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NEW SERIES, VOL. IX. NO. 104.—OLD SERIES, VOL. XVII. NO. 195.

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THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

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AUGUST, 1848.

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

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**CALCUTTA :**

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## FUNDAMENTAL RULES.

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

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

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 7th of August, at the Union Chapel. Service to commence at 7½ P. M.

The Monthly Native Missionary Meeting will be held on Tuesday, Aug. the 8th, 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.

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### TO CORRESPONDENTS.

Communications from the Mafassil are earnestly solicited. In future we shall study variety of subject.

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## ADVERTISEMENTS

IN

### The Calcutta Christian Observer.

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

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AUGUST, 1848.

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

(Concluded from page 325.)

In writing of delinquents and delinquencies, we have been obliged, for the most part, to employ general and indefinite terms. This we have felt all along to be a great evil. It serves, in some degree, to screen the guilty, and to wound the best feelings of the innocent. "Ditch morality," or "commercial morality," as a whole, is doubtless already very low, and may be rapidly declining; yet all the dwellers within the Mahratta Ditch and all commercial men have not equally degenerated. Even among the corrupt there are varying degrees of corruption. And there are among all classes bright and notable exceptions. Evil though the days be on which we have fallen, there are amongst us, still, men of untainted principle, who have a sensitive regard for the maintenance of an unsullied reputation,—men, who, in their own persons, could realize the fine poetic conception of the hero, whose eye, "even turned on empty space, beamed keen with honor,"—men, who could sit for the glowing portraiture of the Roman moralist—men, whose dauntless integrity, alike unconscious of guilt or fear, could carry them "through Lybian sands and Scythian snows,"—over the "frowning Caucasus," and along the dreaded banks of Hydaspes with its fabled terrors.

Now the great evil of general and indefinite language, is, that it is apt to confound the good with the bad—the deserving with the undeserving,—and thus to shelter the latter at the expense of the former. When we write of "the shameless laxity of Ditch morality," or "commercial morality," or even of "wholesale plunderers;"—who, on the spot, apart from the guilty parties themselves, their associates and acquaintances, is to know for certain,—who, at a distance, is to know at all, to whom these condemnatory designations refer? Hence it is that all our denunciations fall comparatively harmless on the heads of those for

whom they are mainly intended. Whether we inveigh magisterially against their misdeeds, or visit them with the nipping strokes of satire, it is all one. So long as the invective or the ridicule is not directly and bluntly levelled individually at them, their boundless self-love, taking advantage of the ignorance of others, can stave off the personal application; yea more, can allow them to chuckle, with something like fiendish glee, at the public attempt to single out by name, and criminate any one else, vastly less criminal than themselves. On the other hand, the upright are apt to be discouraged by the generalizing process; since its tendency is to extend to them the nightshade of the ill repute of others. Now, from want of a proper and discriminating individualization, a whole community may come to be scandalized and disgraced in the estimation of the world at large. Instead of the guilty *many* being spared, because of the surpassing excellence of the *few*; the innocent *many* may come to suffer degradation and loss because of the surpassing obliquities of the *few*. In other words, from the indiscriminate blending of parties in one vague indeterminate generality, the really reputable may be virtually punished; while the really disreputable virtually escape.

It is, in this way, that we can naturally account for the fact, that the natives of this country and their organs of public opinion, have actually confounded the entire race of *Sahebs*, *Englishmen* or *Britons*, in one undistinguished mass of degeneracy and corruption. Thus writes the *Probhakur* of the 18th of April last, as quoted by the *Hurkaru* ;—

“The times have now assumed this form that whoever has any property, whether he be a Hindu, a European, or a Muhammadan, and is at the same time engaged in commercial dealings, is about to lose his all and to be quite ruined. And the authors of all this mischief are a few white men bearing the name of merchant. \* \* \*

\* \* \* \* \*

These *Sahebs*, who plumed themselves upon the idea of being pious, civilized and trustworthy, are now to be introduced as *treacherous*, *dishonest* and *undeserving of confidence*. The Bengalís alone are not involved in this general ruin, for our *white* and *civilized swindlers* have brought down the thunder of destruction on the head of many an innocent and respectable countrymen of their's. What dreadful times are these, when charity, piety and truth are about to be sacrificed! Self-protection has now compelled many to resort to unfair and dishonest practices! Cunning and trickery are dancing a glorious jig in the minds of those who at one time did not harbour the very idea of unfairness. Men, very well known to the world, are now becoming parties to *benámi* transactions; and why should they not when the whole burden of the danger is pressing chiefly on Native shoulders? The fact is, considering the position of affairs, we see nothing very wrong in acting according to the dictates of prudence, since it is but just to pay a knave in his own coin. From what we have seen of English chicanery, in the Union Bank, we have been led to think that it is desirable to insert in the learned Stewart's Moral Philosophy and other works of a similar character, a paragraph to the effect that, *in our dealings with Englishmen, there can be no sin in resorting to dishonesty, when they themselves appear to be so deeply skilled in it!* Upon every slight pretext they call the Natives *d—rogues* and *blackguards*; will the *Friend of India* tell us what epithets are the Bengalís now to apply to them!”

On which the Editor of the *Hurkaru* thus comments :—

“ We would have hesitated to give currency to the following piece of impertinence, had we not reason to believe that such feelings are now pretty generally shared in by the natives. It is superfluous to add that the English character cannot suffer by the taunts of the *Probhakur* any more than by the ribald attacks of his brother contemporaries. Yet why is this re-action in the public opinion of Bengal? The recent disclosures have done it all. There are men whose vitiated taste takes no pleasure in the contemplation of an unsullied *national* character. *Self* is the only god of their idolatry. An inordinate love of gain supplants all virtue, and the filling of their breeches pocket, never mind with whose money, so long as this can be done with secrecy, is mistaken for an act of prudence. Yet how seldom have they even the plea of honesty—if honesty can be said to justify gross dereliction of duty and breach of confidence. It is by a few such men that a handle has been given to ignorance to spatter abuse on the very name of an Englishman. See what they have done.”

Now, it may be all very true that *the manner* in which the Native Editor advances his statements may savour of “ impertinence ;” it may also be true that the *genuine old* English character, wherever it survives, cannot suffer in its *intrinsic* excellence by “ the taunts of the *Probhakur*,” or “ the ribald attacks of his brother contemporaries ;”—but is it not a grave admission, that, while such “ feelings are now pretty generally shared in by the natives,” these are not, like the spontaneous brood of malevolence, wholly without a cause—that, on the contrary, there are at least “ a few men” amongst us who have given “ a handle to ignorance to spatter abuse on the very name of Englishman?” Grant that, however general or wide spread the laxity of principle and conventional morality may be, the *notorious delinquents* are but few in number ; what of this, if, in disgracing themselves, they have succeeded in involving the whole of their countrymen, as a race and nation, in dishonor too? In such case, is it not simply the more incumbent on the many who are absolutely or comparatively pure, in self-defence, to single out the offenders individually by name—to distinguish them from their unoffending fellows—to point to their practices as abhorred, and to themselves as excommunicated from the society and the fellowship of honorable men? False delicacy towards the former is the grossest injustice and cruelty towards the latter. And nothing, nothing could more unmistakably demonstrate, alike to the natives and the world at large, that there is really no communion or complicity between the two classes, than the reiterated public and pointed repudiation by the one of the principles and practices of the other,—the openly expressed detestation of their conduct,—the administration of unsparing rebuke whenever the opportunity offers,—and above all the solemn abjuration of their company on all social and festive occasions.

Some such decided course of action is imperatively demanded by the circumstances of the case. Truthfulness to the offenders themselves demands it ; justice to the unoffending demands it ; a holy jealousy for the cause of violated truth and righteousness demands it. And until it be, in right earnest, resorted to, it is in vain that we protest our own innocence and express our abhorrence of the wrong. Unless to our protestations in words we superadd the still more emphatic protestation

of decisive acts, we cannot wipe off the imputed stain of participating, or conniving, or at least tacitly acquiescing in the guilt of others. For if, while, in words, we proclaim our hot displeasure, we yet in our deeds belie them, by *fraternizing* with the guilty in private dealings, and social intercourse and convivial entertainments;—what is this but to confirm every injurious suspicion, confer a verisimilitude on every slander, and implicate us in fresh charges of inconsistency and vile hypocrisy? If unconscious, therefore, of secret approval or consent; if unconscious of actual cognizance or participation; if unconscious of a desire to cover or palliate or make light of notorious transgression;—let us arise, and by our conduct, promptly disclaim all confederacy with the transgressors,—adopting as our own, the energetic language of Jacob: “O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united!”

A bearing and treatment such as this, towards all offenders, on the part of the respectable members of society,—who have a concern for the credit of a good name, the honor of an unblemished character, and the due maintenance of the decencies, proprieties, and moralities of life and business,—from the Governor General of India\* downwards, would be of incalculable service in every way. It would serve to remove the blight on our national honor and good faith, which has been contracted by the scandalous proceedings of men whose treachery and perfidiousness in business would cut asunder the very sinews of society. It would bring forth into high relief those stabilities of moral principle on which the loftiness of British character was once reared, and which alone can constitute the buttresses of its reputation still. It would purify and vitalize our social atmosphere, after being tainted with the fumes of many a festering corruption. It would drive the prowling marauders who have recently made such havoc in the beautiful domain of truth and honor and fidelity, to their own congenial dens and dark lurking-places in the wildernesses of outcaste society. It might thus prove the happy means of conferring unspeakable benefit on many of the outcastes themselves. So long as their presence is courted or even simply tolerated within the precincts and the companionships of reputable men, their blinding self-love, with a transformative power equal to that which brought about the marvellous poetical metamorphoses of antiquity, can flatter them with delusive fancies—minimizing their faults and misdeeds, or causing them to vanish out of sight altogether—changing their ill qualities into good—turning blemishes into excellencies and deformity into beauty—shedding a glare of false lustre on what is dark and of false colouring on what is depraved—converting the tricks and artifices and cunning subtleties of fraud into the merits of a praiseworthy ingenuity and skill—and representing the evils and calamities that have befallen them, not as the reversionary retributions of their own evil deeds, but as hardships, misfortunes, or wrongs, inflicted by the rivalry and jealousy of their fellow-

\* It affords us the greatest pleasure to record the fact, that in the case of Mr. Larpent one of the most notorious of the recent culprits, the Governor General did act with the spirit and decision which became a British Nobleman sensitively alive to the sacred claims of personal honor and individual rectitude.

men, or unjustly suffered under the administration of an unequal Providence! Scourged out all such and similarly egregious self-complacencies by their banishment from the society of the upright, and the salutary meditations which such banishment could not fail to originate in their grim unjoyous solitude, many of these self-deceiving flatterers might be awakened from their frenzied dreams and brought eventually to a right mind; the scales might fall from their mental vision; they might come to see the error of their ways, repent in dust and ashes of their great sins before God, and exhibit before their fellow-men such decisive signs and symptoms of contrition as would not only admit but demand their restoration, as humbled penitents, to those social fellowships and favours which, by their own misconduct, they had so deservedly forfeited.

Nor would one of the least desirable effects, resulting from such a marked course of action, be, that it would tend gradually but effectually to rectify the opinions of our native fellow-subjects, and lead to the formation of a more discriminating and righteous judgment. Some profess to despise the opinion of the natives, or treat it with contempt and scorn. We think that in this they are quite wrong. Viewing the subject in its very lowest, that is, its purely political aspect, we hold them to be wrong—essentially wrong.

The great differences already existing between us and our native fellow-subjects, in manners, customs, and practices that are harmless or indifferent, have created many unfavourable impressions against us. And shall we, in sheer haughtiness of unconcern, allow these impressions to be vastly heightened and deepened, yea exacerbated into very gall and bitterness, by the generally prevalent imputation to us, as a people and nation, of shocking frauds and delinquencies, that are justly attributable only to a small minority of our number, while the great majority recoil from them with indignation and horror? It is no longer either wise or safe to trust to the presumed ignorance or presumed indifferency of the natives. The last twenty years have produced great, but silent and often unobserved changes. Our varied educational processes have raised up thousands of intelligent men, endowed with the capacity and the will to peruse our English Journals and periodicals—minutely to scrutinize our principles and actions, and bring both to the standard of our own avowed professions, as well as into comparison with those of former conquerors and rulers of this and of other lands. The vernacular Press has been rapidly rising in importance and influence. Its leaders, no longer confining themselves to Vedantic reveries or Pauranic fables or personal satire and abuse, freely offer their comments on all our proceedings, at home and abroad. These comments are taken up and circulated from mouth to mouth, constituting a fair proportion of the staple nutriment of native conversation. And as Calcutta is the seat of all Government operations—judicial, revenue, administrative, and political,—as well as the grand emporium of a growing commerce which shoots out in endless ramifications—it has become the centre of a diffusive intelligence which imparts more or less of its own peculiar shade and colouring to native opinions throughout every district of Eastern India. Neither is it safe or wise

any longer to slight or despise the spread and growth of sentiments that form the germinant seeds of what shall one day dilate and ripen into an indigenous public opinion ;—more especially if that opinion be of a strongly or even violently prejudicial character. A home Journalist was lately led to remark that it is “not safe to rely on the discretion of an ignorant and brutified peasantry, when addressed by a madman,” or to “ignore the effects of a madman’s tongue on a quick and irritable, but not discerning people.” Now, in this country, there are races of a quick and irritable temperament ; and, even the masses of Bengal ryots or peasantry, though not naturally quick or irritable, have often given proof of the conflagrating influence, which may be exerted on them by a fanatic’s tongue ;—while it is true of all sections of the Indian population that they are facile, credulous and gullible to a degree that outrages ordinary faith. If then, the truculent sentiments respecting European character and conduct,—to which the Editor of the *Pro-bhakur* has, not without the support of some melancholy and undeniable facts, given tangible expression in connection with recent commercial delinquencies,—should unhappily gain currency throughout the towns and villages of this great land ; and if, in any quarter, any temporarily successful outburst against British supremacy and power, happened to strike the spark that might light up the enormous train of discontent, which, from many causes, has been long preparing and spreading beneath the apparently smooth surface of native society ;—who does not see what a mighty handle has been furnished to the reckless demagogue that could skilfully appeal to the current belief, and cause the ears of an excited populace to ring with indiscriminate invectives against the “treacherous and dishonest Sáhibs,”—the “white and civilized swindlers,”—the “cunning and trickery of Englishmen,”—with sundry other designations and charges too loathsome to be reiterated ?

At all events we have resolved to wash our hands of the guilt of silence, when such grievous doings are enacted around us. Already we have done something, by way of displaying them in their true light, and holding them up to the abhorrence of all right-minded men. And it is our purpose to prosecute the painful theme still farther ; in order, if possible, to fasten an indelible brand on such proceedings, and thus help to save us from any future repetition of them. In doing so, we entreat our native readers and others distinctly to understand that our more specific condemnatory remarks apply mainly to *the unhappy few* who have been chiefly instrumental in involving so many amongst us in hopeless ruin, and the community at large in disgrace by the ill-fame of their misdoings.

We proceed then to observe, that, amid the fearful disclosures and exhibitions of the last nine months, we have seen almost every principle by which, apart from religion altogether, men of the world have heretofore professed to be actuated, completely trampled under foot.

We have seen *Honor*, the idol-virtue of the chivalrous and the brave, and the supposed hereditary adornment of gentle and noble birth, cast aside as worthless and unreal—a vain and fantastic pageant—an error and a cheat. Doubtless there is a false honor of the world which is quite consistent with many gross vices and delinquencies ; but there is also a

true honor which is, or may be, or ought to be, the inseparable ally and associate of virtue and truth, of morality and religion. Recent events, however, tend to prove that there are those amongst us, who, unhappily bearing the sacred name which they falsify and profane, might be sent to the schools of ancient heathenism to learn lessons of virtue. "Let honor," says Pliny, "be to us as strong an obligation, as necessity is to others." "Believe it," says Juvenal, "to be the last of all infamies to prefer your existence to your honor." The language, on the contrary, of some men's deeds, if not of their lips, is now-a-days that of utter renunciation :—

Have I o'ercome all real foes,  
And shall this phantom me oppose?  
Noisy nothing! staking shade!"

