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THE
CALCUTTA
CHRISTIAN OBSERVER.

APRIL, 1848.

* * 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.

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

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

N. B. The Editors do not hold themselves responsible for every sentiment in the contributions of their correspondents; but reserve to themselves the liberty of giving scope for the free discussion of all subjects not infringing the great principles embodied in these rules.

TO CORRESPONDENTS.

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 3d of April at the Circular Road Chapel. Service to commence at 7½ p. m.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

ADVERTISEMENTS

IN

The Calcutta Christian Observer.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 100.—OLD SERIES, VOL. XVII. No. 191.

APRIL, 1848.

I.—*The Peculiar Claims of India as a field of Missionary
Enterprise.**

The cause of missions is emphatically the cause of God and the cause of man. It is that enterprize of mercy on which the Eternal Father entered when he proposed to his well-beloved and only-begotten Son that he should become the surety and the substitute of those whom he determined to save; and which the Son sought to execute when he left the regions of glory and of bliss and travelled in the greatness of his strength towards this world; when he assumed our lowly nature, and when he laboured and suffered and died that we might be redeemed from the curse and thrall of sin. It is that very work of grace to forward which Christ ascended up on high, leading captivity captive and receiving gifts for men, even for the rebellious, and to advance which his soul is now travelling in ceaseless intercession, and on which the universality of the power which he has received in heaven and in earth is now exercised by him as King of kings and Lord of lords. Its genuine character was announced by the angels who proclaimed the advent of the Messiah on the plains of Bethlehem, "Glory to God in the highest, on earth peace, and good will to men." Its extension is the diffusion of light, life, love, and liberty among the human race. Its triumph will be the establishment of that glorious kingdom which is righteousness and peace and joy in the Holy Ghost. It is in subordination to it—be it said with reverence,—that the whole economy of God's moral administration of the affairs of this world, has been formed, is regulated, and is now ordered. It occupies a prominent, nay the paramount, place in the Scriptures of truth; and in the dealings of God's providence with the children of men. We are brought into contact with it—it forces itself on our attention—in connexion with every religious exercise in which we can engage. We cannot engage in the

* This address, having been delivered before it was committed to writing, has been transcribed principally from newspaper notes.

praise of God without being called upon to adopt such lofty strains as those in which we have now celebrated that praise,

“ His large and great dominion shall from sea to sea extend :
It from the river shall reach forth unto earth’s utmost end.”

We cannot engage in prayer, even using that simple form of devotion which Christ taught his disciples, without supplicating that God’s name may be hallowed, that his kingdom may come, and that his will may be done in earth even as it is in heaven. We cannot engage in the perusal of the word of God, without encountering such plain and emphatic and solemn commands and assurances as these, “ Go ye into all the world, and preach the Gospel to every creature ;” “ Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : . . . and lo I am with you alway unto the end of the world ;” and “ Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

But I must not forget that it is not my object at present so much to plead the general cause of Christian missions throughout the world, as to set forth the peculiar and distinctive claims of India as a missionary field, which we are met here this evening to consider.

The claims of India as a missionary field, I have no hesitation in saying, are paramount among those of every other country of our globe. I feel it absolutely impossible to do justice to them, though at present, I shall make the attempt simply to enumerate the most important of their number.

1. India has peculiar claims on our attention as an evangelistic field, on account of its *magnitude as a country, and the great extent of its population.*

India, as you will see from the map, is the greatest inter-tropical country of Asia. I here denominate it a country : but it is in reality more like a *continent* than a country. From the Himálaya mountains, or snowy range, by which it is bounded on the north, to Point de Galle on the south, we have upwards of thirty degrees of latitude ; and from the coasts of Káthiáwár on the west, to the confines of China on the east, we have about thirty degrees of longitude. Among the mountains of India towering to the heights of heaven, and over its vast and oceanic plains, we have a population, which according to the statistical tables published under the auspices of the East India Company, and digested by Mr. Montgomery Martin and the Baron Bjornstjerno, amounts, inclusive of that on the borders of the Indus,—most certainly to be comprehended in India proper,—to two hundred millions of souls. We have there a fifth or a sixth part of the whole human race, comprising, as we all know, a great variety of tribes and tongues, emphatically needing the Gospel of Christ, and yet to be reclaimed from the bondage and service of the Evil One. The mind of the contemplative Christian is positively appalled, and the soul of the compassionate Christian is sorely grieved, at the extent of the land there yet to be possessed. He positively trembles at the thought that all this moral desolation exists upwards of eighteen hundred years after Christ com-

missioned his servants and apostles to seek the conversion of the world. Only in one other country of the globe does he see such fearful moral destitution.

2. But, *secondly*, India is not merely a country of almost immeasurable extent and of an almost incalculable population, but it is *wholly accessible* as a field of missionary operations, and that through some of the most wonderful providential dispensations which it is possible for us to contemplate.

There is one country of the globe, as I have just now hinted, of a greater superficial extent than India. That is the immense empire of China, with its population of three hundred and sixty millions of inhabitants. That country, however, in its length and breadth, is closed to the entrance of the herald of the cross. Only at the islet of Hong-kong in possession of Britain, and at five commercial ports, is a residence allowed him. How far otherwise it is in India, you yourselves know, though perhaps you too little reflect on the wonderful events through which under God this happy state of matters has been brought about. There is little that is more remarkable in the world than the establishment of the British power in India. About three hundred years ago, Camoens the poet of Portugal, wrote his work entitled the *Lusiad*. He represents in it the hero of his story as describing the various countries of Europe to the people of the East; but England was then so little known to them that he does not condescend even to mention its name. It was in the year 1600 that we first began to trade with India, and that on a very limited scale. At that time we had not a foot of territory within its extensive boundaries. Our first acquisition of any considerable part of the soil of India was in the year 1661, when our island of Bombay was granted as dowry to the second Charles by the Portuguese. In the year 1690, the wish was first expressed that like the Lusitanians and Dutch, our predecessors, we should become a nation in the East; but that desire was no sooner expressed than it was suppressed. In the year 1698, we were allowed to purchase from the great Moghul three or four insignificant villages on the banks of the Ganges, where Calcutta, our famous metropolis, now stands. In 1717, we were able, through Mr. William Hamilton, who by his medical skill had obtained powerful influence in high quarters, to procure thirty-seven additional villages contiguous to those now mentioned, and to acquire certain valuable privileges with regard to trade. The partial defence of our own factories had by this time come into our own hands. It was about the middle of last century that we first began to enter into political relations with the Muhammadan and native rulers of India, who were not long in showing that they were as ready to break covenants as to make covenants. I am not here to vindicate the whole of our own procedure with regard to them; but this I can fairly say, that there was no definitively formed and fixed design, either on the part of our country at home or its agents and representatives abroad, to snatch the sovereignty from their hands. When wars occurred, and when rumours of wars were heard, the ambition of the few, was frowned at and reprobated by the moderation of the many. So late as 1793,—that is little more than half a century ago,—when a charter was granted

by Parliament to the East India Company, it was expressly declared in it, that "To pursue schemes of conquest and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of this nation." Notwithstanding all this repugnance to an extension of our power in the East, our movement has been onwards and onwards. District after district, and nation after nation in India, have become subject to our sway; and in the eyes of the world our power has there become paramount, our European rivals having been driven from the field, and our native opponents succumbing to our might, or, as even they deem it, to that providence by which it has been wielded. The sons of India, themselves impatient of the Muhammadan and native yokes, have rushed to our standard, and fought our battles, their own wealth being their pay; and they do homage to us as deliverers, as well as conquerors. A nation professing Christianity in its simplest form now rules over the whole of India; and,—though after considerable hesitation,—it has widely opened the door for the entrance of the messenger of the gospel. Through the whole of this vast country, the shield of Britain is held over the missionary for his protection. No hostile bands oppose his progress. No roving savage of the wilderness destroys his settlements, or schools, or churches. No edict of a mock celestial power says to him, "Hitherto shalt thou go and no farther." No formidable foreign visitant claims an unacknowledged protectorate over the converts of his ministry, and at once hypocritically and cruelly crushes their spiritual and civil liberties. He is free to travel, and to teach and preach both by the press and living voice. In regard to providing a sphere for the enterprize of the Christian Church in India, God's providence is far indeed before the endeavours of that Church. The field is not yet occupied to a hundredth, nay a thousandth, part of its necessities. The harvest there is great. O let us pray the Lord of the harvest to thrust forth labourers into that immeasurable vineyard.

3. *Thirdly*, we are placed as a nation under *very great obligations to India*.

We all know how expensive, nay almost ruinous, to our country, have been the wars which we have waged on the battle-field of Europe. They have well-nigh, for the time being, exhausted our resources, straining our nation's credit to the utmost, and leading to the contraction of debts, and the assumption of burdens, which will not be got rid of till generations yet to come are numbered with those which are gone. Our wars in India, though attended with the loss of life, as all wars are, have not cost our nation a single farthing, but have been defrayed from the revenues or credit of that country itself. Even when they have been waged in different provinces of the land, large advantages of a pecuniary kind, have accrued to our nation. Many of our countrymen have had, and now have profitable employment both in our military and civil services in India. The commerce of India is by far the most advantageous which we have in the East; and destitute of it, many of our manufactories at home would be altogether closed. Not to speak of it as a system of exchange, I would remind you that its annual profits amount to a very large sum. In the shape of these profits, and dividends on India stock, and pensions to retired officers, and "fortunes,"

as they are called, accumulated in India, about eight millions sterling annually accrue to Great Britain. It is by the possession of India, that our pre-eminence among the European nations continues. By all of them it is coveted; and not one of them could acquire India without being exalted above its neighbours. Our debt of gratitude to India for temporal mercies is indeed great; and most anxiously should we ask, How can that debt of gratitude be best discharged. India gives us at present the greatest blessings which *it* can impart. O that we in all sincerity and ardour of soul would resolve to give India the greatest blessing which *we* possess, even the knowledge of the true God and of Jesus Christ whom he has sent! We know how to do good in India, even the greatest good; and if we do it not, to us it will be sin, even great sin. Not to speak of a reciprocation of mutual blessings with India, let us remember our providential obligations to that land. It is surely for no mean purpose in God's moral administration of the affairs of the world, that he has established us in the land. His purposes of wisdom and of grace connected with it are most certainly not exhausted either in our personal or national aggrandizement. We fondly hope that through Britain, India is yet to be converted to God.

4. *Fourthly*, there is a great deal of *available Christian influence and co-operation in India*, to be secured and directed in behalf of the cause of Christian missions.

It used to be said of our countrymen proceeding to India about half a century ago, that they left their consciences at the Cape of Good Hope, or, in other words, abandoned their religious principles about half way to India. When they began to settle at the places of their destination, they were not slow to learn the vices of the heathen, and not slow to teach the heathen the vices of the European nations. In the good providence of God, however, a great change has taken place in the circumstances of many of our countrymen now resident in India. The revival of religion among the upper classes of society at home during the current century, has enabled them to send to India a considerable number of the true disciples of Christ, whose attachment to his cause has been unaltered by change of clime and of country. If many persons belonging to a different category have lost their consciences on the road to India, some of them have more than regained them in that remote country. Many of them there, through intercourse with Christian brethren, the teaching of the Lord's servants,—including the missionaries sent for the purpose of propagating Christianity in the land,—and the varied dispensations of divine providence, applied and blessed by the Spirit of God himself, have been brought to a saving knowledge of the truth as it is in Jesus. So much has this been the case, that it may be safely said that the proportion of individuals of Christian worth and piety in India, in the civil and military services of the government and in general society, is not certainly below that which is to be found in our own highly favoured native land. Of these brethren in the faith, many prove themselves to be the genuine and warm and devoted friends of the missionary cause, most powerfully aiding it by their counsels, their contributions, and their prayers. In some missions, they give nearly as much, and do as much, toward the advancement of the

Redeemer's cause as do the churches at home. Their readiness to cooperate with these churches in this manner forms, I hold, a loud call to the churches to not only to maintain but extend their missions in India. Such aid as this is wanting in many of the countries of the world in which missions have been established. The very fact that it is forthcoming in India, should secure for India a very special regard and attention.

The argument requires to be stated in another form. The Christians in India have *their* testimony to give to the heathen; for neutrality and obscurity are altogether inconsistent with the very existence of Christianity. That testimony is partly given by example; and it is a happy circumstance that as such it is marked by multitudes of the heathen. That testimony is also given by personal address and conversation; and when opportunities are duly sought and found, that address and conversation prove invaluable. But matters must not be allowed to rest in this position. Christian example, however calculated to enlighten and to win, needs an extensive and systematic interpretation, and the work of Christian instruction requires the undivided attention and labour of those who are specially called to minister in the Church and for the Church, and such as Christians faithfully following their secular avocations cannot render to the amount that is absolutely necessary. The Christians resident in India, then, must not wax feeble in their cry for an increase of the number of the devoted missionaries of the cross, and must not cease to render vigorous support to them when engaged in their labours. Mercy to the multitudes among whom they dwell, and from whom they derive their worldly all, requires them to extend to them, through the instrumentality of others as well as through their own exertions, all the relief that is in their power. The Christian character cannot be maintained, while Christian work is neglected and the agency specially appointed by Christ is despised. Neither the maxims of the world, nor the instructions of well-meaning, though erring, associations of men, are to form the rule and authority of the Christian's conduct.

5. *Fifthly*, India is either the *fatherland* or the *asylum* of the *greatest systems of religious error and delusion, which now exist, or have ever existed, in the world.*

(1). You know the formidable nature of the *last-born system of religious error* on a great scale, that of the MUHAMMADANS. They receive the impostor of Arabia, notwithstanding all his lust and all his wrath, as the prophet of God, nay as the "seal of the prophets;" and they receive the Qurán, notwithstanding its utter want of evidence, external and internal, of a divine origin, and all its inconsistencies, and contradictions, and legends, and falsehoods, as the book of God, and as the supercessor of the veritable oracles of God. They reject the righteousness of the Son of God from heaven, whose Divinity they deny; and trust for righteousness to the askings, and doings, and fastings, and goings, and givings of the sinner. The Muhammadans entered India, with their wonted cry, "Conversion, Tribute, or Death;" and, now, about a fifteenth part of the whole population of the country is attached to their creed and practice. Comparatively little has as yet been

done for their enlightenment and conversion ; but our faith and endeavours respecting them ought to anticipate the day when their zeal and energy will be turned Godward.

