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A table of contents for the *Calcutta Christian Observer* can be found here:

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Established June, 1832.

NEW SERIES, VOL. IX. No. 102.—OLD SERIES, VOL. XVII. No. 193.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JUNE, 1848.

* * * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

CONTENTS.

	<i>Page</i>
I.—Mammon and his worshippers—with a special reference to recent commercial delinquencies in Calcutta,.....	149
II.—Missions in the Presidency of Bengal during 1847,	266
III.—The Continent of Europe,	289
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements,	300
2.—The Calcutta Christian Tract Society,	<i>ib.</i>

CALCUTTA :

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FUNDAMENTAL RULES.

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

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

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

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.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 5th of June, at the Lal Bazar Chapel. Service to commence at 7½ P. M.

The Monthly Native Missionary Meeting will be held on Tuesday, June the 3d, at the Union Chapel. Service will 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.

TO CORRESPONDENTS.

The critique on the Santál Verb has been forwarded to Jelasore with the request that Mr. Phillips will kindly notice it in his next communication on the subject.

The writer of the article on "Missions in the Presidency of Bengal" desires to offer his sincere thanks to all the missionary brethren, who have so kindly responded to his request for information about their respective stations. It is owing to their cordial assistance, displayed in the transmission both of published reports and private letters, that the statistics of these missions have been made complete.

ADVERTISEMENTS

IN

The Calcutta Christian Observer.

ADVERTISEMENTS sent for insertion on the Cover of the CALCUTTA CHRISTIAN OBSERVER, will, from this date, be charged at the rate of *one anna a line*: and it is requested that all such advertisements be sent to the Publishers by the 24th, or to the Press by the 25th day of each month.—*July 1st, 1847.*

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 102.—OLD SERIES, VOL. XVII. No. 193.

JUNE, 1848.

I.—*Mammon and his worshippers—with a special reference to recent commercial delinquencies in Calcutta.*

A terrible calamity has befallen us! Calcutta, the city of our habitation, the metropolis of British India, has fallen from its high estate. In the eye of the whole civilized world it now lies prostrate—a shattered, ruined, degraded city. Not that it has been visited by the scourge of horrid war, or the destructive inroad of any of nature's elements. It is not over the triumphs of proud and lordly conquest, with its pillaged homes and beggared or slaughtered citizens, that we are called to mourn. It is not the fearful desolation of the earthquake, the volcano, or the hurricane that attracts the gaze or appeals to the sympathy of surrounding nations :—

It was not in the battle,
No tempest gave the shock !

No! It is a moral earthquake that has passed underneath us. It is a moral hurricane that has blown over us. It is an eruption of disordered moral elements that has burst forth upon us. It is an invasion of the marshalled hosts of Evil, in one of its most gigantic forms, that has overtaken and undone us. Righteousness has fallen in our streets. Truth, faith, and good conscience, have been shamefully violated. Integrity, friendship and charity, with many of the sweet and tender sympathies of life, have been cruelly immolated. The pure lustre of British honor has been bedimmed. The national character of Britons has been stained and sullied. The ennobling title of Christian has been dishonoured; and the very name of the Christian's God, through the treasonable misdoings of his professed worshippers, profaned and blasphemed among the heathen !

What, then, it may well be asked—with intensity of eagerness and surprize—it may be asked ;—“ What has been the cause of so fell and foul a catastrophe ?”

Doubtless it will be found that *no single cause* can claim the fatal prerogative of a monopoly here. Many causes, alike ultimate and prox-

imate, have conspired together, and blended their united forces in one concentrated energy. But, amongst them all there is not one to which we feel so impelled to assign the position of unenvied pre-eminence as "THE LOVE OF MONEY,"* which an infallible authority has pronounced to be "THE ROOT OF ALL EVIL." Not *money itself*, as some have erroneously and foolishly imagined; for money in itself is neither evil nor good, and cannot, of itself, be the root of either. It is THE LOVE of *money*—the insatiable desire for it naturally leading to the over-eager and unscrupulous pursuit after it,—which has been so emphatically branded by the pen of Inspiration as "the root of all evil." And it is to the excessive indulgence of this inordinate affection that we feel constrained mainly to attribute the dire and melancholy catastrophe that has so recently well nigh crushed and overwhelmed us.

The grand distinction here pointed out between money and the love of money, though frequently overlooked, is one of immense practical importance, because by not being sufficiently attended to, the Bible has often been calumniously represented as the enemy of man's temporal improvement.

The sin and danger indeed of *setting the heart* on riches of any kind, whether in the more comprehensive form of wealth or more restricted form of money, the Bible portrays in faithful and frightful colours. Every thing connected with the ill-getting of wealth, its unprofitable use or positive abuse, the Bible fearlessly denounces with an emphasis to be found no where else. The *comparative* insignificance and worthlessness of all temporal wealth, or its valuelessness, compared with those spiritual treasures whose orient lustre is destined to shine brightest in the realms of immortality, the Bible depicts in strains that thrill the sanctified heart and give wings of fire to the sanctified imagination.

But *wealth* in itself—wealth, in its wide generic sense, as including all material products that are useful, agreeable, convenient, and possessed of exchangeable value; or *money* in itself—money, in any of its varied forms of gold, silver, copper, iron, or paper, whether considered as possessed of intrinsic value, or merely as the symbol and conventional equivalent of value—the Bible never condemns. Neither is the

* There is no word in the English language, which, like the *φιλαργυρια* of the Greeks, denotes simply and exclusively "the love of money"—the immoderate desire or appetite of wealth, wholly irrespective of the ends or objects for which it is sought. The term "*avarice*" indeed denominates a passion—the desire of wealth,—which, moderately exercised, has no particular name,—when it has become "*excessive*." But, then, it has been for the most part, restricted to the desire for amassing riches, "without applying them either to utility or enjoyment." In other words, it is the distinctive appellation for the characteristic disposition of the *miser*. It is often, however, employed by the best writers in a much wider latitude of meaning. The term "*covet*" is applicable to the whole family of inordinate desires; though its derivative "*covetousness*," has more usually been restricted to the insatiable desire of accumulating wealth. But, without fettering ourselves with minute distinctions, we shall, as occasion arises, employ both the terms, *avarice* and *covetousness*, as designations for the excessive desire and pursuit of wealth, whether *for its own sake*, as in the case of the miser, or, as in the case of the fashionable and luxurious, for the sake of those objects of utility and enjoyment, which it is so well fitted to procure.

calm, orderly and moderate pursuit of wealth, or what amounts to the same thing, of its representative, money, by fair, just and honourable means, anywhere in the Bible reprobated. In that blessed volume there is nothing to sanction the levelling agrarian dogma of Godwin, that "accumulated property is usurpation;" or the equally levelling and democratic dogma of Voltaire, that it is "impossible for one individual or country to gain except at the expense of another." Neither is there any thing in the Bible that would lead us to approve of the contemptuous wastefulness of Crates, who, in renouncing his fortune, *cast it all into the sea*; or of the similar recklessness of Aristippus, who, when his servant complained of the weight of his money, coolly desired him to *throw it away* as inconvenient. On these and all similar subjects the Bible will be found authoritatively to teach the very lessons which sound experience is ever sure to confirm.

Now, all experience teaches us that without some portion of wealth however humble, man could not exist at all—that without some portion, however scanty, of capital or hoarded wealth, which is only another name for stored up labour, he could not exist without extreme difficulty—and that, without money of some sort, however rude, to facilitate exchanges, he could not live in the enjoyment of those manifold comforts that accrue from the ready interchange of commodities. The poorest savage must have some of the fruits of the earth, fish of the sea, wild beasts of the forest, or fowl of the air, for his subsistence, else he must perish; and some accumulated capital, in the form of fishing, hunting or fowling implements, else he can scarcely obtain the means of assuaging the relentless cravings of appetite. Thus the minimum of wealth and capital is simply an infallible index of the lowest state of barbarism. In such a state, the whole time and energies are devoted to the supply of physical urgencies and wants. Until these are appeased, there is no heart or aptitude or patience for mental or moral cultivation. "Wretchedness," says a distinguished writer, "is incompatible with excellence; you never can make a wise and virtuous people out of a starving one." And this, adds another, "is assuredly true. Hunger benumbs and parches the soul; it dries up all its nobler and more generous qualities, and renders it a dreary waste, soured by selfishness, discontent, hatred and revenge."

If then, for man's physical existence, a certain portion of wealth is indispensably requisite, a still greater proportion is demanded, in order to secure the time and leisure and freedom from anxiety and the harassing fear of want, so needful for that mental and moral culture which alone can raise men in the scale of intelligence and true happiness; and thus, the use of money, as its convenient equivalent and the prime instrument in effecting those exchanges so necessary for its production and increase, is at once legitimated.

Such is the decision of reason and experience, and precisely similar is the testimony of the Bible. "The earth," it is there declared, which is "full of the riches" of Jehovah, "hath He given to the children of men." Yes, this earth, originally summoned forth from the universal void, which at the bidding of creative power was soon turned into a fruitful abyss of essences—this earth, so stately in her mountains, lovely

in her vallies, and delightful in her enamelled meads—this earth, so variegated with flowers, tapestried with verdure, and beautified with forests—this earth, so enriched with mineral treasures, plentiful in fruits, and garnished with lakes, rivers and ocean-streams that encompass her around as with a girdle of ten thousand liquid transparencies ;—this earth, so gorgeously clad and so exuberantly replenished, did Jehovah freely bestow on man, in his unfallen state, as his empire and possession. And even after the fall the grant was not cancelled. It was only subjected to new and more severe conditions. When conferred on man, in his estate of innocence, it spontaneously poured forth its rich and varied bounties. To dress and to keep such a domain could only prove a healthful recreation and pastime. But after man, by transgression, fell, the earth was “cursed” for his sake. It no more spontaneously flung from its teeming bosom the beauteous products of paradise. Its thorns and thistles and niggard parsimony and downright barrenness fearfully bespoke the greatness and organic nature of the change, which was at once the symbol of man’s deteriorated constitution and the visible monument of the bitter fruits of his dire rebellion. But, “in the midst of wrath God remembered mercy.” What the blasted earth refused to yield of its own accord to man, it was to surrender as the recompense and reward of labour. “By the sweat of thy face, shall thou eat bread, till thou return unto the ground.” In other words, “Labour—Labour toilsomely and thou shalt live—labour diligently and perseveringly to the end, and thou shalt not only live, but live in comparative comfort.” Such was the primeval irrevocable decree,—a decree which graciously displayed the dark clouds of Jehovah’s righteous severity blended and tempered with the bright beams of his goodness and love. For while the necessity for toil and labour, to elicit needful supplies from the stubborn and intractable earth, emphatically proclaimed itself as a memorial of the curse, the Divine blessing pronounced upon labour as emphatically announced its mitigation, and hopefully pointed to a more cheering future. Here, then, we have to note the concurrent yet independent testimonies of Revelation and Science. Labour, says the former, is the divinely imposed and sole condition on which the blighted earth shall yield her increase. Labour, says the latter, “is the first price, the original purchase money, that is paid for all things.”

The acquisition, therefore, of wealth or its fitting equivalent,—not for the purpose of being idly and unprofitably hoarded up or foolishly and extravagantly squandered—but the acquisition of wealth as a means for securing the ordinary necessities and comforts of life and thereby promoting the intellectual, moral and religious, not less than the social, wellbeing of man—has the express sanction of heaven. But, as has already appeared, it is not wealth *anyhow* acquired, even for such lawful ends, that has this high and heavenly sanction. No, but wealth which is acquired by *patient and continuous labour*—wealth that accrues as the result of *active and honest industry*. Labour is the price that must be paid for it ; and it is only when obtained at that price, that the Divine blessing is promised. They, therefore, who strive to gain wealth by any other means—by any other *speedier or easier ex-*

pedient—by any other contrivance or device which may *virtually* or *wholly supersede labour*—*aye*, and it may be lifelong labour too—are vainly and madly striving against an unalterable ordinance of the Highest.

On this subject, we are not left to mere inference alone, however valid, from the original decree which imposed upon man the necessity of labour. No: wholly apart from that decree, the testimony of Scripture is abundantly varied and explicit. Let us refer to a few passages:—

Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.—Prov. xiii. 11.

An inheritance may be gotten *hastily* in the beginning; but the end thereof shall not be blessed.—Prov. xx. 21.

The thoughts of the diligent tend only to plenteousness; but of any one that is *hasty*, only to want.—Prov. xxi. 4.

A faithful man shall abound with blessings; and he that *maketh haste to be rich* shall not be innocent, (or unpunished.)—Prov. xxviii. 20.

He that *hasteth to be rich* hath an evil eye, and considereth not that poverty shall come upon him.—Prov. xxviii. 22.

From these words several inferences are inevitable. It is clear, that, to the diligent, faithful, honest and industrious man, and to him alone, is the seal of the Divine approbation affixed—and that on his labours, and on his alone, is the Divine blessing pronounced. Next, it is equally clear that over the man who *hasteth to be rich*, woes and judgments are suspended. *Hasteth to be rich!* This is one of those brief and felicitous expressions, which, in their divine simplicity, compendiously wrap up exhaustless stores of meaning. For what is there that may not be included here? He that *maketh haste to be rich!*—That is, he who too eagerly longs to be rich, to rest satisfied with the slow but sure profits of commendable industry—inordinate love of gain naturally prompting to the employment of unwarrantable means for its attainment. In other words, he that *hasteth and striveth to get rich*, by idle, visionary, ill-founded speculation;* lucky hits and hap-

* There is a kind of speculation in trade which may be admissible; though it is not easy to say where the admissible ends and the inadmissible begins. Ordinary speculation in commerce has been defined as “the act or practice of buying land or goods, &c. in expectation of a rise in price and of selling them at an advance, as distinguished from a regular trade, in which the profit expected is the difference between the retail and wholesale prices, or the difference of price in the place where the goods are purchased, and the place to which they are to be carried to market.” From this it is clear that even in speculation of the simplest and safest kind, there is a loud call for the exercise of sober judgment and penetrating sagacity, sharpened by the findings of past experience. To speculate is literally to see or examine with the eye. In its metaphorical sense, it is to see or examine with the eye of the mind,—mentally to view a subject in all its various actual and possible aspects and relations. The greater the number of facts present to the mind, and the more practised the aptitude in drawing from these the warrantable inferences, the safer will be the final conclusion. Still, however sagely formed, the conclusion is only a speculation of the mind—a mere hypothesis or theory that remains to be verified by actual facts. And ere the verification be realized, it is subject to the disturbing influence of so many unforeseen contingencies, that in the

hazard adventures ; gambling and swindling ; base compliances in ministering to the pomps, luxuries and vices of the dissipated or the gay ; doubtful connivances with prevailing fashions, customs and factitious proprieties ; or in short, by any means or methods or proceedings whatsoever, different from "the fair progressive way of labour and traffic, in which money has its natural increase." Of riches or any inheritances thus acquired it is positively declared that they shall not prove lasting, but on the contrary, be speedily dissipated and scattered, leaving their possessor plunged into the depths of poverty and disgrace. And they shall be thus dispersed, because they have not been gotten in the way of Providence, which is the divinely appointed way of patient and honest industry ; and because, not being thus obtained, the blessing of God is withheld, and by the blast of his displeasure, they are blown all away. And of the man who is, in such ways, the architect of his own ruin, it is affirmed that he hath "an evil eye ;" that is,—agreeably to the figure which represents the eye, from its singular expressiveness, as indicating the master passions of the soul—a man of an envious, grudging, malignant, illiberal, avaricious disposition—a disposition which is closely allied to the sinister practices of deceit, fraud and chicanery—a disposition, which, even when dis-associated from gross or palpable delinquencies, stamps the character with a grovelling selfishness, precludes the exercise of disinterested affection and exalted sentiment, and dries up the springs of those outpourings of benevolence, those gushings of noble-minded generosity, which, if more freely and frequently exhibited, would soon diffuse comfort and peace and happiness throughout the habitations of a renovated world.