We have seen common *Honesty*, once the distinguishing characteristic of the British merchant, treated as a thing of nought. It has been truly said that any gain which is made "at the expense of reputation should rather be counted a loss,"—that it is better to "prefer an honest death to a dishonest life,"—that it were desirable "to be nothing rather than a knave,"—and that he who "cheats his friend would cheat his God." But we have lived to see these, and a hundred other maxims equally sound, trampled under foot by the recent frauds and chicaneries of men whose position in society ought to have nerved them to submit to a thousand deaths sooner than cause the name of "British gentleman," to become a bye-word, a proverb, and a scorn in the lips of the lowest native, who may openly glory in making the practice of dishonesty his profession and his trade.

We have seen *Truth*, sacred truth, vilified and despised. "Truth," says the Latin proverb, "by whomsoever uttered, comes from God." "Man is our friend," remarks one of the old heathen moralists, "and truth is our friend, and above all we ought to honor truth." "What we have in us," adds another of the ancients, "of the image of God, is the love of truth and justice." And every reader will remember the beautiful saying of our own Bacon—"It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth." But we have lived to see the day when a regard for truth has been banished from transactions, supposed to rest on truth as their only basis—the study and practice of dissimulation or the reserves and equivocations of Jesuitism having been made with cool effrontery, to usurp its place. Formerly, to be thought capable of telling a lie, either directly or in the forms of wilful suppression, studied mystification, or sly evasion, would have been to incur indelible disgrace. We are told of Xenocrates of Athens, heathen though he was, that he was "so famed for truth, that where it was customary with other persons to take an oath, the Judges considered his plain assertion quite enough." And so it was once accounted in the case of any one entitled to the name of British gentleman. His plain word was wont to be regarded as inviolable—needing the confirmation neither of oath nor of writing. But there are those amongst us now, who have egregiously belied this character—men, who appear to have acted as if they had been trained in

the schools of the old Grecian sophists or modern Romish Jesuits—as if they were enamoured of the maxim of the Athenian sage, that “he may lie, who knows how to do it, in a fitting or needful season,”—or that of another worldly-wise man who remarked, that “there is nothing venerable in truth, if it be not profitable to him that hears it,”—adding, that “a lie is often profitable and advantageous to men and truth hurtful;”—both sages concurring in the gross utilitarian conclusion, that that “which is profitable is honorable, and that which is hurtful is base;” and, consequently, that a lie, being “in many cases profitable, must be held to be often honorable!” But, be all this as it may, the fact is undoubted that recent proceedings in this city have tended to shake all faith in the word of a British merchant:—the veracity once believed to be inseparable from the name, being viewed with the deepest suspicion and mistrust. Years of unbending fidelity and unswerving truthfulness will not obliterate the disgraceful impression now current in every circle and grade and caste of our heterogeneous society. And unless the surviving remnant, that represents old British faith and veneration for truth manfully repudiate all alliance with the wrong-doers, “the word of a Briton,” may yet pass into an Asiatic proverb as enshrined in infamy as the “*Grecia mendax*,” or the “*Punica fides*,” of the Ancients of the western world.

We have seen *Conscience* cruelly trifled with—conscience, the inward monitor, the vicegerent and plenipotentiary of heaven’s Majesty in the soul. For a time, she no doubt continued to assert her sovereign sway. At length, liberties are taken with her. Things are conceived, resolved upon and accomplished in her presence, for which, by glaring flatteries, every effort is made to secure her connivance or passive acquiescence. But an ever-enlarging and all-tolerating conscience is much the same as no conscience at all. This process, therefore, of forcing incompatibles into mutual friendly embrace will never do. Conscience is rightly offended. Acutely scanning incipient tendencies, she feels that her very existence is threatened, and stoutly protests against the insults and affronts offered to her. She checks and goads, repels and resists. The warfare thickens. For a while victory quivers in the balance. The scale then turns. And, after many a hard struggle to drown her reclaiming voice and put an end to bosom war, she is fairly routed and scouted, as “the foolish pride of doing well,”—trodden down as the shibboleth and bugbear of cowards, “devised at first to keep the strong in awe,”—and then flung, in derisive scorn, as a loathsome carcase into the realms of the dead.

We have seen *Shame*, the last frail refuge of modest nature struggling against the assailants of its virtue, dropped, or rather flung away as a useless encumbrance—a painful unendurable burden. We have seen men—who ought to have retired into secret places and wept over their detected and exposed misdoings, with deep contrition of heart and confession towards God—come forth in open day, and with imperturbable countenances, like Cataline of old, mingling in the very assemblies of those, whom they conspired to ruin! But, alas, there was no Cicero there to scorch them with the blaze of his indignant and fiery eloquence; or hand them down on “winged words” of withering rebuke to latest

posterity. And so all shame being lost, its supplanter and mortal foe led on the triumphant chorus, saying ;—

“ Get that great gift and talent, impudence,  
Accomplish'd mankind's highest excellence ;  
'Tis that alone prefers, alone makes great,  
Confers alone wealth, titles, and estate.  
'Tis learning, parts and skill, and wit and sense,  
Worth, merit, honour, virtue, innocence.”

To which the anti-chorus as triumphantly replied, True, indisputably true :—

“ For he that has but impudence,  
To all things has a fair pretence ;  
And put among his wants but shame,  
To all the world he may lay claim.”

Where can we find a parallel to such shameless conduct? Think of the merchant suddenly roused from his midnight slumbers to witness his noble vessel, with the main bulk of his property embarked on it, all in a blaze, after being plundered by the commander and crew who were hired to guard it and its precious cargo ; while close at hand the wicked incendiaries themselves coolly stand by, and so far from being ashamed of their own piratical villainy, heap insults on robbery, by making wild grimaces and scowling defiance in the face of the man, whose generous confidence they requited, by deliberately accomplishing his ruin! Think of such a spectacle, and know, that, though somewhat the same in kind, it is, in extent of mischief and intrinsic turpitude, infinitely short in degree, of that exhibited by the commander and crew who, after having plundered and consigned to destruction, the once magnificent vessel of the Union Bank, could then coolly turn round and insultingly brave the ruined shareholders to their face!

The great props and bulwarks of natural character—honor, honesty, truth, conscience and shame—being thus destroyed, we may well be prepared for any exhibition, however revolting. And certainly there are very marked features that deserve special notice. It has often been remarked even of the desperate and reprobate, that they have been known to soften and to melt at the sight of injured innocence—the imploring cries of mothers and their helpless babes :—

“ The bleakest rock upon the loneliest heath,  
Feels, in its barrenness, some touch of spring ;  
And in the April dew, or beam of May,  
Its moss and lichen freshen and revive.  
And thus the heart, most seared to human pleasure,  
Melts in the tears, joys in the smile of woman.”

Now, the Directors of the Union Bank could not but know, that among their constituents were many aged and disabled, with fatherless children,\* whose earthly all had been confidingly entrusted to their care

\* In a recent letter of the *Bombay Telegraph's* London Correspondent, we find the following passage adverting to the distressing consequences of the failure of the Union Bank on people at home :—

“ The commercial stagnation, however, is nothing compared with the extensive private misery arising out of the failures, and the Calcutta Union Bank affair. A great struggle

—and that the failure of the Bank must prove to such, not merely a curtailment of luxuries, a diminution of splendour, but a total deprivation of the very necessaries and comforts of life!—Oh, could they witness the desolated homes, once the scenes of happiness and joy—could they listen to the sobs and sighs of agonized hearts, once the abodes of content and gladness—could they mark the arrested plans of juvenile education and the consignment of youth to ignorance, temptation and wretchedness—could they trace the disruption of projected schemes, occupations, arrangements for social usefulness, and bonds of joyous friendship and fellowship;—above all, could they realize the stern inroads of poverty, starvation, ruin and blank despair—the days of sorrow and the nights of weeping—the pallid cheek and the nerveless limbs, the disease and misery, the excruciating pains and the premature death!—and all this and much more they ought to have certainly foreseen as inevitable realities,—surely they must have stood aghast and shrunk back with horror from the remorseless proceedings that would have entailed such damning woes! But no. With an *unfeeling hard-heartedness or careless inconsideration*, which they themselves would have been the first to condemn in the savages of Kaffirland, they went on—blindly and recklessly went on—till they precipitated all into the yawning gulph of doleful suffering and irretrievable destruction. Their hearts, bleaker and more barren than the rock upon the loneliest heath, refused to soften or relent before the balmy dews of melting tenderness or the reviving beams of god-like benevolence. The blessings that would accrue from cheerful homes preserved through their skillful management, and the happiness of gladdened spirits perpetuated through their provident care, failed to awaken generous hopes; the curses that might accrue from homes rendered desolate and spirits shattered through their misguidance, failed to inspire them with wholesome fears. The prospect of making others happy could excite no generous pleasure; the prospect of making others miserable could move no generous pity in their cold insensible, adamant hearts. But woe be unto them if they repent not. A day of reckoning is yet before them! The widow and the fatherless are God's peculiar care. And the griefs and injuries, so wantonly or heedlessly occasioned to them, shall one day recoil, in terrible visitations of retributive justice, on the heads of their merciless or heedless tormentors.

There is still another feature of conduct closely allied to the preceding in hard-hearted cruelty. Respecting the fortunes of many of the

has been made by opulent shareholders in this country to comply with the *call* and the *loan*, and it is within our own knowledge, that one gentleman (late a member of the Calcutta bar) has remitted upwards of £5,000 as his share of the required aid; but to this party and others similarly circumstanced the calamity is merely a question of temporary privation. It is on the retired officer and tradesman, the widow, and others whose whole subsistence depended on the Bank, that the blow has fallen with dreadful force. From the neatly furnished house and the quiet Brougham, numbers here had precipitately to descend to the small ill furnished lodging and the use of their legs. Many have out-lived their Indian connection and others are too old to work. Happy they who have yet a pension which barely sufficing for a decent subsistence, will not be touched by the Insolvent Court should they seek to rid themselves of the worry of liability, by appealing to its provisions!—I will not wound feelings by mentioning names; but you will soon see who of the retired tradesmen have been obliged to resume labour by the announcement of their return to Calcutta."

aged, the disabled, the widows and the fatherless, it may be said, that it was not by the seeking or at the instigation of the Bank Directors, that these came to be entrusted to their care; though, when once so entrusted, they ought assuredly to have been enshrined with a peculiar sacredness of guardianship. But, with reference to many of their own immediate personal friends, the same lame pretence of an apology cannot be made. It was by their seeking and at their special instigation, by the luring prospects and deceptive representations held out by them, or their emissaries, that many a personal friend and acquaintance was dragged into the vortex of ruin. Having themselves been inextricably committed, instead of honorably proclaiming the naked truth—a course of conduct which would have at once redeemed their own characters and saved thousands from misery—they obstinately persist in going forwards, though in so doing, they must make temporary stepping-stones of the shattered fortunes of their own friends.

To our thinking, there is, in a moral point of view, something indescribably dreadful in conduct such as this. We know who manifested *his* love for his friends by laying down his own life for them, and how, when circumstances required it, he enjoined his disciples in this respect to imitate his example. We know too, how many, in different ages, moved by the divine example and sustained by faith, did sublimely part with their own lives for the sake of the brethren. And apart from such high and transcendent instances of self-denial, embodying a love which many waters could not quench nor the floods of great waters drown, we know how the natural feelings of kindred and friendship and acquaintance have influenced, and ought ever to influence, rightly constituted minds, to submit to sacrifices in behalf of friends, rather than involve these in peril and ruin. It is difficult, therefore, for us to conceive the state of mind or of feeling which could have allowed men, born and brought up amid the radiance of the Christian revelation, to act a part so utterly unnatural as that which we have already pointed out—a part so directly contrary to all that reason and experience would have led us to anticipate.

We have read of the man of matchless strength—"the dread of Israel,"—who, desperately bent on fell retribution, deliberately tore down the pillars of the mighty edifice that must involve himself and friends and foes in one undistinguishing ruin. We have read of the Cornish wrecker, who, in the angry red of the setting sun, and the hollow moaning of the winds, and the quick ripple of the blackening waters, joyously beheld the signs of the gathering tempest:—And he hied him to the beetling crags now lashed with the ascending spray; and he hoisted in swift haste the false beacon which lured the vessel of the hapless mariner to the inhospitable shore. Soon is the fiendish stratagem successful. Soon do the shrieks and agonies of the despairing crew mingle their horrid discord with the dashing fragments of the wreck and the roar of contending elements, and sound like sweetest melody in the desperado's ears. One man only survives; and his piteous supplications for life are speedily responded to by a hatchet-blow which leaves him a mutilated carcase on the naked sand. It was the ruthless barbarian's own son! We have read of the Grecian hero,

who, in the frenzy of madness, could vehemently pray, aye and labour too, could labour ought avail, that "the sun might never more dawn and the silver moon be blotted from her orb,"—that darkness might thus fall and "everlasting night shadow the globe,"—that the heavens might bend down, and, "shutting round the earth, might crush it into its first confusion," and so at once entomb himself and friends and foes, yea and the whole race of man, amid the crumbling ruins!

In all of these cases, however dismal and however sad, there is something which may naturally account for the actual or wished for catastrophe. The giant warrior was goaded on by the imperious promptings of revenge. The Cornish wrecker was blindly impelled by the insatiable cravings of a savage nature that never knew remorse; and, in reference to the more aggravated features of his last great crime, he could plead ignorance;—he knew not, at the moment, that it was the father who was imbruing his hands in the blood of his own son. The old Grecian's fantastic freaks and pantings for universal destruction find their apology in the delirium of a mind in which reason was plainly unhinged. But, what shall we say of our Calcutta "wreckers?" They cannot, we presume, in extenuation, plead the promptings of revenge, or the cravings of a barbarian heart, or the Typhæan rage of downright insanity. And yet, here are men,—the members of a professedly civilized society—men, some of whom bear the precious name of the Redeemer of the world—men, once reputed as honorable, and because of this very reputation confided in with an absoluteness of confidence,—acting a part, which out of Bedlam or the realms of barbarism, can admit of no palliation or defence.

Having risked or spent all their own property, they begin to cast a covetous eye over that of their neighbour, entrusted to them as a sacred deposit. At first, we may well believe, that there must have been much shrinking hesitancy, with many trembling qualms and apprehensions. At length, however, they muster courage enough to put their hands slightly into the treasury of which they were the appointed guardians. The fence of strict integrity being thus once broken down, and the discovery made, that they might taste the forbidden fruit and yet live, they stop not here their course. They taste and they taste again; and finding, that, under the restrictions of an apparently robber-made law, the rightful possessors of the pilfered treasure dare not look scrutinizingly into their own coffers, and that for them there was no remedy or redress, they become more and more hardened. The work of spoliation progresses apace. Intoxicated with success and emboldened by the fore-calculated impunity, they proceed from bad to worse, grow stronger and stronger, luxuriant and more luxuriant in corrupt developements. True to no conservative principles, they still press onward boldly and more boldly in their nefarious career. Under the yet surviving shade of a once unsullied reputation, they stoop, for the sake of bolstering up a fallacious credit, to ineffable meannesses—to the degrading practice of almost inconceivable trickeries and artifices. They scruple not to hoist up false colours and hang out false lights from those lofty eminences of observation, which ought to have been strong towers of defence; and thus lure, as by a resistless spell, alike

friends and strangers within the circling influence of the maelstrom of their own boundless rapacity. At length the narrowing centre of the whirling eddy is reached, and down they all plunge, in one jumbled mass—the wreckers and the wrecked, the plunderers and the plundered, the betrayers and the betrayed, fathers and sons and brothers and friends, confiding strangers and heart-sore widows and helpless children—into the sweltering abyss of irremediable destruction!