(2). The Muhammadans of Arabia, when in the seventh century they carried their arms into Persia, drove to the north-western shores of India, a portion of the devotees of what *was*, perhaps, the *wisest and most plausible system of ancient heathenism*, that of Zoroaster. The PARSIS of Bombay and Surat and the neighbouring towns and villages, though amounting only to about fifty thousand souls, are greatly distinguished for their secular enterprize, and exercise an extensive religious influence in the different localities in which they dwell. They denominate their religion the “good faith ;” but it has this character only so far as it does not recognize as objects of worship the works of men’s hands. Its supreme Divinity is the uncreated Universe (Zarvána-Akarana), wholly absorbed in its own excellence, but from which the Good and Evil Principles, Hormazd and Ahriman, have emanated. To Hormazd it ascribes all that is good in creation, and to Ahriman all that is evil. The universe as far as all that is good is connected with it, it represents as under the superintendence of Hormazd and various Amsháspands and Izads, or archangels and angels, who preside over the different departments of nature belonging to his creation. Hormazd and the various Amsháspands and Izads are objects of worship. So are the very elements of which the universe is composed, and particularly fire, the “soul,” and “son” and “manifestation” of Hormazd himself, and all the objects said to be created by Hormazd, especially those distinguished by their glory and excellence. The universe, as far as all that is evil, both physical and moral, is connected with it, is under the guidance and control of Ahriman and his archangels and angels, against whom Hormazd and his hosts are carrying on a determined warfare, and who are to be considered and treated by the Pársis as objects of deprecation and avoidance. The law of religion it supposes to be contained in the Zand-Avastá, said to have been revealed to Zoroaster, of which, after a minute examination of its contents, we have been compelled thus to speak :—“It is not only both in style and in substance, destitute of all claims to be considered as a revelation from God, but it is from beginning to end most singularly despicable as a human composition. The information which it gives on the most important subjects,—as the character of God, the nature of his providence and law, and the method of his grace and the responsibility and destiny of man,—is extremely meagre and unsatisfactory, and most frequently unreasonable and erroneous to the greatest extent ; and those who make it the rule of their faith and obedience, are not only involved in most distressing doubts, but in insuperable difficulties. Instead of exalting and glorifying the Creator, by declaring the unity of his nature, the perfection and infinity of his attributes of wisdom, power, holiness, justice, goodness, and truth, and extending the universality of his providence to every object and event, it represents him as existing in a state of almost total inactivity, as having both a good and evil offspring, presiding over their respective works of creation, which are endowed with qualities analogous to the opposite characters of their authors, and

differing little in their properties from the pure and impure angels and archangels with which they are associated. Many of the works of God himself, it ascribes to the devil. The honours of God, it bestows on the elements of nature, the genii who are supposed to preside over them, and the different forms which they have assumed under the creative energy of him who called them into existence, and is supreme in their disposal, arrangement, and combinations. The preservation of their imagined purity, is the principal object of its care and concern ; and it is more occupied about the disposal of the carcasses of men and dogs, than the guidance of the soul in this life, and its weal or woe in that which is to come. It exalts ceremony far above morality ; and the rites which it establishes and recommends, are in general not only devoid of all sober import but absurd and irrational both in their own forms and those to which they direct attention. A spirit of suitable and exalted devotion it neither begets nor directs ; while it teaches that sounds, and smells, and ablutions are effectual in the riddance of evil. Its code of human conduct, is not only defective, as entirely silent on the supreme love, and gratitude, and reverence, and service which are due to God, and the affection, like that which we bear to ourselves, which we owe to our fellow-men ; but it is inequitable in most of its foundations, and unholy and unjust in many of its special prescriptions. It enters into no historical details, respecting either nations, communities, or individuals, which are calculated to illustrate the ways of God to man ; and it affords no virtuous examples deserving of the slightest imitation, or even attention. Its tendency is not to humble the sinner in the sight of God, to convince him of his depravity and guilt, and to lead him to put to himself the solemn and infinitely important question, *What must I do to be saved ?* It reveals to him no Divine Redeemer, able and willing to save unto the uttermost all that come unto God through him ; but it teaches man to depend for deliverance on the paltry atonements which he himself can make, and on the punishments which may be inflicted on him by the priest or magistrate, the ceremonies which may be performed in his behalf by his friends after his removal from this earthly scene, or on the sufferings of hell itself, which are supposed at once to satisfy God, and to purify the offender. It shows not how mercy can be vouchsafed to the transgressor, and yet the authority of the law sustained ; how God can be just, and yet the justifier of the ungodly ; how the sinner can be delivered from the power of sin, at the same time that he is freed from its curse. It is profitable neither for doctrine, nor reproof, nor correction, nor instruction in righteousness. It neither produces sobriety of thought or feeling, nor affords innocent amusement or occupation. It is only because with most of the *Pársis* it is in an unknown tongue, that its perusal is tolerated. It is muttered by the priest ; but it is arbitrarily interpreted according to the degree of ignorance or knowledge, of the stupidity or intelligence, of the superstition or reason of those who may venture to inquire about its meaning. A knowledge of its real contents in the case of every serious reader, as we have already hinted, must be destructive not only of the belief which may have been reposed in it as a supposed revelation from God, but of the respect which may have

been felt for it, as a work, the composition of man left to the sole guidance of his own faculties. It is as the friend of truth, and as having already adduced ample reasons for the verdict which I crave, that I write thus respecting its demerits. Learned Europeans of every shade of belief, from that of the wavering sceptic to that of the confirmed Christian, have reprobated it in terms of severity fully as emphatic and expressive as any which I have thought it right to employ."

(3). The Pársi religion is one which, we have just seen, has been brought to India. Let us now refer to one, which was generated in India, and which has spread from India to many of the adjoining countries. I allude to that of the BAUDDHAS or BUDDHISTS. This system was found in India when Alexander the Great sought to enter that country with his Grecian hosts. It is generally supposed that it originated there, probably as a modification of bráhmánism, upwards of six centuries before the birth of Christ. After establishing itself in its native regions, where it has left most stupendous memorials in numerous excavated temples, monasteries, and collegiate halls, and mounds, and pillars, it speedily began to be propagated in distant lands. It is now predominant in Tartary, Chinese Tartary, Bhot, or Thibet, Siam, Burmah, Ceylon, Nipál and other countries; and it is professed, under the name of Fo, by a majority of the inhabitants of China proper.* It counts, in fact, the greatest number of votaries of any system of religious faith, either true or false, to be found on the face of the globe,—probably considerably upwards of three hundred millions! It is terrible in its moral character as well as in its magnitude. It is so ungodly in this respect, that by many able orientalisists acquainted with its sacred tenets and books, it has been described as *atheistical*, resolving all the appearances in the universe around us, which indicate the wisdom and power and bounty of a Creator, into mere *developments of nature*, which according to its different schools, it views as either material or spiritual. Most certainly it does not admit a superintending Providence, even when it recognizes the existence of immateriality. It represents the Adi-Buddha, or original spirit, as existing in a state of absolute unconcern and quiescence; and neither directing nor taking notice of passing events. Even the five heavenly spirits, which it feigns to derive from the supreme spirit, it represents as also existing, when in their proper state, in perfect quiescence. It maintains that men themselves, through meditation and devotion, can attain to the properties of the heavenly Buddhas; and the most sacred objects of its worship are the teeth and bones and other relics of the seven earthly Buddhas who are said to have already appeared. Even when speculatively viewed, it must be seen to be very specious in the eyes of its votaries. From its disclaimure of animal sacrifices, and its tenderness of animal life,—which it views as essentially the same with the human spirit, though for the time being in a different embodiment,—it proudly denomiates itself, both in its sacred books and commemorative inscriptions, the *dayá-dharm*, or religion of mercy. It holds the delusive doctrine of the transmigration of souls. Its religious authorities are so many that as

* The Chinese, having a very indolent organic action in speaking, omit the double consonant in *Buddh* and soften the *Bu* into *Fo*.

far as general use is concerned, it may be said that the "world cannot contain them," and they are far more remarkable for starting doubts, than effecting their solution. Its positive precepts as to the care of both body and soul, are not only numerous but frivolous and vexatious, in an extreme degree. Even its sacred books are the recipients of positive worship. So are many of the objects of its speculation, as well as the objects of the percipiency of its votaries. So varied and extensive are the objects of its reverence, that our countryman who of all men has evinced the greatest patience and research, as well as learning and talent, in the investigation of its literature, speaks of the "innumerable deities of the existent Buddhist Pantheon," and adds, "for my part I have no stomach for the marshalling of such an immense, and for the most part, useless host,"† useless even as subjects of enumeration.

† B. H. Hodgson, Esq., of the Bengal Civil Service. Mr. Hodgson's most able and valuable papers are contained in the Asiatic Transactions of Bengal, vol. XVI. the Transactions of the Royal Asiatic Society, Vols II., and III.; Journal of the Bengal Asiatic Society, for 1834, 1835, 1836, 1837; and the Quarterly Oriental Magazine, for 1827, and 1828. These papers were collected into a distinct volume, entitled "Illustrations of the Literature and Religion of the Buddhists," and printed and published at Serampore in 1841.

Mr. Hodgson divides "speculative Buddhism into four distinct systems, denominated from the diagnostic tenet of each, Swábhávika, Aishwarika, Yátnika, and Kármika.

"The Smábhávikas," he says, "deny the existence of immateriality; they assert that matter is the sole substance, and they give it two modes called Pravrittí, and Nirvrittí, or action and rest, concretion and abstraction. Matter, they say, is eternal as a crude mass (however infinitesimally attenuated in Nirvrittí); and so are the powers of matter, which powers possess not only activity, but intelligence.

"The revolution of the states of Pravrittí and Nirvrittí is eternal, and with them revolve the existence and destruction of nature or of palpable forms. The Swábhávikas are so far from ascribing the order and beauty of the world to blind chance, that they are peculiarly fond of quoting the beauty of visible forms as a proof of the intelligence of the formative powers; and they infer their eternity from the eternal succession of new forms. But they insist that these powers are inherent in matter, and not impressed on it by the finger of God, that is, of an absolutely immaterial being. Inanimate forms are held to belong exclusively to Pravrittí, and therefore to be perishable; but animate forms, among which man is not distinguished sufficiently, are deemed capable of becoming by their own efforts associated to the eternal state of Nirvrittí; their bliss in which state consists of repose or release from an otherwise endlessly recurring migration through the visible form of Pravrittí. In regard to physics, the Swábhávikas do not reject design or skill, but a designer, that is, a single, immaterial, self-conscious being who gave existence and order to matter by volition. They admit what we call the laws of matter, but insist that those laws are primary causes, not secondary; are inherent eternally in matter, not impressed on it by an immaterial creator. They consider creation a spontaneity, resulting from powers which matter has had from all eternity, and will have to all eternity. So with respect to man, they admit intellectual and moral powers, but deny that immaterial essence or being, to which we ascribe those powers. Animate and inanimate causation, they alike attribute to the proper vigour of nature, or Swabháva.

"The Aishwárikas admit of immaterial essence and of a supreme infinite, and self-existent Deity (Adi Buddha) whom some of them consider as the sole deity and cause of all things, while others associate with him a co-equal and eternal material principle; believing that all things proceeded from the joint operation of these two principles. The Aishwárikas accept the two modes of the Swábhávikas, and

(4). Closely connected with Buddhism, is the religion of the **JAINAS**, who are in fact *merely Buddhist sectaries*, maintaining all their philosophical principles, but recognizing as the principal objects of their spiritual regard the twenty-four Tirthakars, or Thirthankars, as they call them, men, who are supposed by them to have obtained *nirvân*—emanicipation from material imbodiments and impediments—by their study and contemplation. The Jainas, being like the parents of their faith decidedly opposed to the doctrine of a superintending providence, do not recognize, it must be evident, the essential elements of a practical religion properly so called. Speculatively, they are thorough apostates from all that is good. “The exclusion of a divine Supreme Being, and of a superintending Providence,” says a writer alike distinguished for his eloquence, philosophy, and piety, “tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable raptures in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. In a world which pre-

Prajnikas, or Pravritti and Nirvritti. *But though the Aishwarikas admit immaterial essence, and a God, they deny his providence and dominion; and though they believe Moksha to be an absorption into his essence, and vaguely appeal to him as the giver of the good things of Pravritti, they deem the connection of virtue and felicity in Pravritti to be independent of him, and the bliss of Nirvritti to be capable of being won only by their own efforts of Tapas and Dhyân, [rejection of outward things and mental abstraction, according to the Buddhas,] efforts which they too are confident will enlarge their faculties to infinity, will make them worthy of being worshipped as Buddhas on earth, and will raise them in heaven, to an equal and self-earned participation of the attributes and bliss of the Supreme Adi Buddha; for such is their idea of Moksha, or absorption into him, or I should rather say, of union with him. . . . The Kármikas and Yátnikas derive their names, respectively, from Karma, by which I understand conscious and moral agency, and Yátna, which I interpret conscious intellectual agency. I believe these schools to be more recent than the others, and attribute their origin to an attempt to rectify that extravagant quietism, which, in the other schools, stripped the powers above, (whether considered as of material or immaterial natures) of all personality, providence and dominion; and man, of all his active energies and duties. Assuming as just, the more general principles of their predecessors, they seem to have directed their chief attention to the phenomena of human nature, to have been struck with its free will, and the distinction between its cogitative and sensitive powers, and to have sought to prove, notwithstanding the necessary moral law of their first teachers, that the felicity of man must be secured, either by the proper culture of his moral sense, which was the sentiment of the Kármikas, or by the just conduct of his understanding, a conclusion which the Yátnikas preferred: and this, I believe to be the ground of distinction between these two schools as compared with one another. . . .*

“In regard to the destiny of the soul, I can find no essential difference of opinion between the Bauddha and the Bráhmical sages. By all, metempsychosis and absorption are accepted. But absorbed into what? into Brahma, say the Bráhmans, into Sunyatá, or Swabháva, or Prajna, or Adi Buddha, say the various sects of the Buddhists. And I should add, that by their doubtful Sunyatá, I do not, in general, understand annihilation, nothingness, but rather that extreme and almost infinite attenuation which they ascribe to their material powers of forces in the state of Nirvritti, or of abstraction from all particular palpable forms such as compose the sensible world or Pravritti.”

sents a fair spectacle of order and beauty, of a vast family nourished and supported by an almighty Parent; in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the sceptic is encompassed with nothing but obscurity, meanness, and disorder."* This is truly the moral position of the Jainas, as well as the Buddhists, whose place in India proper they seem to have taken, with the recognition of twenty-four Tirthakars, already alluded to, mortals whom they feign to have obtained to the state of *nirvān* like the seven earthly Buddhas, whom we have already noticed. The Jainas are numerous in several districts of India, particularly in Gujarát and Rajputáná,—with the mercantile affairs of which provinces they are especially connected. They have five sacred mountains, or high places, of pilgrimage,—Arbudha or Abu in Rajputáná; Shatranjá near Pálithána, and Girnár near Junagad, in the peninsula of Gujarát; Samel-Shikhar in the ancient Maghada, now Behar; and Chandragiri in the Hindú Caucasus. The three first of these, I have myself visited. In their magnificent temples, and upásrás, and dharmashálas there are very unequivocal proofs of the wealth, enterprize, and misdirected devotion of their devotees. In repairing the shrines of one of these places of pilgrimage alone, and building an enclosure around them, Sewar Somjí, a Jaina merchant of Ahmedábád, in the year 1618, spent an enormous amount of money, for "the sum of eighty-four thousand rupees (nearly ten thousand pounds at the time) was expended in cordage alone to bring up the materials!"† The influential Jainas have hitherto been far too much overlooked in missionary operations in India.

