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Established June, 1832.

NEW SERIES, VOL. IX. No. 107.—OLD SERIES, VOL. XVII. No. 198.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NOVEMBER, 1848.

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

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CALCUTTA :
PRINTED AT THE BAPTIST MISSION PRESS.
1848.

Published by Messrs. G. C. HAY & Co., 56½, Cossittollah.

FUNDAMENTAL RULES.

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

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

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

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

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 6th of November, at the Union Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will (D. V.) be held on Tuesday, Nov. the 7th, at the Intally Chapel. Service will commence at 7 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 (D. V.) meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

TO CORRESPONDENTS.

He have received the letter signed "FACTS." Whether the statements it contains, entitle our correspondent to the *nom de guerre* he has assumed, we shall not now enquire. But we feel assured that the insertion of the production as it is would only occasion controversy. As this is a result which we deem very unprofitable, we must decline inserting the statement. There is less cause to regret this, as the production is in no sense a defence of the parties aggrieved. If our Correspondent will prepare a calm refutation of the passages complained of, without slandering any one, we will insert his communication.

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.*

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 107.—OLD SERIES, VOL. XVII. No. 198.

NOVEMBER, 1848.

I.—*Events at Nagpore.*

The following article, which we extract from the "*Madras Native Herald*," details facts of the greatest importance to those who are carrying on the work of evangelization, in the central regions of this vast country. We call the earnest attention of our readers to the narrative of facts which it contains, and invite their remarks thereupon. We cannot afford room in our present number for anything more than we find in our contemporary, from whom we extract the article; but we promise to return to the subject in a future number.

Have Native Princes, in alliance with the British Government, the right to demand to be given up to them one of their subjects who wishes to embrace the Christian religion, and puts himself under British protection upon British ground?

This question is now raised at Nagpore by the case of Bábá Pándurang, a bráhman youth, who took refuge with the Rev. S. Hislop, from a desire to embrace the Christian religion. The subjoined *Correspondence, Memorial, and Remarks*, set before our readers all the circumstances in detail; and as the case in one of its main aspects is new, and vitally affects the spread of the Gospel of Christ in the *allied and independent States of Hindostan*, we deem it our duty to call special attention to it.

About four years ago the Free Church of Scotland established a Mission at *Nagpore*, with a view to introduce the blessings of the Gospel and European knowledge into the Rajah's territories. This was done with the concurrence and support of Christian men on the spot, and without any demur or prohibition on the part of the Native Government.

In May 1846, the Missionaries, Messrs. Hislop and Hunter, established a *School* in the city of Nagpore, in which instruction was openly given in Christianity, as well as in the ordinary branches of a secular

education. No protest, no opposition was raised against the establishment of this School, although the Native Government must have known that conversion to Christianity was the main object of it, and that such a result had actually taken place in similar Christian Schools in other parts of India.

Bábá Pándurang, a bráhman youth now upwards of *fourteen* years of age, attended the School from about a month after its commencement ; and, in the course of two years' study, became convinced that Hinduism was false, and that the Bible was the only true revelation from God. In the beginning of *June* last he was withdrawn from the School by his father, on account of the admission into it of two boys of low caste ; but Pándurang chose to disregard his father's wish, and returned again to the School on *Monday* the 17th, and on going home was cast out of the house by his father without food or shelter, when he fled to the Missionaries for protection, who kept him all night without allowing him to break his caste. Next day after attending school he was persuaded by his father to return home, where he had been only a day, when he was bound hand and foot and severely beaten by his father, and threatened with poison by his mother, because he would not give up his desire for further instruction. On the following *Thursday* morning he visited the Missionaries in company with his father, and in his father's presence told them how he had been treated, and *declared it to be his wish to profess the Christian religion, and not to return to live in heathenism with his father.* Upon this declaration the Missionaries felt bound to protect him ; and would not allow his father to drag the youth out of their house to be exposed to further ill-treatment.

The father complained to the Rajah of Nagpore ; and, about a month after the youth had taken refuge with the Missionaries on British ground, and when he had broken his caste, Capt. Ramsay, the Assistant British Resident in charge at Nagpore, requested Mr. Hislop to give up the boy to his parents. Mr. Hislop remonstrated against giving up a youth, able to judge for himself in the matter of religion, to such unnatural parents, and throwing him from under the shield of British law and authority, to be tried by the intolerant statutes of a religion he disowned. But the Resident wrote in reply that " he was still of opinion that it was his duty to request that Mr. Hislop would deliver the boy Bábá Pándurang to his parents, it being the wish of the Nagpore Durbar, *whose authority to govern its own subjects by its own laws we fully recognize.*" He regretted his being obliged to interfere in the matter, but maintained that this *particular* case could not be made an exception to the general rule that *persons claimed must at once be given up to the jurisdiction of their own Government.*

Upon this Mr. Hislop delivered up the youth : and sought redress at the hands of the Supreme Government at Calcutta.

The Resident however anticipated Mr. Hislop by sending to the Supreme Government his own version of the proceedings ; and was able to inform Mr. Hislop on the 14th of August " that his (Mr. H.'s) Memorial of the 25th July had been received, and that the Governor General in Council had been pleased to approve of his (Captain Ramsay's) conduct in this matter."

Meantime the Nagpore Government put the youth in close confinement ; and on the 23rd of August the Rev. R. Hunter, Mr. Hislop's colleague, took the liberty of reminding Captain Ramsay of his promise " to move the Durbar to afford him protection," and requested him to use his influence with the Durbar " to set him at liberty, and afford protection to his religion and person," promising that so long as the boy was considered a minor in the Mahratta States, they would not again detain him. Captain Ramsay gave this laconic reply, that he had no objection to mention this promise to the Durbar, but beyond this he would not interfere, having already begged that the boy might be protected. So that as far as we know the youth still lies in close confinement, debarred not only from farther instruction, but denied liberty of person and liberty of conscience.

Such is a short statement of the facts of the case ; and these are some of the startling questions that it presents. *Is the paction of the British Government with the Nagpore Rajah such, that none of the Rajah's subjects shall embrace the Christian religion without his permission?* Nay, that when they flee to British ground for protection to liberty and conscience, Nagpore subjects, without being chargeable with any *political* crime, shall be dragged back, and subjected to close confinement and the deprivation of the natural and inalienable rights of conscience?

Is this the sort of alliance that now subsists between *Christian Britain* and the *Nagpore Government*? Shall it be unlawful, shall it be impossible, for any Nagpore subject to renounce Hinduism and embrace Christianity? Is the Supreme Government of India, after allowing a Christian Mission to be established on ceded and therefore British ground contiguous to Nagpore, now to turn round and say to Christians, You may teach and preach as much as you please, but you shall not receive into the Christian Church a single subject of the Nagpore Rajah without his consent?

At this rate how is Christian truth ever to be introduced effectually into Nagpore and similar Native States? Is this the attitude, the crouching heartless attitude, that Christian Britain is now to assume? Believing as she does that the Mahratta States are governed, in all matters of religion, by unjust, intolerant and cruel laws, and that her own religion and laws have made herself what she is,—the mistress of kingdoms and the refuge of the oppressed throughout the world,—is she to come down from her position, and do obeisance to the Rajah of Nagpore, and allow him to detain in hopeless servitude the souls of all his subjects, and debar and prohibit them from yielding themselves up to that revelation which alone can enlighten their darkness, and from receiving that Saviour who alone can make them truly and spiritually free now, and holy and blessed for ever?