One passage more from the word of God :—

"They that **WILL BE** rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9.

Here, in the original, the term for "*will be*" is singularly energetic. They that *will be* rich ; that are deliberately bent on being rich ; that are resolutely pre-determined on getting riches ; that make the amassing of wealth the chief end of their being, and the predominant, if not exclusive, pursuit of their lives ; and that, for the sake of acquiring the chiefest object of their ambition, are ready to rush into forbidden or doubtful paths ;—such persons, setting at defiance the ordinance of the Almighty, expose themselves to a thousand temptations to swerve from the principles of rectitude and the habits of straightforward manly integrity. Departing from the royal highway of simplicity and single-hearted-

issue it may prove an utter failure. It is only the wisest and most prudent man, therefore, who ought ever to speculate ; and even his speculation is liable to risk and miscarriage. What then shall we say of the thousands of raw flighty inexperienced adventurers, who, lured only by dazzling visions of gain, which owe all their semblance of reality to the phantasmagorial power of those passions which are excited by the burning crave for riches, rush into new fields of speculation, without any sufficient data of experience to guide them, and no sobriety of judgment of their own to ballast them ? All speculation of this description has very properly been denounced as "a public nuisance and curse," by which not merely the speculators themselves, but numbers of innocent and honest men, have suffered loss, or been hopelessly ruined.

ness, they deviate into crooked bye-paths, become entangled in the thorny thickets of their own devices, or tumble into unforeseen and hidden pitfalls of disgrace and shame. In attempting to extricate themselves, they only plunge the deeper into the filth and mire of foolish, brutish, and hurtful lusts. The mind being debased and narrowed by those passions which the too eager desire of riches and the coveted possession of them tend to excite, "benevolent and generous feelings become extinct; charity perishes; and selfishness, the last and lowest principle in mental degradation, absorbs the soul; for these foolish and hurtful lusts drown men in destruction and perdition—the soul is *destroyed* by them here, and brought, through them, into a state of *perdition*, hereafter. The Apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all engulfed in the great deep! Such is the lot and unavoidable catastrophe of them that *will be rich*"—of them that rush on, by any means and any how, with precipitate haste, to grasp the golden prize of perishable earthly treasures.

Now the two grand charges which we have to prefer, not against commercial men in particular, or the community of this city alone, but against the great bulk of the communities of every commercial nation of the present day, are, first, an *inordinate love of money*, in direct contravention of the Divine command against covetousness; and secondly, an *inordinate haste in the adoption of means for its acquisition*, in express contradiction to the divine ordinance of patient and persevering industry.

"Go," says a brilliant, but at times, somewhat sceptical author, "go and argue with the flies of summer that there is a Power Divine yet greater than the Sun in the Heaven, but never dare hope to convince the people of the South that there is any other God than gold." No other God than gold!—gold which has been happily described as merely—

"A dust dug from the bowels of the earth,
Which, being cast into the fire came out
A shining thing, that fools admired, and called
A God; and in devout and humble plight
Before it kneeled, the greater to the less."

Would to God that it were only in the *South* that this yellow phantom had been converted into a Deity! There, doubtless, from ages bordering on the flood, the "precious bane" came to be unduly coveted and idolatrously exalted. There, was it first adoringly personified, and its name, as Mammon, solemnly enrolled in the swelling pantheon of Polytheism. There, has its worship long survived that of the Egyptian Isis and Osiris, the Babylonian Belus and Benoth, and the Phœnician Thammuz and Astaroth. There, even at Mecca, the very cradle and centre of Musalmán enthusiasm, is the influence of the golden Deity insidiously at work beneath the foundations of Muhammad's throne. There, throughout the sacred seats of Indian bráhmanism, is his star rapidly on the ascendant as the antagonist and supplanter of Brahmá, Shiva, and Vishnu, with the redoubted Káli and Durgá and all their

marshalled hosts and rabble rout of attendant Deities. There, amid the far-stretched realms of ultra-gaungetic Buddhism, the simplicities of patriarchal and demi-sacred institutions have suffered the most grievous blight and tarnish from the idolatry of gold. Indeed, throughout all these vast regions, the force of sheer fanaticism has long been spent, and the power of ascetic superstition fairly broken; and amid the new Potencies that strive for the mastery, there is none that threatens to exercise a more sovereign sway than the worship of Mammon. But, alas, alas, it is not in the South alone that it is any longer impossible to persuade men that there is any other God than gold. His sceptre has for years been extending, with accelerated pace, over the frigid North and sober West. To him the tribes of Germany, that great "hive of nations," have learnt to transfer the homage which for ages had been rendered to personal and warlike valour. Odin with his martial train and rough heroic virtues he has wholly superseded in the Halls of Scandinavia. His rising glories have clouded and eclipsed the once chivalrous honor and renown of British knighthood. Crossing the Atlantic, he has, by his magnetic and attractive spell, lured away the hearts of the Pilgrim Fathers' children, and bound them in sworn allegiance to his Imperial Crown. And, mournful to add, thousands and tens of thousands, unworthily bearing the Christian name, have traitorously yielded to him the homage of their hearts and the devotion of their lives.

Nor is the nimble spontaneity with which myriads hasten to his shrine, or the lavish profuseness of their free-will offerings of service there, or the prompt alacrity with which they sacrifice themselves in holocausts upon his polluted altar, less conspicuous. Illustrative individual instances of this sort, as well as instances of small isolated groups or confederate societies, abound in the course of history. But it is only since the rise and progress of our more modern commerce,—when the spirit of covetousness has been inflamed into a *burning fever* with its raging *furor* and intemperate thirst; and the eager spirit of pursuit has been quickened into a *rushing haste* and headlong precipitancy that overleap alike the barriers of human prudence and the sanctions of Divine law,—that examples have occurred on a scale so stupendous as to influence and affect all classes, ranks and degrees of men, throughout the bounds of wide spread kingdoms and nations.

The first instance, on a great scale, of those speculative extravagances growing out of an insatiable greed of filthy lucre, is the famous South Sea chimera, which signalized the reign of George I. This was not a regular or accredited commercial project, based on the solid data of past experience, and looking to the ordinary lawful gains of well-plied industry. No; it was a *speculation*—a mere vision of the brain—an illusive day-dream of boundless riches to redound from untried and unheard of enterprises. But the exaggerated calculations of success and the promises of enormous dividends, sustained by artifices the most discreditable, easily imposed on the credulity of the covetous. Thousands, not satisfied with the slower but surer methods of honest industry, were tempted, at *vastly enhanced prices*, to become the purchasers of Stock. Men *hasted to become rich*. The laws of God were broken with a high hand. Retribution followed. The shining bubble soon

burst,—leaving hundreds and thousands, the dupes of their own folly and avarice, impoverished and ruined.

After so fearful a collapse, the spirit of speculative adventure was, for a season, checked. But like the elastic air, under temporary repression, when the repressive force gradually abates or is removed, it sprung up again to its former expansion. The love of money, cooled or damped for a season, was gradually fanned into a flame. That next found vent for itself in overtrading, wild speculation, and all the ring-streaked and speckled processes by which multitudes *hastened to become rich*. The laws of God being again disdainfully contemned, the dire effects manifested themselves in the great mercantile revulsions or pecuniary crises of 1763 and 1772-3, which affected England and the continent of Europe. The latter of these crises, which produced upwards of five hundred bankruptcies in England, being “double the number of antecedent years,” is thus strikingly described by the author of the *Annals of Commerce* :—“*The spirit of launching*,” says he, “*into rash and boundless projects of commerce, which were to be supported by artificial credit, and the madness of towering speculations in national funds, which carry the adventurers out of the proper sphere of trade into the unfathomable abyss of gambling, had now spread through the commercial world in most parts of Europe; and even some of the cautious pblegmatic merchants of Holland were infected with it. The evil, which had reached its height in England in the summer of 1772, burst out on the continent at the end of that and the beginning of the following year, with such an extensive crash, that there seemed to be an universal wreck of credit throughout Europe, to the amount, as was supposed, of ten millions sterling.*”

But folly is so bound up in the hearts of men that no mere failure or suffering can teach them practical or heavenly wisdom. No sooner did they begin to recover from the effects of one shock than they instantly rushed again, like unteachable moths playing with destruction, into the very course of action, which must inevitably bring on another. In this way we can only stand by, and witness, in dumb amazement, the august procession of mighty revulsions which have succeeded each other up to the present time ;—that of 1793, with its nearly two thousand bankruptcies ; that of 1810-11, with its two thousand five hundred bankruptcies ; that of 1814-16, with its five or six thousand bankruptcies ; that of 1825-6, whose chief distinction from those which preceded it, has been declared to be “its unexampled magnitude ;” that of 1836—41, whose ravages were more wide-spread than any of the former—“extending, not only to England and Ireland, but the United States, where a scene of monetary desolation, wholly without a parallel, presented itself—importers, traders, merchants, bankers and the government, being commingled in one mass of insolvency ;” and lastly, that of 1847-8, in the convulsive throes of which the mercantile world in general, and our own community in particular, is still painfully labouring.

Oh, how mournfully is all this fitted to remind us of the conduct of God's ancient people, concerning which, after every fresh record of miracles of judgment and miracles of deliverance, the unvarying chorus

of the inspired Psalmist is; "And for all this, they sinned yet the more! They tempted and provoked the most high God, and kept not his testimonies; but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow."

Surely, surely, these mercantile crises or revulsions,—which appear to come round, on an average, every ten or twelve years, with a regularity like that of the seasons, in a periodic cycle of their own; and which constitute by far the most strikingly peculiar and unique phenomena in the social history of modern times,—loudly challenge the gravest inquiries of the philosopher, the statesman, the philanthropist and the religionist. On their awfully disastrous consequences we need not dilate. "By them," as a far higher authority than our's has expressed it, "by them a check is given to internal improvements; and, in consequence of the blight on mercantile character and confidence, the legitimate movements of commerce are for a time arrested and embarrassed. It is in the nature of great changes to involve the innocent with the guilty; and this is the worst result of mercantile re-actions, that they not only sweep away the delusive schemes of adventurers, but paralyse real business and commendable undertakings." In their crushing effects, these great revulsions in commerce have been compared to "the precipitate retreat of an army—they discourage, confuse, and disorganise; and inflict permanent evils, which far outweigh the benefits resulting from previous success, activity, and enterprise." Or if we liken the flow of seemingly fair but deceitful and short-lived prosperity, under the exciting influences of the speculative delirium, to the rapid rise of the waters of a great flood, the re-action that is sure to follow, will only be another name for the sudden "subsidence of the pecuniary deluge, which leaves the land, not enriched like Egypt, by the overflowings of the Nile, but covered with the debris of aerial castle-building." Aye, and it might well be added, with the debris of characters ruined by the thousand, and of high moralities torn and scattered into shreds.*

Now, the author here quoted, who has no peculiar theory to support, and least of all, a moral or religious one, judging merely from incontrovertible historic facts, assures us, in every form of expression and variety of reiteration, that a "wild spirit of speculation,"—originated by "an inordinate thirst of gain," and aided by "the fostering power of paper issues and a baseless credit,"—*preceded every one of these periodic revulsions in the monetary system, and proved, in reality, the grand predisposing cause of each.* In other words, to the love of money and its usual and almost inevitable accompaniment, *a rushing haste any how to acquire it*—both of which are solemnly denounced and prohibited by the word of God—must all these disastrous vicissitudes be mainly attributed.

* We are happy to find that the corrupting influence of the eager and hasty pursuit of money-making has not escaped the sagacity of a man like Lord Brougham. And as his authority may weigh more with some readers than ours, we quote the following sentence from his "Colonial Policy:"—"The spirit of adventure, which has for its object, either the *rapid increase* of stock, with *proportionate risk, or the acquisition of some fortune, without the ordinary means of toil and hardship, is unfavourable to morals and religion.*"

And here, from its surpassing practical importance, we cannot but pause to bestow a special notice on the subject of *commercial paper money*. The manner in which it tends to stimulate a reckless speculative avidity and extend indefinitely the ruinous and delusive system of baseless credit, demand the serious attention of every well-wisher of the improvement of mankind. Within our narrow limits we can do nothing more than simply glance at it.

Paper money, as has been remarked, "is comparatively a modern invention, and had its origin principally in the increased number and magnitude of commercial transactions." Its advantages, in comparison with gold, consist in the *cheapness* with which it is fabricated and maintained, together with the *ease* and *rapidity* of its conveyance. Its grand disadvantage is, that, unlike gold and the other precious metals, it possesses *no real or intrinsic value*. In other words, it is not value itself, but only the conventional representative of value. Whether, therefore, paper-money is "worth any thing or nothing, depends on the guarantee under which it is issued." With reference to bank-notes, for example, "if the bank become worthless that issued them, they become worthless too, and they cannot be transmuted into any thing of value." The same remark is, in substance, applicable to all commercial paper whatsoever.

It is only towards the latter part of last century that paper-money came to be extensively employed in mercantile transactions. But since then, the use of it has been almost incredibly enlarged and multiplied. For some time, paper-currency was restricted to the promissory notes of bankers or bills of exchange. But gradually it expanded so as to embrace "every negotiable security, every acknowledgment of debt or pecuniary obligation, every stipulation by writing between debtor and creditor, which obliges the former to pay, and authorizes the latter to exact a value; and which security, acknowledgment, and writing, being transferable, are the means of transferring values without the actual transport of the commodities they represent or attest the ownership." To such an extent had this paper or commercial currency increased in England, that in 1819, Mr. Loyd, in his examination before the House of Lords, estimated it at an aggregate considerably exceeding *four hundred millions!*

The prodigious facility of issuing such enormous quantities of paper;—which, having in itself no intrinsic value, is only the representative of value, so that, if that value does not exist somewhere in a secure and available shape, it is nothing better than a fiction and a fraud,—proved, beyond all question, one of the principal *proximate* causes of that periodic series of mercantile disasters to which we have already briefly adverted. The *primary* originating cause in every instance, was *the desire of wealth growing into a paroxysm of eagerness*. This burning thirst for gain naturally set the speculative ingenuity on edge, and led to the suggestion and projection of all manner of wild, visionary, and often fraudulent schemes for its gratification. The readiness with which paper-money could be issued and the rapid enlargement of credit which it facilitated, speedily furnished the means of embarking with desperate foolhardiness on any scheme, however imprudent, utopian, or extra-

vagant. Scheme consequently followed scheme in swift succession, each holding out the promises of unlimited prosperity. Each gleam of delusive promise tended to augment credit, and the augmentation of credit tended to multiply illusory schemes. "Fabricated," as has been well observed, "almost without expense, paper executed all the functions of coin, and the same advantages were derived from its employment. More of it advanced in loans, and greater the interest realized; more of it employed in trade, and greater the profit: The temptations to issue it to excess were too great to be resisted. Advances have been made to individuals without adequate security; a spirit of over speculation has been encouraged in every branch of national industry; prices, tithes, rents, mortgages—every thing in short, the value of which is measured in money—have been at intervals forced up to an unnatural height, and then,—when the artificial impulse could no longer be supported and the confidence based on private credit began to beshaken,"—appeared the signs and precursors of a coming crash. "The banks called in their advances and narrowed their circulation; bills were protested in clouds; the bubbles collapsed; money was not to be had on any terms; and all those other symptoms followed, of stagnation, depreciation, panic, and bankruptcy, which, in the mercantile nomenclature, are significantly termed a REACTION."