(5). These systems of religious error are formidable enough to the view of every Christian philanthropist. But worse than these, if possible, is the *system of religious faith professed by the great majority of the inhabitants of India proper, that of the BRÁHMANS, or the HINDU RELIGION* properly so called, with, as a matter of course, the missionary of the cross of Christ in India has most to do, and on which, did your time permit, I should be disposed at present most to enlarge.

The Hindú religion has had various stages of developement; and its principles at various stages of its history have been so diverse, that it is with difficulty that they can be reconciled or even identified. Its oldest authorities are the four Vedas, still chaunted, though little understood, by the bráhmans, and which may have been composed or collected together about thirteen centuries before the Christian era. These books are principally composed of sacrificial hymns addressed to the elements of nature, or the regents, or deities, who are supposed to preside over these elements. Next to the Vedas as authorities claimed by the Hindús, are the Upa-Vedas or Sub-Vedas; but the existence in our day of these documents is very much to be doubted. Next to the Upa-Vedas, are the Vedánges or six Bodies of Learning, which treat principally of the recitation and interpretation of the Vedas. Next to these last mentioned, are the Upángas or inferior Bodies of Learning,—which however are the great exponents of modern Hindúism,—being the

* Works of Robert Hall, A.M., Vol. i. p. 28.

† See Colonel Tod's Travels in Western India, p. 280.

Mimánsa, comprehending Theology ; Nyáya, or Logic ; Dharmashástra, or Institutes of Law ; and Puránas, or legendary and instructive treatises.

It is exceedingly difficult to give to a mixed assembly in this country, a correct view of Hinduism as set forth in these last mentioned authorities, and as received and practised in India. Your own wishes, however, to become acquainted in some degree with this important subject, induces me briefly to make the attempt.

The Hindú religion is essentially *pantheistic*. Its principal tenet is, that there is only one Being in existence, and that is God. Its votaries maintain that the Divine Spirit, in its *proper form*, is found in a state of absolute rest, unconsciousness, and deprivation of attributes and extension, and that in dimensions so small that it cannot be penetrated even by a needle's point. In the lapse of ages, however,—ages inexpressible by our numerals,—that Divine Spirit by an inexplicable and incomprehensible process, becomes possessed of self-consciousness, and exclaims, "I am Brahma." At this incipient stage of development, three qualities, truth, passion, and foulness, which are supposed to be inherent in the Divine Spirit, begin to be moved and agitated. The Godhead expands, what we call the material universe being not the workmanship of God, but merely the ideal expansion of the one entity. The souls of men, and the souls of brutes, and the souls of vegetables (for they too are supposed to be possessed of souls) are considered as merely emanations from the supreme mind, as sparks from fire, or vapour from the ocean. The whole universe is represented in numerous places in the Hindú Shástras, or sacred writings, as merely a *state* of the one Godhead. A few of these passages, I may cite for your information. "Heaven is his (Brahma's) head, and the sun and moon are his eyes ; space is his ears ; the celebrated Vedas are his speech ; air is his breath, the world is his intellect, and the earth is his feet, for he is the soul [or substance] of the whole universe." "A wise man, knowing God as perspicuously residing in all creatures, forsakes all idea of duality ; being convinced that there is only one real existence which is God." "That spiritual being acts always, and moves in heaven ; preserves all material existence as depending upon him ; moves in space ; resides in fire ; walks on the earth ; enters like a guest into sacrificial vessels ; dwells in men, in gods, and in sacrifices ; moves throughout the sky ; seems to be born in water as fishes, etc., produced in the earth as vegetables, on the tops of mountains as rivers, and also members of sacrifices : yet is he truly pure and great." "The Veda [or rather Vedánta] says, "All that exists is indeed God (i. e. nothing bears true existence excepting God) and whatever we smell or taste is the Supreme Being."* Similar extracts from the Hindú sacred writings I hold in my hands. You will observe that the view of religion here presented, lays the axe to the very root of the tree of all religion properly so called. While these are the dicta of the Shástras, you must see that all consciousness of a due responsibility on the part of those resting their faith on them must be nearly extinguished. In fact it is expressly stated in the Hindú Shástras, that any man, may at any time

* See the authorities in Second Exposure of Hinduism, pp. 23-24.

view himself as actually God. "Every one on having lost all self-consideration in consequence of being united with Divine reflection may speak as assuming himself to be the Supreme Being." "The soul is a portion of the Supreme Ruler; the relation is not that of master and servant, ruler and ruled, but is that of whole and part."* All this in the view of the ignorance, and sinfulness, and weakness, and mutability of man! This is both the abjuration of all religion, and absolute blasphemy.

I have spoken of the Hindú religion just now as pantheistic. It is also *polytheistic*, its polytheism being held by its followers to be reconcilable with its pantheism. They personify the attributes and energies of the Godhead, particularly those connected with creation, preservation, and destruction—denominating them Brahmá, Vishnu, and Shiva—and worship them and their supposed Avatárs, or incarnations, as independent existences, ascribing to them different forms, residences, and relations, and different manifestations and employments, and attaching themselves to them as their followers, according to the estimate which they make of their character, and the advantages which accrue from their service. Inasmuch as they recognize every thing that exists as part of the one Godhead, they view all the objects of what we call the material world, as merely specific developments of the Godhead and worship them as such. In consequence of this understanding, they worship the sun, the moon, and the stars, not as ordained by God, but as glorious manifestations of gods emanated from the Godhead; and the lofty mountains and wide-spreading valleys, and the mighty rivers and lakes, and seasons, of the world, considered as having a similar nature. In consequence of this circumstance, they worship men themselves, particularly the bráhmans, or priestly class, whom they suppose to have come from the mouth or superior part of the Godhead, while other men have come from the inferior parts of the Godhead,—as the Kshatriyas, or military class, who have come from the arms of the Godhead, and whose duty it is to protect the bráhmans—and the Vaishyas, or mercantile class, who have come from the thighs of the Godhead, and whose duty it is to provide wealth for the bráhmans—and Shúdras or servile class, who have come from the feet of the Godhead, and whose duty it is to furnish service for the bráhmans. In consequence of this understanding, they may pay divine honours to every object in nature which presents itself to their view, emphatically "worshipping and serving the creature more than the Creator, who is blessed for ever. Amen."

But the Hindús are not merely polytheists, as thus shown, but they are *idolators* in the plainest sense of the term. They are not content with worshipping innumerable natural and unreal objects; but they worship their gods through artificial forms, and worship even these forms themselves. They construct for themselves idols of gold and silver, and copper and brass, and stone and wood and clay, which they fashion after their own corrupted imagination, "changing the glory of the uncorruptible God into an image made like to corruptible man, and birds, and four-footed beasts and creeping things." They believe that

* Second Exposure of Hinduism, p. 27.

they have it in their power to summon the spirits of the gods into these idols, in such a manner as that they shall take up their abode in them ; and that they can endow them with life, and confer on them the faculty of receiving gifts and offerings, and of hearing and answering supplications. "All the universe," they teach in the Shástras, "is under the power of the gods ; the gods are subject to the power of the *mantras* (incantations) ; the *mantras* are under the power of the bráhmans ; and the bráhmans are therefore our gods." So numerous are the idol-temples and shrines of India, in every village, town, and province throughout the land, that if they were collected together, they would form a city as large as London ; and so numerous are the idols of the Hindús, personal, domestic, and public, that if they were collected together, they would form a population ten times larger than that which we see on the streets of London. All this is absolutely appalling on our remembrance of that glorious and holy and just God, Jehovah, who has solemnly declared that his glory he will not give to another, neither his praise to graven images.

Such is a mere glance at what may be called the *theology* of the Hindús. It has been truly said that "a lax theology is the natural parent of a lax *morality*."* We find this,—according to the principles of moral retribution illustrated in the commencement of the epistle to the Romans,—particularly exemplified in the case of the Hindús. There is not a single established principle of morality indeed,—such as those, for example, which are embodied in the decalogue,—which is duly respected by the Hindú shástras. After what has just been said, I need say nothing respecting the violation of the cardinal principles of worship, set forth in the first and second commandments. Profanity by taking the name of God in vain, forbidden in the third, is quite common among the Hindús, who are taught to believe, by their sacred books, that a man may be saved even by accidentally taking the names of Vishnu or Shiva, or of others of the gods, on his deathbed. A religious Sabbath is utterly unknown among the Hindús ; and their holidays and festivals are not days for bodily rest and refreshment, and holy worship and service, but days set apart for almost unbridled revelry and iniquity. During their Holi, or vernal festival, filth and obscenity are sanctioned by the shástra ; and during the Diváli, or autumnal festival, gambling may be practised according to the same authority. One of the Hindú parents is systematically dishonoured throughout the whole extent of their religious standards ; and both the fifth and sixth precepts of the moral law are violated by the recommendation of Satí, as the sixth is by other forms of murder, exposure, and self-destruction, to be observed either with a view to get rid of distress, to prevent inconvenience, or to secure a ready entrance into heaven. On their violations of chastity and encouragement of licentiousness, I need not and cannot say a word in this place. The rights of property, with the highest sanction, may be invaded by the priest, for it is thus written, "A bráhman may without hesitation take the property of a Shúdra. He (the Shúdra) has, indeed, nothing of his own ; his master may doubtless take his property." The eternal claims

* Hall's works, vol. i. p. 150.

of truth, on which the pillars of the universe rest, may be thus trifled with:—"A giver of false evidence, from a pious motive, even though he knows the truth, shall not lose a seat in heaven. Such evidence men call divine speech. In the case of courtzanship, of marriage, of food eaten by cows, of food for sacrifices, of benefit or protection accruing to a bráhmaṇ, there is no sin in an oath." Covetousness is of course encouraged in all the instances in which the unjust acquisition of property may be made, and in which contentment, and resignation to the will of Providence, may be violated. These are specimens of Hindú morality, not as set forth by an excited speaker, but set forth by the Shástras themselves.* What morality is to be observed among the Hindús,—and I cordially admit that they are not destitute of morality,—is found among them rather in spite of their religion than in consequence of their religion.

Hinduism, as it requires thus to be portrayed, demands the fullest energy of the Christian Church, and even the omnipotent power of God himself, for its destruction.

(6.) One other system of superstition and declusion existing in India,—if indeed it can be called a *system* at all,—remains to be noticed. It is that of the ABORIGINAL inhabitants of the country, so called as distinguished from the bráhmaṇical and mixed races which have entered the country from the north, on the occasion of a secondary immigration to its provinces, and the propagation of a new system of faith throughout their borders. These aboriginal inhabitants of India, are represented by the rude and barbarous tribes, which occupy the most inaccessible mountain ranges and inexhaustible forests of that great country. They have no literature either sacred or profane, written or oral. Their religion, as we have elsewhere said, is that of a simple system of superstition, resting as much on the natural and suggestive fears and desires of the human mind, as on traditions which are handed down from sire to son, alike without the embellishments of song, or the precision of the established chronicle or exciting romance. Their imagination fills their gloomy forests with malevolent spirits, human, superhuman, and infrahuman, and particularly the ghosts of their own ancestors, and of the diverse beasts of prey which were their quondam companions. Their worship is principally a deprecation of evil, conducted by bloody sacrifices and peace-offerings to the beings, seen and unseen, from whom they apprehend injury. When they rise above this devotion, it is principally to take cognizance of the multifarious powers which they suppose direct and control the various objects of nature, and occurrences of providence, and occupations of savage life, with which they are most familiar. They have not even, in general, a regular and established priesthood. Their principal religious ceremonies and services are conducted by the aged or honoured persons of their community, both male and female. In this situation, in India, there are perhaps, eight or nine millions of our race, the descendants of the most ancient inhabitants of the country, who have never yet submitted their necks to the oppressive yoke of the bráhmaṇs, and who, in their remote and frequently noxious retreats, defy the zeal for

* See authorities quoted in *Second Exposure of Hinduism*, p. 57-63.

proselytism, and spiritual prostitution and degradation, of that great priesthood. These aborigines, who have been classed under the general name of *Kulis*, or clansmen, have had nothing like a due share even of that partial attention which is given to some of the other races of India. If there are peculiar obstacles to the propagation of Christianity among them, there are also peculiar facilities.

We enlarge not on the various and diverse forms of religious faith and practice prevalent in India. Enough has been said, to lead you to come to the conclusion that these are not merely feeble and fugitive systems of superstition and delusion,—as they are by too many in this country believed to be,—but that they are in fact, grand, and vast and ancient, and plausible systems of error, calculated to arouse the attention, awaken the sympathy, and call forth the utmost energy of those who know, that under the grace and power of the risen and exalted Saviour, the “Saints of the most High shall *take* the Kingdom, and possess the Kingdom for ever and ever.” Through these erroneous systems Satan has long triumphed in India. It is the chief seat of his empire in this world of sin. He has there reigned as with a sceptre of iron, and demanded and received more numerous and expensive sacrifices of impurity and blood, nay of the souls of men, than in any other country of this apostate world. He has there sought to bring dishonour on God, to an inconceivable degree, and injured and ruined man in time and for eternity. Let all who are jealous for the honour of God and compassionate for the woes of the human race, become alive to the claims which India thus presents. Let us there preach deliverance to the captives, and recovery of sight to the blind, and set at liberty those that are bruised, and announce the acceptable year of the Lord, which has been so long delayed.