I.

Letter from Captain Ramsay, Assistant Resident in charge at Nagpore, to Rev. S. Hislop of the Free Church of Scotland's Mission at Nagpore, dated 21st July, 1848.

SIR,

I have received a message from the Durbar of his Highness the Rajah, to the effect that you have detained from his parents a boy of the

name of Bábá Pándurang, who has been in the habit of attending at your house daily for instruction. Should this prove to be the case, I trust you will see the necessity of giving up the boy to his natural guardians.

Whatever dispute or difference of opinion may exist between the boy and his parents, who say that they have chastised him for attending your school, must be settled by the Local Government of which they are all subjects.—I have the honor to be, &c.

II.

Letter from Rev. S. Hislop to Captain Ramsay, dated 21st July, 1848.

SIR,

I beg to acknowledge the receipt of your note, informing me that you have received a message from the Durbar of his Highness, the Rajah of Nagpore, to the effect that I have detained a boy named Bábá Pándurang from his parents.

In reply I desire to state, that all that I did was to save the boy from violence, after he had sought my protection, and distinctly stated to his father that he did not wish to go with him. I had hoped that British law, under which the boy attempted to place himself, would countenance me in what I did, for I have always understood that Britain cast her shield over the slave, who reached any spot of her privileged soil, and would not deliver the political refugee, though his punishment might be demanded by his fellow-countrymen. How much more did I consider that the same principle would be acted on in regard to a youth, who has been bound and beaten as a slave, and whose understanding and conscience have received even still more degrading usage; a youth who according to recent discussions of British law is old enough to judge for himself, and has already signified his abhorrence of Hinduism, by breaking the rules of his bráhmanical caste.

But I am sorry to think that, in your capacity of British Resident, you have cut off these expectations, and that you feel yourself called on to decide at once that the unnatural parents of the youth are his natural guardians, and that he must be removed from under British authority, to be tried by the statutes of a religion which he now disowns. I am unwilling to give the boy up, until you read this my reply, when, if your answer be to the same purport as the note now received, I shall of course consider myself freed from all responsibility in the matter, and at once surrender him according to your directions.—I have the honor, &c.

III.

Letter from Captain Ramsay to Rev. S. Hislop, dated 22nd July, 1848.

SIR,

I am still of opinion that it is my duty to request that you will deliver the boy Bábá Pándurang to his parents, it being the wish of this Durbar, whose authority to govern its own subjects by its own laws, we fully recognize. It is unreasonable to expect that the Durbar will waive its right to claim this child, because he appears inclined to become a convert to our religion, and I do not feel justified on such grounds in interposing my official authority, by refusing the restoration

of the boy, who, as a subject of the Nagpore state, is only amenable to the *local*, not to British law. I sincerely regret that I should have been called upon to interfere in this matter at all, but, having been appealed to by the Maharajah, I cannot decline acceding to his request, or dispute his authority over his own subjects in this *particular* case, when in *others* the person claimed would at once be given up to the jurisdiction of his own Government.

I need scarcely add that I shall move the Durbar to afford every protection to the boy, and prevent his being ill-used by his parents. Beyond this I cannot interfere with him.—I have, &c.

IV.

From Rev. S. Hislop, to Captain Ramsay, dated 22nd July, 1848.

SIR,

According to your directions I have delivered up the boy, and as the whole question of the propriety of the step depends on the further questions, whether the place where I reside is to be reckoned British territory, and, if so, whether the same laws in regard to refugees are applicable to this portion of the British dominions as to our native isle, I beg to ask if you will allow me to submit the matter in the most regular way for the decision of the Supreme Government at Calcutta.—I have the honor, &c.

V.

From Captain Ramsay to Rev. S. Hislop, dated 22nd July, 1848.

SIR,

It is my intention to forward a copy of our correspondence for the information and decision of the Supreme Government.

I consider that I am fully borne out in my view of the present question, by the terms of the Treaties subsisting between the two Governments.

By Articles X and XIV. of the Treaty of 1816, which have not been abrogated or altered by subsequent engagements, the British Government "declares that it has no manner of concern with any of the Maharajah's children, relations, dependants, *subjects*, or servants, with respect to whom the Maharajah is absolute." Again: "The British Government agrees not to give aid or countenance to any discontented *subjects* or dependants of the Maharajah."—I have, &c.

VI.

Letter from Rev. S. Hislop to Captain Ramsay, dated 22nd July, 1848.

SIR,

As the correspondence does not embrace all the particulars which I should like to submit to the notice of the Supreme Government, may I take the liberty to suggest, that the most satisfactory method would be for me to draw up a memorial, containing all that occurs to me, which you could, if you thought proper, forward with remarks.—I have, &c.

VII.

Letter from Captain Ramsay to Rev. S. Hislop, dated 22nd July, 1848.

SIR,

I have this day written to the Secretary to Government in the Foreign Department, in the usual routine of my duty, and am forwarding copies of all the notes that have passed between us. It is not my

intention to enter into any further correspondence with you on this subject, but you are of course at liberty to address any memorial you please to the British Government. I have nothing further to say on this subject.—I have, &c.

VIII.

Memorial addressed to the Governor General of India in Council, dated 25th July, 1848.

TO THE RIGHT HONORABLE THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

The Memorial of the undersigned MISSIONARIES of the Free Church of Scotland, resident at Seetabuldee, within the limits of the British Residency at Nagpore.

HUMBLY SHEWETH,

I. That your Memorialists settled at Seetabuldee in order to introduce into the Territories of His Highness the Rajah of Nagpore the blessings of the gospel and European knowledge; and with this view in May 1846 established a school in the Native Capital, where instruction was openly given in Christianity as well as in the ordinary branches of a secular education.

II. That this school was attended from about a month after its commencement by Bábá Pándurang, a bráhman boy now upwards of 14 years of age, who made rapid progress in learning and soon began to doubt the science, the morality, and the divinity of the Hindu Shástras, and to confess that the Christian Bible is the only book worthy of being received as a revelation from heaven.

III. That the boy was in this state of mind, when in the beginning of June of the present year a resolution was formed by most of the bráhmans in the city not to send their children to the school, on account of the admission into it of two boys, children of Christian parents but originally of low Hindu extraction.

IV. That in consequence of this resolution Bábá Pándurang was withdrawn for a time from the school; but finding the misery of idleness at home, and moreover entering into the saying of the wise man that for the soul to be without knowledge, especially the knowledge of salvation, is not good, he considered himself justified in disregarding his father's wish, and in taking his usual place at school.

V. That on the evening of Monday 17th June, the day on which he recommenced his attendance, his father cast him out of the house without food or shelter, whereupon he came to your Memorialists' bungalow in quest of both, which were readily granted to him in a manner consistent with the rules of his bráhmanical caste.

VI. That next morning after he had attended school, he was met by his father and persuaded to return home on the understanding that he should be kindly treated and allowed to go to school: but that he had only been a day in the house, when he was bound hand and foot, and severely beaten with a bamboo by his father, and threatened as the boy asserts with poison by his mother, because he would not forego his desire for further instruction.