“What?” it has been urged, “is it credible that any men, once moving in respectable circles, could have been guilty of the falsehoods and the frauds, the villainies and the cruelties thus freely imputed?” It is credible; it is matter of historic fact. To obviate the difficulty of belief in the minds of many, let us remind them that no men become reckless or cruel all at once—or ever, perhaps, reckless or cruel, for recklessness and cruelty’s sake. No: such a supposition accords not with the phenomena registered in the natural history of man. Take for example the extreme case of Napoleon, for the apposite illustration which it offers. There is not a shadow of evidence for believing that this mighty conqueror was naturally more faithless, cruel, hard-hearted, or blood-thirsty than others. And yet his name is justly associated with more numerous and awful atrocities than that of any other hero of these latter ages. And why? the reason is obvious. He was a man of boundless ambition—ambition of power, glory, and renown. If he had literally conquered the whole world, he would have done as is fabled of Alexander;—he would have sat down and wept because he had not other worlds to subdue. Now, it is the very characteristic of an all-absorbing passion, when once it has gained an entire ascendancy over the mind, that it blinds to a perception of every thing that will not promote its own gratification—yea, and will remorselessly trample down every thing that stands as an obstacle in its way. Hence, doubtless, in the case of Napoleon, the systematic contempt for the faith of treaties, the unprincipled aggressions on neutral or friendly states, the imposition of exorbitant tribute, the spoliation of the national monuments of art;—hence the treading on the most sacred symbols of the Christian faith in the west, and the insane pretensions to the supernatural endowments of a prophet as the successor of Mahommed in the East;—hence his imperious disdain of all the rights of humanity and justice—the Jaffa massacres—the Duke D’Enghien murders—the trampling on the rights and liberties of millions, and the shedding of their blood in torrents. The great, the only question ever was, not, whether the end proposed was right in itself and the means of attaining it, right too; but, such or such an end being once unalterably resolved on as necessary to the acquirement or consolidation of the objects of a lawless and limitless ambition, what are the most decisive measures for its sure and speedy attainment? The rightness or the wrongness of the proposed means was never made a subject of question—never even dreamt of as an airy vision. No: their adaptation or suitability to the projected end was the only point ever considered. Inefficiency for that end would stamp them as essentially wrong; while verified sufficiency for the end was enough to cover any amount of unrighteousness. If found suitable and sufficient, adopted they must be,

whether right or wrong, good or bad, just or unjust. Once ascertained to promise a successful issue, no intrinsic guilt or turpitude or cruelty must be allowed to stand in the way of their adoption, or be permitted afterwards to raise the shadow of a doubt as to the propriety or lawfulness of having employed them.

Now precisely the same train of reflection is applicable to any other all-engrossing passion such as *Avarice*.

There is no sin in the mere possession of money-wealth. If rightfully used, it may prove a real good—a source of manifold blessings. Not being in itself *the good*, it is not desirable on its own account, but only for the purposes of utility which it may subserve. It is valuable not as an end, but solely as an instrument; and consequently its use alone must determine its value. But it is sad to think, that, constituted as man now is, it is difficult to possess any portion of riches, beyond what is needful for the supply of actual necessities, without setting the heart too much upon them, in other words, without becoming a *Mammon-worshipper*.

Again, there is no sin in the simple desire of acquiring a moderate share of wealth. Such a desire seems natural to man, and may have been implanted as a stimulus to meliorate his condition. Suitable objects have accordingly been provided on which the desire of acquisition may lawfully go forth. But the wretched thing is, that, as man is at present constituted, the indulgence of this desire in any measure, however moderate or duly regulated, ever *tends or inclines to excess*. It is ever apt to grow into the love of money. And “wherever,” as Tully long ago remarked, “the love of money is first conceived, and reason is not applied as a medicine to cure it, the mischief steals through the veins and vital parts of the body, and engenders a disease which soon becomes incurable; and that disease is *avarice*.”

Now, this *avarice*, or the *inordinate love of money*, has been pronounced by Divine authority to be “the root of all evil.” This grand fact did not escape the observation even of Heathen Legislators and Moralists. Viewing gold and silver, in consequence of men’s idolatry and too eager pursuit of them, as “the occasion and the instruments of all crimes,” Lycurgus summarily banished them from his kingdom. One moralist declares that avarice is “the metropolis of all wickedness;” another, that the indulgence of it is tantamount to “the loss of all virtue.” The avaricious man, says one, if he fail in obtaining money by honest means, will have recourse to “other arts and other contrivances—prostituting even skill and courage in this mean and mercenary service;” “whosoever,” says another, “would set his heart upon putting an end to unnatural murders and the rage of civil discords, let him be bold enough to curb the unbridled avarice of the people.” Riches, unduly coveted and cherished, one pronounces to be “the baggage of virtue;” another, “the store-house of dishonesty;”—*oué*, “the provocatives of evil;” and another still, “the instruments of the greatest wrongs and crimes.”

But, without multiplying authorities, let any one look around him, and carefully observe the present, or let him intelligently consult the history of the past, and he will soon be amazed at the black catalogue

of guilt that waves on the banners of Avarice. When once the desire is formed, its tendency is to increase. Like a dropsical thirst it craves for more, the more it obtains. It is at once insatiable and unceasing. "If," says one, "you make money your God, it will plague you like the devil;" to which another re-echoes, "while other affections or passions have their holidays, avarice never suffers its votaries to rest." No; verily. Its days are those of watchful toil; its nights, those of broken slumbers; and its very dreams, those of racking anxiety and alarm. And then, like ambition, or any other over-mastering passion, it will manifest no scruples as to the means employed for the attainment of its object—rather, will it tread down any thing and every thing, whether human or divine, that would stand as an impediment in its way. Not that the victim of avarice may originally have no regard for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" or that he may lose *all* concern for such things, considered abstractly in themselves. Quite the contrary. But, like the victim of ambition, the covetous man, in the eager pursuit of his gains, will become blind to the presence and insensible to the influence of any thing, however "true, or honest, or just, or pure, or lovely, or of good report," that would impede or arrest his money-making career. Adaptation of means to the end in view, is all that is contemplated. And success in gaining the coveted end, is enough to legitimate any means however unrighteous, and atone for any sacrifices of principle, however criminal. With the Napoleon of avarice, it is the same as with the Napoleon of ambition,—the realization of his end has ever justified the use of any means.

In ten thousand instances, avarice, when it has engrafted itself in the soul and gained empire over it, has expelled the brightest virtues of truth, justice, and probity, and subverted the goodliest dispositions of mercy, pity, and compassion. Insatiably active in aggrandizing its possessor, it has often sanctioned a wholesale system of pillage from the defenceless. It begets hatred among brethren; separates friendships; creates debates and strifes in families; stirs up civil war; dissolves all ties and makes light of the most sacred obligations. Hence the exclamation of the Roman poet:—

"O sacred hunger of pernicious gold!  
What bands of faith can impious lucre hold?"

It has sold justice to the highest bidder—condemned the innocent and set the guilty free. It has robbed parents of their children—laid traps for female virtue—instilled deadliest poison into the youthful mind—invented and propagated the most malignant calumnies. The sense of delicacy and the blush of shame, it has scouted from its society. Inventive and fertile of expedients, it has clandestine contrivances to betray the unwary—stratagems to overreach and dupe the credulous—cunning artifices to circumvent the simple—pleas of necessity to cozen the kindly and generous—plausible pretences to elude the watchfulness of the vigilant—and affected ignorance to impose on the slumbering prudence of the confiding. Venturesome, daring and cruel, not less than crafty, it has subjected myriads to excruciating tortures—shut

them up in gloomy dungeons—sold them into captivity—plundered and then doomed them to violent or lingering deaths;—and after having refused life to the living, has denied the poor honor of inhumation to the dead. Let the report be once raised among the legions of Titus, that the besieged in Jerusalem have swallowed gold for the sake of preserving it, and forthwith thousands of wretched captives are ripped up alive, in the hope of extracting the coveted dust from the still quivering bowels. Let the Jews of Wilna be employed in removing from the hospitals the pestilential bodies of the remnant of fugitive armies, and forthwith numbers of the sick, who might recover, are thrown headlong from the windows to enhance the amount of their gains from the price of blood. Thus as Harris truly observes, “where war has slain its thousands, gain has slaughtered its millions. For while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and unceasing. Its history is the history of slavery and oppression in all ages. For centuries, Africa—one quarter of the globe—has been set apart to supply the monster with victims—thousands at a meal.” In short, there is not a delinquency or a sin, a cruelty or crime, which covetousness does not enroll in the number of its multitudinous offspring. So that the poet’s description of the transformative power of gold, or rather of avarice, the lust of gold, comes vastly short of the reality:—

“Gold! yellow, glittering, precious gold!  
 Gold that will make black, white; foul, fair; wrong, right;  
 Base, noble; old, young; coward, valiant!  
 This yellow slave,  
 Will knit and break religions; bless th’ accursed;  
 Make the hoar leprosy ador’d; place thieves,  
 And give them title, knee, and approbation,  
 With senators on the bench.”

On all this we have dwelt the longer, as it furnishes the only adequate clew to account for the conduct which we have been so severely reprobating. From what has been advanced, it is clear beyond all question, that there is no antecedent incredibility in any charges which may be preferred against the covetous. The curse of covetousness is alas rapidly diffusing its poison through the veins of all society. Few are wholly free from its corrupting influence. Amongst those who are infected with the *virus*, the disease has made advances in almost endlessly varied degrees. Our charges have been mainly brought against the chieftains of the covetous in Calcutta; and in these charges, with reference to the history of covetousness throughout the world, there is really nothing new—nothing unheard of—nothing unprecedented. These men only acted as myriads, similarly circumstanced and similarly animated, have acted before them; and as myriads more will doubtless act again, whenever covetousness goads, and temptation solicits, and opportunity favours. But it is a poor and worthless apology, after all, to allege that our Calcutta mammon-worshippers have only *followed the multitude to do evil*. Would that all, and all alike, would consider, that *the end of these things is death*—not death temporal merely—but the second death—eternal death too! Would that they laid it to heart

that all their misdeeds of every kind and degree shall one day rise up from oblivion and stare them in the face to all eternity—if they repent not, and obtain not forgiveness, through the sovereign mercy of that God whom they have so grievously offended. And the tears and the sighs and the agonies of the injured innocent shall rise up too; and, crying out against them, shall pour fresh ingredients into the cup of divine wrath, add new fuel to the burning flames, cause the worm that never dies to gnaw more cruelly, and instil more deadly venom into the stings of the everlasting scorpions!

Lest it may be thought by any, that we are writing too strongly, and without any proper warrant, we here subjoin a few passages from the infallible oracles of the living God:—

“Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” Exod. chap. 22, v. 22—24.

“Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They slay the widow and the stranger, and murder the fatherless. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea the Lord our God shall cut them off.” Psalms 94, v. 3-23.

“He that trusteth in his riches shall fall.” Prov. ch. 11, v. 28.

“Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.” Isaiah, ch. 1, v. 23-28.

“Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth; Woe unto them that call evil good, and good evil; that put darkness for light; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have east away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” Isaiah, ch. 5, v. 8-24.

“For the iniquities of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.” Isaiah, ch. 57, v. 17.

“Your iniquities have turned away these things and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?” Jeremiah, ch. 5, v. 25-29.

“As the partridge sitteth on eggs and hatcheth them not, so he that getteth

riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jeremiah, ch. 17, v. 11.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion! But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Jeremiah, ch. 22, v. 13-17.

"Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it and will do it. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Ezekiel, ch. 22, v. 2-14 and 29-31.

"Woe to them that devise iniquity, and work evil upon their beds, when the morning is light, they practise it because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." Micah, ch. 2, v. 1, 2.

"Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Habakkuk, ch. 2, v. 6-11.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark, ch. 10, v. 23-25.

"But woe unto you that are rich! for ye have received your consolation." Luke, ch. 6, v. 24.

"And he said unto them, Take heed, and beware of covetousness: for a man's life, consisteth not in the abundance of the things which he possesseth." Luke, ch. 12, v. 15.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience." Colossians, ch. 3, v. 5, 6.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be witness

against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James, ch. 5, v. 1—5.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment," &c. &c. 2 Peter, ch. 2, v. 2—4.

These are a few arrows from the quiver of the Almighty; and well fitted they are to pierce into the hearts of the enemies of the King;—not to kill but to make alive; not by striking, to inflict an incurable wound on the organ and principle of life, but, by lancing, to discharge the foul humours of sin and corruption that would otherwise terminate in eternal death. And such, too, has been one of the ends which we have had in view, in so undisguisedly exposing the misdoings of a portion of our countrymen; who, in bringing disgrace and ruin upon others, have been contracting guilt in their own souls, and "treasuring up wrath, against the day of wrath, and revelation of the righteous judgment of God." Regarding their conduct as criminal in an aggravated degree, we could not incur the woe of "dealing falsely" with them, or "healing their hurt slightly," saying, "peace, peace, when there was no peace."

But what concern, it has been asked, have we to meddle with such men or such matters at all? Much every way.

As *Christian Observers*, we have to do with them. Sadly would we belie the responsible office which we have assumed, if we did not mark for merited reprehension, the anti-Christian proceedings, which have become the scorn and the derision of all right-thinking men.

As *British patriots*, we have to do with them. We are actuated by no blind reverence towards our native land. Its faults, its failings, and its sins are neither few nor venial. But, taking it all in all, it has proved itself to be the most signally favoured by Providence, and consequently the most highly distinguished of all modern nations. It is upwards of two centuries since the celebrated eulogium was penned, of which the following is an extract:—

"Lords and Commons of England! consider what nation it is whereof ye are, and whereof ye are the governors: a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to. Therefore the studies of learning in her deepest sciences have been so ancient, and so eminent among us, that writers of good antiquity and able judgment have been persuaded, that even the school of Pythagoras, and the Persian wisdom, took beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed once here for Cæsar, preferred the natural wits of Britain, before the labour-ed studies of the French. Nor is it for nothing that the grave and frugal Transylvanian sends out yearly from as far as the mountainous borders of Russia, and beyond the Hercynian wilderness, not their youth, but their staid

men, to learn our language and our theologic arts. Yet that which is above all this, the favour and the love of Heaven, we have great argument to think in a peculiar manner propitious and propending towards us. Why else was this nation chosen before any other, that out of her, as out of Sion, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? And had it not been the obstinate perverseness of our prelates against the divine and admirable spirit of Wickliff, to suppress him as a schismatic and innovator, perhaps neither the Bohemian Huss and Jerome, no, nor the name of Luther or of Calvin, had been ever known: the glory of reforming all our neighbours had been completely ours. Now once again by all concurrence of signs, and by the general instinct of holy and devout men as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in his Church, even to the reforming of reformation itself; what does he then but reveal himself to his servants, and his manner is, first to his Englishmen? I say as his manner is, first to us, though we mark not the method of his counsels, and are unworthy. Behold now this vast city: a city of refuge, the mansion-house of liberty, encompassed and surrounded with his protection, the shop of war hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed justice in defence of beleagured truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching reformation: others as fast reading, trying all things, assenting to the force of reason and conviction. What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people, a nation of prophets, of sages, and of worthies?"

Since this was written, the separate names of England and Scotland have been merged in the common name of Great Britain; and since then, "wise and faithful labourers" in both sections of the United Kingdom have vied with each other, and not without much glorious success, in turning the potential of Milton's climax into the actual, and so exhibiting to the world a "knowing people, a nation of prophets, of sages, and of worthies." That, to a nation such as this, we should, under the providence of God, belong, we account no small honor, and to that honor attach no slight responsibility. And in very proportion as we prize the honor, and realize the responsibility, must we resent the base and unworthy conduct of those faithless sons, who would sully the gorgeous heraldry of justly-earned renown in which the very name of their Father-land has been enshrined.