6. Sixthly, the conversion of India will be attended with great advantages to Britain, nay the whole of the civilized world.

Our rule in India, has, under providence, been established by the sword; but it is not desirable that it should either be maintained or terminated by the sword. Were the benefits conferred by us upon the Hindús such as they ought to be; were they duly sensible of their obligations to our administration; and, above all, were they united to us by the tender bonds of a common and holy faith, they would co-operate with and not resist that administration as long as it might be the best which they could enjoy for their own peace and prosperity, and the advancement of the best interests of their country, and would hope too, without any alarm and regret, that the day might come when we should be glad either to resign our Governmental power into their own hands or share it with themselves, to the encouragement of a mutually advantageous commerce and communion, and to the maintainance of the principles of a universal and real brotherhood. It is only in the Christianization of India, that there can be a short and sure approach to this great issue. “With respect to its effects (the Christianization of India) on the natives,” observes a writer to whom I have more than once alluded in this address, “will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, where-

ver it prevails, never fails to perfect whatever is good and to correct whatever is evil, in the human constitution, and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honour, which distinguish it so advantageously in a comparison with Asiatic nations? The prevalence of Christianity everywhere marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world; let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of eternal prospects, it may be safely affirmed that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the human intellect, and necessarily to prevent the operations of reason from reaching their maturity and perfection. On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develop her resources, and philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary be less certain, or less important. The possession of the same faith will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsists betwixt the sovereign and the subjects;—while objects adored by the one are held in contempt and abhorrence by the other; they may be artificially connected, but it is impossible they should be united; it is rather a juxta-position of inanimate parts, than a union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: it is a strained and unnatural position, in which things are held contrary to their native bent; in which authority is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states successively held dominion in India, where all has been submitted to the arbitration of the sword; where the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendancy, none a firm and tranquil possession.”* These are words of wisdom which have been too little weighed and acted upon by our country.

7. *Seventhly*, the conversion of India will have a *mighty effect on the other countries of Asia*.

From time immemorial India has been associated with the brightest imaginings and expectations of the East. With it indeed, is associated the whole romance of that great division of the world. The religious connexions of India with the adjoining and distant countries, which in the case of the Buddhists in particular we have already noticed, has not been forgotten and is not overlooked by these countries; and if the

* Hall's Works, vol. iii, pp. 211-212, 217-218.

source be purified, so will the forth-flowing streams. When India is conquered to Christ, the moral battle of the East, in an important sense, may be said to be fought. From that land, doubtless, many will run to and fro and knowledge will be increased. The Baniás and other mercantile sons of India, who now betake themselves in such numbers to the eastern coast of Africa, to the shores of Arabia, along the Red Sea and the Indian ocean, and to the shores of both Arabia and Persia on the Persian Gulf, to Central Asia, to Burmah, to the Straits, and even to distant China, may yet convey the pearl of great price, and the leaves of the tree which are for the healing of the nations, to the most remote lands. In that country many visitors from afar will hear and learn the joyful sound of the Gospel. So much have I been impressed with this idea, especially when looking at such a great and diversified emporium as Bombay, and its capacious harbour sheltering thousands of native and foreign craft of all forms and dimensions, Asiatic and African, that even longing for the conversion of the whole world,—as every Christian must do,—I have desired a much greater concentration of our missionary force in India than has yet been witnessed.

8. *Eighthly*, we have great encouragement to prosecute and extend our missionary operations in India, from the *remarkable success* which (through God's grace) has *been experienced in that portion of the missionary field*.

When about fifty or sixty years ago, it was proposed to establish evangelical missions in India, Infidelity and Timidity were loud and even fierce, in their prophesying of a complete failure. The Hindús, it was said, do not need, and they won't receive, the Gospel; and danger and defeat must be attendant on those who attempt its propagation. Infidelity and Timidity, however, are not the ruling principles of the Christian mind. The followers of Christ have, to some extent, though not to the extent that is demanded, sought to discharge their duties to India; and their work of faith, and labour of love, and patience of hope, have been rewarded by a measure of unequivocal success. Notwithstanding the alienation of India from God, notwithstanding the speciousness and power of its great systems of erroneous religion and philosophy, notwithstanding the restraints and bonds of an artificial and inhuman caste, and notwithstanding the subtlety and influence of a priesthood claiming divine honours, and notwithstanding the proverbial apathy of the people, our holy faith has had triumphs in that country which, when duly considered, must appear to be of a remarkable character. Through the circulation of the word of God, through the preaching of the Gospel, through the dissemination of Christian books and tracts, and through the establishment of seminaries of instruction, much knowledge has been communicated to the people, which has mitigated and softened their prejudices, produced salutary convictions, awakened serious inquiry, and to some extent rectified their opinions. At no missionary stations which have yet been formed have even converts been entirely wanting. Individuals, and in some places in very considerable numbers, have entered the Christian Church, after witnessing a good confession before many witnesses, suffering much opposition from their relatives and countrymen, taking joyfully the spoiling of

their goods, and submitting to painful civil excommunication for their firm and faithful adherence to the cause of the Saviour. These converts are from all classes of the communities to which they have belonged; and with reference to this matter, I would mention (in passing) that I myself have been privileged to baptize with my own hand the penitent and believing Bráhma and the Shúdra, the Parsí or follower of Zoroaster, the Muhammadan, and the Jew, in the name of the Father, and of the Son, and of the Holy Ghost. A fair proportion of the professing converts, and especially those who have been duly tested and fully instructed, have maintained a walk and conversation becoming the Gospel, and even ornamental to the Churches to which they belong. I can speak confidently on this subject both from what I have seen and what I have heard; and, can testify that many of the converts are living as exemplary Christians, both as monuments of the divine mercy and as instruments of the divine praise. Some of them, too, are preparing, or are prepared, by human tuition and divine grace, for the ministry of Christ among their benighted countrymen. Christianity has already gone through what may be called the *experimentum crucis* in India, for it has already proved superior to the greatest difficulties, even those which it has been called to encounter in their greatest number and strength. That divine grace and power which have been instrumental in effecting the conversion of the few in India, can effect the conversion of the many. Both the providence and the promises of God lead us to expect that this will be the issue.

While calling upon you then, my friends, as I have been doing this evening, to reflect on the peculiar claims of India as a field of missionary exertion, and to extend to the great country, without restraint, your benevolent regard, I humbly but fervently exhort you in conclusion, with all confidence to anticipate the day, the happy day, of the conversion of India to God. Where Satan, the enemy of God and man, has so long reigned, he will doubtless be completely overthrown; and where God has been so signally dishonoured, he will yet be signally exalted. The light of the Sun of Righteousness, which bears life and healing in its wings, begins to dawn on the eastern horizon; and it will continue to shine more and more until the perfect day. The gods of India, that have not made these heavens and this earth, shall perish, and Jehovah shall be acknowledged to be the Most High. Meek and enlightened devotion will be substituted for formal, and frivolous, and foolish, and degrading ceremony. The drink-offerings and oblations of blood will cease; and in the cross of Christ will be seen the great and only atonement. The muddy waves of the Ganges will be forsaken for that fountain which has been opened for sin and for uncleanness. The shouts of the millions who are mad on their idols, will grow faint and die; and there will be heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, ALLELUIA FOR THE LORD GOD OMNIPOTENT REIGNETH!—[*From the Oriental Christian Spectator.*]

II.—*Mission Stations in the Hills.*

[In a letter to a friend.]

MY DEAR FRIEND,—You ask me to let you know what I think of “a Hill Station as a Missionary station?” As you are aware I was not, except for a very short time, at one of the places to which Europeans largely resort, I therefore take it for granted that you do not refer especially to them. Indeed if you had reference to such, I should feel that I am not the one to be called upon for a statement of their capabilities; as many Missionaries have had longer periods of residence there than I, and better opportunities of judging regarding their suitability. And again, as you know that I had less than one year’s observation, and this confined to one province, I suppose that you consider a not very lengthened experience of a hill district in Hindustan, to be sufficient to indicate the condition and requirements of any of them, the circumstances of all being similar; and that what may suggest itself in reference to one would be applicable to others. In general I think you are right on this matter, and therefore I venture to make reply to your inquiry. I am the more emboldened to do so, from having passed nearly one half of my time in Kumaon, travelling in different parts, coming into contact with its different inhabitants, or rather races, and securing a good foundation on which to form a judgment; (whether my judgment be equal to the means I had for coming to it, is another matter;) but the latter give a sort of warrant to the former.

I understand your question as meaning to elicit from me my opinion on the advisableness of having a missionary established among the population of the hills at the present time; and under this impression I give my reply.

It will be needful to glance at the physical character of the country.—I had a vague notion that the Himálaya was something like the Highlands of Scotland, with fine wide straths of fertile soil, and frequent intervals of arable land. Instead of this, however, the Indian hills are stuck close to each other, and afford little room for the means necessary to cultivation. The vallies are frequently little more than passages for rapid streams, and, before you have numbered the fingers of one hand, you would have exceeded the quantity of places which present any thing like the appearance one has been accustomed to attach to the idea of a valley, and even these few are confined. Occasionally you meet with a piece of good land, for some distance tolerably even. Yet the hills seem afraid of its encroach-

ments, for they throw out their rugged and bare spurs to interrupt the level and uniformity, and to substitute sterility for fertility. Terraces made on the side of hills are the great sources of the supply of grain; but the soil is generally either light or stony, and the returns consequently small. Towards the summit of hills water is scarce of course, and irrigation next to impossible. The extensive forests and retired glens afford shelter to many animals which are very destructive to the crops. You see that the people have usually hard work in cultivating the ground; and occasionally difficulty in preserving the 'fruit of the earth' for themselves.

Some consequences follow from this. As the means of subsistence are so small and uncertain, the population must be small; as the arable soil is at such intervals, what population there is must be very scattered; and, as the hills are so close, to go from one cluster of houses to another must often involve considerable labour and waste of time. Look, then, at these features in respect to missionary labours, and I think some thoughts like the following will be suggested. A missionary, to go to any village, must frequently take a long and fatiguing walk, or a tiresome ride; he must expect to meet few people, even at the best; but then, as the villagers must 'eat bread in the sweat of their brow,' if he goes in the morning they are away to their fields; if in the evening, they have not returned from them: and perhaps he may meet hardly any. Owing to the nature of the ground too, he might frequently have to take his stand where he could be seen from only about half a dozen houses. One case I have a vivid recollection of. On a Saturday evening, after a hard march, I came to a staging bungalow on the banks of the Rángáᅅg, and there passed the Sabbath; I had a few visitors during the day. In the evening, I purposed to go to a village near the bungalow, on the same side of the river. A soldier who came from a village on the hill on the opposite side, persuaded me to go with him, as that village was much larger than any about, and he would secure a congregation. After arriving I only collected two or three; my guide sent to all parts of the village, and we managed to muster *six* adults. I suppose there was hardly another adult male in the village at the time; they were all out attending to their fields or cattle. I may here mention, as connected with a matter to which I shall allude presently, that among these six there were the soldier, a Muhammadan, and a man who had made a pilgrimage to, and resided a season in Benares. By these three my words were tolerably well understood, by the others hardly at all; yet this village lies on one of the principal lines of road. Not only are there *few on the hills to preach the*

*gospel to, but circumstances make that small number smaller.** I have written the above on the supposition that a missionary stationed on the hills would be very much of an itinerant. If he were not, one of the arguments, the strongest to my mind, for a hill mission would be lost. I take the ground that only by itinerating can he reach a tolerable number of people. In Kumaon there are only two places of note-worthy size, Almora and Srínagar, of which the former is the larger: but the population is far too small to justify a man remaining constantly there, in the present state of missionary efforts.

The readers are not numerous. You meet with many who may know the Nágari letters used in printed books; but only a small proportion can put them together into their proper words. The mode of printing Nágari adopted by Europeans, is any thing but well calculated for the reading native Hindu population, and presents itself as an aggravated difficulty on the hills. Thus, if you were inclined to distribute books, without much scruple about the qualifications of the persons into whose hands they might be put for using them, you could hardly escape misgivings on the Himálaya. You would get numbers ready to take them, who might be able to distinguish क from ग; or whose 'brother can read;' or whose villages happen to be richly endowed with men of letters. And after giving a lot away, if you wished to console yourself with having done some *hopeful preparatory work*, you had better not too closely inquire into the points, whether the reader attaches any or what meaning to the words he may have enunciated; or whether he really have a brother; or be permitted to bask in the light of a pundit.

The great obstacle to the comprehending of a missionary's mode of speaking, and the style of our tracts, is *the fact that the vernacular of the inhabitants of the Himálaya is a different language from the Hindí*—with many of the same words however. To some of the people I have tried again and again to convey ideas, which I had not very much difficulty in conveying to the minds of those who had had intercourse with the plains; but the unkindled eye told a saddening tale, until, in despair of succeeding, I have been obliged to cease. I have felt the same with many of them; all their intonations and gesticulations being quite unsuccessfully employed to make their ideas discover themselves to me. I could get on with them, if not going beyond the expressions which are daily used; but when

* If you wish further illustration of the above remarks, I refer you to Mr. Mather's Journal of the tour taken by him and Mr. Jamieson, as published in the *C. C. Observer* for June, 1841.

once these limits were passed, we were unable to interchange thoughts. Even with such—and in some quarters you may meet a considerable number—as you can communicate pretty freely, I have often thought how much better it would be for my object if I knew their own tongue. It is easy with a number about you to give a continuous address; and it may never occur to you that you may not have made one definite impression on any mind. When in the district, I had more conversation than direct addressing; I found that this was the only way to excite thought. If I have spoken without intermission I have afterwards elicited the unwelcome fact that I might as well have addressed a congregation of Bengalis in Hindi. By this questioning it was that I discovered the dissimilarity of their language to the one I had learned and been accustomed to use. In Kumaon, so far as I have been able to find out, while there are peculiarities of pronunciation and form in different parts, there is not such a distinction, as that what you had acquired in one place would not be available in another.*

As you take an interest in schools, you may be already revolving in your mind, how fine a thing it would be to gather children from all the places around into some central village; to let them be sharers in your labour of carrying the glad tidings into unvisited localities, and where they could be at any time accessible. *If you have such a fancy, respecting the probable success of schools, I must dispel it.* First, the better classes I believe would not send their children. Hinduism is strong in Kumaon, unmodified by sectaries or Muhammadanism. And if you have the lower classes, you would need to pay them for attendance; as I understand has been done, more or less indirectly, in the only missionary station on the Himálayas.†

Secondly, if any did come, it would be for a short time only; and during that period you would have to overcome the difficulty of a language they read, but at first cannot speak. All help is needed for out-door work. *Thirdly*, where you could get any to stay, as in Almorah you might, they would involve such an expense as I am sure in the present straitened circumstances of most missionary Societies, not one would sanction. You would need to teach Sanskrit and Hindi, Persian and Urdu, and I suppose English, in order to draw a sufficient number of boys.