VII. That on the following Thursday morning he obtained leave from his parents to visit your Memorialists in company with his father,

when the boy related in the hearing of your Memorialists and in his father's presence the ill-usage to which he had been subjected for the simple cause aforesaid, and further declared it to be his wish to profess the Christian religion, and not to return to live in heathenism with his father.

VIII. That your Memorialists, being thus appealed to for protection, and considering that they were living on British soil and under British laws, which afford a refuge and safeguard to the oppressed whether they be slaves in the literal sense, or persecuted on account of their conscientious convictions, and finally believing that the youth was possessed of discretion sufficient to be entitled by recent decisions in British Indian Courts to freedom on British territory from his twofold bondages, physical and religious, did feel themselves constrained to prevent the father from dragging his son by force out of their house to the scene of his cruel treatment.

IX. That thereupon the father complained to His Highness the Rajah of Nagpore against your Memorialists for detaining his son, and subsequently your Memorialists were requested by the Acting British Resident to give up the boy to his parents as his natural guardians, which, after some explanations to deliver your Memorialists from all responsibility in the matter, was accordingly done.

X. That the ground, on which the British Resident held himself bound to act in disposing of this case is contained in two articles of the Treaty concluded in 1816 between the British Government and the Nagpore Rajah, by one of which Articles, viz. the tenth, the British Government "declares that it has no manner of concern with any of the Maharajah's children, relations, dependants, subjects or servants, with respect to whom the Maharajah is absolute;" and by the other viz. the fourteenth, "the British Government agrees not to give aid or countenance to any discontented subjects or dependants of the Maharajah."

XI. That notwithstanding of the comprehensive terms in which these articles are expressed, your Memorialists conceive that they cannot be understood with so great a latitude of signification as at first sight may appear, for the following reasons :

1. Because the sense ought to be limited generally by the character, on which Britain stands forth before the world as the friend of the oppressed, a character which she could not support, if the British Government were obliged to give up every subject of the Nagpore Rajah, whether old or young, whether residing in Seetabuldee or any other part of British India, provided His Highness should claim him as a person dissatisfied with the truth of the Hindu religion.

2. Because the sense ought to be limited specially by the profession which the British Government has always made not to interfere by any one of its acts with the religious views of the Natives—professions, which would be quite compatible with the British Government merely declining to aid His Highness in forcing his opinions on one of his subjects, but would in your Memorialists' humble judgment be entirely opposed to its surrendering to him that subject to have his conscience coerced.

3. Because in point of fact it is not likely that the language was in-

tended by the authors of it to apply to religious matters, as at the time when the Treaty was made, there was no Mission at Nagpore to suggest the idea of any of the Rajah's subjects becoming discontented with the Hindu faith.

XII. And even although your Excellency should consider yourself forbidden by the language of the Treaty to claim as of right the privilege of shielding the aforementioned Bábá Pándurang who sought the protection of the British Government in following out his views of duty to God, yet your Memorialists respectfully submit, that it would be a suitable exercise to the influence which the Most High has given the British Government with that of the Nagpore Rajah so to represent the case now brought before your Excellency to His Highness, as to persuade him voluntarily to release from prison a boy, who has as much right to form his own judgment on religious subjects as his father or His Highness himself, and who, having of his own accord broken caste and his bráhmaical thread cannot now be restored to his former Hindu status, but must all his life remain an object of deepest commiseration, unless permitted to go where his conscience and inclinations lead him.

STEPHEN HISLOP,
ROBERT HUNTER.

IX.

Letter from Captain Ramsay to Rev. S. Hislop, dated 14th August, 1848.

SIR,

In reply to my communication to the Secretary to Government in the Foreign Department, forwarding a copy of our correspondence regarding the boy Pándurang who lately placed himself under your tuition, I have been directed to inform you that your Memorial of the 25th ultimo has been received, and that the Governor General in Council has been pleased to approve of my conduct in this matter.—I have, &c.

X.

Letter from Rev. B. Hunter to Capt. Ramsay, dated 23rd August, 1848.

SIR,

I beg to call your attention to the present situation of the boy Bábá Pándurang, regarding whom there was lately some correspondence between yourself and the Rev. Mr. Hislop. In one of your letters you stated that, while the treaty demanded the boy's surrender, it was your intention "to move the Durbar to afford him protection." The Nagpore Government, however, have, in disregard of your advice, put the boy in close confinement, from which, so far as we can learn, he has not yet been released. May I therefore take the liberty of requesting that you would move the Durbar to set him at liberty, and afford protection to his religion and person. It is almost unnecessary to add, that in the event of the boy's release, we should not again detain him from his parents, while he continues to be regarded as a minor by the laws of Mahratta States. I am, &c.

XI.

Letter from Captain Ramsay to Rev. R. Hunter, dated 23rd Aug. 1848.

SIR,

I have no objection to mention to the Durbar, that you have assured me, that you will not again detain the boy Pándurang from his parents. Beyond this I will not interfere—I have begged that the boy may be protected, and there the matter will end as far as I am concerned.—Yours, &c.

REMARKS.

A boy like Bába Pándurang, if tried in Calcutta or Madras, would be allowed to go where he wished. How comes it then, that his liberty is abridged at Seetabuldee, which, I believe, is as much on British territory as either of these Presidency seats? The answer given, and I would solicit particular attention to this, is not that the youth is under age, according to the laws of Maráthá States, to choose for himself, though there are allusions in the correspondence to this circumstance; but that he is a subject of the Nagpore Rajah, and that therefore by the Treaty of 1816, which recognises the absolute authority of His Highness over his subjects, the British Government would have been bound to deliver him up, whether he had been old or young (see Letter No. V.) But I will not do the British Government the wrong to suppose, that, in concluding the Treaty referred to, it meant to support absolute power, whether that power should be exercised justly or unjustly, for the welfare or the misery of others. A Rajah in his own doings might set justice and humanity at defiance, and the blame would be his own: but it would be too much for him to expect that the British Government should join in his policy and participate in his guilt. Now to deliver up a subject is the act of the Government that delivers him up. If then the British Government were to surrender a subject to be punished, although it knows he is innocent, or to undergo a penalty, which it knows to be greatly beyond his offence, then it would bring on itself in some measure the guilt of oppression and the disgrace of departing from the rules, by which civilized states are governed. It may be said that the necessity arising from a Treaty would be sufficient to wipe away the guilt and disgrace. But I cannot suppose that a Treaty with the British Government could be drawn up in a sense opposed to the British character. Rather would I believe, that the name of Britain was so well known among Native Princes, as implying all that was just and honourable and humane, that they took it for granted that what the British Government meant by an absolute authority, *which it would support*, was an authority uncontrolled by any thing save a sense of right and wrong. But however this may be—whether the British Government in concluding the Treaty of 1816 forgot its own character or not, it appears to me, that the only persons whom it was contemplated to give up to the Rajah's absolute authority were political and such like refugees. As for religious offences, I believe they never entered into the minds of the contracting parties. But even though they had, I will not venture to think, that after consideration they could have been included. Who will dare to assert that the British Government in 1816 deliberately engaged to co-operate with the Rajah

of Nagpore in suppressing Christianity in central India, and for this purpose solemnly promised on a representation from His Highness to hunt out every poor Hindu that might hide himself within the Company's dominions and deliver him up to be punished, for the fact of his believing that the Puránas are false, and that the Bible is the word of God? If any person were to maintain this in my hearing, I would scout the idea as absurd. Where would then be the conscience of the British Government? What would then become of all its professions of religious neutrality in its dealings with the natives? But if the Treaty of 1816 was intended, as I believe, to relate only to offences of a political and similar description, on what ground, I would ask, can its language be so extended as to comprehend matters that are purely religious?

