of all worlds work out his purposes. The light of his countenance is life, or death everlasting. Time and space are

plastic in his hands; and eternity gives up its secrets. Yet wonderfully through all predominates the human aspect of Jesus, so that his people, even on earth, and in their clay, may have consolation and hope and joy. To every believer, herein is such a revelation, as was vouchsafed to Paul and to John, when they were caught up to the third heaven. He may not see clearly like the man of Bethsaida, to whom Christ gave sight: in many things, he may see men but as trees walking. Yet the light is sweet and glorious, and he knows it to be from heaven, and it shineth more and more unto the perfect day.

There is something startling, — to the thoughtful mind, almost overwhelming, — in the contrast between earth and heaven, so marvellously depicted in the visions of the apocalypse: *there*, the majesty of the Omnipotent, and the godlike intelligences, and lofty and glorious Spirits that surround Him, tenderly, lovingly, compassionately watching over man, providing for his welfare, and rejoicing in his redemption: *here*, poor misguided creatures, hard, pitiless, selfish, reckless of eternity and of God, and hating, murdering and destroying all that bears His image. What shall be the end of these things? for the end cometh. The devil may rage; the nations may be stirred up: the kings of the earth may take counsel, and prevail to shed the blood of the saints; but not one jot or one tittle of God's counsel shall fail, not one of His "little ones" shall be found wanting when he gathers them all into "the celestial city," the new Jerusalem; while "without," by an awful retribution, the dogs and murderers and sorcerers, and whosoever maketh and loveth a lie, go to their everlasting doom. Here is comfort for the martyrs, hope for the church, and warning to all. For the woman "drunk with the blood of the saints" who sits on the seven-horned beast, and deceives the nations, hath her city too: and the saints of God are found in it. So strong are her delusions, that not only her worshippers believe, but the very elect are deceived by them. Surely it behoveth every man, that has understanding, to search out what is this murderous beast, and who is this abominable and accursed woman, who together do the devil's work, and lie in wait for the death of souls. The determination of this question is the key note to the interpretation of the apocalypse, and, if settled, would change the whole aspect of the christian world.

That the mystical Babylon is Rome is, on the face of it, undeniable, and may be looked upon as an established and admitted truth. Bossuet and the Romanists, Stuart and the German Rationalists, Maitland and the Tractarians, and the great phalanx of evangelical Protestant commentators, all find here secure footing: all agree with one voice that Babylon is Rome.

It should gladden every Christian heart, if it could be proved to the satisfaction of all Christian men, that this foul, idolatrous, bloody and persecuting power was the Heathen empire and Heathen priesthood of Rome: and at first sight this seems to be self-evident. For what else could it be? That Christian Rome may be meant appears to be a thing too incredible for belief. To suppose it even, seems monstrous. It is to suppose a prodigy, a miracle of crime, a very mystery of iniquity. We shrink involuntarily from the bare thought of a professedly Christian Church set forth as "the mother of harlots and abominations," as immersed in idolatry, as "drunk with the blood of the saints," as professing to preach Christ, and actually teaching doctrines of devils. Alas! these are the very marks and the very feelings which the apostle records. The false prophet had "the horns of a lamb" but "spake as a dragon:" on the woman's forehead was a name written, "Mystery;" and John, when he saw her drunk with the blood of saints and of the martyrs of Jesus, "wondered with great admiration." If the Romish Church would clear herself from charges so revolting, her answer should be loud and bold. The monstrous nature of the accusation should make her task easy. It cannot surely be hard for a Church of Christ to put from her the guilt of idolatry, and to show that she has not slaughtered her Lord's disciples in such sort, that she may be said to be drunk with their blood. Not thus however has she answered: for Bossuet, the keenest and the wisest of her doctors, exerts all his skill to prove, not that the awful characteristics of the Mystical Babylon and their attendant prophecies cannot be plausibly applied to the Papal Church, but that they may be found elsewhere.

But elsewhere, save to Pagan Rome, they cannot be applicable. The Protestants, the Eastern Churches, Muhammadans and Infidels are beside the question. Rome Pagan, or Rome Papal, must be Babylon the accursed.

It will speedily appear that every attempt to apply the visions of the apocalypse to Pagan Rome has signally failed: neither German learning, nor Romish ingenuity can make out a case, that is even tolerably plausible and consistent. If then the other alternative inevitably presents itself, we must not shrink from looking it in the face. They wrong us grievously, who believe that we delight in "railing accusations" and can have any pleasure in the awful guilt and the awful doom of our human brotherhood, of men professing, like ourselves, belief in the blessed Jesus. God forbid that the unholy spirit of mere party strife should have place amidst the solemnities of the great apocalyptic pageant. If the Church of Rome be the great apostasy; if Europe for ages has in the main followed the Beast; if

Satan has exalted himself in the outward temple of God and has there been worshipped as God, surely the most bitter sectarian, that has of Christ's Spirit as much as a grain of mustard seed, must feel in the retrospect humiliation, sorrow, and self-abasement. The rhetorician, the word fencer, the mere controversialist may triumph: but if this be victory, the Christian, or indeed the man that has a human heart, would rather rejoice in defeat.