* One tribe, Bhotiyas,—perhaps a second,—uses another language. Some of them, however, speak better Hindustáni than I met with elsewhere in Kumaon.

† I have lately heard that this station is to be given up. I only wonder it has been continued so long.

From all these, my conclusion is, that owing to the difficulties in the way of preaching, distributing books, and teaching, the 'first three' modes of missionary effort, *a hill mission is inadvisable for the present*. I freely acknowledge that these considerations, against having a mission on the Himálaya, would be easily overbalanced, if we had not the plains stretching away from its base, teeming with population. My argument is absolutely—weak: comparatively—unanswerable, I think. So long as we 'must needs go through' the plains, we should try to meet the calls for help to them, before we pass on to the hills.

There may be special reasons for establishing a mission on the hills. I have heard one or two. '*The climate is bracing to the constitution.*' True. So is that of Britain. 'But then there are heathen on the Himálaya.' Are there not more on the plains? And I am convinced that a large population, with a doubtful climate, has a prior claim to a small population, with a good climate. After all the hill climate is not so very healthy as is often imagined. It is only on condition of living on the higher elevations that you meet with a bracing air; and then you have got above the people. There are some who are never well at Almorah, as I can personally and from experience testify. 'It might be a good place for worn out missionaries to spend the remainder of their days.' If this hold good, I suppose the superannuated missionaries in Africa would soon advocate the establishment of a station on the Mountains of the Moon.

'*May not all the disadvantages you have represented be counterbalanced by the hill mission station, being also a sanatorium for missionaries?*' I once had some baseless fabric of this kind in my thoughts; but as I brought it into close contact with realities I discovered its unworthiness. If by this mission sanatorium be meant that the hill missionary should go to the plains to let some one needing a change go to the hills, this would be nearly as expensive as going to England, (more so if the one going to England were unmarried,) and vastly more inconvenient. If it be meant merely as a sanatorium, then there are already good ones in existence. *They* are, indeed, very far from being fit stations for a mission. If you wished to select the worst possible missionary sphere, I suppose you would fix upon one of them. But the difficulty of uniting a mission and sanatorium, lies in this, that you cannot get a place for a sanatorium, and at the same time have good scope for such work as ours. Almorah, as I have already said, is very unfavorable to some constitutions; and hot Srinagar would do very little to invigorate an invalid. But apart from that, I think if a man is obliged to go to a sanatorium, that health is his aim, not work; and the latter must give way in order to attain the

former. Besides, I should not deem it a very wise act in any Society to appoint their invalid missionaries to visit, for health, places where they would be incited to regular work. They must 'go apart to rest for a while;' and it is well to go where no 'multitude' will 'press' upon them.

'Will not the same objections always hold good against a hill station?' No. We have an easily accessible, large population on the plains, hitherto untaught in the knowledge of Christ, more open to our efforts than the hill people, and having more ideas in common with us. When once all the centres of people become the seats of Christian churches, then might it be proper to direct systematic efforts towards the evangelization of the hills. I see no good reason why we should leave the many for the few. Almorah, though so far before the other places in Kumaon, as to the number of inhabitants, yet is of no particular note when compared with the towns to be found in most districts in Hindustan. For instance in this district, (Benares,) by no means an extensive one, I can name about half a dozen places, exclusive of the city, as large, and some of them much larger, than Almorah. This matter of population, however, might be outweighed, if there were any thing like enterprise, skill, or energy singling out the hill people from the other inhabitants of India: or, under some restrictions, if the former were less imbedded in mystical and false notions than the latter. There will be few indeed so bold as to say that either of these alternatives would be descriptive of the Kumaonis.

Besides this, native agency is even more needful on the hills than on the plains. The agent could go from hamlet to hamlet, with his necessary articles over his shoulders, making such stay as seemed warranted, and mingling with the people when they could most conveniently lay aside their usual avocations; living on their hard fare and sharing a part of their not over-comfortable dwellings. An European agency, if conducted at all as is done on the plains, would be badly adapted to the hills; too much shew and trouble. When, therefore, all the larger places on the plains are supplied; or when we can extensively employ a self-denying native agency, the objections I now make would lose their value.

If you know of any Society that is purposing to establish a hill mission, and you have aught to say in the matter, I have hurriedly indicated to you what I think you should advise. My opinion is the result of long and repeated reflection, although I have given form to it in haste. If the Society should persist in establishing a station, urge them not to employ an ancient missionary. The work on the hills appears to me to be so very different from that on the plains, as to require that the labourer

come to it unhampered by fixed notions and modes of procedure; and unfettered by the fear of not doing things in a respectable way. He should be one fresh from the springs of effort, with all his bright hopes and unqualified theories, regarding missionary labour, clear and incentive; and whose steps were likely to be gradually, possibly through many failures, directed to the plan of operation best suited to the hills. Tell them that a strong robust man, fit for and careless about encountering much fatigues, and who is acquainted with medicine and surgery, is indispensable; that he will need to be frank, hearty, not disposed to melancholy, and able to bear up against the dangers incident to separation from congenial society.

You know the circumstances in which I went to the Himálaya; and, while believing that it was not my duty to remain, you will not wonder that I had regrets when about to leave. I have felt sad at times as I have seen a few clustered houses, situated away on the brow of a hill, or far down on the declivity, which a missionary was likely to visit only after a considerable period of residence, and thought that I was removing perhaps the only means of obtaining eternal life, which the generations now dwelling in them would enjoy. And justly might such a thought make sadness steal over the spirit of any one. But in this world we must choose from among the various courses which we *might* pursue, as we can never undertake every means of doing good presented to us. Yet I suppose these doubts, as to the proper path to be followed, form part of our discipline in our training to be good soldiers of Jesus Christ. May it be yours and mine ever to attend implicitly to the instructions given in answer to our prayer, 'Lord what wouldst thou have me to do.'

Your's affectionately,
D. G. W.

III.—*Death-Beds.*

(From "*Thoughts on Religious Experience*," published by the American Presbyterian Board of Publication.)

THE DEATH-BEDS OF BELIEVERS.

[Extracted from the Christian Treasury.]

All those who are united to Christ, meet death as a conquered and disarmed enemy. Against them he is powerless. Still, however, he wears a threatening aspect; and although he cannot kill, he can frown and threaten, and this often frightens the timid sheep. They often do not know that they are delivered

from his tyranny, and that now he can do nothing but falsely accuse, and roar like a hungry lion disappointed of his prey. There are still some who all their lifetime are subject to bondage "through fear of death." Their confidence is shaken by so many distressing doubts, that though sincerely engaged in the service of God, they can never think of death without sensible dread; and often they are afraid, that when the last conflict shall come, they will be so overwhelmed with terror and despair, that they shall prove a dishonour to their Christian profession. I recollect a sickly, but pious lady, who, with a profusion of tears, expressed her anxiety and fear in the view of her approaching end; and there seemed to be ground for her foreboding apprehensions, because, from the beginning of her profession, she had enjoyed no comfortable assurance, but was of the number of those who, though they "fear God, and obey the voice of his servant, yet walk in darkness and have no light" of comfort. But mark the goodness of God, and the fidelity of the great Shepherd. Some months afterwards I saw this lady on her death-bed, and was astonished to find that Christ had delivered her entirely from her bondage. She was now near to her end, and knew it; but she shed no tears now but those of joy and gratitude. All her darkness and sorrow were gone, and her heart glowed with love to the Redeemer, and all her anxiety now was to depart and be with Jesus. There was, as it were, a beaming of heaven in her countenance. I had before tried to comfort her, but now I sat down by her bed-side to listen to the gracious words which proceeded from her mouth, and could not but send up the fervent aspiration, "O let me die the death of the righteous, and let my last end be like hers." Then I knew that there was One who had conquered death, and him who has the power of death; for Satan, to the last moment, was not permitted to molest her.

No arguments have ever so powerfully operated on my mind, to convince me of the reality and power of experimental religion, as witnessing the last exercises of some of God's children. Some of these scenes, though long past, have left an indelible impression on my memory, and I hope a salutary impression on my heart.

Another lady, and a near relative of the former, I had often observed passing along her way, humble, gentle, silent, evidently not seeking to be conspicuous, but rather to remain unnoticed and unknown. She had a few chosen female friends, with whom she freely communicated, for her heart was affectionate, and her disposition sociable; to these she poured out her inmost soul, and received from them a similar return. She was crushed under an habitual feeling of domestic affliction, but

not of that kind which freely utters its complaints, and engages the sympathy of many ; but her sorrows were such as her delicacy of feeling did not permit her even to allude to. The conduct of an imprudent father weighed heavily on her spirits ; but towards him—and her mother being dead, she kept his house—she was assiduously respectful ; and while he made himself the laughing-stock of his acquaintances, she endeavoured to make his home comfortable. But often I thought that her lively sensibility to the ridicule and reproaches which fell upon him would be an injury to her delicate constitution ; and the more so, because this was a subject on which she would not converse, even with the intimate, confidential friends, before mentioned. It was evident that her health was slowly giving way, and that the disease which carries off nearly one half of the adults in this land was secretly consuming her vitals. But she never complained, and seemed rather to become more cheerful, as her eye became more brilliant and her cheeks more palid. She was, for a long time after this, seen occupying her humble retired place in the house of God, and still went her accustomed rounds among her poor and sick neighbours, while doing everything to render home comfortable to her restless, unhappy parent. At length, however, her strength failed, and she was obliged to confine herself to the house, and before long to her bed. Being informed of this, as being her pastor, I visited her. Hitherto her extreme modesty and retired habits had prevented me from having much personal acquaintance with this excellent woman. I was accompanied to the house by one of her intimate friends, who still lives ; and if she should see this paper, will readily recognise the portrait of her beloved friend. The house was a cottage, and all its furniture of home manufacture ; but, upon the whole, there was impressed a neatness and order, which indicated a superior taste in her who had long had the sole management. I did not know but that, from her habitual reserve and silence, she would be embarrassed in her feelings, and reserved in her communications ; but I was happily disappointed. She received me with an affectionate smile, and a cordial shake of the hand, and said that she was pleased that I had thought it worth my while to come and see a poor dying woman. Not many minutes were spent in compliments or general remarks ; she entered freely and most intelligently into a narrative of her religious exercises, which had commenced at an early period of her life, but expatiated in the sweetest manner on the divine excellencies of the Saviour, not as one who was speaking what she had learned from others, or from the mere exertion of her own intellect, but as one who felt in the heart every word which she uttered. There was a

gentleness, a suavity, and a meek humility expressed in every tone of her voice, and the same depicted on every lineament of her countenance. Though, when in health, she was never reckoned beautiful, yet there was now in her countenance, animated with hope, and love, and religious joy, or rather peace, a beauty which I never saw equalled. It was what may without impropriety be called *spiritual beauty*. I found what I had not known before, that her mind had been highly cultivated by reading, and this was manifest in the propriety, and indeed I may say, elegance of her language. Not that she aimed at saying fine things. Such an idea never entered her humble mind; but possessing naturally a good understanding, which she had carefully improved by reading, especially the best religious authors, and being now animated with a flow of pious affection, which seemed never to ebb; all these things gave her language a fluency, a glow, and a vividness, which was truly remarkable. I have often regretted that I had not put down, at the time, her most striking expressions, but the mere words could convey no more than the shadow of such a scene. It has often been remarked, that the speeches of great orators, when written and read, have scarcely a resemblance to the same speeches, delivered with all the pathos, the grace, and the varied intonations and gestures of the orator. The same may more truly be said of the sayings of the dying Christian; we may catch the very words, but the spirit, the sacred and solemn tones, free from all affectation, the heavenly serenity of countenance, and the nameless methods of manifesting the pious affections of the heart, never can be preserved, nor distinctly conveyed by words, to others. The mind of this young lady possessed a uniform serenity, undisturbed with fears, doubts, or cares. Every thing seemed right to her submissive temper. It was enough that her heavenly Father appointed it to be so. For many weeks she lay in this state of perfect tranquillity, as it were in the suburbs of heaven; and I believe no one ever heard a complaint from her lips. Even that grief which had preyed on her health when able to go about, had now ceased to cause her pain. Hers was, in my apprehension, the nearest approximation to complete happiness which I ever saw upon earth; yet there was no violence of feeling, no agitation, no rapture. It was that kind of happiness which, from its gentleness and calmness, is capable of continuance. As it was her request that I should visit her often, I did so as frequently as the distance of my residence and other avocations would permit; not, as I often said, with any expectation of communicating any good to her, but of receiving spiritual benefit from her heavenly conversation. O! how often did I wish that the

boldest infidels—and they were rampant at that time—could have been introduced in to the chamber of this dying saint. I often, especially after witnessing this scene, endeavoured to describe to such as attended preaching, the power of religion to sustain the soul in the last earthly conflict; but they were incredulous as to the facts, or ascribed them to some strange enthusiasm which buoyed up the soul in a preternatural manner. But here there was no enthusiasm—nothing approaching to what may be called a heated imagination. All was sober—all was serene—all was gentle—all was rational; and, although five and forty years have passed since this scene was witnessed, the impression on my mind is distinct and vivid. The indescribable countenance, calm and animated, pale with disease, but lighted up with an unearthly smile; the sweet and affectionate tones of voice, the patient, submissive, cheerful, grateful temper, are all remembered with a vividness and permanence with which I remember nothing of recent occurrence. When I think of such scenes, I have often thought and said, “If this be delusion, then let my soul for ever remain under such delusion.”