Hitherto my remarks have been founded on the preceding correspondence and Memorial. In one respect however both correspondence and Memorial are defective. They do not present the whole of the circumstances, which should be taken into account in this case. When my colleague and myself transmitted our Memorial to the Supreme Government, all that we knew of the political relation between the British Government and the State of Nagpore was derived from the letter of Captain Ramsay, marked No. V. Supposing from that letter that articles X. and XIV. of the Treaty of 1816 had not been abrogated or altered by subsequent engagements, we thought it would not be difficult to show that, even with the absolute authority recognized by Treaty as belonging to the Rajah over his children, relations, dependants, subjects, and servants, in temporal affairs, it was still the duty of the British Government to decline to deliver up a subject, whose only crime was his desire to profess his faith in Christ. After the despatch of the Memorial, however, we had an opportunity, through the courtesy of Captain Ramsay, of reading other Treaties between the British Government and His Highness of Nagpore, besides that of 1816. In examining that of 1826, we found that the articles regarded as so intact had, to the best of our judgment, been altered to a very considerable extent indeed. I think that the following stipulations of the more recent Treaty will justify our view of the subject. Article X. declares: "In the management of the country transferred to the rajah's immediate authority by the preceding article and in that of the excepted districts, when restored to His Highness's control, Rajah Raghoojee Boshlah hereby promises to pay at all times the utmost attention to such advice as the British Government shall judge it necessary to offer him, with a view to the economy of his finances, the better collection of his revenue, the administration of justice and police, the extension of commerce, the encouragement of trade, agriculture, and industry, or any other objects connected with the advancement of His Highness' interests, the happiness of his people, and the mutual welfare of both States," &c., and again in Article XII. we read, "and whereas the interests and reputation of the contracting parties require that the prosperity of His Highness' dominions shall be increased and perpetuated by the operation of this Treaty, and it is indispensable that effectual and lasting security should be provided for the welfare and happiness of the people, and against any fai-

lure in the funds," &c. Do not these articles alter those of 1816? If they allow the British Government to interfere in regard to the collection of the revenue, the administration of justice and police, and the numerous other subjects mentioned, and any other subjects besides, that may bear upon the happiness of the people, can it be asserted, with any thing like a shadow of reason, that the Rajah is "absolute" and that the British Government "has no manner of concern with the subjects," even so far as to see that justice is done them, and their welfare promoted?

But it may be said that the articles of 1826 have themselves been altered by the Revised Engagement of 1829. It is true: but, in so far as the subjects before referred to are concerned, there is no material difference between the stipulations of 1826 and those of 1829. The latter obviously save the Maharajah's feelings of dignity and independence, but they do not seem to increase his real power. It might be regarded as an invidious thing to specify, as the Treaty of 1826 does, all the cases in which the British Resident could offer His Highness advice, and therefore instead of saying, that the Resident could review the judgments of the Rajah's court, control the proceedings of his police, inspect the state of his accounts, and even enter into his Treasury and ascertain the actual condition of his finances, the Revised Engagement substituted an article more general in terms but not on that account the less comprehensive. It provides that "it should be competent to the British Government, through its local representative, to offer advice to the Maha Rajah, his heirs and successors, on all important matters, whether relating to the internal administration of the Nagpore territory or to external concerns; and His Highness shall be bound to act in conformity thereto. If, which God forbid, gross and systematic oppression, anarchy and misrule should hereafter at any time prevail in neglect of repeated advice and remonstrance, seriously endangering the public tranquillity, and placing in jeopardy the stability of the resources whence His Highness discharges his obligations to the Honourable Company, the British Government reserves to itself the right of re-appointing its own Officers," &c. These are the terms of the existing Treaty; and I think if they be compared with the stipulations of that which was concluded immediately before, it will be admitted that on the points under consideration they are to all intents and purposes the same. At all events, unless liberty of conscience be not deemed an "important matter," unless the redress of a grievous wrong be not deemed an "important matter"—unless the only "matters" reckoned "important" to those connected with "the stability of the resources whence His Highness discharges his obligations to the Honourable Company," the provisions of the Revised Engagement are amply sufficient to warrant the British Resident to prevent Bábá Pándurang from undergoing a long imprisonment on account of his attachment to Christianity.

It will be seen from the correspondence that the Acting Resident, notwithstanding the absolute authority, which he considered still to belong to the Rajah over his subjects by reason of the Treaty of 1816, did exercise the right of interfering in regard to one of them according to the plain path of duty, which is laid down to him by subsequent

engagements. In Letter No. III. Captain Ramsay promised to "move the Durbar to afford *every protection* to the boy;" and from the last letter of the correspondence it will be observed, that the promise was fulfilled. This then is a fact, which cannot be disputed. But on the other hand there is a second fact of equal certainty, and that is, that up to this date *no protection* has been afforded the boy, but, on the contrary, on the very day he was given up by the Mission, in disregard of Captain Ramsay's advice, he was cast into prison, where for a period now of nearly six weeks he has been closely confined, deprived of the liberty of seeing Christian friends, denied the use of all manner of books, while he is subjected to the annoyance of disputations with hostile and unscrupulous bráhmans, and permitted, as I understand, to remain with the same dress as that with which he entered his place of captivity. And this punishment, which if a heathen prince is to be allowed to exercise his tyranny, and heathen priests to vent their malice, may be protracted for many weeks to come, until the health or the spirit of their victim sink under its influence, is said by the people in the city to be inflicted on account of the crime of believing in the Bible, and as a warning against all future conversions to Christianity. Putting, then, the two undeniable facts together, that every protection has been required, and every protection has been refused, the conclusion to which they irresistibly conduct us is one or other of two alternatives—either that the representation of the British Resident in the question of justice and humanity has not been very strong, or that he has not the power to see that his advice is attended to. From the last letter of Captain Ramsay, in which he says that he *begged* the boy to be protected, I should be sorry to suppose that his earnest desires have not been called forth on behalf of the poor sufferer for conscience sake; and hence the only inference I can draw from the whole transaction is, that the Rajah of Nagpore, who owns his seat on his throne to British generosity, and who is bound by Treaty to act in conformity to whatever advice the British Government thinks it necessary to give him either on internal or external affairs, has become too formidable for that Government, and therefore he can trample on its religion in the person of a helpless youth partly under its protection, and can violate an express stipulation of the existing Treaty in his conduct towards its Political Agent, while the British Government, though informed of these circumstances by the preceding correspondence and Memorial, consents tamely to tolerate the oppression, and submit to the indignity.

NAGPORE, 1st Sept., 1848.

STEPHEN HISLOP.