First then, let us briefly glance at the theories which see in the burden of the Apocalypse the doom of Jerusalem and Pagan Rome: the former comprehending the seals and trumpets; the latter including chapters XII. to XIX. and ending with the punishment of the Beast and the false prophet.

The introduction, the epistles to the Seven Churches, and the last three chapters form ground common to all, not necessarily identified with any of the conflicting theories, and may therefore be considered separately with advantage.

It may seem to demand some apology, that the purport of the following pages will be to a certain degree destructive. For while the theories of Stuart and Bossuet fall by self-contradictions, and the Maitland school is vague, unsatisfactory and irreconcilable with the conditions of the Apocalypse, it appears to the writer that what may be called the Protestant scheme is not yet clearly made out in all its details, and that not a few points of considerable importance are far from being satisfactorily established.

The best way of destroying error is to place the truth beside it. But until that truth be known in its fulness, we can but gather it up in detached portions, and in the mean while, according to the apostolic precept, "proving all things, hold fast that which is good." It is a humble, but perhaps a useful task, after having sought to gain some knowledge of the localities and some notions of the general design, to clear away the rubbish, and, having tried the bricks, it may be unskillfully, yet with care and diligence, to lay them ready for the hand of the builder.

1.—*Theory of Professor Moses Stuart.*

Mr. Stuart's theory is in the main borrowed from the German Neologists. With them however we have nothing at present to do. If the Apocalypse were merely a work of imagination, like the poems of Ossian or the *Divina Commedia* of Dante, one might hear with patience how this passage was fine, and that tame, and a third bombastic, and one might receive their æsthetical judgment of its plan and execution for as much as it was worth. But if we believe the Apocalypse to be inspired, it is evident that such judgment may be dismissed at once

as alike profane and worthless. Besides whatever they have said, that may be said by a Christian man, (and much unfortunately that no Christian man ought to say) has been adopted by Professor Stuart.

Mr. Stuart's commentary on the Apocalypse is in all respects a remarkable book, and not unlikely to be *notorious*. Perhaps no theologian of our days has made equal progress in New Testament verbal and literary criticism. He is learned, painstaking, impartial and thoroughly master of his subject. He has collected together all that is worth knowing, as to the literary history, authenticity, inspiration, idiom, style, and verbal import of the apocalypse: and his work is well entitled to take rank in these matters in the foremost place. So curiously and literally minute is the habit of his mind, that he gravely discusses in what manner the Lamb took the book, whether with his mouth, or with his feet, or by assuming for the moment the form of a man; and he wonders greatly at the 'guarded silence,' of other commentators in relation to this difficulty. Vol. II. pp. 127, 128. In like manner he pushes the use of the nomenclature of criticism to the verge of affectation. His conjunctions are *telic* or *ecbatic*: he takes a *pragmatic* view of an argument: discourses of a candid *exegete*, of *chronic* offences, of an *epiphonema*; divides the *numerosities* of the Apocalypse into *heptades*, subdivided by *trichotomies* and *tetrachotomies*, and condenses his sentences into a *brachylogy*. But his idolatry of German critics has unhappily led him farther than into a little harmless pedantry. He adopts their arguments, he assumes their tone, he parodies their dogmatism; for, like the Tractarian, the Neologist seldom condescends to reason; he only asserts. Mere critical learning, we suspect, tends always rather to contract than to enlarge the mind. The habit of dwelling on facts in their details, and of deciding *ex cathedra* minute verbal differences, engenders dogmatism and self-complacency, and unfits the mind for comprehensive views, and consistent and masterly combinations. Such assuredly is the case with the learned American Professor.

It is grievous to think that this eminent and venerable man, after so long a course of usefulness and honour, should at last make shipwreck of his fame, by committing himself, to an interpretation of the Apocalypse, which leaves all others behind in extravagance and self-contradiction. As if to heap absurdity upon absurdity, it is *wholly* dependant on the supposition (which Mr. Stuart knows to be doubtful, and which we have already proved to be false) that the Apocalypse was written during the persecution of Nero; it professes to ascertain the mind of the Spirit of God, by an æsthetical and critical calculus, as

applied by infidels, who look upon the work as an anonymous fiction; and, admitting the inspiration of the apostle, it presumes to praise and to blame, and is guilty of the absurdity of making him take advantage of a rumour, before it was ever heard of, and the still graver offence of imputing to the God of truth the deliberate adoption of a lying heathen oracle. Such are a few of the characteristics of a scheme invented by a Spanish Jesuit, improved by the Rationalists, and now brought before the world, by their admiring Evangelical disciple. It must be owned in fairness that these inconsistencies in the main belong to Mr. Stuart alone. Alcasar knew nothing of Neology; and Wetstein and Eichhorn, in consistence at least with their own principles, may make of the Apocalypse what they please. One thing is surely evident, that, admitting the inspiration of the Apocalypse, however plausible this scheme may be (and it is very plausible) in its general outline, no wise man could possibly commit himself to its details.