Such, we believe, to be a faithful epitome of the real history of the predisposing cause, the auxiliary instrumentalities, and calamitous termination of every one of the mighty commercial revulsions, which, during nearly the last hundred years, have, with increasingly destructive energy, spread havoc, disappointment, and ruin over the cities and provinces of widely separated empires. And is he entitled to be reckoned the friend of God, or the friend of man, who can look on, unmoved and unconcerned—or who would refuse to interest himself in devising a remedy? But, where is the commensurate remedy to be found? We hesitate not to say,—only in the conversion and renovation of the hearts of men by Almighty grace—the awakening and renewing influence of God's Holy Spirit. Meanwhile, since, beyond all dispute the real root of the disease is to be found in the "love of money," which ever sprouts into a luxuriant crop of over-hasty measures to acquire it, the ministers of the gospel may, and ought, by the Divine blessing, to do much, by bringing the terrors of heaven's law, the tendernesses of heaven's love, and the glories of heaven's eternal recompense powerfully to bear upon it. And since one of the most prolific feeders of the disease is to be found in the fatal facility of fabricating paper-money, and thereby extending a treacherous credit; the governments of the world might do much, by authoritatively interposing to prevent bankers, merchants, and others from issuing money, or any of its representatives, without check or limit, adequate security or binding responsibility. But, however faithfully the ministers of the gospel may fulfil their duty and lift up their voice as a trumpet, there is, we fear, no hope of worldly governments intelligently discharging theirs. On the contrary, since the rise of the new science of Political Economy, which treats of "the wealth of nations," what has been the avowed and deliberate policy of the Chief Rulers of the earth? Has it not more than ever been to

stimulate, by many a partial, exclusive one-sided measure, the production and augmentation of wealth—as if wealth alone constituted the palladium of a nation's strength and the fountain-head of a nation's happiness!—And thus, by casting an air of seeming patriotism and courtly dignity over the indulgence of one of the most sordid of propensities, and, morally considered, one of the most withering of pursuits, has the propagandist zealotism of Politico-economic science helped to let loose the spirits of Evil on the great sea of this world's population, without the power of recalling or binding them up again. And what has been the result? The most grievous imaginable. Old distinctions between right and wrong, just and unjust, generous and ungenerous, honorable and dishonorable, have often crossed, blended and inextricably confounded—the gravest of offences against the Divine law often transmuted into the semblances of social virtues—and the course and progress of this world's regeneration from above, so far as human agency is concerned, thrown hopelessly backward. How can it be otherwise? They that sow the wind ought to be prepared to reap the whirlwind. In the present depraved state of human nature, to hold out artificial stimulants of mighty potency to the creation of wealth, without correspondingly potent appliances of moral or religious culture that would ensure moderation and wisdom in the pursuit and use of it!—What is this but a procedure as fraught with the excess of folly, as would be the fixed resolve to administer quantities of ardent spirits to a patient in a burning fever, or to pour torrents of oil on a blazing conflagration!*

* Let us not be misunderstood. We are no enemies of the Science of Political Economy, as such. It abounds with important principles—and not more important than true—and not more true than effective, for the accomplishment of their own peculiar ends. Let us then explain ourselves. Man has a *physical* constitution to provide for; *material* or *physical* resources are therefore indispensable, not only for his physical but general well-being. Now the *single* and *sole* object of Political Economy is to teach how these resources may be most effectually acquired. And here its teaching approximates perfection. But man has also an *intellectual*, *moral* and *religious* nature to provide for; and this requires the inculcation of lessons of a very different kind from those of Economic Science. The two kinds of lessons do not necessarily jar with each other; they might be made to co-operate in friendly union, and conspire towards the attainment of one blessed result, viz., the elevation of man in all his capacities, physical and social, intellectual and moral; and his consequent realization of a higher and nobler standard of true happiness.

But, what, if the principles of Economic Science should obtain an undue, or all but exclusive ascendancy in the minds of men; and the effort to embody them in actual results, an undue, or all but exclusive monopoly in their daily habits and practices! Let it be distinctly remembered that Political Economy, studiously and designedly embraces material and not moral means—material and not moral results. This is no hypothesis of ours. One of the latest and most popular expounders of the science thus clearly and unhesitatingly expresses himself:—“In treating, for example, of the division of labour, the economist exclusively considers the improved art and augmented efficiency arising from practice and attention being concentrated on one distinct and separate occupation. He does not look to the influence of his principle on its practical agent, but solely to the increase of productive power; and regards neither the physical degeneracy, callous sensibilities, nor stunted intelligence, that may be produced by an operative being unceasingly engaged in one monotonous and minutely divided employment. These are

What can the end of all this be? We tremble to contemplate it. Would that the Potentates and Powers of earth—whether those of despotic tyranny, or constitutional freedom, or democratic anarchy—could consider aright the solemnity of the question! The social, the

proper results for the legislator, moralist, or public instructor to weigh, not the teacher of a science limited to the grosser elements."

"Again, in advocating free trade and unrestricted competition, the economist confines his scrutiny to the most effective means by which national capital may be augmented. He does not advert to the allocation of income among individuals, or the distribution of riches, but the aggregate mass that can be heaped up. He has no preference for the factory or domestic system of manufacture, for the labour of males or females, of infants or adults, further than as one or the other affords the cheapest and most effective instrument for the production of commodities: whether agriculture or commerce tends most to form a virtuous or depraved community, to produce national independence, or to bind nations in more durable amity by the ties of reciprocal wants, he minds not; but the increase in the number and magnitude of commercial transactions, as indicated by returns of exports and imports."

From these and similar statements our author himself fairly and candidly draws the conclusion, that "the objects embraced by political economy are *precise, limited and corporeal*"—that it is "*peculiarly a science of realities*"—and that, "*in singleness and materiality of purpose*, it almost assimilates to the *mechanical contrivances*, whose applications constitute its *chief pride and triumph*." Yea more, he even admits it to be "*POSSIBLE that no nation could become either happy or great, whose policy was entirely controlled by the conclusions of economical science.*" What the advocate of a favourite science here admits to be "*possible*," we unhesitatingly affirm to be altogether *certain*. For the conduct of an individual or the policy of a nation to be "*entirely controlled*" by the conclusions of a science which its warmest supporters allow to be exclusively material and corporeal—a science which takes no account of, and makes no provision for the powers, faculties, and sensibilities of man's intellectual and moral nature!—verily, to conceive it even *possible* for an individual or nation, following such a course, to become either great or happy, is to confer on the visions of romance the reality of sober history.

Now, the complaint which we have made in the text, is, that, for the last half century and upwards, the imperial legislation of Great Britain and other kingdoms has become too much tinctured with the hard, gross mammon-fostering principles of the Political Economists—that the policy of these governments has been, too much, not to say entirely, controlled by these principles—and that the national mind has been, to the nation's disadvantage, impressed with preponderant leanings and tendencies towards them, and the practices that flow from them. On this subject we crave the reader's attention to the following extract from a recent work, that will amply repay perusal:—

"The danger is wider, deeper, fiercer," said Lord Ashley in a late debate in the House of Commons, "and no one who had heard these statements, and believes them, can hope that twenty years more will pass without some mighty convulsion, some displacement of the whole system of society."*

"But this tearful state of things was not only distinctly declared by his Lordship,—it was admitted by the silent assent of the whole body of the representatives of the people. Neither the leaders of the government, who would doubtless have eagerly denied the truth of the representation if it could have been denied,—nor the heads of any of the great interests, landed, commercial, or manufacturing,—not one of all these ventured to stand up in his place, and contest the appalling statements of the noble Lord. On the contrary, every speaker, of whatever party or section of the House, explicitly admitted the case to be as it had been represented, and divers of them even added strength to the statements by allusions to facts which had come within their own knowledge. A single point, adverted to by Mr. Gladstone, in another night's debate, throws a fearful light over the whole subject,—

* Debate: House of Commons, Feb. 28, 1843.

moral and the economic laws ordained by the Eternal being habitually neglected or presumptuously violated, what can be expected but calamity and ruin? But men, in giving loose rein to the wayward impulses and desires of carnal hearts, are ever apt to forget that there are any

a light which illustrates, while it renders the picture even still more appalling. He observed, that "It was one of the most melancholy features in the social state of the country,—that while there was a decrease in the consuming powers of the people, and an increase in the privations and distress of the labouring and operative classes; there was at the same time a constant accumulation of wealth in the upper classes, and a constant increase of capital."* This testimony is most true, and the fact is a startling one. From the opposite side of the House the same language is heard. "We see extreme destitution throughout the indusrious classes, and at the same time incontestible evidences of vast wealth rapidly augmenting."† Nothing could possibly show with more clearness, the existence of some great disease, pervading the whole body politic; and turning growth into plethora, and increasing wealth into increasing danger.

"But how shall we detect the real character of the malady, without which detection all propositions of a remedy must be so many guesses in the dark? Can there be a more obvious or reasonable course, than to follow the line of thought suggested by Mr. Gladstone; who points to the notorious and undeniable fact, that while the opulence of the wealthy shows a constant and visible growth and increase; that advancement, so far from being shared by the labouring classes, is accompanied by a manifest depression of their condition, and an "increase in their privations and distress."

"If we are struck and penetrated by this fact as we ought to be, we shall not be able to avoid asking, in the next moment, whether some cause for this lamentable contrast cannot be discovered. Causes, indeed, in abundance, are daily being adduced; but chiefly by heated partizans of this or that interest. Swarms of writers on the one side are strenuously insisting that the whole blame rests with the landed aristocracy, while the friends of the agricultural interest are equally certain that the rise of an overgrown manufacturing system has been the chief cause of our present perilous condition. There is no doubt that on each side there is a certain quantum of truth; for mere, naked, unmixed falsehood would scarcely be tolerated. But both parties seem to forget, that "half the truth is a lie;" and that the supposition that some thousands of Englishmen, merely from having invested their property in land, (or in factories, as the case may be) have thereby become of different character from all other Englishmen, is one intrinsically unreasonable.

"We must not, therefore, if we wish to arrive at truth in this important enquiry,—we must not hastily adopt the views of either of the "great interests" in this matter; or fancy, that upon the landed aristocracy, alone or chiefly,—or upon the mill-owners, in any sole or principal degree—lies the whole burden of the guilt of our present state and its attendant perils.

"But if we repudiate the idea of discovering the cause of our alarming circumstances, in any one corner of the realm, or in any one class among the people, is it likely that we shall be able to fix upon any large or more generally operating principle, which has thus extensively disorganized the fabric of society among us?

"We do not think that there will be any considerable difficulty in thus detecting the root of the evil. Mr. Gladstone's own language furnishes us with a very obvious clue. "While the privations and distress of the labouring classes have increased, the wealth of the upper classes has been constantly accumulating, and the capital of those classes constantly augmenting." How has this happened?

"How has it happened?" Strange! that such a question should be asked! The answer lies upon the surface; it is open to every man's view;—though, in this as in other cases, the answer which is most obvious, is often the last that is thought

* House of Commons, Feb. 14, 1843.

† Mr. C. Buller, House of Commons, April 7, 1843.

such laws at all,—ever apt to forget that there is a high presiding and directing Will over the universe alike of matter and of mind—that there is a Divine Providence which watches over and superintends the minutest events and circumstances connected with the affairs of men—and that the evolution of all such events and circumstances, however intricate or hidden amid the busy operation of secondary causes, is regulated by laws as fixed, principles as immutable, as those which control the movements of the planets in their orbits. But though men should forget or wholly overlook all this, their forgetfulness or oversight cannot alter or modify the laws themselves. In their reasonless inconsideration, they may shut the great God and his laws and ever active agency out of view altogether; they may perceive nothing beyond the play of mere human passions, and think of nothing beyond the promotion of mere worldly interests; they may fondly imagine, that, by their cunning artifices and skilful devices and ingenious contrivances, they may repair past failures, give the lie to the monitions of experience, elude or brave the threatenings of Jehovah's word, and rear

of: It has happened, *because we have been labouring that it should happen*. The wealth of the wealthy has accumulated; because all legislation has made this its chief object. Capital has increased; because statesmen and legislative and public writers have all imagined, that the increase of capital was the *summum bonum* of human existence. The poor have not advanced along with the rich, because no one has thought it desirable that they should. Desirable, we mean, politically speaking; for many of those who have discountenanced all legislation in behalf of the poor, have been personally humane, and have afforded them many good wishes, and even many charitable donations. But the prevalent doctrine has been, that capital was the object to be chiefly desiderated; and that the wiser course with "population," (meaning thereby, the labouring poor,) was to employ "the preventive check." Encouragement for "Capital;" prevention for "Population;" these have been the two leading ideas with statesmen and legislators for the last thirty years. They have now succeeded in their object. They have immensely increased the growth of capital; and *pari passu*, the growth of misery and distress also. And the end of their success is a public acknowledgment, that if some stop be not put to the existing mischiefs, a few years more must land us in a bloody revolution!

"The reply, then, to the demand, how comes all this misery and all this alarm? is one easily given, and given on grounds which cannot be disputed. It attaches the blame to no one great interest in the state, landed, commercial, or manufacturing, but shares the guilt among them all; and not among them only, for it includes all in authority, legislators, statesmen, and divines; only making, in justice, a few honorable exceptions in every class.

"The great cause of the whole evil is to be found in the general adoption of false principles; inculcated, it is true, in the first instance, by men of talent and apparent skill, but eagerly seized upon, and their promulgation rewarded, by men of influence and consideration among all classes.

"The nature of the master-error was discernible, fifty years ago, in the erroneous drift and object of Adam Smith's great work; which treated of the "wealth of nations," when "the happiness of nations" would have been the wiser and more Christian topic of investigation.* The distinction is all important; and the error branches forth into a thousand departments of evil."

* This remark, often made by the late Michael Thomas Sadler, in his conversations in literary circles, was adopted and elaborated into an article in the Quarterly Review, Vol. XLVI. pp. 46—54.

unto themselves fabrics of enduring grandeur on the quivering quicksands ;—

O but the counsel of the Lord
Doth stand for ever sure ;
And of his heart the purposes
From age to age endure !

For men, in any of their merely physical projects or designs, carelessly to slight or contemptuously to contravene any of the established natural laws, would be vain and preposterous enough ;—for the optician, in constructing his telescopes, to slight or contravene the laws that regulate the transmission, refraction and reflection of light ; for the chemist, in his varied manipulations, to slight or contravene the laws of elective affinity and definite combining proportions ; for the mechanist, who would fabricate engines to mount into the unpeopled solitudes of the upper sky, to slight or contravene the silent but all-pervading law of gravitation !—what could all such, and other similar attempts, end in but irretrievable confusion and dismay ? And is it easier—not to say any thing of its aggravated guilt—or is it possible, with more hopeful prospects of success, to fight against the social, the moral, and the economic laws, which the great Creator hath ordained for ensuring the real comfort and happiness of mankind, than it is to fight against the natural, the organic or the physical laws, which the same Almighty Agent hath instituted for determining the compositions and decompositions, the actions and reactions, of a gross materialism ? Nay, verily ; every law derives the degree of its force and its sacredness, from the character of the sovereign power that enacts it. And should that power be one of resistless energy, directed by inviolable holiness, we may be very sure that it will see to the effective execution of its own laws. If men then will, in blind infatuation, presume to slight or contravene any of Jehovah's established ordinances, whether natural or moral, physical or economic, we may rest assured that the arm of his outraged law will prove too strong for them ; that, the mightier their efforts to resist, the more decisive must be their ultimate defeat and overthrow. For, however disregarded by them, because invisible to the eye of sense, there does sit behind these elements, One who is eyeing them all the while—noting their insane endeavours, controlling the springs of their development, and overruling all their issues. And, in the end, for the vindication of heaven's violated law and insulted sovereignty, will all merely human endeavours, devices and contrivances, with the numberless towering edifices which spring from them, be seen crumbling into dust in the grasp of incensed and avenging Omnipotence.

A. D.

(To be continued).