If the foregoing was a sample of the death-bed exercises of all Christians, then would I say, that his last days are his best days, and the day of death happier than the day of birth. This, however, is far from being a true view of the general fact. It is a select case—one of a thousand—upon the whole, the happiest death I ever witnessed. I have, indeed, seen dying persons agitated with a kind of delirious rapture, in which the Imagination has been so excited, that the person looked and spoke as if the objects of another world were actually present to the view. In such case, the nervous system loses its tone, and when the general feelings are pious, and the thoughts directed heavenward, the whole system is thrilled with an indescribable emotion. And we have a number of recorded death-scenes which partake of this character, and are greatly admired and extolled by the injudicious and fanatical. Scenes of this kind are frequently the effect of disease, and sometimes of medicine operating on the idiosyncrasy of particular persons. Such persons may be pious, but the extraordinary exhilaration and ecstasy, of which they are the subjects, ought not to be ascribed to supernatural influence, but to physical causes. Between such experiences and the case described above, there is no more resemblance than between a blazing meteor, which soon burns itself out, and the steady, genal beams of the vernal sun. I once witnessed an extraordinary scene of this kind in a sceptic, who neglected religion, and scoffed at its professors, till very near the close of life, and then seemed to be agitated and

exhilarated with religious ideas and feelings, leading him to profess his faith in Christ, and to rejoice and exult in the assurance of salvation; and all this without any previous conviction of sin, and unmingled at the time with deep penitential feelings. Well, why might it not have been an instance of sovereign grace, like that of the thief on the cross? It is *possible*. As in life, that piety which is founded on knowledge, and in which the faculties of the mind continue to be well balanced, and the judgment sound, is by far the least suspicious; so those death-bed exercises, which are of a similar character, are much to be preferred to those which are flighty, and in which reason seems to regulate the helm no longer; but an excited and irregular imagination assumes the government of the man. According to this rule, some glowing narratives of death-scenes will be set aside, as, if not spurious, yet not deserving to be admired and celebrated as they often are.

II.—FALSE KINDNESS TO THE DYING.

Often officious friends and physicians are extremely averse to have anything said to their friends on the subject of religion when they are sick, lest it should disturb their minds, and so increase the violence of disease. I would not, it is true, admit every loquacious old man or woman into the chamber of a friend dangerously ill, but a discreet and pious counsellor is of great value at such a time. If the patient is hopefully pious, none can doubt the propriety and comfort of aiding such by holding forth to their view the rich promises of a faithful God. But even when the character of the sick is different, it often gives relief to have an opportunity of conversation with a pious friend or minister. Anxious feelings, pent up in the soul and finding no vent, are far more injurious than a free expression of them; and if the person is in danger of death, will you, can you, be guilty of the cruelty of debarring him from the only opportunity of salvation which he may ever have? If you do, his blood will be found in your skirts. To show how erroneous the opinion is, that religious conversation tends to injure the sick by increasing his disease, I will relate a fact which fell under my own observation.

A young gentleman of fortune and liberal education, had been for some months thinking seriously about his soul's salvation; but the work had not come to any maturity, when, by making too great an exertion of his bodily strength, he ruptured a large blood vessel in the lungs, and was brought to death's door, not being able to speak above a low whisper. Having been a pupil of mine, I was permitted to see him, and upon asking the state

of his mind, he whispered in my ear, that he was overwhelmed with the most awful darkness and terror ; not one ray of light dawned upon his miserable soul. I prayed with him, and presented to him a few gospel invitations and promises, and left him, never expecting to see him alive. Next day I called, the physican coming out of his room, informed me, that while they were waiting for his last breath, a favourable change seemed unexpectedly to have taken place, and that he had revived a little. When I approached his bed, he looked joyfully in my face, pressed my hand, and said, "All is well ; I have found peace. This morning, about dawn, I had the most delightful view of Christ, and of his ability and willingness to save me." And, upon inquiry, I found that that was the moment when the favourable change took place in his symptoms. Faith and joy accomplished what no medicine could, and acted as a reviving cordial to his dying body. He so far recovered as to live a number of years afterwards, though his lungs were never sound ; and his consistent walk and conversation attested the reality of his change. He soon joined himself to the communion of the Church, and died in her communion.

While spending a summer in Germantown, near Philadelphia, I was sent for to visit a young man, whom I had often seen. He did not belong to my charge ; but two pious ladies who did were his friends, and had come out of the city to nurse him. He had a hemorrhage of the lungs, which left little room to hope for recovery. As he was a mild and moral man, I did not know but that he might be a professor of religion ; but upon asking him a question respecting his hope, he frankly told me that he had been sceptical for many years, and had no belief that the gospel was divine. I never felt more at a loss. The man was too weak to attend to argument, and if I could by reasoning convince him of his error, it would not be a saving faith, and he must die before this process could be gone through. I found that his infidelity afforded him no comfort in a dying hour, and that he wished he could believe in Christ. It occurred to me that the Word of God contained light and energy in itself, and that if he could not attend to the external evidences, the beams of life might shine in upon his soul, and thus generate a saving faith by the efficient aid of the Spirit. After pointing out the probable sources of his scepticism, I requested the ladies who were attending on him to read certain portions of the Gospel to him, as he could bear it, for he was very low. This was done ; and next day, when I came to see him, he declared that his doubts were all scattered ; and that he had hope in Christ. Afterwards, he was never able to converse, but as far as is known died in hope.

IV.—*For parents mourning the loss of Children.*

EBENEZER ERSKINE'S REFLECTIONS ON THE DEATH OF HIS CHILDREN.

(From his Life and Diary.)

April 27, 1713, being Monday.—My dear, sweet, and pleasant child, Ralph, died on Thursday last week, about a quarter after seven in the morning. His death was very grievous and affecting to my wife and me; but good is the will of the Lord. He takes and gives; blessed be the name of the Lord. My dear child died of the measles, which did appear to come fully out; but no sooner were they at the height but they did strike in again to his heart. That which I think memorable about his death is,—1. The affecting trouble my dear babe was brought into. For about twenty-four hours before he died, he was exceedingly tortured . . . 2. Having sent off my servant to Kirkaldy, as he returned he came in by Mr. Currie's house about eight p. m., and there Mr. John Frew, being informed of the providence in my family, immediately came off, and stayed with me all that night. His company was most refreshing and comfortable to me and my wife. Mr. Frew and each of us prayed three or four times before the child died; my dear friend, Mr. Frew, was wonderfully helped to pray for the child. 3. About half an hour before the child's breath went out, he felt perfectly calm, and was relieved from the sore tossings he had, and being laid down on his back in the cradle, his eye appeared quick and lively, his countenance serene and pleasant. He looked round upon the company with his eyes, sometimes casting them up towards heaven, as if nothing had ailed him. An air of heaven and glory appeared in his very face, and his countenance, in a manner, thus addressed the spectators:—"Now, farewell father and mother, farewell brother and sisters, farewell friends and spectators; now I am at ease, I behold glorious Christ, glorious angels, receiving me into their abodes of joy. Farewell weary world; welcome Christ, welcome heaven, welcome angels, welcome the spirits of just men made perfect." His countenance invited all that beheld him to follow him to glory, and to prepare for that inheritance he was going to. 4. After his breath was gone and his body swathed, the company having taken a little refreshment, I was called to return thanks, which I did; but, towards the end, when I came to take notice of the present providence, that God had plucked one of the sweetest flowers of the family, my heart burst out into tears, so that I was able to go no further. 5. I find that since the death of the child my soul has

been more quickened in the way of duty than formerly, more lively in prayer, more resolute to follow the Lord, and to cleave to him. I find that I needed this spur of affliction to excite me to my duty; and it has made me more importunate with God on behalf of my poor child Henry, who is a-dying, these four or five months, of a decay.

July 1, 1713.—Since the last time I have here marked, I have been sadly, *sadly* afflicted with the loss of other two pleasant children. My dear child, Henry Erskine, my first-born, having died by the will of God, June 8th, being Monday, about two o'clock in the afternoon, about eight years of age. He took his disease with the measles, about half-a-year ago in Dunfermline, which did cast him into a decay; and having brought him home, the small-pox came into the family, which carried him off about two or three days after the height. He was a blooming, pleasant child; and, according to his age, had an excellent capacity, was profiting exceedingly in his learning, and knew many of the fundamentals of religion above many of his age. While he lay on his sick-bed, I frequently conversed with him about the affairs of his soul; and he gave me great satisfaction by expressing a desire for Christ, and a desire to be with him rather than with father and mother, and friends and relations, here in this world. And that same day that he died, he frequently desired me to pray with him, and would frequently cry out when he saw me, “O father, father, pray, pray, pray for me!” And I thought it observable that, although all the day he died he was almost continually raving, yet, about half an hour before his death, having desired me to pray, he lay perfectly calm and silent during the whole time of prayer. All these things I take as grounds of hope that my sweet Henry is now praising and triumphing with Christ in glory. Both my sister, Mrs. Balderstone, and *Catherine Lockhart*, another Christian, living about two miles from this, told me that they got great assurances of his life; which I, in charity, think has been of his eternal life, though they had understood it of a temporal.

Upon the 20th day of June, being Saturday, about four in the morning, the Lord was pleased to take away from me another pleasant pledge, a child of five years of age, his name Alexander. My affections were exceedingly knit to him, and I was comforting myself in having him, after his brother Henry's death; but it seems the Lord will not allow me to settle my affections on anything here below. I cannot express the grief of my heart for the loss of this child, the other two strokes being so late. I thought I got faith exercised on his behalf upon that word of Christ, “Suffer little children to come

unto me, and forbid them not, for of such is the kingdom of heaven." The Lord inclined my heart to bring my sweet child unto him, and I could not allow myself to doubt but he would accept of him. The Lord make me content with his dispensations, and give me the sanctified use of the repeated breaches that he has made upon my poor family. I hope to be gathered unto Christ with my little ones ere long. I have had a sore parting; but they and I, I hope, shall have a joyful meeting. They will welcome me to those mansions of glory above; and they and I, with all the ransomed on Mount Zion, will join in an eternal hymn and hallelujah of praise unto Him that sitteth on the throne, and to the Lamb for ever and ever. O to be ready and meet for that inheritance! O to have sanctification perfected, that I may be fit for the work which my pleasant babes are now employed in! If I get the eternal Son of God into my heart, I will not be at a loss for my three sons that are gone. O Lord, let me find upmaking in thyself. I am content to be bereaved of all I have in the world, if thou wilt give me thyself as my sure portion. I will wait for the Lord, and he will strengthen my heart. I dare not deny that he has given secret supporting grace; otherwise these deep waters had come into my soul, and utterly overwhelmed me.

Upon the 7th day of December, my dear, sweet, and pleasant child, Isabel Erskine, died of the small-pox, on the ninth day of the eruption. I got freedom during her sickness, particularly the same forenoon before she died, to present her before the Lord, and to plead his covenant on her behalf. The Lord enabled me to quit her freely unto him on this account, that he had a far better title to her than I. She is mine only as her earthly father; but she is his by creation, by preservation, by dedication to him in baptism, and his also, I hope, by covenant and by redemption; and therefore I am persuaded that she is now his by glorification; and that she is with the Lord Jesus and with her dear mother, triumphing with God in glory. I had a particular affection for the child, and doted but too much upon her, because she was the likeliest her mother of any of the children, both as to her countenance and humour. But I see that the Lord will not allow me to have any idols, but will have the whole of my heart to himself; and Lord, let it be so—Amen and amen. Though thou shouldst strip me naked of all that I have in the world, O happy exchange!

I remember that a day or two before the child fell sick, she was in my closet. She and I being alone, I took her on my knee and dandled her, and she was very fond of me, took me round the neck and kissed me; which engaged my heart very much. But my love and affection to the child filled me with a

strong desire to have Christ formed in her soul, and thereupon I began to commend Christ to her. The Lord helped me to speak of Christ to her in such words as were suitable to her capacity, to which she seemed very attentive. Particularly, I told her, I remember, that she would die, and that it would be better to die and to go to heaven where Christ is, and where she would meet with her dear mother, than to be here; at which words the dear child gave a *broad look* in my face, as if she had been taken with the thing. I bless the Lord who put it in my heart and mouth to converse with her at that time. I hope the Lord entered into her heart with what I said to her. She died pleasantly without any visible pang or throe; her soul, I hope, being carried by angels into Abraham's bosom, and her body buried at her mother's side in the chapel burying-ground, Scotland-well, in her brother Alexander's grave.

I take it kindly that the Lord comes to my family to gather lilies, wherewith to garnish the upper sanctuary, "for of such is the kingdom of heaven." And O it sometimes affords me a pleasing prospect to think that I have so much *plenishin* in heaven before me, and that when I enter the gates of glory, I shall not only be welcomed by the whole general assembly of saints and angels, but my wife and four pleasant babes will, in a particular manner, welcome me to those regions of glory, and I shall join in the hallelujahs of the higher house which shall never have an end.

II. LETTER TO A LADY ON THE DEATH OF SEVERAL YOUNG CHILDREN.

BY ISAAC WATTS, D.D.

I have a comely fruit tree in the summer season, with the branches of it promising plenteous fruit; the stock was surrounded with seven or eight little shoots of different sizes, that grew up from the root at a small distance, and seemed to compose a beautiful defence and ornament for the mother tree; but the gardener, who espied their growth knew the danger; he cut down those tender suckers one after another, and laid them in the dust. I pitied them in my heart, and said, "How pretty were those young standards! How much like their parent! How elegantly clothed with the raiment of summer! And each of them might have grown to a fruitful tree. But they stood so near as to endanger the stock; they drew away the sap, the heart and strength of it, so far as to injure the fruit, and darken the hopeful prospect of autumn. The pruning-knife appeared unkind indeed, but the gardener was wise; for the tree flou-

ished more sensibly, the fruit quickly grew fair and large, and the ingathering at last was plenteous and joyful.

Will you give me leave, my dear madam, to persuade you into this parable? Shall I compare you to this tree in the garden of God? Your agreeable qualifications seem to promise various fruits of faith, of love, of universal holiness and service. You have had many of these young suckers springing up around you; they stood a while your sweet ornaments and your joy, and each of them might have grown up to a perfection of likeness, and might have become a parent tree. But say, Did they never draw your heart off from God? Did you never feel them stealing off those seasons of devotion, or those warm affections that were first and supremely due to Him that made you? Did they not stand a little too near the soul? And when they have been cut off successively, and laid one after another in the dust, have you not found your heart running out more towards God, and living more perpetually upon him? Are you not now devoting yourself more entirely to God every day, since the last was taken away? Are you not aiming at some greater fruitfulness and service than in times past? If so, then repine not at the pruning-knife; but adore the conduct of the heavenly husbandman, and say, "All his ways are wisdom and mercy."