But it is fair to let Mr. Stuart speak for himself; and, first as to the nature and æsthetical character of the Apocalypse, according to him it is neither more nor less than an Epopee, and is to be judged of accordingly. "I do not see," says he, "how any one can show the impropriety of the name that I have employed merely from the fact that circumstantially the Apocalypse differs from the Iliad, the Æneid, or the Paradise Lost. I allow that it is an Epopee *sui generis*,—a great moral Epopee,—in which are celebrated, not the deeds of an Achilles or of an Æneas with their associates, but of the King of kings and Lord of lords with his angels and saints."

"Has there been no other standard of excellence ever raised, except that which floats over the Iliad and the Æneid? I most readily concede the æsthetic excellence of these productions in their own way. But other minds have thought, and felt, and composed with excellence, besides those of Homer and Virgil. The Revelation of John is indeed an *oriental*, and not an occidental, performance. It is specially adapted, as we should naturally expect, to the taste of oriental readers. *But why should we not make all due allowance for this?*" Vol. I. pp. 190, 191.

Again: "The Christians had fled beyond the Jordan and were safe. That he presents them on *Mount Zion*, belongs to the *tact* of the writer." p. 187.

"From a judgment formed in this way (in the way of sober and rational exegesis) the author of the book need not, if he were now living, feel disposed to shrink. It cannot be otherwise than highly honourable to his plan and design, and also to his power of execution." p. 163.

“If there be any part of the Apocalypse where the writer is exposed to the charge of carrying his imagery to excess, it is certainly the one now before us.” p. 183.

“In respect to this matter (inspiration), Herder appears to have been variable in his feelings and views; but Eichhorn held out his opinions plainly and frankly to the view of the world, and treated the Apocalypse everywhere as the mere offspring of the poet’s genius and fancy. There were few men in Germany, for the 25 years in which Eichhorn and Herder were in the zenith of *sacred* criticism and of influence, that would have called in question their æsthetical judgment: I think there are few anywhere, even now, that are entitled to call it in question. By general consent, the æsthetical merit of the Apocalypse is placed on a lofty niche in the temple of genius, &c.” p. 196.

It is very wretched work for a Christian man to speak after this fashion of the inspired word of God. How revolting the association of the Redeemer of mankind with the hero of the Iliad! How presumptuous the praise: how profane the criticism; how humiliating the boast, that Herder and Eichhorn have placed the apostle of God “on a niche in the temple of genius!”

In a like manner, setting aside with a lordly contempt, as not worth the notice of enlightened modern exegesis, all the supporters of the Protestant scheme, and dismissing as “theological romances” all opinions which suppose something more of the fortunes of Christ’s Church to be recorded in the Apocalypse, than what is comprised in three or four years of the time of Nero, Mr. Stuart permits himself to ask—

“Are we, as some have *stily* hinted, to regard him as in a state of *hallucination*, when he wrote the apocalypse? Or if any one alleges that some notice of the great apostacy in the Church was surely to be expected, then may I ask again, in what way could it either console or encourage John’s readers, &c.”—“It would in fact seem not unlike *some degree of hallucination* to engage in making such disclosures, with the expectation of reviving the drooping spirits of suffering Christians by them.” I. p. 208. It is painful to see a good and learned man so far forget himself. But it is not Mr. Stuart’s better self that speaks; it is the lamb speaking with the dragon’s mouth; it is the champion of the Lord blind and in the hands of the Philistines.

As to the argument, the Millennium of the Apocalypse, according to Mr. Stuart’s scheme, immediately succeeds the destruction of Nero, or at latest the accession of Constantine to the throne; but what becomes of that scheme, when instead of a Millennium, we find an Apostacy? His masters are more consistent; for they may hold that, if the writer meant to console

the Christians under Nero and these only, he was at perfect liberty for that purpose to make use of a poetic fiction.

In bringing forward his own key to the solution of the Apocalypse, Mr. Stuart briefly reviews and rejects the theories of all his predecessors. During the past seven centuries according to him, no real advance was made; all was arbitrary, fluctuating and uncertain. The true solution "surpassed the exegetical knowledge of the times;" and therefore every attempt "turned out to be a failure." I. 458.