As *fellow-citizens*, we have to do with them. Without any formal corporate ties, citizenship alone constitutes the bond of a loosely federal community; and this civic bond involves sundry responsibilities of a special kind. In more respects than one, may the good or ill conduct of a citizen bring good or evil to his fellows. Often has the presence of a good man brought down blessings on a whole people; as in the cases of Abraham in Canaan and Joseph in Egypt. Often too has the wickedness of one or more bad men brought down judgments on a whole people;—as when Achan's sin "troubled all Israel," and exposed them to dire calamity; or when the atrocity of the men of Gibeah invoked the arm of vengeance to descend on the entire

membership of their city and tribe; or when Saul's breach of fidelity towards the Gibeonites inflicted the penalty of three years drought and famine on the yet undivided kingdom. When, therefore, wickednesses have been perpetrated by any of our fellow-citizens with a high hand, it well becomes us to protest our own innocence and manifest our own abhorrence, by all manner of expostulation, rebuke, and reproof, alike in public and in private. And if no such opportunities, as regards the offenders, present themselves, it well becomes us at least to "sigh and cry over the abominations" that have been committed;—if, peradventure, through the forbearing mercy of our God, the plagues, which such glaring iniquities have evoked, may yet be stayed, and the uplifted arm of retributive justice be arrested in its threatened descent on our city with its guilty or conniving inhabitants.

As *loyal subjects of Heaven's Crown*, we have to do with them. The grand fact, that all creatures are subjects of the Great Creator and Sovereign Lord of all, is ever apt to be lost sight of by the sinful children of men. But their negligence or disloyalty or rebelliousness can never nullify the solemn fact. When any of these carry on their treasonable practices in private, it is sad enough. But when they boldly and unblushingly obtrude such practices on the face of day, it is high time for all who revere and adore the majesty of the Eternal to bestir themselves. Was it not this feeling of holy jealousy for the honor of his heavenly King, which led the royal psalmist so vehemently to exclaim?—"Horror hath taken hold of me, because of the wicked that forsake *THY law*." And again, "Rivers of waters run down mine eyes, because they keep not *THY law*." And once more, "I beheld the transgressors, and was grieved; because they kept not *thy word*." Was it not the same feeling which overpowered the zealous heart of Ezra, when,—on beholding how grievously his people had trespassed against the law of their God, by their alliances with the heathen around them,—he "wept aloud;" and, "casting himself down before the house of God, rent his garment and his mantle, and plucked off the hair of his head and of his beard, and sat down astonished"—refusing to "eat bread or drink water," because he "mourned" on account of "the transgression of them that had been carried away." And was it not the same feeling which roused the tender and plaintive spirit of Jeremiah, when,—charged with a message from the Lord of Hosts to a backsliding and "evil people," who had already "refused to hear his words and persisted in walking in the imagination of their hearts,"—he passionately exclaimed, "hear ye and give ear; be not proud; for the Lord hath spoken. But if ye will not hear it my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears." And how can we pretend to be sincere worshippers of the One living and true God, if, when we behold his laws openly violated,—and that too by many that profess his name,—we maintain a sinful silence amid the affronts and dishonours thus daringly heaped upon him? Ah, if sincere in our profession, *his* glory ought to be dearer to us than life itself; and to the slightest injury done to it ought we to be as sensitively alive as to the touching of the apple of our own eye. A Gallio-like indifference here ought to subject us to a

suspicion of treason against the throne and monarchy of the most high God.

As *faithful and consistent disciples* of the Lord Jesus Christ, we have to do with them. The whole world is guilty before God. The law was broken and avenging justice stood pledged to the execution of its righteous threatenings. Then, no room for mercy!—then, no hope for miserable man. But mercy prevailing in the counsels of the godhead, infinite love prompted and infinite wisdom devised a way—a wondrous way—the source of everlasting astonishment to a holy intelligent universe! The Eternal Word, who was “in the beginning with God and was God,” by an act of ineffable condescension, resolved to take the holy human nature into intimate and inseparable conjunction with the Divine, that, in that nature, he might by a spotless obedience “magnify the law,” and by a death of inconceivable agony, satisfy the uttermost claims of justice, and thus set the penitent believing sinner free—gloriously free from the bondage of sin, the dominion of death, and the horrors of perdition—yea, and raise him to an heritage of glory in the Paradise above. Now, when we reflect that it was *sin* which brought the Lord of glory from Heaven to earth—made his life, as our suffering Surety, one of continued bitterness and grief—drew tears of water from his eyes, and from his sacred face great drops of blood—pierced his feet and hands with nails, his side with the spear, and his holy soul with the torments of an outpoured wrath, which would have kindled the flames of hell into a sevenfold furnace heat, to agonize the spirits of the reprobate for ever more;—how can we, who profess to be redeemed by his precious blood, coolly stand by, unmoved and unconcerned, at the spectacle of public transgressions, which tend, *more specially on the part of those that are called by his name*, to “crucify the Lord of glory afresh, and bring him to an open shame?”

As *the friends and advocates of gospel propagation* in this and other heathen lands, we have to do with them. Human nature, in all ages and climes, and under all imaginable circumstances, has mournfully shewn itself to be infected by an hereditary and constitutional *virus* of moral evil, whose incurable malignity can only be paralleled by the countless diversity of its manifested forms. Now, ours, in common with all Bible Christians, is an intense persuasion, that this is a disease which no mere human expedients can ever effectually remedy. The measures of a wise legislation may do much to mitigate outward evils; the progressive triumphs of arts and science may serve to multiply indefinitely the material means of comfort and happiness; the effusions of polite literature and the speculations of subtle or recondite Philosophy may help to refine and expand the powers and faculties of the soul, and throw all the charm of a beauteous efflorescence over the surface of civilized society. But not any one of these, nor all of them together, can ever reach, far less dry up, the ebullient fount of corruption in each human heart. The gospel, and the gospel alone, is endowed with the penetrative efficacy to reach this hidden and bitter spring-head of the ills and woes of life, and with recuperative energy to restore it to all the sweetness of primitive holiness and unmingled bliss. Whatever, therefore, tends to obstruct or arrest the grand remedial

process of the gospel scheme, is earnestly to be deprecated. But the experience of ages has proved that there is nothing, in this respect, of a more thoroughly obstructure or arrestive character, than the exhibition of palpable inconsistencies or gross misdemeanors on the part of those who bear the Christian name. The truth of this has received a mournful illustration in the events which have recently transpired amongst us. Men, unhappily bearing, in the estimation of the world, the name of Christ, have been egregiously false to every principle of action and every habitude of life which that sacred name implies. Accordingly, the heathen, blindly though not unnaturally confounding the sinful and untoward conduct of these nominal professors with Christianity itself, have been led to contract a greater aversion than ever to that faith, which was designed by Heaven to be "the glad tidings of great joy to all people." And shall we not mourn over a consummation such as this?—a consummation which involves the blaspheming of that holy name which ever thrills the hearts of highest Seraphim, and the trampling under foot of that blessed cause, the triumphs of which alone, in renovating a guilty world, can enable *Him* to see of the travail of his soul and be satisfied!

As *fellow-creatures*, we have to do with them. They may have sinned with a high hand. Like the backsliding Jews of old they may hitherto have remained obstinate and inflexible in their sins—"hardening their necks," "refusing to obey," and "casting the law behind their back." Yea, like these stiff-necked transgressors, they may have shewn themselves to be at once "impudent and hard-hearted"—having "foreheads as an adamant, harder than flint." All this and much more may be true of them. And yet the fact, that they are not ashamed of their own sins, and for them have no tears of penitence to shed, —though more than enough to cut them off from the open fellowships of the righteous—is not enough to shut them out from those secret heart-sympathies that are ever due to the miserable. That they are miserable is what perhaps in their blindness they may not now perceive. But such extreme blindness renders their case only the more affecting. If, when they sin, they know not what they do; if, after they have sinned, they will not be persuaded; if the loud voice of general condemnation only heightens their obduracy of heart and searedness of conscience;—are they not in reality, when viewed in reference to the everlasting future, the subjects of a deeper and more heartfelt commiseration? Did not the blessed Saviour, after exposing its fearful guiltiness, weep over infatuated Jerusalem,—filled though it was with the enemies of God and all righteousness,—shedding tears of sorrow over those that were about to fill up the measure of their guilt by thirsting for, and eventually shedding, his own precious blood? And is not this the example which it ought ever to be our aim, however imperfectly and amid whatever shortcomings, faithfully to copy? If we have fearlessly denounced the recent conduct of offenders amongst us, it was not for the purpose of railing at them as enemies, or exposing them to unmerited obloquy, or covering them with public hatred and contempt. While denouncing their sins, we would, if we could, not only save their souls, but, by the only lawful way of penitence and contrition, lead

them to recover forfeited confidence and esteem. Ah! if they did repent, with a bitterness as intense and an honesty as unchallengeable as that of a David or a Peter, whatever might be the conduct of the world, the people of God would not only feel warranted, but hasten to embrace them with open arms. They who have had their own heart-breakings and heart-rendings for sin, and they alone, know what sin really is, in the sight of God, and in its tremendous penalties. They know, as one of the worthies of the olden time happily expressed it, that "sin is but gilded destruction, and fire and brimstone in disguise;" to their eye, "sinning is but the seed-time of wrath, and eternal vengeance in the root;" the word, threatening sin, "makes woe as present to a knowing saint's faith, as the evil threatened can in its execution be present to a sinner's sense." Hence their compassionateness and tender-heartedness in bewailing and mourning over the soul-destroying sins of others! Hence their earnestness of anxiety to be, in any righteous way, instrumental in snatching them as "brands from the burning"—aye, and to persevere in their efforts, even if, in this life, their only reward be the reproach, the calumny, and the persecution of those whom they would labour to benefit, and travail in spirit to save. And if sinners will refuse, their delight will still be to point to the "wondrous cross," with all the exuberancy and fulness of the Divine mercy and love, as it streams forth from that over-flowing and ever-flowing Fountain.

Here, then, we leave those transgressors, whose misdoings have entailed so much loss on others, brought so much shame on themselves, and occasioned so much grief and pain to us. And where, on this side of realized salvation, could we better leave them? May the Lord grant them broken and melted hearts to weep for their sins, and cry out of the depths for deliverance! For "with the Lord there is mercy, and with him is plenteous redemption."

In conclusion, let us address a parting word of admonition to such of God's people as are brought, in the affairs of business and the intercourse of social life, into frequent and familiar contact with any of this world's transgressors. Yours truly is a perilous position. It is like having your "soul among lions." Difficult it is, very difficult, to be much in the world, without imbibing somewhat of its spirit and maxims: difficult, very difficult to be in great Babylon, without contracting some tincture of Babylon's manners, habits and customs. Accordingly, when we look around, how many and how sad the memorials of such fatal tendencies! In spite of every warning, that "the world is enmity with God," and consequently, that its "friendship is death:" in spite of every exhortation, that "without holiness no one shall see the Lord in glory"—that Christ died for this very end, that he might "purchase to himself a peculiar people, zealous of good works," and might "present to himself a glorious church, not having spot or wrinkle or any such thing, but that it might be holy and without blemish:"—in spite of all such and a thousand other similar warnings and exhortations, how saddening the spectacle presented by too many who yet may reasonably be believed to be of the number of God's children? What a readiness to compromise with a vain and

wicked world! How little scrupulosity in entering into its fashions and amusements, its practices and opinions! What laxity of principle in encountering the stale and hacknied babblings of its frivolous devotees! What cowardly quailing beneath their impotent scorn and insolent abuse! What strange latitudinarianism in pleading for a carnal liberty in things for the abolition of which we doubt not the Saviour died? Why is all this? Is it because the glad tidings have now grown old—and the streams of spiritual joy, which once flowed so fresh and pure from the heavenly Fountain, have now become dry, or have mingled their clear waters with the mud and mire of turbid, earthly delights? Oh no. The tidings of the gospel are in themselves as unchanged, and unchangeable as their Author;—and the streams of celestial pleasure flow, in their own proper channels, as pure, as full, as unmingled, as in the ages of Prophetic and Apostolic Inspiration. But, the world has now grown old; and men have contracted a worldliness of spirit; and their tastes have become vitiated, their judgments distempered, their affections carnal, and they mind earthly things; and they raise but a cold, a distant, a languid and occasional glance at the refulgent objects of the realms of eternal day.

Is it not high time, then, to awake and arise and shake off these encumbering dews of night—these hoar frost appendages of wintry time? Is it not high time that all, who profess to love the Saviour, should arouse from drowsy lethargy, and acquit themselves like regenerated free born men? When they go into the world, why should they not carry along with them the honored badges of Christian discipleship? Why should they not prove themselves to be, what by profession they already are,—the children of another soil—the denizens of another clime? Why should they not scorn any alliance with the dross of earth, and disdain any association with the smoke and dust of its grovelling vanities? Why should they not assert their high origin as sons of God—vindicate their glorious privileges, as heirs of an eternal heritage—and maintain untarnished their dignity as “princes of the blood-royal of heaven?” Is this a time to live on in indolent security or suicidal indifference?—indulging in the sloth of waking reveries, or the fitful dreams of worldly splendour, or the conformities of a faithless backsliding generation? If ever there was a time when the events of Providence pealed more loudly than another in the ears of a slumbering world,—surely that time is the present. When Jehovah is manifestly whetting his glittering sword in the sight of all nations, and the destroying Angel is standing at the very door,—is it wise or safe to lie down as if wrapped up in the insensibility of midnight slumber? Rather, is it not time to awake and arise, and see to it, that we have made our calling and election sure?—When we look around us and behold the earth,—the whole prophetic earth,—the universal fabric and framework of society in its varied organized forms, shaking, yea reeling in the convulsive throes of dissolution: when we behold the mountains—the prophetic mountains—the Kings and Rulers of the earth cast down and hurled into the sea—the agitated prophetic sea of peoples and nations and tongues, with their multitudinous waves of revolutionary anarchy, trouble and rebuke:—ah, is it not high time to see to it, that

we have secured our entrance into the ark—the ark of the Everlasting Covenant—which alone can carry us in safety over the fiery billows that are to sweep over this fore-doomed earth? Once admitted into that Ark of refuge, we shall be safe. Tossed about we may be by many a storm and many a tempest; but, with Jesus in the vessel, we cannot perish. Imperilled we may be, with worse than Scylla rocks frowning on the one side, and worse than Charybdis whirlpools threatening to swallow up, on the other; but, with Jesus in the vessel, perish we never shall. Yea, should still greater troubles arise, and greater terrors frown, and days of thicker darkness fall upon us, with Jesus in the vessel, we may enjoy inward tranquillity and rest. While the elements are raging all around us, we may enter into the presence-chamber of our Beloved, and one smile of His gracious countenance will speak peace to the troubled spirit, and diffuse gleams of heavenly radiance, athwart the fearful gloom;—every tear, and sigh, and groan will be converted into songs of deliverance; every cloud of impending wrath will be tintured with the rainbow of promise. And onwards, and still onwards will the vessel glide, until it reach in safety the shores of the promised land—those bright green realms, where,—

“ Never ending spring abides  
And never withering flowers.”

And as Noah of old, on the heights of Ararat, when he emerged from the ark which had safely carried him across the waters of a universal deluge, offered sacrifices unto the Lord; so shall we, once landed on the heights of Zion, safe from the floods and whirlwinds of that tempestuous fire that shall burn up the earth and consume the reprobate, joyously present our sacrifices too—even sacrifices of thanksgiving, and songs of high praise for evermore. A. D.

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

(Continued from page 343.)

V. FEMALE EDUCATION, as being a subject of peculiar interest, demands separate mention. Its objects are being carried out by two classes of schools, *day-schools* and *boarding schools*.

The *day-schools*, in which only the vernacular languages are employed, were in former years much more numerous than at present. Great zeal and energy were put forth in their management, but from the poor results that have followed, they have considerably declined, being deemed by many a very unprofitable sphere of labour. Experience has shown that the habit, adopted by native society, of secluding the females, permits girls of only the lowest ranks to attend them: these too when they return home, are exposed to all the powerful evil

influences at work among a degraded heathen population, and soon lose what good they gain. In the class whence they come there is but little esteem for knowledge; the greatest inducement to attend school are the pice paid to each scholar: and, last but not least, the children leave the school and are married at such an early age, that they can scarcely be supposed to have learnt any thing well. It is with difficulties like these, which in Bengal have proved so great, that the system of day-schools has had to contend. But though the amount of effort spent on them has been diminished of late years, they have not been altogether given up. There are now in Bengal *fifteen* schools, containing 394 girls. Of these six are in Calcutta and its suburbs, and three in Benares. The largest is the "Central School" at Simla, Calcutta, founded by Mrs. Wilson, and still carried on with vigour. It contained last year 65 girls. The proficiency of these girls in general knowledge and their thorough acquaintance with Bible truth, deserve, even in this short sketch, special commendation.