II.—*Missions in the Presidency of Bengal during 1847.*

The church of Christ has now laboured without interruption for the conversion of the heathen in this part of India, for fifty-four years. To attain this object, how much toil, wealth and patience have been expended; how many eminent servants of the Lord have given up their health and their lives; how severe have been their trials of faith and courage; apart from the prospect of certain success at some future day, how few have been their encouragements, yet how great their difficulties; how earnest their efforts, how constant their prayers! May we not then profitably pause, to examine for a while the position we have attained, and estimating it by the future as well as the past, judge whether that position be worth the labours that have been employed to reach it. We doubt not that those who do so, will rise from the examination with satisfaction and delight. It is true, that in Indian Missions, as compared with those in other lands, direct conversions among the heathen are not numerous, nor is the spread of the Gospel rapid. Hence those missions have held an inferior place in the esteem of the church, and the powerful claims of this great country have been imperfectly understood. This arises from a misconception of the position which the work of the church occupies, and of the gigantic difficulties with which it has struggled. Missions in India differ widely from those in any other part of the world. They are carried on among a people most debased, led astray by a perverted judgment, godless, careless about their own religion as well as that of others, apathetic, subtle, full of levity, abominably wicked, yet basing their wickedness on the example of their gods. They are carried on in the face of subtle shástras, a rampant priesthood, and rules of caste which bind the people as with fetters of iron. Each difficulty in itself is most formidable; but when united, how strong is the influence they exert, in inducing this wretched people to reject the Gospel. Before these evils are removed, the country cannot become the Lord's; since only their removal will open the way for the full triumph of the gospel. Thus the complete redemption of India includes a double process; the destruction of Hinduism, and the establishment of Christianity. The one is closely connected with the other; but *the former precedes*. The Jebusites must be dislodged from Zion by the man of war, before the glorious temple can be built by the man of peace.

If this be a just view of the case, it follows that the work of preparation, which has been the chief employment of missionaries all over India down to this day, forms an essential part of the labour by which the redemption of its teeming millions is to be

secured ; and we should rejoice in its accomplishment as well as in the conversions at which we aim. The time will come when they who have sown in tears and with an aching heart, and they who reap the final harvest, shall rejoice together ; and when "every man shall receive a reward," not according to his success, but "according to his own labour."

Meanwhile, in the good grace of God, we are not left to derive encouragement in our work from future prospects only ; we in a measure realise it from the fruit actually gained. In this fruit, poor as it is, we see a token for good ; we "thank God and take courage." A large amount of work, too, has been completed. A missionary when he lands on the shores of India, no longer finds himself, as did his predecessors, destitute of the materials of missionary labour. He finds grammars, dictionaries and vocabularies to assist his study of the native languages ; chapels are erected wherein he may preach, and even the heathen are prepared to understand his message ; he has school-houses, large numbers of scholars, and christian school-books waiting for him ; tracts are ready for distribution, and the whole Bible has been translated into almost all the many languages spoken from Cape Comorin to Hurdwar ; if any become converted, he can introduce them to a small society of believers by whose sympathy the penalties consequent on expulsion from caste will be much alleviated. All this is the result of years of labour, carried on by his predecessors, and admirably conducing to the final conquest of this great land.

With a view to furnish evidence of these facts, so far as they relate to one part of India, the following sketch has been drawn up. It professes to be a mere outline, exhibiting in a condensed form the present position of Missions in the PRESIDENCY OF BENGAL, and noticing a few incidents that have occurred in them during the past year. As the Presidency is so large, the sketch is divided into two parts ; the latter including the North West Provinces. The **FIRST PART**, now given, embraces the larger half of the Presidency, viz. the provinces of *Bengal Proper, Behar, Orissa and Assam*. We have drawn up the summary from the various local reports that have recently been published in the Presidency, and where these failed, have been most kindly favoured by private communications from esteemed brethren. Many of these are labouring in hidden spheres, almost unknown to the Church at large, yet not without "tokens for good" from Him, whose "eye is in every place." It has been our desire to make this account complete and faithful, that the real truth may be known as to the dealings of the Lord with this part of India, that the present position of our missions

may be understood, and the lessons to be drawn from the review, rightly received and carried out. As the sketch is not a history, it presupposes some knowledge of the general circumstances of the Bengal missions and of the plans of labour adopted in them.

It has not been thought necessary to specify the various Societies whose labours are here recorded. We believe that all the missionaries are engaged in preaching the great truths of the gospel; the curse by sin, redemption by the Son of God, the law given by Moses, the grace and truth that came by Jesus Christ. We believe all recognise church government as important in its sphere, yet subordinate to the nobler objects of christian union and christian love. In illustration of this, we may point to the great cordiality existing amongst all the evangelical missionaries of this part of India, and to the brotherly terms on which they not only meet, but join in each other's labours. We may refer with special satisfaction to the union of those in Calcutta, exhibited not only in their monthly conference at each other's houses, but having an inward existence in their hearts' affection. Such a union is, to those placed amongst the heathen, of peculiar value. Missionaries have varied experience. Hinduism remains the same great barrier, but its details present themselves in a thousand shapes. Christian character too exhibits many defects, and its features are illustrated from many quarters in our wide sphere of labour. It is therefore a great advantage that missionaries should be united, and throw all their experience into a common stock, that all may reap the benefit of the trials through which one only may be called to pass.

I.—The number of MISSIONARIES in Bengal is large, and their Missionary STATIONS are located in important places. During 1847 they were as follows:—

ORISSA.

<i>Cuttack</i> ,.....	Rev. A. Sutton, C. Lacey and W. Miller.
<i>Berhampore</i> ,	Rev. J. Stubbins, T. Buckley, H. Wilkinson, and W. Bailey.

ASSAM.

<i>Sibságar</i> ,	Rev. N. Brown and O. T. Cutter.
<i>Nowgong</i> ,	Rev. N. Bronson.
<i>Gowháti</i> ,.....	Rev. C. Barker.

BENGAL AND BEHAR.

<i>Cherra</i> ,	Rev. W. Lewis.
<i>Dacca</i> ,.....	Rev. W. Robinson, O. Leonard, J. Merk, R. Bion and S. Bost.
<i>Jessore</i> ,	} Rev. J. Parry.
<i>Barisal</i> ,	

<i>Chittagong</i> ,	Rev. J. Johannes.
<i>Balasore</i> ,	Rev. O. R. Bachelor.
<i>Jelasore</i> ,	Rev. J. Phillips.
<i>Midnapore</i> ,	Rev. J. Dow.
<i>Calcutta</i> ,	Rev. Messrs. Anderson, Arratoon, Boaz, Cuthbert, Dr. Duff, Ewart, Herdman, M. Hill, Innes, Keane, Lacroix, Leslie, Lewis, Long, Macdonald, Mackay, Morgan, Mullens, Ogilvie, Page, Parker, Pearce, Sandys, T. Smith, Thomas and Wenger.
<i>Agurpara</i> ,	Mr. F. J. De Rozario.
<i>Serampore</i> ,	Rev. W. H. Denham, J. Robinson and J. C. Fink.
<i>Chinsurah</i> ,	Rev. J. Bradbury.
<i>Burdwan</i> ,	Rev. J. J. Weitbrecht, B. Geidt and C. Bomwetsch.
<i>Chhotá Nágpúr</i> ,	Rev. G. Schatz.
<i>Krishnaghur</i> ,	
Sudder Station, ..	Rev. C. H. Blumhardt.
Chupra,	Rev. C. Kruckeberg.
Kapasdanga	Rev. C. T. Krauss.
Ratanpur,	Rev. C. W. Lipp and F. Schurr.
Solo,	Rev. J. G. Linke.
<i>Cutwa</i> ,	Rev. W. Carey.
<i>Sári in Birbhúm</i> ,	Rev. J. Williamson.
<i>Berhampore</i> ,	Rev. T. Lessel and J. Paterson.
<i>Dinajpúr</i> ,	Rev. H. Smylie.
<i>Darjeeling</i> ,	Rev. W. Start and G. Kniebel.
<i>Monghir</i> ,	Rev. J. Lawrence, J. Parsons, F. Hurter.
<i>Patna</i> ,	Rev. H. Beddy, J. Kelberer.
<i>Arrah</i> ,	Rev. A. Sternberg.
<i>Chupra</i> , [<i>Sarun</i> .] . . .	Mr. C. Baumann and Mr. W. Ziemann.
<i>Moozufferpore</i> , [<i>Tir- hoot</i> .]	Mr. L. Brandin.
<i>Ghazipúr</i> ,	Rev. J. Hübner and C. Reuchter.
<i>Benares</i> ,	Rev. Messrs. Droese, Heinig, Kennedy, Leupolt, Sandberg, Shurman, Small, Smith, W. Smith, Uhlman and Watt.
<i>Chunar</i> ,	Rev. D. Hechler.
<i>Mirzapúr</i> ,	Rev. M. Artope, J. Budden, R. C. Mather and M. Woollaston.
<i>Juanpúr</i> ,	Rev. R. Hawes.
<i>Goruckpúr</i> ,	Rev. J. P. Menge and W. Glen.

From this list it appears that there were for the whole of Bengal *ninety-nine* missionaries. Of these some are far advanced in life, and from the failure of strength are drawing near to the close of those useful labours, in which they have spent their best years. Others are young, but under the guidance of older brethren are gradually acquiring experience. Only six or eight have been less than three years in the country.

Of these ninety-nine there were ninety engaged in labour throughout the year: only six were absent from their stations during the whole period. Two were absent in the North West provinces on Missionary work; and *four* were in Europe: two on private affairs, one on a missionary deputation, and another, the Rev. H. Wilkinson of Berhampore, Orissa, was the **ONLY MISSIONARY** absent through the year from ill-health. Three or four labourers, as Mr. Budden of Mirzapore; Mr. Paterson, Mr. Fink of Serampore, and Mr. Dow, were laid aside by sickness for a part of the year. Mr. Paterson sailed for England in August with a broken constitution, and Mr. Dow also has recently left the country for America. Again; in the whole of Bengal, but two Missionaries were removed by death: the Rev. D. Jones of Cherra, and the Rev. J. Macdonald of Calcutta: the former after one year's labour at an early age; the latter in the prime of life, after spending many most useful years in the ministry of the gospel, both in Europe and in India. Four Missionaries' wives also departed this life, Mrs. Hill of Calcutta, Mrs. Paterson, Mrs. De Rozario of Agurpara and Mrs. Marshman of Serampore. In a sketch so short as this, it is impossible to speak of these dear friends as we desire, or dwell at any length upon their character and labours. The grace of God made them all useful in their various spheres, and so long as life was given them, they spent their strength in his service. Five new labourers entered on their work with the beginning of last year, and to these no less than seven others have just been added, whose names however do not appear in the above list. This increase in the number of missionaries, and the engagement of so large a proportion of them in actual labour, are subjects of great thankfulness, when we remember the many causes at work here to injure health and shorten life. The same was experienced in 1846. During that year, but *one* Missionary died in Bengal, the Rev. H. Schorsch of Tirhoot: nine were absent in Europe from sickness and other causes, and six new missionaries entered on their labours for the first time.

Besides the ordained European and American Missionaries, many **NATIVE CATECHISTS** also are engaged in the work of the Lord. The returns in our possession from all the stations, returns which are quite complete, show their number in 1847, to have been *one hundred and eighteen*. Of these many have been preachers for a long time, while others are but young both in years and experience. Whilst missionaries rejoice in the presence and co-operation of these native fellow-labourers, it is a subject of much regret to all that their character, like that of all Christian natives, exhibits such striking defects and

weaknesses. Instead of being in all things an example to their fellow-Christians, they partake much of their frailties. To say that they are dependent on their European teachers, and cannot manage alone, is saying but a part of the truth concerning them; they are undecided, exhibit little hearty self-devotion to the work of the Lord, and seldom work well except under the most vigilant superintendence. It is too a mournful fact that some of the most grievous falls into sin have taken place in this portion of the native church. There are among them excellent and honourable exceptions; men of zeal and energy, who feel much compassion for the souls of the heathen, and labour, studying "to show themselves approved unto God;" but they are not numerous. May the Lord add to their wisdom and their faithfulness! May he elevate their character, give them grace to overcome their failings, and increase their number a hundred-fold! Higher spirituality in the native church will doubtless bring forth a better race of native teachers. It is through the want of better Christians that many of our present catechists are preachers at all. The importance of raising up faithful and holy native teachers in this as in other parts of India is *fully understood* by missionaries; and it is through the *want of suitable men*, that the efforts now making to train such for the service of the church by more efficient institutions, whether English or vernacular, have hitherto met with so little success.

The missionary STATIONS mentioned above are located in some of the most important cities and towns in Bengal. They lie mostly on the Ganges and Hugli rivers, which form the great highway towards the north-west provinces. Still the fact, that the amount of missionary influence now exerted upon the country is for the present state of things utterly insufficient, is clearly manifest. In many parts there are no missions at all. The zillahs of Sylhet, Mymensingh, Pubna, Rájshye, Bograh, Malda, Rungpur, Purnea and Azinghur, with nearly all the vast hill districts, containing a population of many millions, have *no missionaries whatever*. Others again that have missionaries, are very scantily supplied. Tipperah, Jessore, Midnapore, Birbhúm, Berhampore, Dinájpur, Tirhoot and Juanpore have but a *single missionary* each. And though that missionary, as we shall see, by frequent and extensive itinerancies, may endeavour to spread the knowledge of the gospel not only in his immediate neighbourhood, but through the whole of his district, the majority of the population can have but a very slight acquaintance with even its leading truths. The plan of scattering labourers also has a most injurious effect upon the continuance of christian effort. Where but one missionary is placed, it not unfrequently happens in case of sickness, that the

work ceases for a time, if not altogether; and the good that has been done apparently dies away. This has been painfully illustrated last year in the case of Midnapore, whose esteemed missionary, after long struggling with sickness, has been compelled to leave the country. Though a zealous preacher, he had no school, no native chapels; and thus a town of 70,000 inhabitants is left without a missionary, and without a trace of its having been a station for several years. But in any way, it is impossible for European labourers alone effectively to occupy this country. Independently of other weighty hindrances, it is so vast, so widely spread, that the utmost diligence fails properly to evangelise it. Towards the full and complete spread of the gospel we must be largely aided by christian natives. And were the Spirit of God at this time poured out as in ancient days upon our present small community, its members would be able, under the guidance of European missionaries, to preach through the length and breadth of Bengal, in its hilly districts as well as its wide plains, the gospel of the grace of God, within a few years. Christianity, when in full activity, propagates itself rapidly: and it is the activity, the love of souls, infused into the children of God by heavenly grace, that the country at present needs.

The stations now occupied are *thirty-five* in number; but many of them include stations of a minor kind. *Calcutta*, as being the Metropolis of India and the centre of an influence which affects most powerfully the native community in all parts of the country, claims and has received from missionaries a large share of attention. As shown above, it contains *twenty-five* missionaries, and these are so located in the various divisions of the city, as to bear upon the native population in almost every direction. Beginning with the northern suburb, there is a missionary station at Baranagar; another in Nimalá, the heart of the native town; another at Simla; another at Mirzapore; a fifth at Intally; a sixth at South Kalingá; a seventh at Bhawánipur, the southern suburb, and an eighth at Haurah, across the river. To the east and south of the city, in the large villages, there are many bodies of Christians, who are superintended by the Calcutta missionaries.

Benares, as next in importance and as peculiarly a focus of Hindu superstition, has *eleven* missionaries, supposing all present at their stations. These missionaries are located principally at the three stations of Secrole, Rájghát and Sigrá: though the preaching chapels and schools are placed in various parts of the native town. With a population of 200,000, increased beyond calculation at the season of the festivals, this city might well receive a much larger number of labourers than it at present contains.