Then there came in with the Reformation the still more misleading and influential error of "finding in the Apocalypse a compendium of civil and ecclesiastical history to the end of time." This theory seems especially to excite Mr. Stuart's indignation; and yet to any impartial mind the argument, *à priori* at least, would seem to be entirely in its favour. For, if it be asked whether a book of prophecy, or rather *the* book of prophecy, of the Christian Church is more likely to contain matter for all time, or to look forward only for so very short a distance, that to all its readers the prediction and the event were nearly simultaneous, and to many the fulfilment preceded the prophecy; or, whether the Romish apostacy, rather than the Roman despot, may be expected to loom large in the Christian future;—one would naturally suppose that there could be no great difference of opinion about the answer.

Nor is the argument from Old Testament analogy which Mr. Stuart so carefully elaborates, one whit more in his favour. A transparent sophistry is a very poor help. But of what else is he guilty, when he carefully culls from the older prophets all those predictions, which are not historical, or but indirectly such, and then triumphantly asks, Is this a syllabus of civil and ecclesiastical history? Daniel's four monarchies, and other visions, the doom of Babylon, Egypt, Tyre, Sidon, Nineveh, Edom, &c. and the notorious and incontestible fact, that nearly one half of the Old Testament is precisely "a syllabus of the civil and ecclesiastical history of the Church," and of those with whom it was brought into contact for good or evil, do not seem to Mr. Stuart to stand at all in the way of his argument.

Passing from this class, the Roman Catholic expositors, Alcasar and Bossuet, along with Grotius, Hammond and LeClerc, find more favour in his eyes. Indeed, except in that they never even *seem* to forget that they are dealing with the Word of God, all these agree in the main with himself. They differ from him, and therefore err, in being too *historical*.

There remain only the Germans. Even among them the historical theory is to be found; and therefore even they are mistaken. Besides they are at variance with each other; and

therefore, according to Mr. Stuart's argument, not only are they all wrong, but there can be no historical interpretation. Two however are honorably distinguished from their compeers,—Eichhorn and Ewald. They have pointed out the right path, and have themselves advanced far on it. Unfortunately they are not entirely successful, for both of them are infidels. "But," says Mr. Stuart, "we need not depend on them for our theology." I. 473. In this matter however the Professor is inconsequential: for if "the mind of the Spirit" is only to be determined by an exegesis, in which they are the chief masters, it is quite plain that we must go to them for our theology, just as we do for our prophetic interpretation.

Finally, Mr. Stuart has hope. In "these days of exegetical study" the doom of the historical system draws near. "It will come, whether we choose, or refuse: the radical principles of hermeneutics are every year gaining ground; and inasmuch as they are founded on reason and common sense, they must sooner or later become triumphant." I. 475. Which means perhaps that Strauss and his brethren are labouring hard in their vocation. In the meantime, we as confidently believe that the analogy of faith, and prayer, and a holy life will teach a man more of the true meaning of the oracles of God, than all the learning of Ewald, and all the eloquence of Herder: and, while we have a high respect (as every sane man has) for a sober and rational exegesis of the Word of God, we deny that neological criticism has ever been sober and rational, and we believe and hope, that its day is past, that the reaction has begun, and that it is falling into rapid and richly deserved contempt.

The field being now cleared, Mr. Stuart presents to us his own key. It is this. "I take it for granted," says he, "that the writer had a *present* and *immediate* object in view, when he wrote the book; and of course I must regard him as having spoken *intelligibly* to those whom he addressed." I. p. iv.

Again, "the primitive readers, I mean of course the men of intelligence among them, could understand the book; and were we for a short time in their places, we might dispense with all the commentaries upon it, and the theological romances that have grown out of it.—In their places, however, we cannot put ourselves.—All that remains is by the aid of helps, which antiquity furnishes, to approximate as nearly to their situation as may be. *The nearer we come, the more certain we are to understand the Apocalypse.*" I. p. 199.

Mr. Stuart is here again strangely oblivious of opposing facts. How often is it recorded, that the very disciples of Jesus did not understand sayings, which to us, are plain and significant. Shall we go back to the Scribes and Sadducees and Pharisees

of old for the true explanation of the Messianic prophecies? and shall we gravely accept the outrageous absurdity that a prophecy is better understood at its deliverance, than by its fulfilment?

But, taking Mr. Stuart at his word, and going back so near that we touch, we have Papias:—not much further off, Irenæus; and at no great distance Hippolytus, his pupil. Papias certainly had not the key. Of Irenæus, Mr. Stuart remarks that “scarcely any thing could be more extravagant than some of his views;” and of Hippolytus, after quoting a portion, he says: “*Curious* indeed the commentary must have been that came from such a hand.—*Ex ungue, leonem!*” I. pp. 452, 453.

To approximate to such situations (and one could not well be nearer) does not promise over favorably for understanding the Apocalypse. In this way however Mr. Stuart professes to have found his solution, of which the following is a brief sketch.