But I have not yet done with my parable.

When the granary was well stored with excellent fruit, and before the winter came upon the tree, the gardener took it up by the roots, and it appeared as dead. But his design was not to destroy it utterly; for he removed it far away from the spot of earth where it had stood, and planted it in a hill of richer mould, which was sufficient to nourish it with all its attendants. The spring appeared, the tree budded into life again, and all those fair little standards that had been cut off, broke out of the ground afresh, and stood up around it (a sweet young grove) flourishing in beauty and immortal vigour.

You now know where you are, and that I have carried you to the hill of paradise, to the blessed hour of the resurrection. What an unknown joy will it be, when you have fulfilled all the fruits of righteousness in this lower world, to be transplanted to that heavenly mountain! What a divine rapture and surprise of blessedness, to see all your little offspring around you that day, springing out of the dust at once, making a fairer and brighter appearance in that upper garden of God, and rejoicing together; a sweet company, all partakers with you of the same happy immortality, all fitted to bear heavenly fruit, without the need or danger of a pruning-knife! Look forward by faith to this glorious morning, and admire the whole scheme of pro-

vidence and grace. Give cheerful honours beforehand to your almighty and all-wise Governor, who by his unsearchable counsels has fulfilled your best wishes, and secured your dear infants to you for ever, though not just in your own way. That blessed hand which made the painful separation on earth, shall join you and your babes together in his own heavenly habitation, never to be divided again, though the method may be painful to flesh and blood. Fathers shall not hope in vain, nor “mothers bring forth for trouble. They are the seed of the blessed of the Lord, and their offspring with them.” (Isa. lxxv. 23.) Then shall you say, “Lord, here am I, and the children that thou hast given me. For he is your God, and God of your seed, in an everlasting covenant.” Amen.

V.—*Missions in the Punjáb.*

JOURNAL OF THE REV. GOLOKNATH.—*At Jallunder, for December, 1847.*

1st, Wednesday.—Early in the morning I set out to visit an old friend and his neighbourhood at Shaquí ki basti, taking Azím, our native brother with me. At sunrise we arrived there and were received as friends into his house. Here we offered up prayer to God in company with six Hindus, after which we read a portion of Scripture, to which they were very attentive. This old man is desirous of embracing Christianity, but I have no reason to believe that his heart is changed.

2nd, Thursday.—Much of my time this week has been occupied in endeavouring to imbue the minds of some of my particular friends with Gospel truths and the great importance of their receiving baptism in a proper spirit. They have frequently come to my house for such instructions, and of late have been led to see the evil of sin. Preached once in the bazar as usual, at 4 p. m.

3d, Friday.—To-day I visited Guzán ki basti; I found as usual the greatest part of the people most willing to hear the gospel preached to them; I preached from the text “the kingdom of God is at hand.”

4th, Saturday.—To-day a young man who regularly attended our service on Sabbath-days came to see me, and expressed a desire to be received into the church. On asking why he wished to change his religion, he told me that his father was

dead and his mother had no objection to his leaving the Muhammadan faith, and that he was determined to be a Christian. I told him to bring his mother to me, and after this I would make arrangement for him to get instruction more perfectly in the knowledge of the gospel.

5th, Sabbath.—To-day we had service at our new chapel for the first time; above 40 persons were present. Mr. Porter preached at night; we had communion service; several native inquirers were present.

6th, Monday.—Mr. Porter being here and preparing to march towards Láhore, I omitted my visit to the city to-day, but had several visitors at home to converse with.

7th, Tuesday.—This afternoon I had a long conversation with three clever Musalmáns, who came to my house to see me. I attempted to point out to them the gross absurdities of the Muhammadan faith, and directed them to read the Bible, the only book which contains the truth of God.

8th, Wednesday.—Preached at Mithú Sáhib ki basti in the morning; the congregation was small but attentive. After this I went to see a sick friend who appeared very near his dissolution. Asking him what was the ground of his hope, in the prospect of death, he replied that he trusted in God; but I could not make him see or feel his unworthiness in the sight of God so as to convince him of the necessity of believing on Christ as a redeemer.

9th, Thursday.—To-day I went to see a friend at Miyan ki basti, whose son comes to our English school for education. When we began to converse with him on the subject of religion, he solemnly said to me that he was now too old to make a public confession of Christ, though he *believed* on Him in his heart and worshipped him in *secret*, but his son, who is now learning English, will in all probability make Christianity his professed religion.

10th, Friday.—I was greatly pleased to find myself so friendly received by the inhabitants of Bábákhel, this morning; 30 persons followed me to my house; talking on the road on the all-important subject of their souls' salvation through Christ the Saviour of man.

11th, Saturday.—At ten this morning I went into the city to preach and after a short discourse, a respectable bráhman told me with a solemn face, that I must persevere in my labour. Hinduism and Muhammadanism must fall. They can't stand any longer.

13th, Monday.—Visited Pírdád ki basti to-day and preached before a good number of men the pleasing doctrine of salvation by grace; during the day I had two visitors.

14th, *Thursday*.—Preached at 5 different places in the city, spending but a short time at each place, telling them the great plan of salvation through the death of Christ.

15th, *Wednesday*.—Late in the afternoon I went into the city and conversed a little with a few Hindus at Khettrion ke muhalla. A man in the company told me that God could never be displeased with his creatures for worshipping superior beings, as it is their duty to give compliment to the civil authorities of the place, then to those of the district, then the Governor General, and last of all to the Queen of England. They all in their respective positions, demanding honor and respect from the people below them.

16th, *Thursday*.—In the evening I had a good opportunity of preaching the word of God. I walked into a little village near Míyán kí bastí and began to speak on religion to a few Hindus. In the course of conversation more than 100 men came round me, to whom I explained the principal difference between the Hindu and the Christian religion, and then invited them to believe on Christ as the only one by whom we can obtain salvation.

17th, *Friday*.—A considerable portion of the day was spent in conversation with an intelligent Musalmán who came from Kapurthala to inquire more about the religion of Isá Masíh.

18th, *Saturday*.—I had a long and interesting conversation with a company of Hindus on the imperfect services of Christians, as well as other religionists, to their God, that the ray of light which beamed upon them served only to discover more darkness, and to reveal the depth of iniquity into which they have sunk.

19th, *Sabbath*.—Regular exercises of the day.

20th, *Monday*.—According to an agreement entered upon in my Saturday's visit I visited the bráhmians of Guzan kí bastí. I was very kindly received by an elderly looking man neatly dressed like a good Panjábí Hindu. He conversed with a most pleasing frankness and with a degree of intelligence which highly entertained and surprised me; I spent 2 or 3 hours in close conversation with him and his companions. They were as communicative as I could desire and treated me with all the kindness and respect of my best friends. Returned home at 12.

21st and 22nd.—I was unable to go out, but I had as usual visitors at home to talk about Christ and his crucifixion.

23rd, *Thursday*.—I preached and gave away books this afternoon in a melá which took place at a Khángáh near the cantonment.

24th, *Friday*.—A company of self-righteous Musalmáns visited me to-day. They firmly adhere to the doctrine of justifi-

cation by works. They repeatedly asserted, and with peculiar emphasis, that grace fits man to work, and works justify, sanctify, and gain the reward of paradise. They quoted a passage from James to contradict me. I recited to them several from Paul's Epistles, to prove the opposite doctrine, saying that good works must necessarily result from a true justification by the sovereign grace of God.

25th, Saturday.—Considerable numbers of respectable men from the city as well as from villages came to my house to-day to witness how a holiday is celebrated by Christians. I tried to enlighten these men with regard to this Christmas festival, in a way which I fear some Englishmen would not have relished much. Preached in the city as usual.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the return to India of the Rev. M. Woollaston of Mirzapore. Mr. and Mrs. Woollaston reached Calcutta in the *Haddington*, March the 6th. They have since left Calcutta for the Upper Provinces. Two new brethren, the Rev. W. Hill, and the Rev. E. Storrow of the London Missionary Society, also arrived by the same Steamer. These brethren have been stationed in Calcutta.

We regret to state that the Rev. J. Dow, of Midnapur, is compelled by ill health to return with his family to America; he goes via England, having embarked on the "Wm. Watson," Capt. B. Stuart, on the evening of the 28th ult.

We are happy to report the return, in a renovated state of health, of two missionaries, and the arrival of three more with their wives, from America. The Rev. Mr. Simons and Rev. Mr. Brayton will resume their labours in Burmah—the Rev. Mr. and Mrs. Moore are appointed to the Sho Karens, in the neighbourhood of Maulmain; the Rev. Messrs. Appleton, H. Danforth and Ira J. Stoddard, with their wives, will proceed to Assam to strengthen the mission there. The former will join Mr. Barker at Gowahati, and the latter co-operate with Mr. Bronson, at Nowgong.

We earnestly hope the blessing of God will attend our brethren.

MADRAS.—The Rev. J. Thomas and family, of the Church Missionary Society in Tinnevely, and Mrs. Weiss, widow of Mr. Weiss, late Printer, of the same Mission, sailed on the *Vernon*, the early part of last month for England.

The Rev. J. Roberts, Superintendent of the Wesleyan Missions in this part of India, is on a visit to Bangalore, where their body are holding their annual meeting.

The Rev. H. R. Hoisington, and family, have returned to Jaffna from Bangalore and Madras.

The Rev. D. Poor, and wife, and Mrs. Whittelsey, widow of the Rev. S. G. Whittelsey, and children, of the American Ceylon Mission, have left for England and America. Mr. Poor has been nearly thirty-three years in the country, and hopes to return to it again.

2.—CALCUTTA FREE CHURCH AND MISSION.

Encouraged by the liberality of one member of the congregation, who had previously done much, and in this instance did much more, to promote the

completion of the church which is now being built, private efforts have been made to raise sufficient to meet all our large remaining liabilities. A very considerable sum has thus been raised, including one donation of 10,000 Rupees, one of 5000, one of 2,500, three of 1000, and other sums which are fully as large in proportion to the means of the donors. There remain to be collected 21,000 Rupees. Of this sum 15,000 may remain, if needful, as a debt to a friend, who has already advanced it at 5 per cent. interest, and it can be paid hereafter. The balance, 6000 Rupees, has to be raised as soon as possible. It will supply all the need of the congregation, and relieve them from great anxiety and inconvenience. We doubt not that it *will* be raised. It is not denied that the Building Committee and the congregation together, have, in their earlier arrangements, incurred much needless expense. But the great excess of the expenditure above the estimate on which they originally proceeded and which they hoped would be found correct, and the subsequent fall of the building when it was nearly completed, were the chief causes of the difficulties that have been experienced. And it is to be remembered also, that the members of the Building Committee, if they were mistaken, were also personally the chief sufferers. The aggregate of their contributions from the first has been very large indeed.

We commend the matter to the serious consideration of the friends of our Church throughout the country. Let them each do what they can. It is better than putting money into "bags with holes" as many have been doing perhaps, and as some have lately discovered in the late commercial crisis. God loves a cheerful giver, and He has given us many examples in His word, of his most eminent saints having consecrated much of their substance to the purposes of his public worship. The time left for us to manifest the same spirit may be very short. One of our chief friends, one of the most liberal and zealous members of our Church, the wife of a respected elder in the congregation, has completed her earthly labours. She now worships in the courts above. The gracious Lord opened her heart and said to her, "seek ye my face." He made her willing in the day of His power, and her heart replied "Thy face, Lord, will I seek." She followed hard after Him, in health and strength; and in weakness and suffering He upheld her. The end was "perfect peace." Among her latest subjects of earthly interest, was the undertaking to release the congregation from their liabilities, and she exerted herself to promote it with characteristic promptitude and zeal. Her loss is not an ordinary one; but her example will not soon be forgotten. Being dead, she yet speaketh, and bids us follow her as she followed Christ, with full purpose of heart, "fully."—*Free Churchman for Feb.*

3.—THE TWENTY-SEVENTH ANNUAL MEETING

Of the *Calcutta Auxiliary Baptist Missionary Society*, was held on the evening of Thursday, the 16th of ultimo, at the Circular Road Chapel.

The meeting was opened by Mr. Leslie, with reading a portion of Scripture, and prayer.

The Rev. A. F. Lacroix, of the London Society's Mission, who kindly presided on the occasion, in his introductory remarks forcibly stated the claims which the Baptist Mission had on the sympathies of the friends of Christianity in this country. He also explained to the audience the somewhat novel plan on which the Committee had resolved to conduct the meeting, a plan frequently adopted on similar occasions on the continent of Europe, the peculiarity of which consisted in dispensing with the usual form of reading a Report, and proposing a number of resolutions.

The Secretary, Mr. Wenger, next gave a verbal abstract of the Report. He alluded particularly to the promising state of the native churches in Jessore, and the recent movement in the Barisal district. The principal topic, however, referred to in the Report, was the operations of the mission in Calcutta

and the twenty-four pergunnahs, reviewed under the four different heads of preaching to the heathen; schools; biblical translations; and churches. As the Report will shortly appear in print, we must not anticipate its contents here. With reference to the churches, however, we may say that the general result of the past year is not encouraging, excepting the two districts of Jessore and Barisál. Apart from Barisál, the number of communicants in the 17 Baptist churches in Bengal proper, connected with the mission, at the end of the year, was 875, (much the same as last year.) Those in the Barisál district may be reckoned at nearly 300, but this estimate is uncertain. Those in Jessore are 175 in number, leaving 700 for the remaining sixteen churches. With the exception of about 250, all these communicants are natives of this country. That the churches should remain stationary and the work of conversion barely keep pace with the inroads of death, is a fact suggestive of very painful reflections.

After the abstract of the Report had been given in the above manner (which was only intended as an experiment) the chairman called upon the four ministers who had engaged to do so, to address the audience. As no resolutions were proposed, they had selected their topics themselves.

The Rev. J. C. Herdman made some excellent and eloquent remarks on the cheering and sanctifying influence of missionary work upon the hearts of those who take a part in it. He showed how by calling into constant and active exercise the graces of faith, hope and love, it tended to strengthen and mature these graces, to assimilate the character of Christ's disciples to that of their Master, and to identify their interests with His.