II.—*The Public Burial Grounds.*

We have just perused an article in the last Number of the "Christian Intelligencer," headed "Burial Grounds of the Church of England," in which the writer announces that it is his object "to convey information." Like him, we at once declare that we have no desire for controversy: neither do we desiderate having any dealings, controversial or otherwise, with those who "throw both charity and candour overboard." Nay more, we are free to declare that, in writing these remarks, we are not urged on by any sectarian enmity towards the Church of England, her clergy or her laity. Indeed the principles on which our periodical is conducted prevent our making any remarks, on this or any other question, which might fairly be regarded as an attack on any section of the Christian Church Protestant. *Our* object is to obtain information.

The Article in the "Intelligencer" does not furnish us with the information we wish to obtain. We wish to see it definitely specified, how or in what way the Public Cemeteries of Calcutta can appropriately be designated by members or ministers of the Church of England, "our burial grounds." If they were originally purchased by members of that Church, and given over to her office-bearers as her burying grounds; or if the Government of the country granted them exclusively to the clergy and members of that church; then there is no more room for any discussion of the question. In all such cases the Bishop, when invited "by the minister or ministers of the place and by some of the chief residents," may, without interfering with the rights of other parties, proceed to take "possession of the ground," and to devote it to the "solemn and sacred purpose" of Christian burial according to the forms of the church of England exclusively. But if the grounds have been originally granted or purchased for the use of the Protestant public, we do not see what title the minister or ministers and some of the chief residents can have to request the Bishop of the Diocese to perform a service, however beautiful and suitable it may be, the result of which hands over the ground exclusively to clergymen of the church of England, so that they alone shall, in all time coming, have a right to officiate at all funerals. This would be unceremoniously to compel parties, who may conscientiously object to the Anglican burial service, to seek sepulture elsewhere. Now, what we want to be informed about is, not, by what kind of service the Bishops and clergy of the Church of England may, if requested as above, take possession of the Public Burial Ground, and assume the right to issue notices to Undertakers, to beware of being parties to the conducting of funerals in such grounds, otherwise than accord-

ing to the formularies of the Church of England; we wish to know, with reference to the Burial Grounds called "Ours," by the writer in the 'Intelligencer,' whence the right is derived to entitle a Church of England clergyman to give them that appellation? The mere consecration by a Bishop does not confer that right, as has lately been decided with reference to British burial grounds in Tuscany and Malta. Even after the Episcopal consecration had been performed, it is announced by competent authority, that all sects and denominations have a right to the use of these grounds, just as before consecration according to the rites which their consciences permit them to approve.

There are some stations in this country, and in other places, where British subjects are settled, in which there is only one burial ground. Is it either noble, generous, or suitable, that clergymen of the church of England should wish to have the exclusive right to officiate in such grounds? Why should they desire to say, to those who conscientiously differ from their standards, unless you accept of our services, you must bury your dead in places such as those are buried in, who *sand mente*, have laid violent hands upon themselves; or it may be, unless you receive our services, you cannot bury your dead at all; for, in some situations, this would be the alternative? We do not write so, either in derision, or in contempt of Church of England standards or rites. No! In the full desire that every member of the Church of England should enjoy every privilege which an established church can confer upon him, we simply ask, what is there conducive to order in saying to fellow-christians, if you wont submit to our way, you must be amerced of the privilege of burying your dead as you conscientiously wish to do? It is very easy saying, "Well, but the Dissenter places himself voluntarily in the position in which he finds himself. Our arms are open to receive him into the bosom of our church; but he persists in refusing." The Dissenter might re-echo the same announcement. He too might conscientiously proclaim, "We shall rejoice to cherish the fond idea of future union among believers, by all coming over to our view of things. We are quite ready to receive even churchmen." But many would be apt to say, no great liberality in that, so far as we can see. And after all, might not a churchman conceive that a different system in the time of Edward Sixth or Queen Elizabeth, might have so ruled it, that, even in England, Episcopalians might have been Dissenters. They are so in Scotland at this day; but we never heard of them being debarred from the use of the established church's burying grounds, and of using them according to their own conscientious views, and with their own

burial service read by their own ministers. The noble Lord who said "prejudice hath neither eyes nor ears" was quite right. But Dissenters, and others who differ from the church of England, are not the only persons who fall under the controlling influence of such prejudice.

We are not prepared fully to agree to the maxim "Order is the fence of Truth." Order alone will not serve as a fence for Truth; and disorder will not change Truth's immutable nature. Besides order may serve as much to fend falsehood as to fend truth. There is as much order in the platform of the Church of Rome, as in the platform of the Church of England; and where is there more order than in that society which comprehends the followers of Loyola? But though called upon to make these remarks, we must not therefore be understood as being enemies to order. And we think that many churches have as good a right to lay claim to pure standards, and the vigorous exercise of order and discipline, as has the Church of England. Yet we do not, on the present occasion, desire to advance ought against either the order, discipline, or thirty-nine articles of the Church of England. What have any of these to do with this question, as to the right of all Christians to bury their dead according to their own consciences? Let us ask once for all, does the writer of the paper in the "Intelligencer" admit that Dissenters may be buried in what he calls "Our" Burial Grounds? He does admit this. Very well then, let him point out, how it is conducive to order to constrain the same Dissenters, in availing themselves of their right, to do something which their consciences cannot approve of. It may, in the opinion of many, be very unreasonable, in rational beings to differ conscientiously from the view of church Government and worship adopted by the church of England, but still it is a fact that many good men do so differ; and it will not mend the matter for the churchman to say, "ah! we cannot help it; it is your fault, you exclude yourself." Why, the persecutor of the early Christians, the most hard-hearted inquisitor, might have turned round and addressed his victim, while agonizing under his cunningly devised tortures; "It is your own fault, you choose to differ from me and my employers; therefore you must not say a word." The early christians were punished for their stubbornness in adhering to the law of God and the truth of his word. Are Nonconformists to be dealt with on the same principle?

Can a man be said to intrude, if he presents himself where he has a right to be? The Dissenter, it is admitted, has a right to burial in the parochial burying grounds of England, and in the Public burying grounds of Calcutta: and, if so, he has a right to have the services of his own pastor, in the burial

ground, just as much as in the chapel. There is no sort of analogy between the burial ground, and the church or its desk and pulpit. The Dissenter has no right to expect the services of his minister in a church, "after he has ascended the desk or the pulpit," because neither have any right to be there; nor do they claim it. But Dissenters have a right to the burial ground; for it is admitted by the "Intelligencer" that they *may* bury their dead there, provided they will accept the services of an Anglican clergyman; but we say, if they have a right to bury in the public cemeteries, they have also a right to have the services of their own minister, just as much as they have a right to be Dissenters.

But all are not Dissenters from the church of England. There are in this city a large body of men belonging to the church of Scotland, a church just as lawfully established as is the church of England. Have they no right to inter their dead in the public burial grounds? Oh! it may be said, they have a burial ground of their own. Very true, but how did they acquire it? Not by performing a "becoming and suitable" religious service in a public burial ground, and then calling it "ours;" but by paying down money, like Abraham of old, and thus obtaining a good and valid and indisputable claim to it. But the possession, or non-possession, of a Burial Ground of their own, is not the question. The question is simply this, has any one a right to debar them from the use of the public burial grounds? In order to prove such a right, the English clergymen must just show us how they are entitled to call grounds, in which they admit Dissenters may bury their dead, "Our Burial Grounds." We have already shown that Episcopal consecration does not confer such a title. And we deny that any thing confers it, unless a lawful purchase, or a regular deed conveying over the ground to the exclusive use of the Church of England. It consequently follows that the "Intelligencer's" information falls short of the real question.