The Apocalypse was written during the reign of Nero, in the midst of a dreadful persecution, raging throughout every province of the Roman empire, and when the Church was bleeding at every pore. It is a poem, addressed to the seven Churches of Asia, to console and comfort them by prophetic assurances of coming judgment on Jerusalem, and on the persecuting emperor of Rome. The largest portion of it consists of highly poetical imagery,—the mere drapery and costume of the main idea. There remains however under the symbol, a real basis of facts, which point out and identify the catastrophes. It concludes with a rapid view of the final triumph of the gospel, and of far millennial glory. Such is the immediate design, and true interpretation of the Book. It may however subordinately be typical of other judgments and other triumphs, and may perhaps in this sense even bear an allusion to the Papacy.

It is a death-blow to this theory that the Apocalypse, as we have already proved, was not written in the reign of Nero, but 30 years later. Nor is this the only fatal objection; for “the dreadful persecution raging through all the provinces,” is a mere figment of the imagination,—the real persecution, so far as history teaches, being confined to the city of Rome. Indeed John himself mentions but one martyr in Asia; and it is not easy to conceive why John, addressing the seven Churches of Asia by name, should not have one word of remembrance or consolation for the truly persecuted and bleeding Churches in Judæa and in Rome.

It is in the treatment of the details however, that the wild and unaccountable absurdity of Mr. Stuart’s scheme becomes manifest. A very few specimens will spare the necessity of any formal and serious refutation.

The first four seals represent a conqueror going forth to destroy with war, famine, pestilence, wild beasts, death and Hades in his train. The cry of the martyrs is a symbol or watchward to this fearful army, like Lord Nelson's signal at Trafalgar, "England expects every man to do his duty." II. p. 159. This cry rouses the army to vengeance, not against Nero, the persecutor, but against Judæa;—although in Nero's persecution, the Jews were sufferers, rather than actors. The sixth seal is symbol; the kings of the earth, (that is, of Judæa, where there was then no king,) are to be taken poetically," not as in civil history," p. 166. Chapter VII. is an episode, relating to the conversion of a portion of the Jews.

The first four trumpets are "drapery and costume:" the locusts are symbols of the impending catastrophe. The horsemen from the Euphrates, means the Roman army under Titus. It did not indeed consist of cavalry; but the east is famous for horsemen, and Titus probably drew part of his troops from Syria! p. 195. The description of the Jews (who survived this attack) as idolators, worshippers of devils and of gold and silver images, is not to be taken literally. p. 196. It may perhaps mean, that in character they were as bad as the ancient idolators, or perhaps that some few of them did actually worship idols. p. 202.

The "two witnesses" were certain infirm Christians, who were left behind, when the rest fled to Pella. They wrought great miracles in Jerusalem during the siege; and were put to death by the Jews, who rejoiced over their dead bodies; but Christianity came to life again. p. 227. Or the "city" may mean Judæa, the two witnesses eminent Christian martyrs, and their resurrection, the continued triumph of the Gospel. It will be observed that the army of Titus precedes the death of the witnesses, and the earthquake that destroyed a tenth part of the city; that there is not a trace of Mr. Stuart's witnesses in history or tradition; and that it is to say the least, an unusual "exegesis" to explain prophecies by *imaginary* corresponding facts.

And *now*, the seven seals have been opened: the seven trumpets have sounded; the seven thunders have uttered their voices; the slain witnesses have ascended to heaven; the tenth part of the "city" has fallen; and, foreshadowed by all that is solemn, grand, and awe-inspiring, the catastrophe is at hand. It is found, according to Mr. Stuart, in half a verse; "And there were lightnings and voices of thunder, and earthquake, and large hail." *Rev.* xi. 19. The lightnings denote God's presence: the earthquake, approaching destruction; "and when hail is joined with them," says Mr. Stuart, "this is a sign that

the work is completed." II. 244. The consummation therefore of that tremendous catastrophe is recorded in two words, "large hail!"

For a conclusion so little to be expected, he thus accounts. It may be supposed that "the voices uttered by the seven thunders" fully disclosed the doom of the Jewish city: but to dwell with minuteness on that doom—why might not the apostle be spared the difficult, the almost impossible task? What the seven thunders most probably declared fully to John, he is restrained from writing down, or rather, he is indulged with the privilege of not writing it down." "Pity to the weakness of men, and kind regard to the feelings of the apostle spared him the agonizing task." II. 209.

One reads a passage like this with no other feeling than amazement. It would seem to render it doubtful whether the writer had ever seen the predictions of Jesus himself. If these refer to the same event, as Mr. Stuart believes, then, what the Lord himself had fully disclosed many years before, that Lord now commands his apostle to seal up, and keep hidden.

In the second part of his theory, the intrepid Professor, having now tried his strength of wing, strikes out boldly into chaos, and leaves far behind him our common realm of time and space, and truth and error. We pass at one bound into a world of symbol, poetry and fiction, where nothing is real, substantial or consistent. Rejecting the *synchronisms* of Mede on the sole ground, that "the whole tenor of the book is most palpably *progressive*," II. 465; he makes his immediate second catastrophe to be the death of Nero, which, so far from following the first, preceded it several years. He explains this anomaly, by telling us, that we are not to look for chronological order in a poem. It may be so: but what then becomes of his own argument against Mede?