There are also schools in Calcutta, Haurah and Chinsurah, for Portuguese, poor East Indians, Armenians and Jews, in which an excellent Christian Education is given in the English language. These institutions are mostly conducted by the wives of Missionaries, and are very useful in their sphere.

The special object of the female *boarding-schools* is, to bestow a christian education on native girls while kept constantly under the influence of good example and of sound discipline. It is needless to say that the latter are not to be found in heathen society and scarcely exist among native christians. The girls enjoying the benefits of these schools are either orphans or the daughters of native christians, whom no caste prejudices prevent from residing altogether in a Missionary's dwelling. So thoroughly do Hindu customs prevent the exercise of christian influence upon female society in general, that the benefits which education will, under God's blessing confer upon it, seem confined almost entirely to the schools of which we are now speaking. While therefore we are shut out from one quarter it becomes a duty to occupy as efficiently as possible the sphere left open to us. And where those who have charge of such institutions are well acquainted with the vernacular languages, and give themselves wholly to their work, the influence they can exert upon their young scholars proves to be of the most powerful kind. As an illustration of this, we may point with pleasure to many native christian women of more than ordinary character and influence, who have received all the training that has made them instrumentally what they are, while residing in the family of Mr. Williamson of Birbhúm.

The number of these female boarding schools, at the stations we have enumerated is *twenty-six*, and they contain 722 scholars.\* Of these the "Orphan Refuge" at Patna has 41 girls; the Free Church Female School in Calcutta, 41; the Orphan School at Burdwan, 40, besides 17 children of native christians; that at Sagra, Benares, 39; at Cuttack, 35; at Berhampore, Ganjam, 23; at Mirzapore, 22. The other schools are chiefly for christian children; and of these the largest is at Solo, Krishnaghur, which contains at the present time 106 girls. It is under the charge of two ladies, Mrs. Linke and Mrs. Alexander, who bestow on it the most careful attention. The other stations in Krishnaghur have also large schools: and the total number of girls resident at the boarding schools in the whole district is 249. Other schools are maintained in Calcutta, Jelasore, Serampore, Jessore, Berhampore, Cherra, Assam, Goruckpore, &c.

The extracts following exhibit the kind of training to which the children are subject in these schools, as well as some of the good effects, which, through the Lord's favour, have resulted from them.

On the importance of Female Education in the hills, (though it is true in a great measure of the people on the plains also) the Rev. W. Lewis of Cherra speaks thus:

"There is a mighty work to be done among these superstitious people in Female Education. The females are the *very backbone* of their heathen rites and customs, and the very root of their degrading social habits, which are experienced by us as such formidable obstacles to the progress of the gospel. A gospel change in these poor perishing females wrought by the almighty power of the good spirit of God, would be such a breach in the strongholds of Satan upon these hills, that the whole fabric would soon tumble into dust. May God in his infinite mercy soon grant it! We have made a small beginning with many obstacles. So strong were the prejudices of the girls against all

\* In justice to the christian friends by whom these institutions are carried on, we are compelled to notice the following statement in the *Calcutta Christian Intelligencer* for March, 1848, p. 89. It occurs in an "Appeal in behalf of the Ladies' Society for Native Female Education."

"Much is done for the education of the Male portion of the population of India. Government Colleges and Schools and Native Institutions abound on every side. But, except in these Missionary efforts in behalf of which the present Appeal is made, nothing is done for the Female."

The statement is a most objectionable one, as the following facts will show. The range of the above Society's efforts is distinctly stated at p. 84, of the magazine mentioned. And according to all the published reports we find it includes two day-schools with 94 scholars and nine orphan or boarding schools with 381 girls. On the authority of the same reports and of private letters, we find that there are in other missions *thirteen* day-schools with 300 girls, and *seventeen* boarding-schools with 341 girls, beyond the range of this Society's efforts, and towards whose expenses it contributes nothing.

improvement, and especially against learning to write, that at first we could make no progress. We however persevered and now many are able to send little chits to their fellow-scribblers. One of these girls is now a convert."

The Rev. H. Beddy of Patna, gives the following account of the studies of the orphans in the Refuge. They are similar to those in other institutions of this kind :

"The past year has witnessed the gradual improvement of the girls in school attainments ; the first class, consisting of 10 girls, have been reading the following books in the Hindi language : Hindi Reader, 1st and 2nd volumes, being a selection of moral and entertaining anecdotes, Æsop's Fables, Adam's Grammar, and Arithmetic, Geography in Questions and Answers, a treatise on the benefit of useful Knowledge, Elements of Natural Philosophy and Natural History, in familiar dialogues, together with reading the Scriptures daily, committing to memory portions of the Psalms and of Hymns, needle work, spinning, knitting, and other works of a domestic kind."

Concerning their domestic training, the Rev. J. Weitbrecht of Burdwan writes as follows :

"The domestic habits and education of the orphan girls have been particularly attended to, and they have had to do all the cooking and other work of the school among themselves, under the superintendence of a cleanly, active and pious widow. A pious catechist and his wife also reside on the school premises, and are responsible for moral and general superintendance : they have been with us almost from the first, and have exercised a very beneficial influence upon the children."

Rev. C. Lacey :

"All our orphans, both boys and girls are taught, clothed and fed. Their chief studies have been the word of God, and from a reference to the church register it appears that a very encouraging proportion have become decidedly serious, and have, on a profession of repentance and faith, been baptised and joined the church. Many of these are now heads of households, and are ornaments to their Christian profession. The children learn household work while in the school, and the girls practise useful arts as knitting, spinning, &c. All the elder girls are required to present sketches of the sermons they hear, and it is very pleasing to observe the accuracy with which they fulfil their task. By this means their mental habits are improved, their memories are strengthened and their general acquaintance with divine truth much promoted."

The following is an extract from a notice of the last Examination of the Free Church Female Orphanage in Calcutta :

"At the close of the examination, Dr. Duff addressed the audience ; and among other things, after congratulating all concerned on the results of the day's proceedings, stated, that besides giving a useful ordinary education, one great object of the Institution was to train up

all its inmates to habits of order, regularity, cleanliness, and domestic industry, so as to fit them for setting an example of improvement to their less favoured neighbours : that much success had already attended the pains-taking and persevering efforts for the accomplishment of these most desirable and praiseworthy ends ; that four of the wards had been married to Christian catechists of other denominations, and had continued to exemplify that superiority of character which their excellent training had conferred ; that several of them became qualified to act as assistant teachers, in which capacity they had given the greatest satisfaction ; that, before the present time, some of them had been brought under saving impressions of Christian truth, and had been baptized on a profession of their own faith ; and that lately not fewer than *seven* of the senior pupils had spontaneously applied for Christian baptism, under deep convictions of sin and earnestly expressed desires to embrace the Lord Jesus for salvation, as he is offered in the Gospel."

Mr. Weitbrecht speaks thus of the results of the Orphanage at Burdwan :

"About sixty-eight girls have up to the present time passed through this school and thirty-four are now in it ; some of those now living and residing at missionary stations are engaged as teachers in female schools. We have reason to believe that there has been a goodly little band from among the whole number of girls whose hearts God has touched. Many of these are now, as we believe, uniting in the song of that "great multitude, whom no man can number, of all nations, and kindreds, and people and tongues," who are before the throne of God."

The "Christian Intelligencer" thus notices the fruits of the school at Solo, which was till last year under Mrs. Alexander's charge :

"Thirty-five girls have already passed through the Solo Girl's School, and, with the exception of one who died, are occupying useful stations in life. In a return which has been made showing their general character and abilities, fourteen are put down as having good abilities, some of them even very good, fifteen ordinary, and five inferior. The general character and behaviour of the better ones are described under the terms steady—well-inclined,—satisfactory—well-behaved—very hopeful. These terms describe fifteen of the thirty-four ; one is said to be "meek and patient under great trials." Of the remaining nineteen some are too distant from the station for a correct judgment to be formed of their present character ; one is described as "rather unsteady but much improved ;" a second as "self-willed and ungovernable"—the only really bad character ; and of the others the following is the report—as far as ascertainable they are all well-behaved ; but there is no reason to conclude that they are yet truly converted. In domestic life they appear superior to the uneducated."

Mrs. Lipp gives the following report of the School at Ratanpur :

“The school now numbers between fifty and sixty. The conduct of most of the elder girls is very satisfactory; they are orderly, steady and respectful; their progress in their studies is also pleasing; and I hope they adorn their profession, they do so at least as far as we can judge; their future lives must prove it. I regret to say a girl or two have been amongst us who have not appeared to be in the least benefited by their privileges; but on the other hand I am thankful there have been and are many more who value their opportunities. From the past I take encouragement for the future; for this we know is only the sowing time, but we watch and pray that we may also reap.”

The Rev. C. Kruckeberg speaks thus of his excellent school at Chapra in the same district:

“Our treatment of the girls, who are with one or two exceptions the children of very poor parents, is such, I trust, as will prevent their heads being filled with vain expectations. The end in view with them in the first place is, to render them fit partakers of a happy existence in the world to come, and second to train them for the place they may have to fill in society, which in most cases will be that of a helpmate to a poor man not in circumstances to keep a servant, when the wife has to cook, clean the rice, wash the clothes, &c. Hence we do not think of teaching them writing, Geography and Arithmetic, or even more than plain needlework, in short, whatever may increase *want* without the prospect of supplying it. We refer this to a future period, when Christianity may have succeeded in changing and raising the present state of Hindu society.”

Mr. Beddy of Patna:

“All the girls continue to give increasing satisfaction in their propriety of conduct, obedience, and willingness to do whatever they are bid: their simplicity of manners and attachment to us, is on our part a cause of pleasure and gratification: whether we look at them at their work at the mill; in the schoolroom at their lessons, and other various school duties; at their meals, or recreation; or in the house of prayer, we feel that our friends and supporters have much to rejoice over, and not a little to call forth their earnest prayers at the throne of grace, that the higher, and still more important object of their care and solicitude, the salvation of the inmates of the Patna Refuge, may be fully realized. “Cast thy bread upon the waters,” is a Divine command; *even* after many days it will be found it was not cast in vain.”

But pleasant as it is to maintain such schools, and full though they are of hopes of usefulness to the future career of those blest with their care, they are not without their drawbacks. Indeed the difficulties in the way of their complete success are rather formidable. (1) The children themselves give much trouble. Human nature in Bengal seems more degraded, more wayward, more obstinate, more innately depraved than in most other parts of the earth. Hence we sometimes have it reported that girls have run away or that they have been incorrigible, or

have caused nothing but pain and grief to their instructors. Almost every report details cases of this kind. We take the following extract from that of Mrs. Mather, Mirzapur :

“ Fibi was a very intelligent girl, who could read well in the Hindi and Roman character, and had a good knowledge of geography, &c. Her state of mind, on her dying bed, was very lamentable. She had a good knowledge of Scripture, but disliked any conversation on religious subjects, or having any one to read to her, and spent the little strength she had in quarrelling with her school-fellows, and saying what she would do to them when she recovered. Hannah was a girl of a sweet gentle disposition: she was well informed on general subjects, and loved to hear the Scriptures read. When any one went to ask her how she felt, she always begged they would read a chapter to her. She was also very grateful for any little luxury of fruit or sweetmeat given her during her illness.”

(2) Their sicknesses are often cause of great anxiety: sometimes coming in the form of an epidemic and seizing great numbers at one time. Such was the case last year both at Patna and Mirzapur. Only those who have charge of these schools at such a time, know how great the trial is, and how much sympathy is needed to sustain them under it. Mr. Weitbrecht in his recent interesting account of the Orphan school at Burdwan has not forgotten these difficulties :

“ There are many trials and discouragements in connection with our work as well as great encouragements.

One arises from the class of children generally received, who are mostly if not wholly of very low origin. We are here very differently situated to our friends at home, where the admission of children into an orphan school is regarded as a great advantage. In India, on the contrary, we can hardly procure them without great and constant effort, except indeed in times of severe famine; and instead of conferring a favour by taking these destitute objects, the popular feeling is rather, that one is bestowed on us by those who bring them to us.

Another discouragement, arising in some degree out of the preceding, is the rapid manner in which the girls who have been instructed forget what has been imparted to them while in school. This is not universally the case, nor is it even so in the majority of instances, nor would it, I believe, be so at all, if our congregations could be more concentrated than, from the present progress of missionary work in this vast land, they can yet be. I have universally observed, that those girls who were married to good steady pious men, and located in stations where that which had been implanted in them was fanned and cherished by Missionary influence and Christian society, they were all we could wish and desire, or expect to see.”

May these Institutions so calculated to do good increase in usefulness and be the means of bringing forward many who shall resemble “ the holy women” of old; or those honoured

women “ who laboured much in the Lord ” when his Church was first spreading through the world. Few are now in India open to Christian instruction, and it becomes us to instruct those few well.

VI. The preparation and distribution of PORTIONS of SCRIPTURE and of RELIGIOUS TRACTS forms another part of Missionary labour.

The reports on this subject notice first the *translation, revision and reprint* of Scriptures. The languages spoken or read in those districts of which we are writing, are chiefly Bengálí, Hindí, Hindustání and Sanskrit. And in all these languages carefully revised versions of the Scriptures have been published during the year by the two great Bible Societies at the Presidency. The Rev. Messrs. Thomas, Wenger, Leslie, Paterson, Lacroix and Dr. Duff in Calcutta, Mr. Sutton at Cuttack, and Messrs. Brown and Cutter in Assam, have been specially engaged in these labours. Of the extent to which they have been carried one report says :

“ In the *Hindí* translation of the New Testament, by Mr. Leslie steady progress has been made. The four gospels and the Acts (1500 copies) issued from the press some months ago, and the printing has advanced to Philippians ; whilst the manuscript copy has been prepared as far as the epistle to Titus. Of the gospel of John and of the Acts 4,000 copies each have been printed for separate distribution in the Nágari character, and of Matthew 3,000 copies in the Káithi character.

In *Bengálí* there have been reprinted, for separate distribution, 15,000 copies of the gospel by John, 15,000 of Matthew, 5,000 of Proverbs, and 5,000 of Isaiah and Daniel. Reprints of Mark and of the Psalms are in the press.

A new edition of the entire Bible in Bengálí, carefully revised, was commenced in April last, and has advanced to the 10th of Numbers. This edition will only contain the text.

In *Sanscrit*, a revised edition of the gospels and Acts, 2,500 copies, has been published ; an edition of the complete New Testament will shortly be proceeded with. The translation of the Old Testament is being carried on.

In *Hindustání* an edition of the entire Testament, in the Persian character, 3,000 copies, has been completed.

In all there have issued from the press during the year—

In Sanscrit, . . . . .	2,500 volumes.
In Bengálí, . . . . .	40,000
In Hindí, . . . . .	12,500
In Hindustání, . . . . .	3,000

Total, . . 58,000 volumes.

Being for the most part single gospels.”

The Committee of the Calcutta Bible Society report thus :

“ Since the last Report, your Committee have received the following editions of the Scriptures from the Press :—

I. The 2,500 copies of the New Testament in Bengálí which were noticed in last report. These volumes were carried through the Press, by a valued member of the Committee, who has since been compelled by illness to return to England, the Rev. J. Paterson of the London Missionary Society.

II. 1000 copies of the Gospels and Acts in Hindui-Kaithi, and 2,500 copies of the New Testament in Hindui-Kaithi. These were printed at the American Mission Press at Allahabad, and as they were designed chiefly for distribution in Behar, they have been placed in the Depository there.