Our view of the matter is simply this; let every one, in all matters connected with religion, enjoy the privileges, to which he is entitled, in a way which accords with the dictates of his conscience. There can be no order; but there may be the worst kind of disorder, in forcing the services of the clergymen of a pre-dominating sect, upon those who conscientiously refuse to conform to the principles of that sect, whether the occasion be a death or a marriage. Further, we cannot conceive how it is that clergymen of the church of England should insist upon reading their burial service, using the very clause quoted by the "Intelligencer," as to committing the body to the dust, "in the *sure and certain* hope of the resurrection to eternal life;" whereas it

may be that they really have had no means of knowing any thing of the previous life or conversation of the deceased. He or she was not one of the sheep of their pasture; nay, may have been regarded, by some churchmen, with the same feelings as the Jews were wont to regard the Samaritans; yet, after all, be the party known or unknown, a friend or a stranger, the clergyman assumes the right to officiate at the funeral. There is violence in this, perhaps not to the law ecclesiastical nor to the law civil, but most certainly to the plain common sense of mankind.

III.—Rev. T. Jones of Cherra.

A painful controversy seems to have arisen between Mr. Jones of Cherrapunji and the Society in Wales, by which he was sent to Bengal, the result of which has been a separation between the two parties. Into the merits of the controversy we have no wish to enter, and in publishing the following statement as requested by Mr. Jones, we simply record for our readers a few FACTS—respecting the *plans* he is pursuing, the *reasons* for adopting them, and the *objects* which he has in view.
—EDS.

“It is of course a very unusual thing to pay people for being taught, but if we cannot get the natives to attend upon our instruction unless we feed them, we must either do so or do nothing. On the plains the people throng into the missionary schools because they hope to better their condition in life; they receive religious instruction for the sake of getting the secular instruction, and they seek that instruction because they expect to get a living by it; but here there is no such inducement, and we must give them *food* in order to get them to receive religious instruction. They care very little about education as such, because it does not bring them any worldly advantage, and even when a boy wishes instruction himself, his parents and friends do not care about it, and will not support him idle in school for what appears to them worse than useless. But if we can support the boy, he can come even without the consent of his friends, and we could get the whole nation, could we but find food and raiment for them. But if we have nothing for them to eat, we shall have but very little of their company. Not one of the better classes who do not take pay from us have ever

stayed long enough to learn any thing of value to them ; they always get soon tired, and are called away by their friends to attend to their business. But we have only to adapt our means and mode of operation to their condition. We cannot expect them to adapt themselves to our views and ways of conducting missionary operations, and as it is preposterous to think of supporting a whole village or school, or even 50 or 100 of them, the only reasonable way is to find employment in connexion with the mission, as I have before proposed, so that they may do something towards their own support, while they are at the same time daily receiving religious instruction.

“This leads me to the other subject of your enquiry, about what I have done in the way of farming. But I may first state what has passed between me and the Society on this subject. Before I left England, it was recommended that I should settle out in the interior and carry on agriculture, to assist me in carrying on the objects of the mission. But when I arrived at Cherra, it appeared to me that it would be better for one or two missionaries to be settled at Cherra, and that it would be better to delay going to the interior till more missionaries came out. During the years that elapsed since my arrival, the Secretary frequently called my attention to the Moravian mode of conducting missions, and suggested that we might adopt the same mode, in a *measure*, on these Hills. But I did not see my way clear to do anything of the sort at Cherra, and continually advised that such an establishment should be set up in the interior, whenever a missionary settled there. Several considerations led me to think the time had come for trying such an establishment in the interior, consequently I wrote to my friends to that effect. I had been long convinced that no other mode was adapted to the state of these tribes, and unless we could devise some means to find support for a number of them about the mission, we could not make any progress with their instruction. The necessity for beginning seemed more urgent, when the Society began to talk of withdrawing the mission altogether. I thought no time should be lost in trying to find some way of supporting the mission, without depending entirely on gratuitous subscriptions, for I have never once entertained the idea of leaving these people, whatever my supporters at home may do. But what made me begin when I did, was my health failing at Cherra. I have been sick ever since I fell off the mule a long time ago, and I cannot live at Cherra during the rains, whereas I always find myself much better in the interior ; and as I was obliged to go out last May, I considered that it would be better to be doing something than to be idle for more than six months of the year. Pomreng is a very pleasant place,

but I am not quite sure that that is the very spot on which I shall finally settle.

“ I had at Pomreng 12 boys, and 8 men and 12 women, married and unmarried, learning part of their time, and working in some useful way a part of every day, except the Sabbath and rainy days. Some of Mr. S.’s people are also learning to read and write; a number of persons learnt through our first books during my stay there. I had upwards of 50 persons every Sabbath, reading and hearing the gospel. I have brought a part of the people away now, the rest are under the care of a teacher, and they go on with some employment as well. What I did in the way of farming was but little. I prepared an experimental garden, some three or four acres of land, where I intended growing vegetables and nursing young fruit trees, to be ready for planting where I may finally settle. I only sowed the first box of seed sent by the Agricultural Society, the others I am keeping till the spring. I will send a report of them by and bye. I have been and still am employing men in breaking up land, with the view of planting potatoes. I intend breaking up as much ground as will grow about 1000 maunds of potatoes, and to change the crops in a year or two with carrots, turnips, cabbage, &c. I think that if I could manage to grow about 1000 maunds annually of potatoes, they would support about 25 women and 25 men in school, or rather under instruction; and if I could get a better sort of potatoes, I may perhaps be able by the produce to pay the expenses of about 100 people under instruction, by making them work at least part of their time. Of course a number of minor things will be tried, but potatoes are the most productive. In the meantime I propose rearing all the fruit trees I can get, and tea and coffee plantations, all of which will come in and be productive in a few years and may give support in case of the potatoes failing. I have now only planted about 30 maunds of potatoes for seed next spring. The difficulty is in getting funds to carry on till I can get a crop from the land, afterwards I think there will be no difficulty in supporting five times as many people as I could ever expect to be able to do by voluntary subscriptions, and I conceive it quite as honourable to get the means of supporting the natives from a potatoe field as from public subscription, even if it were possible and desirable to support the people idle in school. There are a variety of ways in which a greater number of natives might be usefully and profitably employed, had I only the means at hand to begin with. There are many advantages in employing them about the missionary and keeping them entirely separated from their friends and relatives, and I think it desirable to have the mission as independent of gratuitous support as possi-

ble. Of course I cannot speak of *my success* in farming, before I have scarcely commenced. I cannot do much for a year or two, and that only as I can find funds for breaking up and preparing the ground. All the country to the north and east of Pomreng is admirably adapted for horticulture and agriculture, and there are a vast variety of elevations, so that all descriptions of products can be cultivated in the same neighbourhood, and a finer climate cannot be well conceived. The south-west Monsoon does not reach us, and the rain comes in the way of reflex showers from the north, when the storm from the south-west ceases; besides it is very central to the population of the Hills. The west side of the valley of the "Umngot" is most convenient to the population of "Nougcrem" and "Mauliém," and about "Jauduh," but the east side of it is nearest the population of the "Jynteah," and there would be within a few miles more people than are in all the Hills to the westward. Both sides of the river and valley have their peculiar advantages, but at present I have no buildings, and so must stay at Pomreng; but I shall conduct all my operations with the view of finally settling on the east side of the valley, whenever I may have the means of building, &c. there. The climate of those parts is totally different from that of Cherra.