Passing on to details, we find that Nero is the "beast with seven heads, and ten horns;" that "the woman sitting on the beast" is idolatrous Rome, II. 321, 323. Rome sitting upon Nero! But "the beast was, and is not, and will come up from the abyss, and go to destruction." If words have any meaning these surely mean that the beast was not then existing. To prevent any suspicion that we are imposing (even inadvertently) on the credulity of our readers, we give Mr. Stuart's answer in his own words:—"Prophetic style pays little regard indeed to the chronological order of events. At all events, the writing must have been executed so speedily after Nero's death, that time had not been given to circulate the news of it." II. p. 323, 324.

Written after the death of Nero! Then down, like a house

of cards, goes the whole theory on which Mr. Stuart has bestowed the labour of more than twenty years.

Further, Suetonius relates the prediction of a soothsayer, that Nero would be reduced to a state of poverty, yet afterwards obtain empire. This rumour, originating (*olim*) probably before he succeeded to the throne, Mr. Stuart endeavours to confound with another and quite different, that arose after his death. The Holy Spirit, according to Mr. Stuart, adopted this "lying heathen oracle" in order to identify the tyrant Nero with the Apocalyptic Beast! (See Excursus, III. vol. II.) The "head that was stricken to death," and healed again, means (in this way) that Nero, after his murder, was to come alive again from Parthia, or at least was expected so to come.* Of the 7 heads of Nero, 5 had fallen, namely, Julius, Augustus, Tiberius, Caligula, Claudius. One *is*, that is Nero himself, "the beast that was, and *is not*;" who was also to be the 8th; but unfortunately history says, that Galba being the 7th, the 8th was Otho, II. 326. The ten horns of Nero, were his confederates in desolating Rome, or ten tributary kings, who joined him in persecuting the church, or the Parthians, who were expected to come from the East, and with Nero, raised from the dead as their leader, to help him in destroying Rome. pp. 327, 328,

The second beast is either the heathen priesthood, or rather a false prophet (never before heard of) who arose in Ephesus about the time of Nero's death, who put Christians to death,

* A curious illustration may be introduced here of the perverting medium through which Mr. Stuart sees every thing German. While he sums up the merits of many of our most celebrated English expositors of the Apocalypse by barely mentioning their names, and forthwith dismissing them with the contemptuous epithet of "theological romancers," if he ventures to differ from a German in a matter as clear as the sun at noon day, he is all deprecation, respect, humility, timidity. The beast being Nero, or the civil persecuting power as embodied in Nero; Berthold makes Julius Cæsar, not only the first of Nero's heads, but the very head that was stricken to death, and revived again in Augustus. To make Julius Cæsar a persecutor of the Christians is a dose too strong for even Mr. Stuart's digestion. Yet he calls this piece of pure unadulterated nonsense "an ingenious conjecture," and "an ingenious solution;" and proceeds gravely to refute it on the three following grounds.

1. Grammatically: "one of the heads" is the proper reading, not "the first head."

2. Historically: Julius Cæsar was actually killed; and no one ever said he was alive again: but Nero, though he was actually killed, yet lived again in a false rumour.

3. Conclusively: the beast was a fierce persecutor; but Julius Cæsar was dead 100 years before any persecution began, II. pp. 277, 278. And then,—Mr. Stuart himself makes Julius Cæsar the first head of the beast after all! Wonderful are the triumphs of an enlightened modern exegesis.

because they would not worship Nero's image, that is his statue, which by a common sacerdotal juggle was made to open its mouth, and to speak probably by ventriloquism! pp. 284, 288. &c. &c. &c.

Such, in its leading naked results, is the theory of the learned and venerable Moses Stuart. To follow it further into details, or to consider it in connection with any of the graver problems of the Apocalypse, is plainly unnecessary. When a Christian man gravely and earnestly sets forth statements so extraordinary, we involuntarily ask ourselves, not, Can he be right? but, Can he be sane? There is no room however for doubting the sanity of Mr. Stuart. He knows well that, according to his theory, the prophecy does not correspond, and cannot be made to correspond either with history, or with truth. But this knowledge neither opens his eyes to the weakness of his idolized *exegesis*, nor appears to give him any concern for its miserable results. The discrepancy, he permits himself to insinuate, lies not with the neologists and their exegesis, but with the apostle himself: for the Apocalypse being throughout a poem, "we must not press the literal meaning." In short, the apostle has only, "given a sketch, which corresponds, *with a good degree of exactness*, to the state of facts." II. p. 309. What Mr. Stuart's notions of "a good degree of exactness" are, we have already seen.