We are indebted to the *Bengal Hurkaru* for the following abstract of Mr. Herdman's address:

"In advancing the cause of God, the party exerting himself advanced his own interests. God needed to employ no agency for the propagation of his word; and, therefore, when, in his mercy and his love, he commissioned men to use their exertions for the conversion of souls, he must have designed that this instrumentality should have the effect of benefiting themselves; or he would not have had recourse to it at all. The course of a missionary's life takes him over a field crowded with objects calculated to excite and strengthen in him the three cardinal virtues of his creed. The prophecies in Scripture, contrasted with the present condition of things, would strengthen his faith: these very evidences would add to his hope: and hope would engender a love for his Creator and, by consequence, a love, also, for mankind. To men belonging to a mission so eminently possessed of the facilities for confirming and improving the fundamental precepts of the Christian Faith, and laboriously exerting themselves to inculcate them in the millions of this land, steeped in ignorance and superstition, the most liberal patronage was due. This Association was composed of such men, working with such objects. It had, in a great measure, identified itself with the cause of Christianity; and the support that was extended to it, conduced to the maintenance of that noble cause in this country."

The Rev. J. Mullens referred to the prejudices entertained in many quarters against Indian Missions. They were thought tame, but this was owing partly to their not being accompanied by extraneous work rendered necessary elsewhere by the low state of civilization, and partly to the freedom from persecution enjoyed here. The work was for the most part of a preparatory nature, but it could not be expected to be otherwise in a sphere of such immense magnitude as that which the vast extent and the teeming population of India presented. He also dwelt at some length upon difficulties already surmounted, which had ceased to meet newly arrived missionaries: the roughest part of the work was accomplished, so that compared with their predecessors, younger missionaries now stood on vantage ground, being enabled to enjoy numerous benefits resulting from previous labour. And although conversions had been few in proportion to the vast multitudes of

natives, yet they had not been wanting ; and would probably increase with accelerated speed : since it was evident that the leaven of the gospel had fully commenced to pervade the masses and to overcome the antagonistic influences of Hinduism.

The following is the *Hurkaru's* report of Mr. Mullens' remarks.

"He remembered to have heard it asked, in England, upon the occasion of a large religious meeting, who was to be the principal speaker ; and the answer was, "*only a Missionary from India.*" The expression conveyed the idea generally prevalent in England with regard to the character of Missionaries here. And yet, a more erroneous impression could scarcely exist. It was true that there were no extraneous excitements in the missionary career in India—that there was no romance connected with it. The preachers here were not in the position of those labouring in Africa in the neighbourhood of lions, and surrounded by dangers of other descriptions—they were not in the position of those in Greenland, who preached in snow-huts and even, as it were, underground,—at one time flying before a furious gale, at another avoiding the fearful crash of crumbling icebergs ; they were in India doing the work of their mission purely and unostentatiously—preaching God, without the adventitious aid of such extraneous circumstances. They might, indeed, occasionally address a multitude from the back of an elephant, or destroy an alligator for the good of a village ; but these were rare incidents ; they formed no part of their regular, every-day course. People in England, wondered why Missionaries did not succeed as rapidly in this place as in other quarters. The reason was obvious and simple. The Missionaries in India were in the same position with a band of colonists, who must dig, and sow, and cut, and cleanse the uncultivated spot to which Providence had carried them,—and devise and digest schemes and plans for the regulation of general conduct, before anything like a systematic or organized Government could be set foot among them. India was a moral waste, choking with ignorance and superstition ; and the speciousness of the Hindu creed, joined to its remote antiquity, strengthened its ties upon her children so as to knit them together in a formidable bondage. Was this, then, a spot where the seeds of the Gospel should be expected to germinate, and its flowers and fruits manifest themselves with the rapidity which attended similar efforts in localities where the struggle was neither with the darkest ignorance nor the most time-hallowed associations ? It was not. People in England interested in the Missionary cause in India should be content that their brethren here are preparing the way for such results ;—that, at the outset, they are taking the first step, instead of the last, towards gaining the summit of their desires ;—that as their success testifies, they are working in company with the Lord, in expectation of the season when the religious truth they are now ingrafting in the native mind, will under the blessing of the Spirit of God, eventually expand, and fructify in all their fulness and glory. It should not be thought, on the other hand, that the simple preparation for actual results is the extreme limit of the responsibility of Missionaries here. They must remember that the divine approval of their humble efforts is at once a reason and incentive to further exertions."

The Rev. D. Ewart endeavoured, in a most faithful manner, to show that the two things most needed in this country, were an open door of *faith* for the hearers, and an open door of *utterance* for the ministers of the gospel ; in other words, the influences of the holy Spirit, which should enable the hearers to believe, and the preachers to proclaim the gospel with power from on high. As these blessings could be granted only by God, the speaker solemnly entreated all present, to be fervent in prayer, in order that they might be received.

Mr. Page, who was the last speaker, dwelt upon the only true motive by which we should be guided in missionary work, or in the efforts made to sup-

port it. That motive was *love to Christ*, who first loved us. A mere philanthropic interest in missions, even if it assumed the form of personal attachment to missionaries or of love to souls, would not be proof against the difficulties and discouragement that have to be encountered; but love to Christ, in return for his self-denying and ever patient love shown to ourselves, would supply us with perseverance and energy adequate to all exigencies.

After a few concluding remarks by the chairman, the meeting broke up about 10 P. M. A collection was made at the doors, and proved to be more encouraging than it has been for several years past. The amount was Rs. 247-10, besides a number of cards, which will realize probably 200 Rs. more. One contribution consisted of a pair of golden ear-drops.

Although the weather was oppressively hot, the meeting was well attended; and we trust that many found it good to be there.—*Oriental Baptist for April.*

4.—EAST AFRICAN MISSION OF THE CHURCH [OF ENGLAND] MISSIONARY SOCIETY.

The following article we take from the "Bombay Church Missionary Record," a monthly half sheet missive of Intelligence, to be edited by the excellent missionary the Rev. C. W. Isenberg, and to which we give a cordial welcome.

This name was first applied by the Committee of the Church Missionary Society to their Abyssinian Mission in 1839, when, after the defeat it had sustained in the north of that country, the Missionaries succeeded in establishing themselves in the Southern Kingdom of Shoa. So favourable were the prospects under which they commenced their labours there that the Parent Society entertained the hope of being near the realization of their favourite object of evangelizing the numerous Galla tribes in the interior, whence, had they succeeded, it might have been reasonably expected they would be able to send the light of the Gospel to most of the remaining nations of Central Africa, of the greater part of whom the very name is still unknown. This hope was expressed in the name 'East Africa Mission,' signifying that South-Abyssinia (Shoa and Efat) was to be the fulcrum and point of transition, from which in process of time they hoped to evangelize the nations in the South and West. Their labours were continued in that country till 1843, by which time the opposition of that benighted Christian Church there also induced the king to banish the Missionaries, and an attempt on the part of the latter to re-enter the place of their former labours in North-Abyssinia was likewise frustrated, after their having, in that attempt, succeeded in distributing 2,000 copies of various parts of Abyssinian Scriptures. Thus one of the most promising and interesting Protestant Missions, which had been commenced in 1829 by the Rev. Messrs. Gobat (the present Bishop of the English Church at Jerusalem) and Kugler, (who died at Adoa 1830) and conducted under the greatest vicissitudes of hope and fear, of prosperity and distress, terminated in the year 1843 with little apparent fruit; though it is hoped, the thorough shaking produced throughout the Church and country, and the seed sown (e. g. upwards of 8,000 copies of Amharic and Ethiopic Scriptures dispersed all over the country) will not remain without its beneficial results.

The East Africa Mission having been thus unfortunately broken up in Abyssinia, was soon after transferred to Mombas and the country on the coast near Zanzibar, nominally belonging to the Imam of Muscat, where Dr. Krapf hastened to proclaim the Gospel, on a spot very little known, and among a people, the Wanikas, sunk into utter darkness of ignorance and sin and wretchedness. He met with a favourable reception by His Highness the Imam; and with kind attention and assistance by the British Consul, Captain

Hamerton, and the Consul of the United States; and so the way was smoothed for him to commence his work on the island of Mombas. Scarcely had he, however, settled there, when he was visited with a severe affliction, the death of his excellent wife, a woman of first rate Missionary qualifications. His awful solitariness was thus painfully increased, he was now thrown single-handed upon the immense moral wastes around him, but though "chastened, he was not killed." He devoted himself entirely to the acquisition of the languages of the country, especially the Kinika and the Sawaheli, and was soon enabled to send home for printing, vocabularies, and parts of the Scriptures in both languages; and a Sawaheli Dictionary of considerable size, it seems, must by this time be in an advanced state. In June 1846, Dr. Krapf was joined by a fellow-labourer, the Rev. J. Rebmann, and soon after, these two removed from Mombas to a place 20 miles inland on elevated ground, called New-Rabbay, or Rabbay Empia. From this spot Dr. K. wrote a letter to the Lord Bishop of Bombay, which His Lordship sent to the Corresponding Committee, who by a resolution in the earlier part of 1846, empowered the Secretary of the Auxiliary Society to make use of such communications for the information of their friends.—*O. C. Spectator.*

5.—NINEVEH SCULPTURES.

We learn from Bussora that there is a magnificent collection of Nineveh Sculptures gracefully reposing on the mud of the Euphrates, previous to their transportation to Bombay. They were in a state of the most perfect preservation, but apprehensions were entertained that they might not long remain so, as rain was found to damage them exceedingly. Instructions had been given that as many of them as could be shipped should be brought down by every vessel leaving the Gulf. The smaller sized slabs only could be transported in this way: there were many of them that could only be removed with powerful tackling. Two were supposed to weigh no less than fifteen tons each; and the whole were calculated to be no less than two hundred and fifty tons in weight. The French Government has already expended above £30,000 on these valuable relics, and the public money could not better have been bestowed: they sent out a vessel from Europe, provided with every kind of contrivance for taking them safely on board. The specimens just adverted to, collected by Mr. Layard, are infinitely superior to anything yet sent home. It will be a disgrace to our Government if those of them we have collected be suffered to be destroyed before removal for want of proper means of transport. Of the slabs lately sent by Major Rawlinson to Bombay, the greater part seem duplicates of those in the British Museum: such of those now at Bushire as appear to be duplicates, ought to remain for the present amongst us; the others will of course be coveted by H. M. Government. We should indeed be very thankful for a short loan of them all, to obtain plaister castings from them, such as those now being taken from the slabs sent by Major Rawlinson for the Hon'ble the Governor. It is not unworthy of notice that the first of this sort of work executed at Bombay has been so by the Abyssinian boys taken from the slavers by the *Mahi*: the first plaister casting regularly commenced amongst us was by Mr. George Wilson, from gypsum brought from the Persian Gulf. Mr. Wilson has for some time past practised this as an amusement.—*Bombay Times.*

6.—AMERICAN MISSION NATIVE SCHOOLS, MADRAS.

The Annual Examination of the Native Schools under the superintendence of this Mission, in Madras, was held at Chintadrepettal, on Monday the 10th January. It was a delightful scene, to behold the area of the new Church there entirely covered with native boys, seated in regular rows on the floor,

except a small portion of it at one end appropriated to Examinators and friends of Missions present. A like cheering scene presented itself, on our afterwards entering the school adjoining, which was completely filled with girls, seated in the same manner. The whole number present, including both the English and Vernacular Schools, was, as appeared by the lists, *boys*, 444, *girls*, 303. Of these, 399 pupils belonged to the Chintadrepettah Schools, and 348 to those at Royapooram. All the boys, and nearly all the girls, are of *caste*. On adding to the above numbers about 60, unavoidably absent, we find that our laborious and persevering American brethren have succeeded in gathering together under their care, for Christian instruction, upwards of 800 native children of both sexes. May the good seed of the word, sown so extensively, produce, by the divine blessing upon it, a corresponding-ly abundant harvest !

The examination commenced in the church, with the vernacular classes for boys. The Rev. *W. H. Drew* took the chair. A considerable number of missionaries and of the friends of Native education, ladies and gentlemen, were present. The Rev. Messrs. *Winslow*, *Scudder*, *Brotherton*, *Bilderbeck* and *Drew*, took part in examining the boys, chiefly on the Doctrines and Facts of the Christian Religion and Scripture History. The pupils answered with much promptitude, and seemed to be quite at home on the subjects introduced ; giving much satisfaction to the Examinators, and those present who understood the language. The examiners and spectators then adjourned to the English school, which is immediately adjoining the church. Here Lieut.-Col. *R. Alexander* was called to the chair ; and the business proceeded with the examination of the highest-class of *girls*, both in English and in Tamil. They proved themselves to have been instructed with great care, giving very excellent answers to the questions put ; especially when, with a view to their more readily understanding them, the examination was conducted in their own language, through means of the Rev. *H. M. Scudder*, as interpreter. The junior classes of *girls*, were next, though very briefly, examined, with similar results. After them, the boys of the English department were brought up and tested in a more lengthened and searching manner ; though, as in the case of the former classes, a number of important branches of study were still only slightly touched upon, and some, indeed, omitted altogether, in consequence of the shortness of the time. Enough, however, was done to show that they had been carefully grounded in the knowledge of English, English Grammar, Arithmetic, Geography, and some of the more advanced boys in History, Algebra, part of Euclid—Religious Knowledge still taking the lead. Their examination afforded much satisfaction to all present. Several were prepared to read Essays ; but only a part of one, On Hinduism, which discovered much research ; and a small portion of another, could be heard. The subject of Natural Philosophy was also omitted, from want of time ; but there was sufficient evidence to prove that an important work in enlightening the soul with Divine truth, and strengthening the various faculties of the mind with true knowledge, was carried on among these young persons. It ought not to be forgotten, that a considerable number of them form, also, Sabbath School classes, who attend in church before public worship ; and that many of them likewise are present at those acts of divine worship in which the services are conducted in their own language. The value of these Institutions, and the pains-taking labours of those who conduct them need, from us, no comment. Were all the native children in Madras, of the same age, to be blessed with equal spiritual attention, what happy fruits might not, through the divine blessing, be expected from them ! May our brethren go on and prosper, well assured that they shall neither labour in vain, nor lose their reward !—*Madras C. Instructor.*

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