"I have supported under instruction about 10 boys, 8 men and 4 women during this year. Last year I had a greater number, but for want of funds I have been obliged to curtail. I have had about 50 constant hearers at my house every Sabbath twice a day; six had declared their desire to become the disciples of Christ, but only two of them have been baptized, a young man and his wife; these latter are very good, sober Christians, and have given great satisfaction all along. The man shows a great desire to teach and instruct his fellow-countrymen in the truths of the gospel; he conducts worship during my absence.

"The Kassis are an open and affable people, possessing a great deal of genuine uprightness of character, and although their superstitions are deeply rooted in their minds, they listen attentively to the gospel and reason candidly about its truths. But there are many difficulties here as well as elsewhere; among other things may be mentioned the scattered position of their villages and the want of large central towns, the difficulty and expense of travelling, the migratory character of the people, i. e. the rich always moving about from village to village, and from market to market for the objects of trade, and the poorer part as coolies and labourers, wherever they can get employ, which makes it difficult to get a steady congregation at the villages. In those parts where agriculture is mostly attended to, the people are never to be found at home during

the day, and on the south side of the Hills about Cherra for instance, a missionary can do but very little outdoor work for eight months of the year on account of the rains.

“Any aid either in the way of money for building, breaking up the land, or implements or seed, &c. will be thankfully received and acknowledged. The following are what have been already received :—

	<i>Rs.</i>	<i>As.</i>	<i>P.</i>			
				1843, Jan.—Sconce, Esq.		
1847, Aug. 21st, Lieut. H. Yule,	100	0	0	C. S.	25	0 0
Yule,	50	0	0	June 6th, Trotter, Esq. C. S.	60	0 0
Oct. 25th, Lieut. H. Yule,	100	0	0	June 15th, Atherton, Esq. C. S.	50	0 0
Dec. 15th, Lieut. H. Yule,	100	0	0	C. S.	10	0 0
1848, March 25th, Lieut. H. Yule,	100	0	0	C. Smith, Esq. C. S.	27	0 0
1847, July 11th, F. Skipwith, Esq. C. S.	50	0	0	Mrs. S. E. Cattell,		
Nov. 12th, F. Skipwith, Esq. C. S.	100	0	0	<i>Seeds.</i>		
1848, May 4th, F. Skipwith, Esq. C. S.	100	0	0	1848—2 packets of seeds from the Agricultural and Horticultural Society, by F. Skipwith, Esq. C. S. ; 2 packets of seeds from England by Mrs. Skipwith ; 1 do Tea seeds from F. Skipwith, Esq.		

IV.—*Present condition of Protestantism in France.*

The Reformation, introduced into France by Farel, propagated by Calvin, and confirmed by Theodore Beza, adopted as the base of its organization the *Presbyterian system*, somewhat similar to that which was afterwards established by John Knox in Scotland. Each church had a *consistory*, under the presidency of the pastor. Seven or eight churches formed a *colloquy*. Several colloquies constituted a *provincial synod*. Lastly, at the head of these several bodies was the *national synod*, which, meeting as often as possible at periodical intervals, regulated the more important affairs of our communion, and determined the relations which should exist between the religious society and the political power.

This organization bore the profound impress of the genius of Calvin. It displayed wisdom and strength, was well adapted to the manners of our ancestors, and calculated to favour the progress of real religion. It granted sufficient action to *liberty*, since all ecclesiastical assemblies were the result of election ; and at the same time it gave suitable guarantees to *order*, for there existed a judicious hierarchy among the constituted bodies ; and all licentious excesses, as well as all abuses of authority, were brought before the national synod, which resolved matters of difficulty without any spirit of local passion or partiality.

For nearly one hundred and fifty years our churches flourished under the happy influence of this constitution. French Protestantism was preserved from the schisms and sects which rent the bosom of the Reformation in other countries. But the fatal revocation of the Edict of Nantes overturned our discipline and all our religious institutions from their foundation. Regular synods and consistories were at an end.

The faithful, compelled to hold their meetings for worship in the *Desert*,—that is to say, in forests, remote caverns, and on mountain heights,—could no longer preserve their ancient organization. The pastors, reduced to a very small number, isolated from one another, and fearing to keep up a correspondence by post, had neither the necessary leisure nor the means to constitute the churches afresh into one integral body. They attempted sometimes, in the southern provinces of France, to hold synodal meetings; but the civil power pronounced the penalty of death upon those who took part in them, and it was evident that these secret conferences had no character of stability or authority.

After the revolution of 1789, Bonaparte, then First Consul, gave to the Protestants of our country the *law of the 18th Germinal, Year X.* (1802), which has been maintained until the present time. This law, it must be acknowledged, was considered at its origin as a benefit, and accepted with gratitude. It gave a legal existence, in fact, to religious liberty, at least in some of its essential forms, and established a sort of equality between the religious communions, as our pastors, like the Romish priests, obtained a salary from the public exchequer. The members of our flocks hastened to repair their ruined churches. But the law of the 18th Germinal presented numerous and lamentable imperfections. Bonaparte, in drawing up his *project of law*, did not regularly consult the representatives of the Reformed Churches; he only requested some vague information of isolated and ignorant individuals. His attention was directed far more to the interests of his government than to the interests of our religion. No mention of our national synods is made in this law. The legislature granted *district synods* only (*synodes d'arrondissement*), formed of five consistorial churches, and it must be added, that in the space of forty-six years, these secondary synods have not been convoked even once,—with so jealous and distrustful an eye have we been regarded by the political authorities! The members of consistories were to be chosen from among the most heavily taxed,—in other words, from *the richest* persons upon the list of tax-payers, as if fortune were a guarantee of piety! These consistories were not to be appointed by universal suffrage; they had the monstrous right themselves to designate twelve notables to join with them in making the elections. They were forbidden to promulgate new dogmatic formulas without the approbation of the Minister of Worship. The dismissal or suspension of the pastors depended almost entirely upon the civil power. In a word, the *autonomy* of the church, if I may employ that somewhat barbarous expression, was confiscated to the profit of political omnipotence. We were bound, fettered, impeded in every way, as the price of the salary which the State granted to our pastors, and disorders of more than one kind were the consequence of this abnormal situation.

The French Protestants, upon various occasions, sought to obtain a little more liberty. But neither Louis XVIII., nor Charles X., nor Louis Philippe himself, thought fit to introduce the slightest change into our Organic Law. As they were content with the *statu quo*, they required that we should be content also, and there was no other alternative than to dissolve our connexion with the State, or to submit to

the law of the 18th Germinal. Separation was regarded by the majority of the pastors and laymen as a grave error. It only remained for us, therefore, to wait patiently for better days.