III. 1000 copies of the Prophecies of Isaiah in Bengálí. This work was printed by Mr. L. Mendes at his own expense, the Society supplying the paper. It was carried through the press by the Rev. Dr. Duff and the Rev. A. F. Lacroix ; to whom and to Mr. Mendes, your Committee's thanks are tendered.

V. 5000 copies of Genesis with the first twenty chapters of Exodus in Bengálí. These were printed from the recent translation of the Bible into Bengálí by the late Rev. Dr. Yates and his brethren.

VI. 5000 copies of the Acts, in Urdu-Persic, which were mentioned in last year's report.

VII. 200 copies of a new edition of the New Testament in the modern Armenian language.”

From these records we find that there have been printed in one year, in these various languages, by the two Societies, 67,700 volumes of Scripture. Of these 8,200 are complete New Testaments ; 5,000 contain the Gospels and Acts together ; the remaining 54,500 are single books of Scripture, chiefly gospels. This number, though apparently large, is but about half the number printed in 1846. It will be noticed that almost all are reprints ; the fact being that the translations of the Scriptures into the above languages have been so often revised as to attain almost as high a point of excellence as Europeans may at present be expected to reach. This is especially true of the Bengálí. Of the revisions and translations in the Uriya and Assamese languages we are unable to say any thing. The local presses at Cuttack and Sibságar supply the labourers of those provinces respectively with the Scriptures and tracts that they require.

The *distribution* of the word thus published forms another important item in a missionary's labours. Copies are usually given away after preaching, whether in bázár, chapels or at melás : also on itinerancies into the retired districts of the country. During the year, 85,920 volumes were put in circulation from the two great Bible depositories in Calcutta : of these upwards of

70,000 were given to natives in Bengal. About 3,000 were given away in Calcutta by the Bible Association. It would be well for Missionaries, if practicable, to agree upon certain defined principles on which the distribution both of Scriptures and tracts should be conducted. It is a known fact that some Missionaries give most cautiously; others almost indiscriminately, and some are disposed not to give at all, but to sell at a very low rate, that the receiver may value what he takes. On the rule and object of circulation the Bible Society's report contains the following passage:

"Your Committee's principle is, to give freely to all who are able to read and are desirous to possess the Scriptures. They know of no limit in their grants short of this mark; they have no hesitation whatever in proclaiming, that this is their principle of action, and they rejoice to know, from the experience afforded by the distribution, that much good is effected."

We find also another statement in the report of the Baptist Mission at Rájghát, Benares:

"The writer of this Report, while deeply convinced of the importance of the press as an instrument for the dissemination of the truth of God for the salvation of sinners, and aware of numerous instances of great benefit, if not of conversion, resulting from the simple *reading* of christian tracts and portions of Scripture, is yet more and more inclined to agree with those who recommend their being given away sparingly and with careful discrimination, rather than with profuse liberality. It is most discouraging to the tract distributor to pass through the city and observe the numbers of these little messengers of mercy, and even portions of large and costly volumes, torn in pieces and exposed in the native shops as waste or wrapping-paper, the bindings (if any) having been sold to the book-binders or used by the original recipients as coverings for their own native works. Still we should not allow this to discourage us from either *writing* or *distributing* tracts, or from hoping and praying for a blessing on this invaluable instrumentality, but only it should lead us to be very careful as to whom we give them, and not to estimate a missionary's usefulness or zeal by the number of *pages he has given away*."

The Calcutta Tract Society has during the past year, printed upwards of 2,21,900 tracts, and put 2,53,600 into circulation. Among its new works may be specially mentioned a Bengálí version of the "Exposures of Hinduism," by the Rev. Dr. Wilson of Bombay. There are now in the repository 3,98,000 copies of tracts on different subjects, some of which are highly prized by the native community.

Besides these labours of the Calcutta Society, the Tract Society at Benares, has undertaken a revision and reprint of the best tracts in Hindi and Urdu. The presses in Orissa have printed many thousands of tracts in the Uriya language. And

about 10,000 tracts have been printed at Arah, for the use of the missions at Arah, Chupra and Muzufferpur. The press at Mirzapur, is chiefly employed in bringing out works suited to the Christian population already raised up in the country.

Let us now consider some of the *benefits* resulting from the spread both of Scriptures and Tracts. We have by us important facts and statements contained in the recent reports of missionaries ; we can give only a few.

The Rev. W. Robinson of Dacca, in an able memoir on this subject published last year, in the translation Report of the Baptist Mission at Calcutta, speaks in these terms :

“ But let us turn again to the subject of this paper, the circulation of the Scriptures, and inquire a little minutely into the immediate probable effects of this extensive circulation of the Word of God. Will there not be a general diffusion of knowledge? Will not idolatry begin to appear despicable? Will not a few, in different places, and a large number in the aggregate, have their consciences awakened to the sin of idolatry? And will they not, as their numbers increase, determine to break the chain of caste, and to free themselves from all obligations to the observance of idolatrous rites? Will they not begin to attend places of Christian worship? And will there not be a great demand for instruction, and for preachers to explain the Word of God? That this will be the state of things, in a few years, who can doubt? It is the natural course of events, it is a state of things already commencing.

Again :

“ The avidity with which books are now received, is a marked feature in the present state of the Indian mission. Former periods of the mission were those of clearing and ploughing ; but now the time for sowing is come ; go and preach where you will, the people will hear you ; carry books wherever you please, and they will be most gladly accepted. Tell our good friends at home, that the sowing time is indeed come ; and that, if they wish to reap bountifully, they must sow bountifully. We want seed to sow :—books, books in quantities almost innumerable, and we want men to sow the seed. It will be a sad blot on the churches in England, if, after the ground is thus prepared for the reception of the seed, that seed is not cast in abundantly. We must not think, that every copy will be carefully perused ; and some copies may be torn up as waste paper, or be otherwise destroyed. Was not much of the sower's seed totally lost? Yet did not some spring up, and produce an abundant harvest? Did not that missionary act very unwisely, who, in the beginning of our mission, left a whole New Testament in a village, where no one requested it of him ; left it in a shop to be read by any body, who might choose to read it? Why? did not the shop-keeper tear it up, and wrap his tobacco, salt, and other articles in its sacred leaves? He might have done so ; there was reason to fear he would do so ; but he did not. Three or four more came to that shop, and saw the Testament ; they took it home, and read it ; they believed its divine contents ; they professed their faith in Jesus Christ, and were baptized ; and two of them became preachers of the Gospel. Such was the origin of the Church at Haurah.”

Similarly the Rev. J. Johannes of Chittagong :

“It is impossible accurately to state the effects and results of our distributing labours. We see little of what we expect, yet thanks be to God that we have witnessed enough to justify the hope that our labours, in this department, will not be in vain in the Lord. While it is comforting to observe the eagerness of the people for books, their attention to their contents, and to hear their candid declaration with regard to the truth and purity of these volumes, it is much more pleasing to witness idolaters converted to Christ through the instrumentality of the divine Word. The Mugh Chowdry, who was lately baptized, had his attention first arrested by reading the Scriptures. This man in relating his experience at the church-meeting displayed a degree of knowledge in divine things which could not have been the work of any human agency but God alone. He is doing a great deal of good in his village in imparting that knowledge of the truth by which he has been led to see his sinfulness and to flee to Christ as his only refuge from the wrath to come.

I might also state that our books have been very extensively distributed, and they are to be seen in the hands of hundreds in the station. I have been very highly pleased on my going out in the roads to observe our books in the hands of both the Hindus and Mahammadans, and some of them reading in the shops. There is daily a crowd assembled for books both in our houses and when we are preaching on the roads. Those who have received tracts have called again, after mastering their contents, for Gospels, and to obtain entire Testaments; they have showed considerable insight into our books. It is a matter of exultation that more of our Scriptures may be seen in the houses of Hindus and Musalmáns than of their Vedas and Quráns.”

The Rev. C. Lacey mentions in his Journal the following fact :

“In the market we visited at Thengee, a tract called the ten commandments was given away about seventeen years ago;—which falling into the hands of a devotee named Sundardás, produced a most extensive and important effect on all the surrounding country. More than a hundred persons have already embraced the Gospel, as the fruits of this one tract, and the Dasagya tract is celebrated throughout all these parts. The devotee himself never believed the word to which he had assisted so many others, and died a confirmed Brambachári.”

Messrs. Stubbins and Bailey mention the following incidents, as having occurred at the village of Bugurdá, on one of their missionary journeys :

“This place had never before been visited either by European or native preachers, but we were much surprised and delighted to perceive on our arrival that our tracts had found their way into this very remote district before us, and that the people had derived a considerable amount of knowledge upon religious subjects from the perusal of them. We remained in the village nearly a week and daily large

crowds of people came around our tents. One day about four hundred came and seated themselves upon the grass, and we and our native preachers seated ourselves in their midst. Their inquiries were of a more intelligent character, than it had ever been our privilege to hear from the heathen. They spontaneously asked various questions on idolatry and Christianity in contrast, on caste, the new birth, the influences of the Holy Spirit, prayer, Baptism and the Lord's Supper, death, resurrection, judgment, heaven, hell, &c. &c. We found by enquiry that several parties were secretly studying our books and that in their hearts they rejected all reverence for the gods, and that they also looked upon caste as a pernicious error, in fact they appeared to us to a considerable extent, so far as we could judge, a people prepared for the gospel, and had it not been for caste we feel persuaded that a goodly number would have declared themselves on the Lord's side."

At another place they had an enquirer of a different kind :

"While staying at Jarada, a man came to our camp and stated that he had a tract in his possession "The Jewel mine of salvation;" that he had received it from brother Stubbins nearly ten years ago ; that he had read and committed a part it to memory ; that he believed that Jesus Christ was the Saviour of the world, that at the time we were distributing tracts in the town he did not receive one as he thought in his mind that if he should not act in accordance with the light that he had already obtained by receiving more books his condemnation would be greater. We had a long and interesting conversation with him, but it appeared too evident he was not prepared to forsake all for Christ."

The Rev. T. Morgan of Haurah :

"As to the result of our distributions, it is difficult to speak, because we never come in contact with very many after giving the books ; others are afraid to express a favourable opinion, lest they condemn themselves, or be condemned by others. Of one thing I can speak with certainty, namely, that there is a universal desire to obtain the Bible. I have taken some pains to ascertain whether the Scriptures are read or not, and am satisfied that they are. Some time back I was about three miles from Haurah when a bráhmañ lad asked for Genesis ; a few days afterwards I was surprised to find him on my veranda ; he said that he came to know more about Christianity. I asked him what became of the book that I gave him, he said, that the head man of the village sent for him and the book, asked him what I said, and retained the book and was reading it every day. Of the truth of the statement I had no doubt whatever. Of the importance of this branch of missionary labour I can hardly write, without exposing myself to the charge of enthusiasm."

From the Rev. Messrs. Denham and Robinson :

"Our distribution, as in former years, has been somewhat extensive, yet in no way equal to the demand made on us. We have frequent applications from young men around us, and from the conversations we hold with them occasionally, have good proof that they carefully read the Scriptures.

The Urdu and Hindi, &c. have been principally circulated at Barrackpore, and from facts which have come to our knowledge, we trust they have not been given in vain. This station is visited regularly and the sepáhis and others conversed with almost every day.

A short time since a party of Afghans came to this neighbourhood, these were visited during their stay and supplied with suitable Scriptures and tracts; they behaved most respectfully and conversed readily on Scriptural topics and the Qurán; they appeared to be noble men, and we sincerely hope that God will bless his Word to them and theirs in their own land.

One or two instances of the positive influence of the Scriptures have occurred during the last year, and may be mentioned here with propriety. A poor man, residing at a village about 4 or 5 miles to the S. W. of Serampore, received a copy of one of the Gospels, and it appears he read it with attention, and under its influence soon forsook the company of his friends and spent his leisure hours in studying its truths. His aged mother and his Hindu friends took alarm and did what they could to draw him from the volume which had so greatly interested him; not succeeding in this, one day during his absence, his mother committed the holy book to the flames. We heard of the circumstance and sent our native brethren to the village, but their efforts to meet with him proved unavailing. His friends had probably removed him to some distant part of the country, where they hoped he would remain free from Christian influence; and we have not heard from him since."

The following facts are from the Rev. J. Parry:

"I was informed the day before yesterday by a native Christian who keeps a shop in the Sáhíb-ganj bazar that he was sent for by one of the same craft, who is lame, and on his arrival, he found him in a dying state. But he was delighted to find that the poor man placed his trust in the Lord Jesus Christ; he requested Chandra to speak to him concerning the Lord Jesus Christ, who he said was his only Saviour. C. conversed and prayed with the dying believer, and he was much comforted."

"I intended to have visited him on the following morning, but he died during the night. There is no doubt of his having died in the faith and hope of the Gospel. On inquiry I learnt from one of our native preachers who daily preaches in the Sáhíb-ganj market, that the said individual for some years past had been frequently in the habit of asking for tracts and scriptures, and when he obtained them, he perused them with great attention. He listened to the preacher occasionally with seriousness; he never objected to any thing he heard regarding divine things, but seemed to approve of them. It is impossible to say when he believed in the Lord Jesus Christ. Some of his friends proposed to repeat Harinám to him, but he forbade them, saying that Jesus Christ was his Saviour. Had he been living in some place where there are no christians, we should never have known about his conversion. No doubt many poor Hindus and Mahammadans who have been favoured with the glad tidings of salvation, secretly believe in the Son of God, and leave the world without making known their faith to their

relatives and friends. Such being the case, the servants of the Lord may take encouragement in their work, hoping to see at the last day many who had been turned to righteousness through their humble instrumentality, regarding whose conversion they knew nothing on earth at the time."

Mr. Williamson describes the rule of his distribution and its effects as follows :

"As it is our general practice to give to those only who can read fluently, who listen attentively to our addresses, and who, we think, are likely to peruse them, it is highly probable that they are read to some considerable extent. Though I am not aware of any actual conversions resulting from our distributions of the sacred Scriptures, I have yet no doubt that much good is hereby effected. About two years ago, I gave a Testament to a Hindu, who lately paid me a visit, saying that he had read it with some tracts, and that he was resolved on becoming a follower of Christ."

"The demand for our books, especially for the Sacred volume, instead of diminishing, by our scanty distributions, appears to be considerably greater than it was, and will, doubtless, continue to increase, until the vast spiritual wants of the people are fully supplied, so that instead of retreating from the good work we have commenced, or even relaxing our efforts in any degree, we must rather go on with redoubled energy, until we have given the Word of God to the millions of this country."

Mr. Beddy of Patna :

"At the great melá at Hajipur, opposite the city of Patna, a great number of tracts and single Gospels have been likewise sought for and distributed; at this fair (from the 'circumstance of the immense concourse of people and their being drawn from a distance of from 100 to 150 miles, and some from even 500 miles), we may anticipate many and great results, if in no immediate way, yet subsequently—as our tracts and Scriptures are carried hundreds of miles away by those who receive them—a circumstance that becomes still more important when we call to mind, that now, in every language in this vast empire, the wonderful works of God, and his more wonderful plan of salvation, are to be found translated and made ready for the Prince and the peasant; many of the learned evidence, on getting hold of a Sanskrit, a Persian and an Arabic tract or portion of Scripture a delight that need not be misunderstood."

Again :

"Our respected brother Mackintosh mentioned the following very pleasing and gratifying circumstance to me the other day. Whilst he was at one of the gháts of the river, distributing tracts and preaching, a number of persons from a distance towards the Nepal boundary, came near, among whom one mentioned that a tract that had been used as a cover for something or other brought from Patna to his village, had fallen into his father's hands, and that his father loved it

so much that he was constantly reading it, and that it was like those tracts that brother Mackintosh was distributing; you may feel assured our brother did not miss the opportunity thus afforded him, of sending more where the one in question had met with so good a reception. There is no doubt that many of our tracts are destroyed, and this must be expected, but it is equally true, that they are most extensively circulated."

Mr. Heinig after visiting the melá at Dadrí thus speaks :

"According to my custom I went around the fair after most of the people had departed, to see whether portions of Scriptures were torn up, but to my great joy, I found on the whole fair not a fragment of either books or tracts destroyed, which is an evident sign that the people like to read our books now much more than they used to do, as in former years I generally found several of the tracts torn up."