Neology itself has never exhibited so melancholy a sight. Herder, and Eichhorn and Ewald see nothing of prophecy in the Apocalypse, because they believe it to be a mere human composition, while as a work of imagination and genius, they find in it much to admire. But the American professor, believing in its inspiration, represents the Spirit of God, as adopting heathen oracles, and setting forth, as prophecies to console a bleeding Church, absurd, foolish and lying rumours, which, almost ere the book reached them, they must have known to be false.

We sorely grieve to write thus of Moses Stuart. Misled by its false glitter, he has taken the dross for the real gold. His book is a mine of rich materials for other workmen in a happier hour: but the building which he has raised is founded on the sand. His theory of the Apocalypse has every possible fault; it is neither Christian nor infidel,—neither true nor consistently false. Yet many a devout passage, and many a bright gleam, in his learned and elaborate work, prove that though he has made shipwreck of his judgment, he has not made shipwreck of his faith. We turn from him with mixed feelings,—regret, disappointment, respect.

The theory that the Apocalypse unfolds a Jewish and a heathen catastrophe has other and abler supporters. Of these we

select the prelate of Meaux, as beyond all doubt the chief. In him, we find judgment, learning and genius in a proportion rarely bestowed upon man, if not the truth, that which might well be mistaken for the truth, and, withal, a profound and intelligent respect for the inspired Word of God.

The theory of Bossuet then will form the subject of the next chapter.

W. S. M.

(To be continued).

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the arrival of the Rev. Messrs. Hazell and Fouches, of the Church Missionary Society and their wives, by the *Monarch*, Nov. 23d.—The Rev. W. H. Meiklejohn of the Scotch Kirk, arrived by the *Precursor*, and the Rev. Dr. Charles is leaving in the *Barham*.—The Rev. A. Sutton and wife, of Cuttack are about to visit Europe in consequence of ill health.

BOMBAY.—The Rev. Mr. Taylor, of the Baroda Mission, is on a visit to the Presidency for the benefit of his health. On the evening of the first Monday of October, he gave an interesting account of the Baroda, or rather *Mahi Kanta*, Mission. Houses are being built for some of the native converts, which, it is hoped, will be the commencement of a well-ordered and flourishing Christian village.

The Rev. Dr. Wilson and Mrs. Wilson have arrived safely at Bombay after their protracted visit to Europe.

MADRAS.—By the *Barham*, early last month, we had the pleasure of welcoming the Rev. Mr. and Mrs. Page, Baptist Missionaries from England, to labour in this part of India. They are not at present, we believe, connected with any society; but a benevolent gentleman, lately at the Presidency, has, we understand, raised a fund to support the Mission.

The Rev. R. L. Allnut, A. M. of the Church Missionary Society, lately from Tinnevely, has been obliged, we regret to say, to proceed to England for his health. He left by the Steamer of last month.

The Rev. H. R. Hoisington, of the American Mission at Jaffna, arrived at Madras on the 26th Sept. on his way to Bangalore, with his family, for the benefit of his health.

2.—DISCUSSIONS CONCERNING CHRISTIANITY IN CALCUTTA.

The invitation made by the Rev. Dr. Duff to the Hindu gentlemen of Calcutta to discuss with him or other Missionaries the truth of Christianity, was in the beginning of last month accepted by a Mr. Tuite, who has volunteered his services in defence of Hinduism. After one or two preliminary meetings it was agreed to hold the discussion in the hall of the Free Church Institution on Saturday evenings, at 7 o'clock, commencing with Saturday the 6th. On the evening of that day a large number of young men having met at the appointed place, Dr. Duff entered on the *first* lecture. It was a preliminary one intended to clear the way for a further examination of the matter.

Two young men afterwards offered various objections to the doctrine of the Trinity, &c. which were replied to. The *second* lecture was given on the 13th, and the discussion which had been looked for was entered on more fully. The objections offered to Christianity by Mr. Tuite and the whole character of his opposition have greatly disappointed his own party, and have proved him a most insignificant antagonist of truth. The following outline of the evening's proceedings, taken from the *Englishman*, is within the truth.