Most of the other stations, even in important places, have but two or three missionaries, it may be of different societies. To describe them all at length, estimate their importance, detail the various plans of christian effort carried on, and show their bearing upon the country in general would require a large volume. We may however say a few words about some of the more retired stations, concerning which scarcely any information is before the public; that they may occupy a place in the sympathies and prayers of all who desire that the Lord's kingdom should become "a praise in the earth."

The missions at *Midnapore*, *Jelasore* and *Balasure*, on the borders of Bengal and Orissa, are conducted by the brethren of one society. Their first station was occupied in 1838, and since then they have extended their efforts to the three now mentioned. Want of funds has much crippled those efforts and prevented their being more efficient. At *Midnapore*, Mr. Dow and a Catechist preach regularly in the bazar, sometimes twice a day. Mr. Dow tried also to establish a school, but could not meet with sufficient local support. At *Balasure*, Mr. Bachelor and two Catechists are engaged in daily preaching to the heathen, either in the bazar, or in the markets of neighbouring villages. During the cold weather they have undertaken itinerancies to the south and west of *Balasure* and visited most of the markets and villages that lie in those directions. There are two heathen boys' schools at *Balasure*, with about 30 boys each; a small native church of five members and a chapel (we believe) for the English residents. Mr. Bachelor, who is a Surgeon, has also a dispensary for the natives, which is particularly useful towards the time of the Car festival, to the pilgrims travelling to and from *Puri*, and has lately published a medical work for the use of native practitioners. At *Jelasore*, Mr. Phillips and a Catechist are daily engaged in preaching; and last year spent two months in itinerating. There is at the station a church of twelve members; two boarding schools, male and female; the former containing seventeen lads, (of whom nine are Santals;) the latter containing thirteen girls. Mr. Phillips, in addition to other labours, has begun the difficult task of translating the New Testament into the Santal language.

At *Dacca* there are two missions, one of which was established only last year by the Rev. Messrs. Merk, Bion and Bost from Basle. These brethren have during the year been studying the Bengali language, instructing meanwhile a small English school. At the close of the year they separated; Mr. Bost going to *Tipperah*, to begin a mission there; Mr. Merk to *Tejpur*, in *Assam*, and Mr. Bion to *Doyapur*, west of *Dacca*, where he has a congregation of thirteen persons recently baptized.

The station at *Ranchi*, Chhotá Nágpur, is in the hill country of Bengal, west of Burdwan, among the Coles, and was established in 1845. There are now in it eight European brethren, one ordained minister, two school-masters and five artisans. The mission has from the outset been beset with difficulties, especially from the language; and the plan which has been adopted by the brethren, of building their bungalows, workshops and outhouses with their own hands, and of supporting themselves by their own manual labour, has materially retarded their more direct missionary work. But they have seen their error in this respect, and are now applying to that work more than before. Though not so well acquainted with the language as to engage in regular bazar preaching, some of the brethren have held repeated conversations with the villagers around their station. They have also had a small school, the foundation of which was laid by their receiving seven orphans, five boys and two girls. The mission being of such recent origin, its usefulness must be expected to lie in the future more than in the past.

There is another hill mission at *Cherra-Punji*, in the N. E. of Bengal, near Sylhet.

This Mission has been established some years; and, though beset with difficulties, is making quiet but steady progress. The population being pretty numerous in the Khassia villages, Mr. Lewis, now the only Missionary, is able readily to itinerate among them. There is at the station a native Church of eleven members, four of whom were admitted last year: also three or four schools for boys, and one for girls. Twelve boys and fifteen girls live on the Mission premises, and daily attend morning and evening worship. The Gospel of Matthew has been translated into the Khassia language, besides a Catechism, some school books, and a body of divinity written by the late Mr. Charles of Bala.

The Mission at *Arrah* near Dinapore, was commenced in 1843; since which time Mr. Sternberg has been the only Missionary. It bears therefore all the marks of an incipient effort, though advancing in vigour and usefulness. Mr. Sternberg devotes his time chiefly to preaching; in which labour he is assisted by a Native Catechist. He superintends also five schools, one on the Mission premises, and four in the neighbouring villages; one class of sixteen lads is learning English. Mrs. Sternberg has under her charge sixteen orphans, eight boys, and eight girls, with a Bazar girl's school containing twenty-five scholars. There is besides at the station a Lithographic Press, worked by the elder orphan boys, on which are printed Hindi and Urdu tracts. Finally, there is a Native Church of about

twelve members, most of whom were converts of the late Mr. Bowley of Chunar. The whole Missionary work at this station for the past year has cost less than Rs. 1800.

The stations at *Chupra* (Sarun) and *Muzufferpur* (Tirhoot), are conducted in a similar manner. At the former, there are five adult Native Christians and five orphans, four vernacular boys' schools, containing in all about 180 boys, and a native girls' school. Messrs. Baumann and Ziemann are constantly engaged in preaching both in Chupra and around it. At the latter station, there are eight adult Native Christians, from twelve to fifteen orphans and several vernacular schools. Mr. Brandin, assisted by a Catechist, preaches in the district round the station.

The Mission at *Ghazipur* was commenced in 1842, by Messrs. Droese, Hübner and Reuchter. For a year or two Mr. Droese has been at Benares, but has just returned to this station. These brethren have given their chief time and strength to bazar preaching, and have several times travelled over nearly the whole district of Gházipur, preached in every large village and distributed many thousands of religious books. They have also had several bazar schools, but through the fears of the people and their opposition, all have failed. There is one school at present containing forty boys, and a native congregation of ten members, none of whom, however, were baptized at Gházipur.

For the quiet and unostentatious labours of the brethren at these stations we desire to enlist the special sympathy of the church in this land. Venturing upon new fields, they have had to bear much opposition and much apathy, while they sought by proclaiming the Gospel to prepare the way of the Lord in their respective spheres of labour. Their efforts exhibit at present "the day of small things," but that day "who hath despised?" From still smaller beginnings have sprung all the fruits now visible in our Presidency, and all the foundations laid for larger results in the future. And it may be that in God's good providence, they who have borne the burden of the day in these localities, shall also see with their own eyes the full fruits of their unobtrusive toil. For the encouragement of these brethren and others in similar circumstances, it may be well to mention a fact or two.

When the Rev. W. Trawin in 1825 preached in his bazar chapel at Chitla, near Calcutta, and on one occasion answered with mildness the angry vociferations of a Bengálí peasant who had heard him, there was not a single native christian south of the city. That year saw the beginning of a change, and though only 20 years have passed away, by various movements in the

grace of God, there are now in the villages in that direction no less than ten native churches, 289 church members, and a community of more than 1700 native christians, under the charge of evangelical missionaries.

When, about 1798, a tract found its way into the *Jessore* district, and became the means of converting the man into whose hands it fell, none in *Jessore* had ever heard the gospel preached. Since that day, although never more than a single missionary has been stationed there at one time, through the rich blessing of God on the word preached, there are now in the zillah ten native churches, containing 175 members, eight Catechists, and a community of 800 native christians, with six schools containing 200 boys.

At the Church Missionary Society's station at *Sigra, Benares*, so late as 1833, the Rev. W. Smith was labouring alone: ten native christians resided there; and there was a small boys' school in the city. Mr. Smith had little to manage, and was left to preach as much as strength allowed. What a contrast is now visible after the lapse of fifteen years. There are now in that part of *Benares* 2 native christian congregations, five catechists and readers, forty communicants, a christian village of forty-four families, two orphan schools, containing respectively forty-seven boys, and thirty-nine girls, a community of 250 christians, four chapels built in various parts of the city, and a free school of 320 boys, requiring not only a school-master, but a missionary's constant labour. A church also has been built for the use of the christian settlement, where in former times dense jungle existed and dakoits lay in wait for prey. Surely these facts should lead us to patient hope in the assurance that all labour begun in faith, carried on in faith, and aiming at God's glory, will be acceptable in his sight and prove useful for the salvation of men.

Leaving the stations, we pass on to consider some of the details of missionary labour and the plans that have been adopted for bringing the heathen to Christ. These plans are many in number, but relate to the various branches of our work, and so assist each other as to render all departments more efficient. And here we might point out how it often falls to a missionary to carry out not one plan only, but to be engaged in several at the same time. The paucity of missionaries compels this, but in some respects it has an injurious effect upon their labours.

II. Among these plans, THE PREACHING OF THE GOSPEL IN THE NATIVE TONGUES occupies a conspicuous place.

In almost all stations this is the chief work of missionaries, and here, as in other parts of the world, it has proved a most efficient means of directing men to religious truth. It appears

from the various reports before us that this method of proclaiming the gospel has been pursued not only in chapels built for the purpose, but in any place where large numbers of natives could be gathered together ; in front of a shop or a school, on the road-side, in the bazar or at the village háts. The chief buildings in which the word of God is preached are called bazar chapels : they are in general not very substantial buildings, having only thatched roofs : but are built as far as possible, in the midst of the native population. Calcutta has eight of these chapels, and might have more, were more missionaries engaged in vernacular preaching. Benares also has seven or eight. To assemblies gathered in these places, some missionaries preach every day, others two or three times a week, according as they confine their attention to this branch of labour or extend it also to others. Our native catechists are in general much engaged in preaching, and some of them render in it most efficient service.

The influence exerted and the impressions made upon the native community by this public preaching of the gospel, carried on in so many parts of the country at once, are beginning very clearly to display themselves. They are sometimes exhibited in the saving conversion of individuals, but appear on a larger scale in the attention to the great subject of religion which has been aroused among the heathen. Till lately they cared nothing for any religion whatever, and had no idea of an unflinching standard of right and wrong. But the word of God has quickened the conscience that was drowsy in sin, and Hindus and Musalmáns are beginning to understand christianity and to fear its power. Much knowledge has been spread abroad, the word has not slept, and though *no spirit of inquiry* on a large scale is now visible in any part of the country, there are not wanting materials for moving the whole native mind and leading men to inquire : "What shall we do to be saved ?" The preparation of the whole people is going on, and the leaven is silently working. It is a fact illustrated more clearly every year, that the great festivals and melás are much less crowded than in years gone by. The great Sagor melá, the Rath Jattrá and the Charak no longer attract the multitudes that formerly came to them in riotous enthusiasm. They are becoming tame and spiritless. The vast numbers of idols once sold at festivals is greatly diminished. Numerous temples may be seen in all parts of the country falling to decay, while it is rarely that a new one may be met with. Hindus seldom contend zealously for their religion. They are on the contrary inclined to doubt their shástras and reject them as unworthy of credit. A native would perhaps be at a loss to state the reason of these things.

But the missionary of long experience unhesitatingly traces them to the spread of God's truth by preaching, schools and books. It is from these that all are *beginning* to see the folly of idol worship and the reasonableness of worshipping the true God in his own way.

In proof of this we direct the reader's attention to the following statements from Missionaries themselves, contained in their recent reports, in publications or private letters, and all written within the last eighteen months. They give a clear and undoubted testimony, from men who know the facts of the case best, to the present condition of the natives in reference to Christianity. They show what the obstacles are to its more rapid spread, what is the spiritual condition of the people in this Presidency of India, and what is needed to make the Gospel triumph.

The Rev. W. Robinson of Dacca, after a Missionary journey, wrote thus :—

“This little trip has fully convinced me of one important fact ; viz. that the time for *preaching* is come. Go where you will, the people will hear. It was not always so ; far, far otherwise was the state of things nearly forty years ago, when Chamberlain and I were together at Cutwa. Then the people used reproachfully to ask ; “What is the use of all this labour ? Nobody will hear you ; no one will become a Christian.” Chamberlain's reply usually was ; “We are throwing a little fire into the jungle, burning the jungle to prepare the land for cultivation.” I think we may now boldly affirm, the jungle is burnt ; the field is ready for cultivation. Our business is now to drive the gospel-plough through the length and breadth of India. But where are our labourers ? Painful thought ! we have none. Here are whole districts without a labourer.”

The Rev. J. Parry of Jessore :

“The cause of our Lord is silently gaining ground amongst the Muhammadans here. I met several Muhammadans, who have cast away Muhammadanism, which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world, they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyá in May last, a Muhammadan who had been reading portions of our Scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request ; he appeared to me to be near the kingdom of Heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the Gospel. He has left a widow and three children. She left Sâtberiyá, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation with her about divine things. Her late husband had taught

her to read, and she can manage to read imperfectly our Scriptures. She said that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last, that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children."

From the Rev. C. Lacey of Cuttack :

"Our chief success in this country is hidden, and the amount of faithful and single-eyed labour must mark the degree of good that shall be finally accomplished. I believe that among the natives who have been the object of our labours there is an under-current of thought in reference to the gospel ; which is not at all recognised by superficial observers, but which affords a strong hope and powerful stimulus to labour, in those who have opportunities of observing it."

The Rev. W. Miller speaks thus of one of the Cuttack out-stations :

"There are many individuals in the neighbourhood who, through the hearing of the preached gospel and intercourse with the Christians, have become fully convinced of the falsehood and soul-destroying nature of Hinduism, and whose minds are much exercised on the subject of Christianity. Some of these parties have solemnly engaged to break caste and join the christians at the close of the ensuing harvest."

From the Rev. Messrs. Stubbins and Bailey, Berhampore, Ganjam :

"Our labours have been continued as in former years among the heathen in their villages, bazars, markets and festivals ; and we trust at least in some instances impressions have been made which will lead to the conversion of souls to Christ, but we regret to state that we have been permitted to reap but little fruit this year. It is true a number of persons have renounced Hinduism and are living among our christian community, but only one of them has as yet made a public profession of his faith in Christ by baptism. We are not however without hopes of some of the others : indeed we trust several of them are in a more or less anxious state of mind."

The Rev. O. R. Bachelor of Balasore similarly observes :

"No particular fruits of our labours in the bazars have appeared. Considerable interest has been excited in several places in the country, and we have some prospect of an increase. One man, a bráhman, has broken caste and is now with us. Another of the same class proposes joining us in a few days. Opposition is less violent ; the prejudices of the people are apparently becoming less."

The Report of the Calcutta Baptist Mission contains the following passage :

"The languages in which the gospel has been preached in Calcutta

have been the Bengálí, the Hindí, and the Hindustání ; according to the various classes of natives that have been addressed. Several discussions have been held with Musalmáns, which have resulted in directing their attention to the gospel ; but whether any will be led to embrace it, remains yet to be seen. The conversion of a promising young man, who was a Musalmán, and who during the year has been baptized and received into the Church at Intally, may in a measure be ascribed to the preaching labours now referred to ; and there is reason to hope that he will hereafter feel a peculiar interest in the conversion of that class of people to which he formerly belonged."

The Rev. A. F. Lacroix thus speaks of his own and his brethren's labours in the same city :

"It is a pleasing fact, that the congregations which at all the Chapels had the two preceding years been occasionally disturbed by the inimical attempts of the Hindu infidel party, have, throughout the past year, been left at rest from that quarter ; and in but a few instances has there been any determined hostility manifested towards Christianity. In the *Bow-Bazar* Chapel especially, an evident relish for the truth has been manifested, by the constant attendance of the same parties, the apparently deep interest with which they have listened to the expositions of God's word, and the open approbation of what they heard, frequently expressed after the service. We, however, lament that no instances of conversion, during the year, can positively be traced to the preaching of the Gospel in this city ; though this will scarcely appear surprizing, when it is remembered, that amidst such dense and ever-changing masses of idolaters, the efforts of a few individual labourers, put forth at irregular intervals, must necessarily effect but little at a time. With all this, there is no doubt that the preaching to the adult population, by spreading far and wide a knowledge of the truth in the vernacular language, among those who but for this kind of instrumentality would for ever have remained ignorant of it, will, with the divine blessing, eventually be found to have contributed its full share to the final renovation of this heathen land. Had the missionaries, engaged in this department, the incalculable advantage of addressing the same audiences, which they possess while occupied in *schools*, with teaching for years together a limited number of the same pupils, who daily attend on their instructions, then probably success would be more rapid ; and the fruits produced by the preaching of the Gospel to the adults be more abundant."