A striking feature of the Bible distribution of the present day in Bengal is the number given to the young who are learning English. On this the Calcutta Bible Association remark as follows :

"Time was, and that not long ago, when native youth were afraid to receive, and much more to read the Christian Scriptures: that time is now rapidly passing away. Multitudes of the native youth, during the past year, have made personal application for copies of the New Testament and have gladly received them. When it is considered that not only are the Native Christian community, in connection with the several Missions, generally speaking, well supplied with the Word of God, but that so many of the younger branches of the respectable Native families have so earnestly sought for, and obtained, copies of the same, there is surely abundant ground for hope that ere long a brighter day will dawn upon the people generally, and that the Truth will prevail among them."

Mr. De Rozario writes to the Association thus :

"The copies of the whole Bible and of the New Testament, with which you kindly furnished me, have been very advantageously used as class-books in the Church Missionary Society's English school at Agurpara. And by the grace of God they have been greatly blessed to the edification and enlightenment of the Bible-students. Three of them were converted simply by reading the Word of God and having it explained to them day after day. One of them stored his mind with so many texts of Scripture that he answered by quotations all the tempting questions proposed to him by his friends when he first came over to embrace Christianity."

We have reserved the following narrative to the close, it being of more than usual interest. It exhibits the workings of God's providence in the conversion of souls, as well as the hindrances in the way of a public profession. It is from a M. S. report by the Orissa Missionaries :

“Gobinda is a Goomptee, and lives on the borders of Goomsur, about thirty miles beyond Berhampur, viâ Ganjam. His father is a man of considerable wealth, and Gobinda, though not his only son, is his heir and the hope of his family. About ten years ago some of Gobinda's acquaintance were returning from Gangásnán, but as they passed through Balasore they observed a Missionary preaching and distributing tracts. One of their company requested a tract, and received a copy of the *True Refuge* in Uriya; though a reader this man did not make much use of his book, and when he reached Bágárd he placed it with other articles in a box, the general receptacle for books, &c.

The “*True Refuge*” lay quietly at the bottom of the box for eight years. At the end of that time the owner was rummaging his box for a native book while Gobinda stood by and he brought up the *True Refuge*. ‘What is that,’ asked Gobinda? ‘It is a Sáhib's book,’ replied the owner, ‘if you like take it, and read it.’ Gobinda took the book, he read it, for he was an extensive reader; the fallacy of his hopes in the various rites and usages of the Hindu religion, was clearly perceptible and keenly felt. He had a mind to throw it away, for it was destroying his peace, but he felt that it commended itself to his understanding, and he read on, and read on till he came to where the *True Refuge* is spoken of. This he did not entirely understand, but so far as he did, he felt it like cool water to a thirsty soul, and he laboured to understand it more perfectly. Gradually his mind lost its confidence in the refuges of lies in which he had hitherto trusted, and laid hold on Jesus Christ as the Saviour, till all his confidence was transferred to Him. Gobinda took his *True Refuge* and read it to his acquaintance, with whom he discussed its contents daily. Other books of the same kind were sought for and brought, and a part of Isaiah was added to the precious stock, till a remarkable degree of divine knowledge had obtained prevalence among the band of friends in that obscure region. Light had risen up in the midst of darkness. In less than a year after the discovery of the *True Refuge*, Gobinda, attended by some of his personal servants, paid a visit to Berhampore and had an interview with the missionaries there. Mr. Stubbins was delighted with his proficiency, and gave him encouragement and increased his library. Thus the inquirer went on pursuing his search after the right way, till the end of 1847, when he came over to Berhampore to solicit baptism; no reason existed for rejecting this request or delaying compliance with it, but it was deemed best to have the baptism in the convert's own neighbourhood. This measure met with the full concurrence of Gobinda, and the whole party set out on the heart-rejoicing business; on the road however the aged father, overwhelmed with grief at his son's defection, and accompanied by a number of friends who partook in his sorrow, met the company at the bottom of the Goomsur hills. A parley was solicited by the aged parent with the son; and though the latter resisted for some time, he was at length induced to yield. During the conversation between the parent and his son the former adopted such protestations, and used such arguments that the latter was induced to defer his baptism for the present. After visiting the native place of the convert, and preaching to the crowds which came round them,

and answering the almost endless and most important inquiries which were made, the missionaries returned. Gobinda, though he had promised to delay his baptism for a while, had not promised to abandon the gospel, which indeed he valued above riches and parents and friends; and therefore, so soon as the excitement had somewhat subsided, his father sent him with some of his own bráhmans and attendants to make a pilgrimage to several holy places, ns Brindában, Gungaságar, and Jagannath. With these friends, and furnished with plenty of money for their expences, Gobinda set out on his pilgrimage. He took the nearest way to Cuttack, and when he arrived inquired out the Missionaries here and in a few days succeeded. The next day after their interview with him, Gobinda informed his companions that he had got to the end of his pilgrimage; that he had reached the *Tirtha* where he meant to bathe, and earnestly exhorting them to abandon their useless and sinful project, gave them some money, and recommended them to return home, or else make up their minds to worship the true God with him. At length two resolved to accomplish their pilgrimage, two set out to return to their village, and one vowed he would remain with his master. On the next day, which was the Sabbath, they saw Gobinda put on Christ by baptism and departed each according to his own resolves."

The following case is described by the native preachers of Serampore. They met the inquirer mentioned at Munshi Bazar, in the zillah of Tipperah in November last. We hope to hear more of the case hereafter :

"In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R. of the village of *Sanchra*, parganah *Rámchandrapur*, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament; he believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. . . We advised them to go to Dacca. They then asked us, in what way we performed Divine service: we sung a hymn in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways and to own them for his children. R. also prayed, and we found that he and his disciples pray, as the sect called *Karttú Bhoja* do; and we think, much that they do is according to the mode adopted by that sect: and what wonder?"

The incident following, is so similar to that above described that we cannot but insert it, though the locality in which it occurred is on the borders of the Bombay Presidency, near the West coast of India. The account is given by the Rev. G. Würth of Hubli :

"When travelling last year in the southern parts of the Dharwar

Collectorate, I met with a man, who told me that there was a Lingaite Swami in a village called Maraulee, who advised the people to throw away the Linga they wear on their breast, and to put no confidence in their idols, but to believe in Christ. I was very much surprised to hear this; and went one day to the village where the Swami resided. I did not however find him at home, but some of his disciples telling me that the Swami would be very glad to see me, I wrote him a letter inviting him to come and pay me a visit. He very readily complied with my request, and came to the temple where I was, followed by many of his disciples (Lingaite-priests), who carried with them a great number of books. Among these were the New Testament, Genesis, the Psalms, and the Prophets, all in Canarese. The Swami having taken his seat in the midst of his disciples, I thus addressed him: "You have, I see, many of our sacred books; you have read them; do you believe what is written in them?" He said, "why should I keep them, if I did not believe their contents?" After I had spoken to him and his disciples about the necessity of receiving the remission of their sins through Jesus Christ of whom all these books bear witness, and of confessing him openly before all men, the Swami said, "I believe that Jesus Christ is the son of God, and that the Holy Trinity, God the Father, and God the Son, and God the Holy Ghost, is the only true God; and though the people call me a madmau, I shall not give up this my conviction." Then taking the Evidences of Christianity in Canarese, he read from it the article on the Divinity of Christ, to show me that he entirely approved of what was written there on that doctrine. He has formed a circle of disciples around him, who are to believe that, of which their master is convinced. I was quite astonished to hear a Swami of the Lingaites speak in this way, who was never in close connection with a Missionary. He had drawn his knowledge from Tracts, but especially from the Scriptures, which in their divine simplicity are the best teacher for every body. He did not, it seems, till now seek the remission of his sins in Christ, but rather admired the sublime truths of the Christian religion. But I entertain a good hope, that the word of God, which has led him on so far, and which is quick and powerful and sharper than any two-edged sword, will under the influence of the Holy Spirit, become to him in this respect also "a lamp unto his feet, and light to his path."

VII. A portion of Missionary labour has been employed in maintaining **ENGLISH SERVICES**.

Preaching in English to our own countrymen is not professedly the duty of a missionary sent to India purposely to instruct and evangelise the natives. And yet it has come into the way of many who have found it useful to their hearers and beneficial to themselves. The vices of Europeans in India, who have given themselves up without restraint to the indulgence of every evil passion, have been stumbling blocks to the conversion of the heathen, from the days of Ziegenbalg down to our own. The well known expression of former times, "Christian religion—devil religion," was forced from the people at

Bombay by the dreadful abominations of our countrymen there a hundred years ago. And though now an immense change for the better has passed over the whole of European society in this country, there are not so many faithful ministers of the Gospel for its instruction as to render the assistance of missionaries in the cause unneeded. An entrance on this work was forced upon missionaries many years back: and though in some cases the obligation to carry it on no longer exists, yet in others it does so to this day. Many are the stations in which, but for a missionary's preaching, our countrymen would be destitute of public religious instruction. At many again, which have a Government Chaplain, the instructions imparted by him so little resemble those of the Bible that instead of leading men into truth, they but lead them into error. Under these circumstances it becomes the duty of a missionary to seek the good of his "kindred according to the flesh" as one of the means opened to him in the providence of God, for promoting the kingdom of Christ. By so doing he may "save souls from death;" remove hindrances in his path from among the heathen, and raise up Christian friends to help him with their free-will offerings and sympathise with him in his trials. It only requires that this duty be so guarded as not to prove a snare to himself and a temptation to forsake the work to which he is professedly given up.

The whole number of English places of worship in which religious services are maintained almost exclusively by missionaries, amounts, in the whole of Bengal, to *twenty-five*. There are eight in Calcutta, including the Seamen's Bethel. Others are at Cuttack, Chittagong, Dacca, Krishnaghur, Burdwan, Serampore, Gowhâti, Benares, Juanpore and other places. In Calcutta the Seaman's Friend Society has only missionaries in its committee in conjunction with the Christian gentlemen who conduct its affairs, and it is by them that most of the services are conducted in the Bethel. The Sailor's Home also last year received a zealous and efficient Chaplain in the person of St. Paul's Cathedral Missionary, the Rev. W. Keane. While speaking of seamen we may point out the following instances of the usefulness of efforts among them related in the last Report of the Bible Association. They are given by the Bethel agent, Mr. Chill:

"An officer told me that about four years since he remembered my having called on board the ship, in which he was then but a man before the mast. That on that occasion, after my speaking to the crew on the importance of seeking the salvation of their souls, I gave a Bible to a man who was a dreadful swearer, and who at the time was half drunk. That on their homeward voyage he became quite an altered character, and when he reached his native land entered the married state and gave evidence of being decidedly pious.

I might here again speak of the great success I have, but with few exceptions, met with among the French Sailors. Though the majority of them are Roman Catholics they most readily take the Scriptures offered to them and seem very grateful. If they ever evince a reluctance it is not generally because they are of another creed, though this has in a few cases been urged; but because they do not like the idea of purchasing the Scriptures; but when I have told them that they shall have them as gifts, they have got amazingly pleased, looked at me with astonishment, shaken me cordially by the hand, and offering me many grateful thanks, have stood by the gang-way to see me down in my boat, and not content with these demonstrations of their kindness, they have even after my boat was shoved off, followed me with their eye, and indicated by pulling off their hats how exceedingly thankful they were."

There is also in Calcutta a Dorcas Society for the relief of the indigent poor, whose Committee is, to a large extent, composed of the wives of missionaries. In addition to the preaching of the gospel, in several places Sunday Schools have been established, for instance at Chunar by Mrs. Hechler. By these services, forming but a small item in missionary labour, souls have been blessed during several years. Many a prodigal, who, given up to vice, had left his home, has been brought to feel his more ruinous wanderings from his Father in heaven; many a soldier, convicted of sin has been led to flee the service of Satan and enlist in the army of Christ; many a Papist has been led to renounce the idolatry of saints to acknowledge one mediator between God and man: many an officer in the Company's services, both Military and Civil, has found in this country the religion he never cared for in his native land, and is now numbered among the strenuous and liberal supporters of all Christian efforts to do good. In a large measure the whole tone of European society has been greatly improved of late years. The glaring instances of open profligacy and open infidelity which were so numerous in former times, now seldom appear: and the reproach cast upon the Christian name is beginning to be removed. Much of this improvement may justly be ascribed to the labours of Missionaries.

VIII. We notice the **OPPOSITION** with which Missionary labours have been met.

This opposition displays itself on various occasions; *ordinary* opposition to the gospel as a system opposed to Hinduism or the Quran, is of course constantly met with. The natural enmity of the sinful heart to God's truth wherever met with, the covetousness of the bráhmans and maulavis, whose craft is in danger, the strong ties of caste, with other similar causes, are met with every where. But they are not always very openly or strongly displayed. The country is at present rather in a state

of stagnation than of open enmity. Of this kind of opposition Mr. Lacey says :

“The great and good Dr. Marshman said to us when we left Serampore to labour in Orissa that hitherto the devil has slept quietly on the pinnacle of Jagannath’s temple, but that when we commenced preaching Christ at Puri he would immediately awake and exert himself for the purpose of maintaining his influence and kingdom inviolate. And very true has this prophecy proved. How often, when we have gone forth to tell the people about their forsaken and forgotten God, about a crucified Saviour, have we been repelled with curses, bad names, pebbles, sand and cowdung !”

Opposition of a more *virulent kind* is shown against Christianity and all engaged in its spread, on occasion of the baptism of converts, especially where their number is large or their station high. Of this we have had an example in the recent outbreak among the Hindus of Calcutta. The *bábús* in this city have during the last few years become very sensitive to the profession of Christianity by any of the young lads brought up in Missionary Schools. When therefore in September last, the baptism of Radhakánt and the decision of the Supreme Court respecting him, were immediately followed by the baptism of *three* young *bráhmíns* from Baranagar, their passion broke forth in the most furious form. The following notice of their violent conduct is from the pen of Dr. Duff, against whom the storm was specially directed :

“This was too much to be endured patiently any longer, meetings of the more bigoted and unprincipled members of the native community began to be held, at first more privately. In a native newspaper the names of upwards of thirty of our lads were said to be published, as about to be immediately baptized. The sensation now grew into a paroxysm. A panic followed. All those who were most suspected, were at once kept at home in confinement ; over the heads of others, the most fearful threats and the most dreaded penalties were suspended. The result was that a considerable number of our best and most promising pupils were removed from the institution. Elated with this success the restless agitators of the community resolved to hold a public meeting. This they did on Sunday the 19th of September. It was calculated that about two thousand were present. The most furious tirades were poured forth against Missions, Missionaries and Christianity. The chief resolution was, by intimidation, threats of personal violence, and loss of caste, to compel all parents and guardians to remove their children from Missionary Schools. The town was filled with endless distracting rumours, believed for the hour, and banished to give way to other rumours as utterly unfounded. Now it was said that all who sent their children to Mission schools, were to be severely fined by the Magistrates ; then, that the Government was to drive all the Missionaries forthwith out of the country, and that the Committee appointed at the great Sunday meeting, was to be the executive body

in carrying out this Government measure. Now it was declared that the pupils who attended Missionary schools, together with their parents, were to be beaten; then it was reported that I, as the chief offender in the eyes of the misguided natives, was to be assaulted by bands of hired ruffians. But it is needless to recount more. All was alarm, distrust, confusion and terror."

To those unacquainted with the Hindu character, and with the end of previous similar outbreaks, it may seem strange that, beyond some "temporary evil" effected by the confederacy, no permanent measures were taken to stay the progress of Christianity and that two months after the Missionary schools were as fully attended as before.