"The discourse of Dr. Duff, which was the second in the series, was on the possibility, desirableness, and necessity of a revelation from God, of course apart from and in addition to the revelation of himself as traceable in the works of nature. The subject was treated with great clearness and force. The arguments in vindication of each head of the subject were brought out with power and conclusiveness, and the ancient systems of philosophy, the testimony of the illustrious men of Greece and Rome, and the triumphs of modern science, were adverted to as corroborative proofs in favor of the position taken up by the Lecturer. It would be out of place to give even the heads of the discourse, but it may be generally stated that it gave abundant evidence of the entire mastery of the subject by Dr. Duff, his uncommon powers of reasoning, and his undoubted talents and eloquence. In fact the first speaker who rose on the opposite side of the question, on Dr. Duff resuming his seat, being the same who had addressed the meeting so fluently on the former occasion, was forced to an acknowledgment of the profound erudition of the learned Divine, and the force of the arguments advanced by him; yet with becoming modesty he essayed one or two objections against the ground taken up in the lecture. After this speaker, Mr. Tuite rose, and, as on the previous evening, his rising caused very great sensation. That gentleman on this occasion, however, having come provided with a few sheets of closely written quarterpost, gave better promise of doing battle with his formidable antagonist. After some little hesitation and pause, he began the perusal of the written discourse he had brought with him. As he proceeded farther and farther with it, a suspicion began to be felt by the meeting that it was a production of rather an erratic character, for in the course of it various matters were introduced having not the slightest relation to the subject of debate, but involving the expression of Mr. Tuite's private opinion of himself, and his personal accomplishments in particular, and of Dr. Duff, the proceedings of missionaries, and the character of native converts to Christianity in general. By way of some imperfect specimen of the jumble of topics adverted to by Mr. Tuite, a few of the interesting particulars may be just mentioned; for example he stated of himself that he came of Christian parents, and had had a Christian education, that he was equally conversant with the scripture with Dr. Duff, but that the Bible was a tissue of fiction, or as he elegantly termed it, a "lie"; that notwithstanding he still continued to go to church and was bringing up his children as Christians. Thus talking of himself he was led to remark that he never was sick, except when suffering from injuries received in the battle-field; that he was heartily sorry for ever having served the Government; that he was well versed in mathematical knowledge, and clever as Dr. Duff might think himself in this department of knowledge, he, Mr. Tuite, was sure he knew as much about it as Dr. Duff did. There were other insinuations, imputations, and personalities, contained in Mr. Tuite's paper, which to say the least of it evinced great want of taste and judgment, so much so indeed that a hum of dissatisfaction passed among the very natives who were assembled around, and one of them actually rose to call Mr. Tuite to order. After Mr. Tuite had finished, the President of the Phrenological Society, whose name we could not learn, addressed the meeting, and after a polite rebuke intended for Mr. Tuite, made some remarks on the opposite side of the question. The young man who had spoken first, then rose again,

and among other observations made by him, in a spirited manner, condemned the bad taste and indecorous spirit which had been displayed by Mr. Tuite in his written remarks, at the same time in handsome terms deprecating Dr. Duff's displeasure, and begging his forbearance for the gratuitous personalities and imputations which had been directed at him. Dr. Duff in rising a second time expressed his deep sorrow at what Mr. Tuite had said, or rather read, and concluded by meeting briefly but triumphantly the principal objections which had been raised to the position taken up by him in the lecture. The subject of the next lecture was lastly announced, namely, the intellectual and moral hindrances to a belief in revealed religion."

The *third* lecture, was on the moral hindrances to the reception of the gospel. Upwards of 500 native young men were present. Mr. Tuite on the conclusion of the lecture remained silent. A few objections from infidel writers were however brought forward by a young native, who read a speech which he had previously prepared. Although the opposition has broken down, we hope the lectures now in course of delivery may prove a great blessing to the young audience that meet to hear them.

3.—CALCUTTA CHURCH MISSIONARY ASSOCIATION.

The annual meeting of this association took place at the Town Hall on Friday the 5th ult. The report, some facts of which we hope to lay before our readers hereafter, mentioned many indications of progress in the Calcutta Mission; in the English and Vernacular day school, the boarding-schools and native Churches. A collection was made in aid of the Association's funds.

4.—BENGAL FREE CHURCH MISSIONS.

On Sabbath the 31st October two sermons were preached for the Mission at the Free Church place of worship. That in the morning was by Dr. Duff, from Psalm cxix. 68, "Thou art good and doest good; teach me thy statutes;" and in it, he referred to the essential goodness of God, its manifestation in creation, and to His doing good to man in his fallen and in his lost estate; and then with reference to each point exhibited the duty of resemblance to Him in character and action. We cannot pretend to give a report of the discourse, though it was exceedingly simple in structure and lucid in its details, as circumstances at present prevent the performance of what would have been a pleasing duty. In the evening Mr. Mackail preached from 1 Cor. iii. 19, "The wisdom of this world is foolishness with God," and at the conclusion of his sermon adverted to the privilege and duty of contributing to God's cause, and to the motives which impelled His people to devote themselves to Him, by whom they were "bought with a price." The collection amounted altogether to 1742 rupees, and there was also a ring from an unknown benefactor.

It is well known that the calls upon the Free Church Congregation from its commencement, but more particularly within the last twelve months, have been considerable. We believe that by them there has been contributed or collected, since this time last year, about 40,000 rupees for the Church building, Sustentation, Mission, Converts, and other funds, private and public, exclusive of the Highland fund, which they greatly helped to promote.—*Free Churchman for Nov.*

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