Mr. Bradbury of Chinsurah :

"The people hear the gospel attentively, some openly express their approbation of its truths, others make objections to its statements, a few from a cavilling, but most from an inquiring spirit, which it is always pleasing to see."

Mr. Weitbrecht of Burdwan :

"As usual, preaching is attended with various results. Sometimes we meet with attentive hearers, and now and then there appear symptoms

of the heart being touched ; at others the bráhmaṇ ‘in the gall of bitterness,’ blasphemes and abuses, but this is now a rare occurrence, they more generally turn off with a contemptuous smile or stand aloof altogether. Meanwhile the increasing number of natives who are acquainted with English and despise idolatry is acting as a leaven upon the population in gradually working out the anticipated new state of things.”

Mr. Blumhardt of Krishnaghur :

“On the whole I look upon my past labours as merely preparatory means for my other brethren who may hereafter follow me, to enable them to engage cheerfully and successfully in their holy work. I hope the Lord will grant them a rich harvest.”

Mr. Williamson of Birbhum :

“In conclusion, we desire to add, that through the persevering labours of our brethren, in teaching, preaching and distributing the word of God, the light of the Gospel is, we believe, increasing in the district immediately around us, and gradually extending itself to more remote parts ; and though their congregations are usually not large, yet they are seldom without a considerable number of attentive hearers, still eager to obtain our books. Though we are not yet permitted to rejoice over many actual converts, we firmly believe that either we or our successors will be so in due time.”

Mr. Lessel of Berhampore :

“Frequently, the congregations have been good and attentive. And though beyond this, there is little of information to supply, yet there is enough to encourage us to abound in the work of the Lord.”

Mr. Smylie of Dinájpur :

“The Musalmáns of the city do not attend to God’s word as they formerly did ; indeed very few of them come either to listen or argue. It has been found that attendance on the preaching of the Gospel leads them to doubt and argue, also to question the truth of the Qurán. Hence they were told by the maulavi, that to doubt, or question the words of the Qurán in any way, would bring destruction upon their own souls, and that he who did so, was a káfir of the worst stamp, and would soon become a Christian. We meet with daily proof that the natives are becoming better acquainted with the word of truth. Their advances are so slow, that I sometimes cry ; “to whom hath the arm of the Lord been revealed ?” An aged bráhmaṇ, whom I had seen frequently in the bazar, the other day, said to me, ‘Sir, you produce no change, why continue your labour in vain ?’ I said, ‘Look back some twenty or thirty years, and then say whether a change has been wrought. Truth will work conviction.’ He instantly replied with some force ; ‘True, true, that is true. For I have come up from Calcutta by Krishnaghur and the world is turned indeed : you have spoken the truth.’ If we had a few lively souls in God’s cause, I feel persuaded much might be done, but I stand alone without help.”

The following is a statement of more than ordinary interest. It relates to a fearful outbreak of cholera which lately took place at Sibságar in Assam, and is contained in a letter from the Rev. N. Brown, dated Oct. 1847 :—

“ The ravages of this disease have been fearful among us ; some days there have been as many as eleven or twelve deaths ; one hundred and ten were swept off in twenty days, which is a very great mortality for so small a station as this. During this period of distress, we have seen some striking proofs of the diminished confidence with which many of the natives regard their own religion. Several of them in the hour of their extremity have been found calling upon the name of Jesus Christ. Others have spent nearly all their time in making pújas, and the temples near us have resounded day and night with their idolatrous songs. Soon after the disease broke out, the bráhmans and others of the better class made a grand festival, and sacrificed a large number of goats, ducks, &c. At the close of their celebration, one of the bráhmans, who has been in my employ as a pandit for the last two years, was called upon to make an extempore prayer to the Deity, which he did in the presence of some thousands. Having a curiosity to know how a heathen would pray, I requested of him a copy of his prayer, which he readily gave me ; and I was not a little surprized to find how nearly he had imitated the prayers which he has from time to time heard among the Christians ; he had not once used the name of any of their gods, but had simply addressed God as the Supreme and Eternal ; in fact, if it had not been for the omission of the name of Christ, it would have been precisely such a prayer as a Christian might make. This, amongst a people like the Asámese, who consider that all religion consists in repeating the name of *Rám*—in whose shasters it is declared again and again, that the word *Rám* is the centre and substance of all religious merit, and the only ground of salvation—appears somewhat extraordinary, and would seem to indicate that the native belief is undergoing an important change.”

The Rev. J. Parsons speaks thus of the reception of the gospel in Monghir :

“ The general obduracy and levity so apparent among the heathen is very distressing to witness. We find many who stand and listen, and many who give a formal assent to what we say, as well as many who oppose us by discussion, sneers or abuse, but alas ! we find none who appear to feel a sincere and personal interest in the great question, ‘ How can man be just with God ? ’ Our statements are declared to be false, our exhortations are met by scorn and jesting, our motives are impugned, and the dear name of our precious Redeemer is blasphemed, almost every time we go to the bazar. These things make up the greatest part of our experience, in our chief work of preaching to the heathen, but these form but a dismal tale to transmit to you. Still we would not complain or be weary in well-doing. Neither our duty nor the approbation of our Master depends on the measure of our present visible success. Our commission is, like the prophet’s, to make known the truth, whether men will hear, or whether they will forbear.”

Similarly the Rev. J. Lawrence of the same place :

“ A lamentable deadness in regard to spiritual things prevails. Unbelievers come to the house of God and listen to his word, but go away unimpressed, or at least unchanged. We visit the bazars, and preach the gospel to crowds of the heathen, but are still constrained to cry, ‘ Who hath believed our report ? ’ All our brethren have been engaged in their usual labours, except when laid aside by sickness, with their accustomed zeal and diligence, but at present we see not the fruit. That our feeble labours should be in vain is by no means surprising ; they are at least most unworthy ; but that the cause of God and truth should not progress, that no souls should be saved from such vast multitudes who are hastening on to eternal ruin, is sufficient cause for the most serious reflection and the deepest sorrow.”

The need of patience and of strong faith in the ministers of the gospel among Hindus is strikingly seen from the following testimony by the Rev. C. Reuther of Gházipur :

“ We have travelled several times nearly all over the district of Ghazipur, preached in every large village, and distributed many thousands of gospels, tracts and other religious books. But no fruit of these labours is yet visible. The Hindus are as cold as ever and the enmity of the Musalmáns is very great. We have indeed had several inquirers, but have not found them upright, excepting perhaps one man who afterwards went to Benares and was baptized there.”

If we turn to the experience of the missionaries at Benares, we find it still of the same kind. The Rev. W. Smith of Sagra writes thus :—

“ I am thankful to say that I have had more encouragement in my work this year than ever I have had before. ‘ When the Lord turned again,’ says the Psalmist, ‘ the captivity of Zion, we were like them that dream.’ Such indeed has been my case. I have had bráhmans, young pandits, (three in number) kneeling with me in prayer at the feet of Jesus. Thanks be to God ! who has at length vouchsafed to give some testimony to the word of His Grace. *Káshi must*, sooner or later, bow before Him who is *heir of all things*. There are certain symptoms of a “ shaking among the dry bones.”

The Rev. F. Schneider of Agra, when recently visiting Benares, his old station, remarked on it thus :

“ Respecting the direct Mission work, i. e. preaching to the heathen, in the effects of it I found no change in Benares. Many, it is true, acknowledge the superiority of Christianity over the shasters ; many believe the doctrines of the Gospel and are sure that Christianity must prevail ; yet sincere inquirers after the truth are rare and still fewer true conversions. It is still the time of sowing and not of reaping. But there is no doubt, that the work of the Lord is progressing, and the harvest will come.”

The Rev. C. B. Leupolt :—

“ Among the inquirers whom I had during the year, there was but one really sincere. He is a Musalmán, and an inhabitant of Lucknow. He was anxious for baptism and I would have baptized him, but as he wished to have his wife and child with him, I advised him to go and fetch them before his baptism, and he has now gone to Lucknow on this errand.”

The Rev. E. Droese :—

“ Looking back on this past year I feel like a man, who, being desirous of selling his costly wares, goes to the market day by day, commending his rarities to all he meets ; but finds none who takes them off his hands. No one has come stretching forth a desirous hand to receive without price, what surpasses in worth all the riches and all the glory of this world. No one but he who has engaged in the work of preaching to the natives can be aware of the gloomy and melancholy feelings which considerations like these create in the mind : and, but for the sure promises of the word of God, we bazar preachers would wash our hands from a work at once so arduous and apparently so fruitless. But thus it is written : ‘ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void.’ ”

The Rev. H. Heinig reports thus of his preaching labours at Chunar, where he spent several months of the past year :—

“ Preaching among the natives in the bazar was continued as usual, as often as time and opportunity would admit, and I can truly say that there are several natives, who have such a clear understanding of the salvation of sinners through Jesus Christ and of the blessings which a Christian enjoys in this world and in that to come, that often I wondered how it is possible for them to remain any longer in connexion with their heathenish customs, and bear the heavy yoke which they appear to detest. But such is the fear concerning their caste, that it adamantizes the heart against the least impression of the grace of God ; yet the grace of God can subdue even the stoutest and most insensible heart, and if they were not saved, it is because they were no plants of our heavenly Father ; ‘ because of their unwillingness to come praying to Jesus that they might have life.’ Visitors I have frequently, but no serious inquirers, and although the word of God apparently comes home to the mind with irresistible force, yet the heart is hard, deceitful above every thing and desperately wicked, who can know it ? Some appear to have a heart, and by the word of God a smitten heart, and say, ‘ Sir, where is your residence ? I will come and visit you, and converse more about it ;’ but here it stops, no such visit is paid, and no further inquiry is made.”

The Rev. R. Hawes of Juanpore speaks thus of the fruits of preaching. Mr. Hawes spends most of his time in this labour,

and being brought into contact with large numbers of natives, is able to speak clearly on the subject. In a journal published last year he thus writes :

“Were we to judge merely from appearances, our work would indeed appear hopeless as far as respects the adult portion of the population. The poor and ignorant fear to deviate one step from the customs of their forefathers, and the instructions of the bráhmans ; the rich and better informed vaunt themselves so much upon the smattering of knowledge they have attained, and the consequent influence they exercise over others, that they are most unwilling to acknowledge themselves in error, though they may clearly perceive it. Still we are not without encouragement. We often witness a man’s conscience touched, and his judgment convinced, while the mass of hearers approve of the leading features of Christianity, though they do not come over and join us. Ours is emphatically a work of faith at the present time in this part of India. We declare the truths of the Gospel, because Christ has given us his command to do so, and we look for ultimate success, because God has promised it.”

Again ;

“The native mind is becoming more familiar with the doctrines of Christianity, though not inclined yet to believe and embrace them ; whilst by the regular declaration of Gospel truth and the distribution of the Holy Scriptures and other religious publications, the necessity of repentance and the need of an Almighty Saviour are continually brought before the minds of the people, and under the blessing of God must produce a vast change in their moral sentiments and religious belief.”

It is well known to all engaged in missions in this country that the two great classes of our hearers, the Hindus and the Musalmáns are affected by the gospel in a very different way. While it cuts away all the idolatries of the Hindu, absurd even to common sense, it finds a much stronger enemy in the Musalmán’s spiritual pride and boasted righteousness. Of the two, the latter proves the more unyielding. Upon this subject, Mr. Hawes has the following remarks :

“Humanly speaking, the preaching of the gospel amongst the Muhammadans appears a hopeless work. They meet us at the outset with the postulate that christianity is abolished to make way for Islamism, and then plume themselves with the notion that they are the true believers, and occupy a vantage ground above all other religious sects. Hence, from the persuasion, on one hand, that they have the true religion, and on the other from the fact that there is nothing in Islamism to lead to the cultivation of the mind, we find pride and ignorance wherever we find Muhammadans. Our labours amongst them appear to be much more hopeless and much less encouraging than amongst the Hindus. I sometimes can scarcely help believing, that nothing short of miracles wrought in their presence, or judgments from heaven, will

turn their faith and hope from the impostor of Mecca to the true Messiah; but with this, of course, we have nothing to do. Our duty is plain. We must labour in faith, and must *hope against hope.*"

Having thus given at length the individual opinions of many Missionaries, as furnishing the best evidence for arriving at a clear knowledge of the true workings of Christianity upon the native mind, we may conclude in the words of the Rev. M. Hill, as contained in one of the yearly reports :

"In conclusion, though the work, so far as visible results are concerned, seems to have told but feebly; yet cases could be pointed to, where the mist has been cleared away, and where the truth of Christianity has been more than tacitly admitted, though not fearlessly avowed. Formidable are the systems to be contended with. These seem to defy our attempts to uproot them, yet believing in the potency of Christianity and the promised aid of God, we put forth our feeble efforts, to raze the superstructure of error erected by the former, and to plant the latter, which has God for its author, truth for its matter, and salvation for its end. True, we may not live to see the destruction of the former, and to celebrate the universal triumph of the latter. But the signs of the times furnish an unequivocal intimation, that soon the heralds of cross shall be permitted to sing the song, 'We give thee thanks Lord God Almighty, who art, and wast and art to come, because thou hast taken to thyself thy great power and hast reigned. Hallelujah, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'"

In addition to the regular preaching of the gospel at their several stations, many missionaries have undertaken longer or shorter TOURS and ITINERANCIES, with a view to proclaim the word in the districts around them, and in places where no missionaries labour stably. On these tours native preachers are found very useful; sometimes they undertake them alone. Travelling in tents or boats, advantage has been taken of the weekly *hâts*, or the great annual festivals and *melás*, at which large multitudes assemble together: and not only has the gospel been preached, but large numbers of tracts, copies of the gospels and other portions of Scripture given away. Some missionaries undertake these itinerancies regularly, especially in the upper parts of Bengal; others make them only in the cold season.

This branch of labour has been, as usual, extensively carried out by the missionaries in Orissa, both at Cuttack and Berhampore. To all appearance it has been specially marked out for them, by their being favoured with a numerous band of native Catechists, men of character and standing among their own people, very active and faithful in the Lord's work, and possessed of superior mental endowments. Hence the brethren make itinerancy their chief work, and engage in it as far as

practicable throughout the year. They are thus enabled to visit all parts of the country repeatedly, following up impressions previously made, and coming in contact with a large portion of the numerous population. Some of the important places, as Púri, they visit three or four times a year. During the past year, starting from their two stations they undertook six or seven extensive tours in different directions, and in one case visited a part of the hill country to which they had not previously gone. To say that they visited all the háts, numerous melás, and great festivals; and discussed and preached, and exhorted the heathen to repent, conveys but a feeble notion of their protracted and indefatigable efforts to spread Christianity throughout Orissa. Their journals only will convey this adequately; and they are well worthy of perusal. The effect of these labours, though not so manifest during the past year, has in former days been displayed in the conversion of many souls and the wide spread of gospel knowledge.