Lastly, Missions meet with opposition of a more practical and painful kind, directed by influential parties *against the person or property of the converts themselves*. We have some very affecting examples of this on a large scale in the case of the Barisál converts, who are now experiencing heavy trials at the hand of their zemindárs. Mr. Pearce says of the village of Digaliyá :

"In this village twenty-nine families were last year dispossessed of their houses and of all their little property in cattle and corn, by their zamindárs, and it was only about four months prior to our visit that they had been restored by the magistrate at Kulna to the spots of ground where their houses formerly stood. Here, by the means of the aid rendered to them by the Mission through Mr. Parry, they have erected huts to shelter them from the weather; still their rice grounds are not yet restored to them, and it is doubtful if they will get them without law proceedings. Their prospects are therefore at present very gloomy; for should they get possession of their lands, they stand in need of every thing to enable them to cultivate them—cattle, seed-corn, ploughs, &c."

Again :

"We found the people at Bakkal in great agitation, in consequence of the hostile disposition evinced by the zamindárs towards them. Four families had been plundered of all their property, others had been beaten, and all were threatened, so that for several weeks until our arrival, many had been afraid to show themselves out of doors; and we were sorry to learn that several persons had in consequence drawn back from their christian profession. We felt it therefore our duty to send for these oppressors and attempt by expostulation to induce them to desist. They came, but we found them to be men of a very unpromising character. However we did what we could, and the result remains to be seen. The following morning (Monday) we proceeded to another part of the village to witness for ourselves the devastation said to have been committed by the zamindárs upon the property of the poor converts, and were deeply grieved at the scene. The plunderers had spared the houses indeed, but had not left a vestige of the property which the people had possessed. Cattle, corn, thatching-grass, household utensils of every kind, had been carried off, and the people prevented from returning to occupy their homes. While looking at this scene of devasta-

tion, three of the zamindárs, accompanied by a number of dependents, came to the spot. They did not deny the outrage when taxed with it. We could not help speaking sharply to them, telling them that such things would never be allowed, and that in the end they would be the losers, if they did not desist. We tried to comfort the sufferers who were weeping around us, and on our departure left a few rupees with the native preacher stationed here, to supply each family with a maund of rice to meet their necessities."

Mr. Robinson, who visited the same place gives similar testimony. The following is his account of one of the villagers :

"He is a widower with four children, who, with their grand-mother, are dependent on him, but they are destitute, and he is destitute ; both he and they are in want of daily food. The zamindárs gave an order, and his house was plundered ; his cattle, his ploughs, his rice, the food of his family, his clothes, were all taken away, and his house broken down. "Where," said I, "are your children?" "They are with the grand-mother, near the ruins of the old house." "What have they got to eat?" "They pick a few wild herbs, and eat them." "But why does not the father work, and give his children food?" "Who dares to employ him, seeing the zamindár is his enemy, and he wanders about afraid to be seen, lest the zamindár's people should beat him or kill him."

"The heathen rage and the people imagine a vain thing : " but "He must reign till He have put all enemies under his feet."

IX. Missionaries have been sometimes cheered by seeing the **HAPPY DEATHS** of some of their spiritual children :

"Tell me not," said a Missionary, when talking of native converts, "tell me not of their life, tell me how they die." The death of a sincere christian cannot be reckoned a loss : it is a gain to himself, and when full of hope, gives a good example to the Church still left behind. So many are the falls and backslidings of the native flock, that for a missionary to see any of his charge pass consistent to the close of life and rejoicing in God during its last hours, is a sad though real satisfaction. Such are reckoned free from temptation, and as constituting a safe gain over which joy may be indulged. And such satisfaction has been experienced during the past year.

Mr. Lacroix thus speaks of two members of his Church :

"Among those who were removed from this earthly scene, were two of the oldest members : one, who from his first embracing Christianity, had always been consistent, and well-behaved, and who died with full confidence in the Redeemer ; the other, after repeated falls and restorations, had, during the last two years, been walking in a manner becoming the Gospel."

The Rev. F. W. Vaux, the chaplain at Bhágulpur, gives another instance :

“ You will be sorry to hear of the death of poor Debbrali Chumdoo. Her end however is described to me by her husband and by a lady who visited her during her last hours, as being one of truly Christian faith and hope. As soon as she was aware of the affliction with which it pleased God, to visit her, she meekly implored Him to grant her patience to bear it: and the last words she uttered before her jaws closed and she could speak no more were—“ God’s will be done.” Her husband was continually by her bedside administering to her that comfort from the word of God, which is able to extract the bitterness from the severest suffering; this she sweetly testified by her uplifted hands and affirmatory signs to her poor husband, giving assurance to the last that she died in Christ. This was a native convert. How many professing Christianity might take example from her !”

#### Mr. Lacey :

“ One of these was a very aged female. Aged when she was brought to acknowledge the Saviour; she did not make much improvement in knowledge. She knew that Jesus Christ had died to save sinners, and to this hope she clung. It was only necessary to introduce to her the subject of the Saviour’s dying love in order deeply to affect her heart, and produce a flood of tears. This aged disciple maintained for many years a very consistent christian deportment. As is frequently the case with aged persons when they are dying, she appeared greatly to recover her intellectual energy ere she left the world. She expended this energy in talking of her Lord, and in assuring her relatives of her steadfast hope and her delightful prospects, and she died rejoicing in Christ. The third friend whom we have parted with during the past year was the wife of Gangádhari, our elder native preacher. She embraced the Gospel soon after her husband and continued a member till her death. She felt great difficulty in overcoming her bráhmánil pride and prejudices, and sometimes got herself into trouble. She suffered greatly towards the close of her earthly course, but never murmured at her affliction. Her afflictions were greatly blessed to her soul’s good. They served more effectually to wean her from her children, of whom she was too fond; they separated her thoughts and affections from the world, and led her to seek with increased earnestness the smile of her God. She wished to depart and be with Jesus. He, she said, was her husband, her children, her all: and exulting in him, she sunk in death.”

#### Mr. Weitbrecht mentions the following cases :

“ One of the children, who died during the year, was brought in last January, by a poor woman who said she was a Seik, and was going to Benares; the child was not her own, but her mother had died. She was going to take her to a rich Musalmán, but the child said, “ Take me to a Christian lady.” She then inquired for a Padre Sáhib, and was directed to the Mission house. On the child being asked if she would like to stay with us, she replied with joy, “ Oh, yes.” The poor woman then kissed her, *lifted up her voice and wept*, and went on her way. The poor child was in a very diseased state, but by much attention and nourishment was kept alive two months, and showed a lively

intelligent disposition. When we began to speak to her of Jesus and of his love to children, her heart seemed at once drawn to him; and it was beautiful to see the bright smile on her face when any one sat down to talk with her of heavenly things. She learnt the Lord's Prayer and prayed sweetly in her own words. One day when several other children were baptized, we took her to Church, and she was baptized too by the name of Mary, whom she really resembled in rejoicing to sit at Jesus' feet and hear his word. When she was dying she asked Mrs. W. to sit beside her; she told her she would soon be free from pain, and see the dear Saviour whom she loved. Her own simple expressions of trust in him were cheering to our hearts. One of the Christian women came up to her and said, "Take fast hold on Jesus, my child, he will carry you to heaven." "I do mother," she replied. Soon after her little life closed."

"I will mention one other interesting incident, which we met with one Sabbath evening. It refers to a poor man, who was presented to our notice as lying at the entrance of a miserable hut. He told us he was very ill and very poor, and listened to a few sentences of Christian instruction with interest. One of our pious Catechists visited him to afford him temporal relief and spiritual instruction. When I saw him again some weeks after, I inquired, "Are you uneasy about your sins?" He replied "No, Sir. I was before, but since I have heard from N. that there is such a Saviour as Jesus, who can pardon them, I am not afraid. I pray to Him." He affirmed to the last that Jesus was his only trust and Saviour, and it seemed to me that there was hope in his end."

**Mr. Leupolt :**

"About six months ago the first adult died in our village. His name was Ulasi, and he was the only survivor of 51 boys who were sent to us together from Futtygurh in the most emaciated state. He was never strong. For three years he was engaged in the carpet room, but often complained of pain in his chest. He regularly attended our prayer-meeting, and I often enjoyed his simple and devout prayers.

He suffered for about three months from consumption. I visited him frequently, conversed and prayed with him. His hope was fully fixed upon Christ his Saviour, and I trust he died "in the Lord." I was with him the evening before he died. He was very ill, but calm and resigned. About noon the next day he sent for me, and I was just in time to engage once more in prayer with him or rather for him, for his soul left its earthly tabernacle whilst we were engaged in prayer.

During his illness his wife attended him day and night, till about a week before his death, when she felt herself no longer equal to the task. Soon after his death, she likewise showed symptoms of consumption, and the disease gained fast upon her. Towards the close of October she fell asleep in the Lord. Her end was peace. She had walked with God, and she died in the Lord."

X. The last point to notice in this part of our brief sketch is, the EXPENSE at which these Missionary labours have been carried on during the past year.

From the accounts that have been published in reports or submitted for our examination, we find that the whole sum expended in this country on the labours now noticed, amounts to not less than £54,700. The complete statement of individual items would show some curious facts in the economy of missionary expenditure. Thus one Society with twenty missionaries, has expended £18,477, another with twenty-four missionaries, £9,150, another with seventeen missionaries, £8,560, a fourth with five missionaries and much native agency, £3,600, a fifth of a similar kind, £2,600, a sixth with seven missionaries, £1,800. We make no comparison between these Societies, as the justice of such a comparison must depend entirely on the relative value of the agency they employ, and this we have no wish to estimate. The whole subject of missionary finance deserves a thorough examination, that we may determine whether with the same means a greater amount of agency may not be employed. To prevent misapprehension, we may just add that a large portion of the above aggregate has been expended on the support of schools and native assistants, not on missionaries themselves. Those who charge missionaries with extravagance may be surprised to hear that there are some missionaries, educated and most efficient men, who with all the cares of a family, are receiving no more than Rs. 150 per month.

It must not be forgotten that of the large sum mentioned above, much has been raised in this country by the free-will offerings of our christian countrymen. The number of the pious European community is not very large, but the christian virtue of liberality is exhibited in general by them to a princely degree, that must be mentioned with gratitude and pleasure. Without such help much of the agency now employed must entirely cease; as our home Societies provide little more than the salaries of missionaries and catechists. As far as we have means of ascertaining we believe that the local contributions raised for missionary labour in this part of Bengal amounted during the past year to £12,000, or more than a fifth of the whole. Considered in another point of view, the mention of the large sum spent on our Bengal Missions produces only feelings of sadness. *How much of this has come from the native churches who are blest by its means?* We may almost answer, NOTHING. That the Hindus whose religion we are overturning, should not contribute, is to be expected; but that those who profess to thank God for drawing them from idolatry and giving them the sure hope of eternal life, should even in their poverty, deny themselves nothing for its further spread, displays a low appreciation of that glorious hope, and poor gra-

titude to him who hath begotten it. It is true that in some cases the church members do contribute a little for the support of their poor; but where is the church that supports its own native pastor, or contributes any thing for the maintenance of the catechist that has it in charge. We believe there is NOT ONE such in the whole land. Christianity, it must be confessed, has not yet become indigenious. To this day she remains a foreigner, urging her claims upon the people, yet received by few, as a bosom friend to be cherished in their own home with the heart's best affection. Entering as she has done, like a traveller into their dwelling places, seeking out their woes, and offering to relieve them, a few have been found willing to be healed themselves, but none bless the hand that cured them or care to help the stranger in her onward journey among people miserable still. How long shall these things be?

*(To be concluded in our next.)*

## Missionary and Religious Intelligence.

### 1.—THE CALCUTTA DIOCESAN ADDITIONAL CLERGY SOCIETY.

The Calcutta Diocesan Additional Clergy Society, as appears from its fifth Report which we have received in the course of the week, is in a highly flourishing condition. During the past year a third and fourth clergyman have been added to the list of the Society's ministers, and from the constant increase of the funds, it is hoped that two more will be added in the course of the next year. The Committee make especial mention of the spirit with which the residents at Gwalior have come forward to obtain the services of a clergyman for that station. They have raised a sufficient sum for the purchase of a parsonage, have paid Rs. 1756 for the passage and outfit of their expected minister, have commenced to raise subscriptions for the erection of a Church, and have held out the prospect of their being able, when they have met their present heavy expenses, to make a regular payment towards the funds of the Society. The residents appear to have been stirred up to this manifestation of zeal by the consideration, "of the presence at Gwalior of a Native Prince's Court by whom all our proceedings are narrowly scrutinized, and on whose minds the apparent absence of all religious ministrations is calculated to produce a very unfavourable impression." It would be well if all Christians were as anxious to avoid the appearance of evil.

The income of the Society for the year ending June 20th, 1848, was Co's Rs. 7,837. The Endowment Fund amounts to about Rs. 11,000 and the Reserve Fund to Rs. 40,000. The annual liabilities of the society during the next year will be Co's Rs. 12,000—that is, the amount of the salaries of four clergymen at Rs. 3000 per annum each. It is worthy of mention that the Bishop has presented the Society during the past year with a third donation consisting of a note of Government Securities for Sa. Rs. 3000.—*Hurkaru.*

## 2.—MADRAS.—DEATH OF REV. MR. SCHMEISSER.

Died at the house of Mr. E. Mahoney, Royapooram, on the 3d June, the Rev. Mr. Schmeisser, German Missionary from Tranquebar. Our departed brother had been but little more than a year in the country. He left Tranquebar accompanied by Mr. Wolff of the same mission, intending to try a voyage to the Cape in pursuit of health, but was arrested by the hand of death in four days after his arrival here. He was not found unprepared. "Blessed is he that watcheth."—*Christian Instructor*.

## 3.—AMERICAN MADURA MISSION.

We have been favoured with a copy of the Report of this Mission for 1847. It appears there were ten married Missionaries and the same number of stations. One station, Poothoocotta, was without an ordained Missionary, while at Periacolum, a new station near the Hills, were two Missionaries—"the field comprising all the lower part of the Dindigul valley." Besides these ten Missionaries, Dr. and Mrs. Scudder, of the Madras Mission, are connected, temporarily with Madura, until a Physician can be sent from America.

The places immediately occupied by the Mission are *Madura, Sivagunga, Tirupovanum, Tirumungalum*, all in the Madura District. *Poothoocotta* in the Tondiman country; *Dindigul* and *Periacolum* in the Dindigul District.

At these places, except the last and Poothoocotta, permanent dwelling houses, churches and schools, &c., are erected. Madura is divided into three stations, with the needed buildings at each. Dindigul into two. There are it seems at all the stations, 68 vernacular schools for boys, with an average attendance of 2306 boys;—for Girls, six schools, containing 392 pupils;—three English Schools with 92 pupils in attendance—three Free Boarding Schools for boys, with 93 beneficiaries, and one for Girls with 30;—a *Boarding Seminary for lads*, generally selected from the other Boarding Schools, for the prosecution of English and the elements of science, in which at the commencement of the Seminary year, were 49 students—11 having graduated in the early part of the year; 73 Christian congregations, containing 432 families, 116 baptized persons, and 192 Christian children in the Schools connected with the villages; and 211 Church members, of whom 28 were added the last year. There had been a very serious caste-struggle in course of the year; many of the evils of Hindu-casts having come into the church from different quarters, not the least the connexion of its members with the older congregations in Tanjore, in which until lately it was allowed—and it being necessary to take decided steps to remove the plague-spot.—*Ibid*.

## 4.—BOMBAY.—DEATH OF REV. MR. APLER.

We are sorry to announce the death of Mr. Apler, assistant-missionary in connexion with the Free Church Mission at Nagpur in Central India. It took place on the 27th of May, the proximate cause being an inflammation of the lungs, the result of a severe cold. Mr. Apler, who was a native of Germany, came to India in connexion with a mission to the Gonds, the formation of which was prevented by the unhealthiness of the forests in which they reside, and which proved fatal to three or four of his companions. He was a person of meek and quiet spirit: and now rests with that Saviour whom he loved and faithfully served.—*O. C. Spectator*.

The Rev. J. Thomas and family, and Mrs. Weiss, (widow of Mr. J. M. Weiss, late Superintendent of the Society's Printing Establishment in Tinnevely), embarked on board the *London*, Captain Shuttleworth, on the 6th June—*M. C. M. Record*.

To be published on the 1st of September, 1848,

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OF

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