Many other itinerancies, some of considerable length, have been undertaken by various missionaries in other parts of Bengal, especially in the cold season; and varied in duration from a few days to two months at a time. Thus Messrs. Pearce and Wenger preached in many villages on their two journeys from Calcutta to Barísál: the Rev. J. Parsons and Mr. Hurter of Monghir visited the hills at the south-east of Bhagulpur, and penetrated to villages till then never seen by Europeans: the Rev. W. Smith of Sigra, Benares, visited with his catechist between 200 and 300 towns and villages in the district round that city; several missionaries attended the melás at Allahabad, Dadrí, Serampore, and other places: and the Catechists of Dacca took long journeys to Mymensingh, Pubna and Sylhet. The villages and towns near Balasore, Jelasore, Chittagong, Dacca, Jessore, Chinsurah, Burdwan, Cutwa, Birbhúm, Berhampore, Dinájpur, Cherrapunji, Monghir, Patna, Arrah, Chupra, Ghazipur, Juanpur, and Goruckpur, have also had the word of life preached to them. Thus it is that the stations where missionaries dwell, though receiving the larger share of their labours, prove only centres whence gospel light and heat radiate to the country round. In these places thousands have heard the truth, and taken home the written word. Such itinerancies have often been found most useful, especially where undertaken regularly, and where places are visited again and again. Many *converts* have been brought into the Lord's church, who first heard the word of salvation in this way. Others again have been led to inquire more into the truth, and have in the end cordially embraced it. Much knowledge has been spread, and a foundation laid for

future more extended labours. Upon these points two or three extracts will be useful.

The Rev. C. Lacey thus closes his long and interesting journal of the itinerancies around Cuttack, during last year :

“ I have thus endeavoured to give you some account of our yearly Missionary itinerancy. This department of labour has in Orissa been productive of much good. From almost every part of our itinerating field, converts have more or less been gathered in past years, and continue to be gathered still. Were it needful I could relate many instances. The preaching of the Gospel, an earnest and convincing argument, or a Christian tract, have been referred to in many cases as the means of bringing divine light to many of our converts. We have abundant encouragement from the results which have occurred, to go on in the same way. Besides actual fruits gathered into the Saviour’s Church, the stagnant waters of the Hindu mind have been constantly agitated, and a large amount of knowledge, a conviction now exists among the people which is a promise of future good. Some we have heard of, who being unable to renounce caste and their associates have left their dying testimony to the truth of Christianity.”

The Rev. W. Bailey of Berhampore, Orissa, thus speaks of the Hindu festivals as spheres of labour :—

“ Some perhaps may be disposed to think that densely crowded Hindu festivals are not the best places for making an impression upon the minds of the people, in consequence of the innumerable frivolities attendant upon them ; we however, notwithstanding all disadvantages, feel a peculiar pleasure in preaching and distributing tracts on these occasions, from the cheering fact that some of the most interesting cases of conversion in connection with our mission have resulted from books that have been received at festivals.”

The Rev. J. Parry of Jessore :

“ In conclusion I may observe that our late Missionary excursion of about twenty days has, I trust, benefited about two thousand poor souls, who were dead in trespasses and sins. We preached the Gospel in about twenty villages, and four or five markets, situated on an extent of about thirty miles. About one thousand tracts and single Gospels, and twenty or thirty copies of the New Testament, Psalms, and Genesis, have been circulated. The general impression on the minds of the people, is that Christianity will ere long become the religion of India, and that both Hinduism and Muhammadanism are losing their hold on the mind of their respective votaries.”

To the reception Missionaries experience on these itinerancies, Mr. Lawrence gives the following testimony. Most Missionaries could say the same :

“ Some of the villages we had visited several times before, but in others of them we could not learn that a European missionary had ever been. In the former we met with a less friendly reception than in the latter. In some instances those who had frequently heard the gospel,

showed much opposition and bitterness of spirit: unwilling to hear themselves, they would do all in their power to prevent others from listening to us. Once or twice we were insulted, and ordered to leave the place. Such instances, however, were rare; and by firmness and mild persuasion we generally prevailed, so far at least as to obtain a hearing from the crowds around us, to the no small vexation of our bitter opponents."

The Rev. J. P. Menge of Goruckpur:

"Itinerating is a very important branch of my work. The villagers generally listen with pleasure to the Gospel, and appear to feel that we come among them not to please ourselves, but to teach them good things, the glad tidings of great joy, even the way by which God can be just and the justifier of them that believe in his dear Son."

May the labours, now described as tending much to prepare the way of the Lord, be so blessed, that their full results may be speedily seen in the finished conversion of millions of the deluded people among whom, by the Lord's grace, they have been carried on!

(To be continued.)

III.—*The Continent of Europe.*

It may be called in question whether the political history of the world since the deluge can furnish a parallel to the month which elapsed between the 23d of February, and the 23d of March 1848. As in the fearful thunderstorm which a few nights back passed over this city, stroke followed stroke in rapid succession, and brought home to every feeling heart a sense of danger, and of absolute dependence upon the Almighty: so the political horizon of Europe has been clouded by a terrific storm, and so rapidly have the thunderbolts fallen upon kings and princes, upon states and cities, that even our modern Pharaohs must acknowledge, This is the finger of Jehovah; He ruleth in the kingdom of men, and giveth it to whomsoever he will.

It is not our object to advert prominently to the political changes as such, nor even to trace their outline in the volume of prophecy. The stupendous events are too recent and too little developed to warrant the latter attempt, and the former would be foreign to our pages. For the present, we shall content ourselves with glancing at the recent and present religious condition of the principal countries over which the storm has passed and is still passing.

I.—FRANCE.

The Government of France, under Louis Philippe, may be said to have been, in foreign countries, the champion of Popery. The occupation of Tahiti, the slaughter of the Cochin Chinese, and the persecution of the Jews at Damascus, are palpable proofs of the line of policy which it pursued.

In France itself Louis Philippe showed great kindness to the Romish priesthood, whom he knew to be attached to the old Bourbon family, and whom he felt it a matter of importance to conciliate, in order to strengthen his own power at home. They availed themselves of his kindness, but showed little gratitude for it. At present the cause of Popery in France is nearly hopeless; the priests feel that they are in danger of losing every thing; and consequently they have assumed a novel attitude, in the hope of preserving the little influence upon the people which they had acquired during the golden days of the Orleans dynasty. Whether they will succeed or not is doubtful. The following paragraphs from the April number of *Evangelical Christendom* will enable the reader to form some idea of their doings.

“ Amid these grave circumstances, the Romish bishops have given proofs of great shrewdness and cunning. Far from declaiming against the Republic, they have published *mandements* or pastorals, in which they lavish upon the industrious classes the most fulsome adulation. Upon the day after the Revolution, the Archbishop of Paris, *M. Affre*, addressed to the members of his flock a letter, in which he praised the *disinterestedness*, the *devotedness*, and the *generosity* of the people. He spontaneously offered to allow the churches to be converted into *temporary hospitals*. He declared that he would fervently implore the blessing of Heaven upon the French Republic.

In a second pastoral the same archbishop continues his adulation, and even puts forth notions which are truly incredible. He has the hardihood to maintain, that, from the reign of Clovis, the priests of the Romish Church in France have always manifested *sincere love for liberty*, that they have, during fourteen centuries, *pleaded the interests of the people*, and that they are happy to see the establishment of a *democratic Constitution*! Monseigneur Affre adds, that if the bishops have flattered the kings for the last three hundred years, the fault must be *imputed to heretics* who endangered both Church and State. Finally, *M. Affre* compares the people of Paris to Samson!!!—“ People of Paris,” he exclaims, in a transport of enthusiasm, “ a second Samson as ye are, it has sufficed thee to shake for an instant the pillars of a mighty edifice to convert it into a heap of ruins . . . remember that thy *incomparable courage, which has been equalled by no other people*, cannot save thee without the help of God.”

Cardinal *de Bonald*, Archbishop of Lyons, has not been less eager than his colleague of Paris to salute the rising sun. “ My dear fellow-labourers,” he says to the *curés*, “ you have often felt a wish to enjoy

that liberty which renders our brethren of the United States so happy ; that liberty you will have. If the authorities desire to set up the national flag on religious edifices, hasten to comply with the desire of the magistrates." And in another letter M. de Bonald writes further : "The citizens who were slain at Paris, in the struggle of February, have fallen *gloriously* in defending the principles of civil and religious liberty, which will be henceforth in France a reality ; *we shall no longer have occasion to envy North America.*"

Besides the pastorals of the bishops, the Roman Catholic party has made other memorable declarations. Count *de Montalembert* has published a sort of manifesto, in which he extols *holy* liberty, to use his own expression, and solicits his friends to take a zealous part in the political elections. M. de Montalembert is, I believe, a man of probity ; he possesses good and great qualities ; but he is not, I presume, well acquainted with all the secrets of Jesuitism. The reverend fathers employ him as a docile and useful instrument ; they give him a part to play, and hide themselves behind him, in order to avoid giving too great offence to the French people. But were the Jesuits to become masters, they would soon put aside M. de Montalembert, because he knows not how to deceive and lie as they do.

M. Lacordaire has also raised his voice in these circumstances. Your readers probably know the name of M. Lacordaire. He is an eloquent, fiery abbé, very accomplished in the delivery of extemporary harangues, in which politics occupy a more considerable place than religion. I need hardly tell you, that immediately after the Revolution of February 24, he ascended the pulpit in order to express his sympathy with the Republicans. M. Lacordaire, said, some years since, that the French people were the *dearly beloved of God*, and would have the *first place in heaven* ! He now endeavours to find still more flattering hyperboles, if possible. The journals state, that in his last sermon he was interrupted by unanimous applause. Think of the hearers applauding and clapping their hands in a church, as though they were in a theatre !

The prospects of Protestantism in France (which numbers about three millions) are not very bright. And yet there can be no doubt that Bible truth is spreading over that country with great rapidity ; so that there is some hope. And the following announcement will be read with pleasure :

"The new Government has issued the following decree :—'The Provisional Government, convinced that of all liberties, liberty of conscience is the most precious and sacred, decrees, that citizens suffering imprisonment, in consequence of sentences pronounced upon them for acts relative to the free exercise of worship, shall be immediately set at liberty, unless they are detained for some other cause. All proceedings which have been commenced are quashed. Fines pronounced and not yet paid are hereby remitted. The Minister of Justice and the Minister of Finance are charged with the execution of the present decree.'"—Signed by the members of the Provisional Government.

II.—THE AUSTRIAN EMPIRE.

The Empire of Austria before the present rebellion in Lombardy (which is likely, after a severe struggle, to lead to the independence of that province,) contained nearly forty millions of inhabitants, belonging to various nations and kindreds and tongues.

There was a time when in the German provinces of Austria, Protestantism was more extensively professed than Romanism, and even in our day, three out of the ten millions of Hungary are nominally Protestant. Some twenty years ago the condition of Hungarian Protestants was very humiliating. We remember reading, in a periodical of that day, a correspondence between a village squire and the local Protestant minister, which concluded with a note, in which the squire threatened "to enforce his wishes by arguments a posteriori on the minister's back." But those were the times when the Hungarian nobility treated all out of their own class with unmeasured contempt. Since then, Metternich has humbled the nobility; and now it is making common cause with the people. Protestantism also has become less odious; as may be gathered from the following incident:

"As is well known, Count Casimir Batthyani, whose extensive possessions, and high aristocratic descent, entitle him to hold a first place among Hungary's hereditary noblesse, while his talents, liberal views, decision of character, and position as opposition leader in the Diet, have secured for him an extensive and deep-rooted political influence among his countrymen, went over, some short time since, from the Catholic to the Protestant communion, and thereby drew upon himself the serious displeasure of the Austrian court, as one mode of marking which, the Archduke Palatine received positive orders to omit the name of Count Batthyani from the list of invitations to a court-ball, which he designed giving to the members of the Hungarian Diet. The Archduke, better acquainted than the Vienna diplomatists, with the state of feeling in his Palatinate, is believed to have appealed most energetically against this manifestation of confessional animosity,—but unhappily all in vain; the prohibition was only more peremptorily enforced! The consequence was, a return of their invitation tickets, from upwards of 100 guests, among whom were magnates of the first order, as well Catholic as Protestant!"

Should the press be set free, and religious liberty be granted in the Austrian Empire, there can be little doubt, that in the next generation the majority of the Hungarian people will be Protestants.

And is there no hope for Bohemia, the land of Huss and Jerome, and the cradle of the Moravian brethren? The soil of that land has been watered with the blood of innumerable mar-

tyrs, we mean witnesses of Christ, not adherents of Ziska. Has the precious seed been completely destroyed? May we not hope that, although kept out of sight by the vigilant Popish-Austrian police, God yet has a number of people in that land, the land of many ancient saints, who have not bowed their knees to Baal?

III.—PRUSSIA AND WESTERN GERMANY.

Prussia is the battle-field of German theology and German philosophy. There Faith and Unbelief have for thirty years past been engaged in an incessant warfare; and although Unbelief is not yet conquered, yet Faith is decidedly gaining the upper hand. The movement originated by Ronge commenced with man, and therefore ended in smoke; but Czerski, though a bruised reed, is not yet broken; and his smoking flax is not yet extinguished. With all his failings he appears to be a servant of Christ, and we hope he may be blessed.

The present king of Prussia is personally a pious man, a true follower of Christ; and we trust he will honour his Christian character, and be honoured by the Lord. But his position is extremely difficult. On the one hand the excited state of mind among his subjects, who long to see all non-Austrian Germany become virtually Prussian; on the other hand the jealousy of Prussian ascendancy entertained by the princes and people of those states, which are subject neither to Austria nor to Prussia; and finally the great colossus of Russia in the rear, are the formidable antagonists whom the Prussian monarch has to keep in check. It is to be feared that amidst the noisy struggle of politics, and the loud din of arms, true religion will for the present make little progress in Prussia; but we hope that unbelief will be weakened by the open daylight, to which its hideous form will hereafter be exposed. Since the Friends of Light (*alias* Darkness) have been allowed to form separate congregations, they have lost much of the strength which unity gave them, and of the esteem which popular sympathy conferred upon them at a time when they were thought to be oppressed. And now that some of their ministers have left the national church, and become dependent upon the voluntary bounty of their supporters, they find themselves to be much less important personages than they had imagined.

Prussia is nearly or fully ripe for complete religious liberty; and that once granted, that country will become the scene of a further arduous conflict between truth and error, the success of which will undoubtedly prove glorious.

The other Protestant countries of Germany are nearly in the same condition as Prussia; and as to Bavaria, where the Protes-

tant population is only one-third of the whole (or of about four millions), the following statement will show that Popery will lose more than gain by the recent changes :

“The moral feeling of Bavaria had long been outraged by the spectacle of an estimable queen’s patient endurance of a shameless wanton’s elevation, until public indignation being daily fed by seeing the lavish expenditure of treasure and honours bestowed by the foolish old king on his most unworthy favourite, broke out, at last, into acts, which, though unjustifiable in themselves, must be allowed to have been happy in their immediate results. The audacious minion, who, on the 6th of February, sat in her box in the theatre, in proud security, blazing with jewels, and wearing, as if in defiance of public displeasure, the coronet of a countess (that open badge of the infatuated monarch’s disregard of decorum, and which is said to have cost 36,000 dollars, or 6,000 guineas), was, on the 13th, a fugitive from the capital, and even from the soil of Bavaria, whose noblesse had been insulted by her enrolment in its ranks, whose councils she had ruled, whose very soldiers she had bearded, whose university she had threatened, and actually prevailed to close, but whose honest-minded population she could as little hoodwink as she could brave their vengeance. But the reforms by which Louis of Bavaria has condescended to meet the wishes of his people, (reforms, which, but for his late moral degradation, it is probable they would never have ventured to demand, nor he felt necessitated to grant,) have not ended with the dismissal of the Spaniard. On the 24th of February, the public was delighted by the publication of a royal ordinance for the suppression of the Redemptorist order in Altöttingen! This important document is conceived in the following terms, ‘The king, having convinced himself that the oft-made assertion, that “the Redemptorist order is unsuited to Bavaria,” is really grounded on experience; and being at the same time persuaded that a wide and most suitable field for their holy zeal and missionary energy lies open to them among the numerous German colonists of America; His Majesty has come to the resolution of dispensing the pilgrimage priests of the Redemptorist Congregation from the farther exercise of their monastic duties in Altöttingen; His Majesty charging himself with the adoption of such measures as his Government may, after due consultation with the Episcopal Ordinary, see fit to take, to insure the due performance of the pilgrimage duties hitherto performed by the Redemptorist fathers; to each of whom, on the other hand, His Majesty is graciously pleased to guarantee the same subsistence allowance hitherto enjoyed by them in Altöttingen (amounting to 330 florins annually), so long as they conform to the condition thereto annexed, together with the farther offer of making this provision a permanent one for life, to each Redemptorist father who sees fit to adopt His Majesty’s suggestion respecting immediate removal to the United States, in reaching which destination, His Majesty’s Government is ready to afford every facility.’

“The fact is, that notwithstanding all the pains taken to free the Redemptorist order from the suspicion of close alliance with that of the Jesuits, it bore too evident marks of being a still connected shoot from

the same evil root not to be longer suffered in a country, which, bigotedly Catholic though it be, thoroughly knows, and as thoroughly detests, the disciples of Loyola, to whom Protestant England (the Continent thinks foolhardily) now opens her arms."

It must have given sincere pleasure to every friend of truth and morality to learn, that the profligate old king, the bigoted friend of the Jesuits, has abdicated. May his Protestant subjects obtain more liberty under his successor than he granted them. He would not even allow them to accept (not to speak of soliciting) contributions from any foreign friends, to the cause of Protestantism in Bavaria.

IV.—ITALY.

Any political change in Italy (unless it should lead to a protracted war) must prove favourable to the cause of Truth and Morality, for the simple reason, that at present it is at the lowest ebb. And it is cheering to find, that the recent events have already had some good effects. The following item of intelligence is peculiarly interesting.

SARDINIA.

"By Article I. of the new constitution, it is declared as follows:—

'The Catholic, Apostolic, and Roman religion is the sole religion of the State. All other modes of worship now existing are tolerated according to law.'

Article XXVIII. provides that the press shall be free; but a law upon the subject represses abuses. Bibles, Catechisms, liturgical books, and prayer-books cannot be printed without authority first obtained from the bishop.

Charles Albert thus expresses himself respecting his Protestant subjects:—

'It is granted to the Protestants to participate in every advantage compatible with the general maxims of our legislation. As to the Vaudois of the Valleys, they are admitted to the enjoyment of the civil and political rights of our subjects, to frequent the schools in connexion with the university, and others not in such connexion, and to take academical degrees. No alteration takes place in the exercise of their worship, or in the schools which depend thereon.'

Thus, after centuries of persecution, the inhabitants of the Piedmontese Valleys have obtained liberty of conscience and of worship. How many reflections, could we stop to indulge them, might not this most gratifying event suggest. The descendants of the ancient Vaudois must ever be beloved for their fathers' sakes.

"Even them who kept Thy truth so pure of old,
When all *our* fathers worship'd stocks and stones,
Forget not."

God has not forgotten them, nor can we; and with their posterity we gratefully sympathise in their newly-acquired freedom. Happy will it be for them if, together with this boon from their earthly prince,

their churches shall be visited with new and abundant grace from their Celestial King, for unswerving fealty to whom their rocks and valleys were dyed with the blood of their martyred fathers. There are amongst them some truly godly and evangelical ministers.

In the meantime, we proceed to mention, that the Vaudois received the privilege granted them with becoming demonstrations of gladness, both civic and religious. The 19th of February was observed in all their churches as a day of rejoicing and thanksgiving before the Lord, when solemn services were performed; and many hearts, as we doubt not, were lifted up in devout and lively gratitude to Him who had broken their heavy yoke. As an illustration of their civic joy, we translate the following extract from a letter which appeared in a Paris journal:—

“March 3, 1848.

“I was present, a few days since, at Turin, at a magnificent *fête*, celebrated in honour of the constitution freely granted by the King of Sardinia to his subjects generally, and of the emancipation of the Protestants in particular, arranged by the Marquis d' Azello, a great friend of the Vaudois. There were, I believe, 100,000 persons assembled in the military grounds; every parish had its banner. The Marquis had the Vaudois placed beside the municipal body; they numbered from five to six hundred. The King continued on horseback for several hours, until the procession had filed off before his palace. It was one of the most imposing spectacles that I have ever beheld. The joy was immense. Shouts of ‘*Vive le Roi!*’ ‘*Vive l'émancipation des Vaudois!*’ ‘*Vive la liberté religieuse!*’ were loudly raised. In the evening the city was brilliantly illuminated.”

It has been long known to some friends of the gospel, that in Tuscany there were a number of real believers, cherishing the Bible and its precious truths, and active by means of schools, but necessarily courting secrecy for the sake of safety; and we rejoice to find that they now have a prospect of being soon permitted to avow their faith more openly than heretofore.

TUSCANY.

Of all the reforming sovereigns, the Grand Duke of Tuscany has gone the farthest in the concessions made to religious freedom. While he declares Roman Catholicism to be the religion of the State, he tolerates every other form of religion, and admits to all public offices, and as members of the Chambers, persons of all creeds whatever. The following is from a correspondent at Pisa:—

“The Bible is in the hands of the priesthood, and many more, no doubt, than is known to human eyes have studied the sacred page with sincere devotion, and have been enabled, in a way we cannot understand, to feel after the truth through the mists which surround them. I have often been told by Italians, that there are many Italian priests who would gladly walk in the pure light of the Gospel, if it were possible without sacrificing the very means of existence; but hitherto, as far as I have heard, not a single instance has occurred of any one priest daring to preach Jesus Christ and Him crucified, as the Lord and Saviour of mankind.”

Another writer, himself a converted Italian, says :

“I came into Italy during my journey, and stopped some days at Genoa, and some at Leghorn and Florence. Everywhere I found brethren I had not known before. The Bible is read, they have family prayer, and speak of religion in the true Christian sense. I was already known, and my labours were known to many. I held meetings everywhere, I spoke of the necessity of a religious reform, and encouraged them to assemble together as they were best able, in order to worship God in spirit and in truth. I promised to return there, or send some of my companions. I find that our mission might already enter some parts of Italy and act prudently with much effect.”

We confess that the intelligence regarding Naples and Rome, contained in the following paragraph, has taken us completely by surprize :—

“An extraordinary change has taken place in Italy on the subject of toleration. The King of Sardinia has just placed our brethren in Christ, the Vaudois, on a perfect equality of civil rights with his Catholic subjects. The Grand Duke of Tuscany has also a special clause in his new constitution conceding perfect toleration in religion. Not only is this applauded in Italy, it is demanded everywhere, and in a voice so loud and so imperious, that it is understood to be one of the further concessions which have been forced from the King of Naples, and even the Pope is in the utmost embarrassment upon it. No wonder. The cry in the last *Azione Generale*, in Rome, which I heard repeatedly welcomed with deafening shouts by the many, many thousands that thronged the street, was ‘*Viva Pio Nono IMPERATORE!*’ I also heard this motto given out, and, to say the least of it, hailed with indifference—‘*Viva Pio Nono il primo Papa liberale e l’ultimo dei Papi!*’* Do these signs mean nothing, or what do they mean?”

V.—SWITZERLAND.

In this country the party now dominant still continues to manifest a lamentable spirit of persecution. The following acts of tyranny were perpetrated at Berne :—

“The call of Dr. Zeller, the pantheist, to the University of Berne continues to be the occasion of a struggle between the faithful portion of the clergy of this canton and the government. It will be remembered by our readers, that one of the pastors who took an active part in opposing Zeller’s appointment was M. Fellenberg. This gentleman wrote a pamphlet advising the people to petition against the nomination of the Hegelian professor; in consequence of which Mr. F. was suspended from his functions, and indicted in a court of law, as were also a number of other persons who had taken part in circulating this and similar pamphlets. The District Court of Berne, before which the cause was tried, acquitted M. Fellenberg and his friends. Upon this, the government appealed to a superior tribunal, and obtained a decision against the defendents. Twenty-four persons are thus sentenced to various degrees of punishment, unjustifiable in itself, but rendered still

* Long live Pius ix. the first liberal Pope, and the last of the Popes.

more so by the circumstance that the affair has been more than nine months pending, and that during that time several of the accused pastors have been wholly suspended from their functions. The sentence of the Court of Appeal is grounded upon the law relative to provocations to revolt. M. Pastor Fellenberg is condemned to twenty days' imprisonment and a fine of eighty francs; M. Curate de Watteville to twenty-five days' imprisonment and a fine of one hundred francs; M. Pastor Speisegger, to five months' suspension; M. Pastor Stræhl and M. Curate Kœnig to three months' suspension; M. Rod. Kœnig to eight days' imprisonment and fifty francs fine; M.M. Pastors Furrer, Wildbölz, and Kœnig (of Stettlen) to quit their parishes, and become candidates for others, or not, as may seem fit to the Minister of Justice and Worship. Of the other fifteen persons who have been sentenced, fourteen are laymen, and one is a lady; the most severe penalty inflicted on any of these is eight days' imprisonment and a fine of fifty francs; the lady is sentenced to four days' imprisonment and a fine of twenty-five francs. Five of the accused are acquitted, but are to pay half the costs of the proceedings. Besides the fines mentioned above, all the persons sentenced are to bear, *in solido*, the expense of the prosecution.—Since writing the above, we have learned that the execution of these sentences was delayed, for some time, in the expectation that the defendants would sue for pardon. This the greater number have not done, and the decision against them has been enforced by the authorities. Several of the pastors are now, therefore, suffering imprisonment in the gaols of the canton."

The recent events on the continent appear, upon the whole, to indicate that Popery is rapidly declining. Whether this conclusion is warranted by prophecy, we do not intend now to inquire: we are only drawing inferences from the aspect of the political horizon. The governments of France and Austria were the pillars of Popery; the former in Asia and the Pacific, the latter in Europe and America. Now they are both overturned; and all Europe, except Great Britain, appears to be united in its determination to expel the Jesuits from the midst of mankind. Germany, France and Italy, demand liberty; but liberty is incompatible with Popery; and if the struggle for liberty succeed, Popery must succumb.

But whilst we rejoice in the check which Popery is receiving, we cannot rejoice in the ascendancy of that spirit of infidelity and immorality which appears to animate many of the leaders of the liberal party. The spectacle presented by Switzerland must sadden every pious heart. Even the joy we experience at the overthrow of the Jesuits is damped by a feeling of disapprobation of the unrighteous means by which it has been accomplished.* We hope however, that as the influence of Popery

* After all, we can hardly wonder at the hatred of the Jesuits manifested everywhere, if the following incident be a true exponent, (and we cannot doubt that it is) of Jesuit morality in the 19th century:—

diminishes, so its bitter fruits will gradually disappear also. And as to Infidelity, its reign will be shortlived and partial, for infidelity never can satisfy, for any length of time, and on a large scale, the wants felt by the human heart.

The prophetic character of Russia now remains to be developed. Russia, according to the Scriptures, will prove the chief of Gog and Magog.* Whether the present imperial family of *Romanoff* will (according to its ominous name) take the place so long occupied by *Rome* as Antichrist; or whether a future dynasty, wielding the same power under a somewhat modified form, will ultimately succeed to that unenviable distinction, is hid in the depth of the divine counsels. Already the government of Russia seems determined to extinguish, within its dominions, every other creed except that of the Greek church; and as Popery declines, so it may be expected that Russia will more and more openly assume the character of Antichrist.

The present conjuncture loudly calls upon all who love the Lord, to do with their might whatsoever their hand findeth to do. Even in India it becomes us to labour, whilst it is day, for we know not when the night may come.

It must also be acknowledged by every true believer, that at the present time it is our special duty to pray for kings and

"A gentleman resident in Manchester writes to a friend;—"When travelling in the south of France, in the autumn of 1846, I had the company of a young gentleman for nearly two days. We had much pleasant conversation, in the course of which he observed that he had spent several years in a Jesuit college, in Switzerland. I was glad of the opportunity of learning something as to the mode and course of instruction pursued there. Among other matters, he informed me, that it was the custom for the students to write essays or theses on various subjects, to be read by the writer before the class, and a professor who presided. The paper was then made the subject of discussion, and at the close the professor delivered his judgment. My companion then said, 'As you are an Englishman, it may be interesting to you to hear that one subject brought under discussion was the attempt of Guy Fawkes and his associates to destroy the King of England and his Parliament: did they right or wrong?' I asked what the decision was, when he replied, that the judgment delivered was, 'that it was an act not only not evil, but good, and that it merited heaven; there being no doubt they were convinced in their minds that they were attempting to do what it was their duty to do.' He told me that on another occasion the subject was the conduct of a 'good man' (a Jesuit missionary), who found opportunity to poison a number of children whom he had baptized, so that by dying within the pale of the church, and before they could again commit sin, they might go to heaven; whereas, if they should arrive at years of maturity, they would probably relapse into idolatry, and so be lost. The same judgment was given as in the former case, and for the same reason. On like ground, my companion argued that the attempts to take away the life of Louis Philippe were praiseworthy and pious. The avowal of these sentiments led to an animated discussion, but I could produce no impression on his mind, either by appeals to Scripture, or to the fearful consequences to which such principles led."

* See Ezek. xxxviii. 2, 3; xxxix. 1; in the original, where *Rosh* and *Meshech* appear to us plainly to mean Russia and Moscow. Also in Ps. cx. 6, (in the original) *Rosh* appears to mean Russia.

rulers, and all in authority ; and particularly for the stability of the British empire ; for as far as man can judge, the spread of the gospel over heathen countries (more particularly in India and China) will, for some time to come, depend in a great measure upon the preservation of the wealth and power now possessed by Great Britain. If all true Christians, who live under British rule, will pray for Britain's prosperity, from a desire to see the gospel of Christ carried wherever the British flag flies, there can be no doubt, that He who was willing to spare Sodom for the sake of ten righteous men, will spare the British empire for the sake of his people who cry unto him day and night.

J. W.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

MADRAS.—The Rev. Charles Little and Mrs. Little, arrived on the *Mary Anne*, from America, on the 16th April ; and have proceeded to join the American Mission in Madura.

By the same vessel we had the pleasure of greeting, on his return to his field of labour in Guntoor, the Rev. C. F. Heyer, of the American Lutheran Church. Mr. Heyer has been absent in America more than two years ; and comes to us in health.

The Rev. H. Cordez, German Missionary of Tranquebar, by the death of his wife, and failure of his health, has been obliged to leave for Europe.

2.—THE CALCUTTA CHRISTIAN TRACT SOCIETY.

The Annual Meeting of the Calcutta Tract Society was held at the Town Hall on Friday evening, May 19th, and at the appointed hour Mr. Hawkins, C. S., took the chair. The attendance was less numerous than is usually the case in assemblies of this nature, and the gathering of the Missionaries themselves was poor. The proceedings, however, were not wanting in interest. Mr. Hawkins, Dr. Duff, the Rev. Messrs. Wenger, Hill, and Herdman, were the speakers ; and the addresses were, for the most part, brilliant and impressive. Business was opened by a prayer, after which the Chairman made a few introductory remarks as to the object of the Meeting, and the labors of the Society that had convened it, with their tendency and results.

The Secretary then read the Report of the Society. One of the most prominent subjects of remark in it, was the death of the lamented Revd. J. McDonald, to which was appended an extract on the subject from the Minute Book of the Society's Committee. It was mentioned that Mr. McDonald had always felt a warm interest in the proceedings of this Society, and displayed a greater amount of zeal and energy in assisting in its labors, and furthering its objects, than he had done in the case of any other Society of the kind in this place.

The Chairman concluded the proceedings with a few observations in which he explained that the great interest which the late Mr. McDonald always took in this Society, was owing to the fact that, in his early days, he had himself been awakened to serious convictions by the perusal of a tract that accidentally came into his hands.

The Doxology was next sung, the benediction pronounced by the Revd. Mr. Smith, and the proceedings concluded, at about half an hour after 9 o'clock.—*Hurkaru*.

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