The revolution of February came. I need not here advert to it in a social point of view. It may possibly have been premature and excessive. In destroying at one blow the Charter and all our political institutions, it may perhaps have exposed France to remain for a long time in an unsettled state. But, in a religious point of view, the events of February have opened to us, so far as we can perceive, a wider and more independent range. The law of the 18th Germinal no longer exists, except in name; it has received its death-blow; for it would be too inconsistent and absurd to maintain an aristocracy of wealth in our consistories, when civil society is governed by the most democratic forms.

This result of the last revolution was immediately recognized by the members of our churches; and from all quarters, voices were raised among the French Protestants, saying, "The moment is come for us to change the law of the 18th Germinal, and to recover our liberty. The Government will no longer impede us in the accomplishment of this work; it must desire, on the contrary, that our ecclesiastical organization should be in harmony with the political institutions of the country. Let us appoint delegates, who may prepare the basis of a new constitution; and let us act without delay; for the best means of becoming free, is to prove that we know how to make use of freedom. And when our constitution shall have been drawn up by our own representatives, we may ask the legal authorities to sanction it."

Such was the manner in which the *assembly of Protestant delegates* took place. Men of the most opposite doctrinal opinions were agreed upon this point. Every one was of opinion that it was best, if possible, to proceed together and establish a more liberal organization. But differences of opinion showed themselves in the application of the principle. As our consistories are independent of each other, and have no common centre, except in the Government, which has not taken part in this affair, it results that considerable differences arose as to the number of delegates, the mode of their nomination, and the powers with which they were vested.

It was a veritable chaos. The churches which were in the vicinity of Paris sent five or six delegates for a single consistory; the churches at a distance adopted precisely an inverse plan, and appointed a delegate for two or three consistories. The flocks, therefore, were unequally represented. After warm debate it was resolved that, upon important questions, the delegates should vote, *not individually, but by delegation*: in other terms, a delegate, representing ten churches, had a right to *ten votes*, and another delegate, representing but half a church, had the disposal of but *half a vote*.

This preliminary difficulty being arranged, a second question presented itself: what was the *power* of the assembly, and what were its *attributes*? Several members wished to enter immediately into communication with the civil Government; others answered, "No, the assembly must not, it cannot, enter into official communication with the political authorities; for we by no means constitute a regular synod, and we are

not authorized to pledge the future course of French Protestantism by our decisions." The controversy upon this question was very animated, and even threatened to lead to a schism among the delegates. However, the necessity of effecting an accommodation was felt on both sides, and the following resolution was adopted as a *mezzo termine* :—"If any members of the assembly deem it their duty to enter into communication with the Government, they may do it only in the name of the particular churches by which they are delegated."

I pass over in silence secondary questions, which would be of little interest to foreign readers, and come to the discussions raised upon the *connexion between Church and State*. Is it right to adopt the *voluntary* principle, or shall we continue to receive salaries from the public treasury? The great majority of the assembly pronounced in favour of the maintenance of the union between Church and State.

The principal reasons alleged by the advocates of the union are these. If the Church were separated from the State, there would result great disorder in our flocks. The greater number of our congregations could not afford to support their pastors, and to defray the expenses of worship. The dignity and independence of the ecclesiastical character would be compromised, if the ministers of the Gospel should be compelled to ask their salaries of those whom they have to warn and censure. Our religious institutions,—for example, the Bible Society, the Missionary Society, &c., which have already so much difficulty in obtaining adequate subscriptions,—would be in danger of declining still more, if the flocks were to pay their pastors. Besides, the salary to ministers of religion is a debt owing by the State. If the State is bound to provide for the expenses of primary instruction, it ought, with much greater reason, to defray the costs of worship, seeing that religious principle is so necessary to constitute good citizens. Finally, the union of Church and State can alone insure the means of affording to indifferentists and infidels the advantages of Christian teaching.

I repeat, that I simply fulfil the duties of a reporter. Much might be said, in reply to the arguments presented by the adversaries of the voluntary principle. But we shall not enter into this controversy, on both sides of which there are champions equally honourable, pious, and devoted. The debate was terminated with this resolution :—"The assembly expresses its opinion, that the union of Church and State should be maintained, *with an express provision for the dignity and liberty of the Church.*" The delegates did not say what they understood by *dignity and liberty*; that is a question reserved for the next general assembly.

Another subject has excited much interest among our ecclesiastical delegates. You are aware that the Protestants of France are divided into two great classes—the *Reformed* or *Culvinists*, and the *Lutherans*. The former constitute three-fourths of the Protestant population, and are spread over the entire surface of our territory; the latter, to the number of about three hundred thousand, principally inhabit Alsace and certain cantons of Lorraine; they have also a church at Paris. Up to the present time, the Reformed and the Lutherans have constituted distinct communions, and the law of the 18th Germinal placed them under different regulations. Might not these two denominations of

Protestants be united in one body, and do not existing circumstances present a favourable chance of attaining that end?

All the members of the assembly expressed the *wish* that this fusion might be realized, but several thought that great obstacles would be encountered in the accomplishment of it.

The debate ended, therefore, in the adoption of the following resolution:—"The assembly expresses the hope that the ensuing general assemblies of the Lutheran and the Reformed churches, will profit by present circumstances to endeavour to unite themselves into one integral church."

After the examination of these questions, the principal business of the delegates came forward for discussion, namely, the settlement of the *electoral regulations*. It was indispensable, in fact, to determine what should be the mode of nomination to the synodal assembly, what should be the number of deputies, in what city the synod should meet, at what time, &c. A committee of eighteen members was charged to draw up the draft of a set of regulations, which was afterwards very carefully discussed by the delegates. The following is an analysis of the most important articles adopted by the assembly.

1. The appointment of the members of the synod shall take place by double election (*deux degrés*). The Protestants, in each particular church, shall first elect two delegates—a pastor and a layman; then the delegates from a certain number of flocks shall meet in a central place, and choose deputies for the synod. Election by double voting is less democratic, it is true, than the right of direct suffrage; but it appeared impossible to act otherwise. The Reformed reckon about 450 churches. Well, if each church had sent two deputies direct to the synod, we should have had a general assembly of 900 members! This would have been ridiculous. It was necessary, therefore, to seek some other combination.

2. *Universal suffrage* is established in the first degree of voting. All Protestants, of the age of twenty-one, and in the enjoyment of their civil rights, are electors. But here a warm and prolonged discussion arose. *What constitutes a Protestant? By what signs, by what characteristics, is any one to be deemed qualified to exercise the right of voting?* It was, you perceive, a vital question, and it has been resolved in a manner which will cause you not a little astonishment. Some members demanded that a *profession of faith* should be required of all who should present themselves to vote; that, for example, which was made by the Apostle Peter, "I believe that Jesus is the Christ, the Son of the living God." But this proposition was rejected. "No confession of faith! No obligatory *profession de foi*!" said the majority of the delegates. "The great questions involving principles must be reserved for the future synod; we wish to impose nothing of the kind as a qualification for the exercise of the right of voting."

"Be it so," replied the former, "but you will at least require that the electors should frequent public worship, and participate in the Lord's Supper; for it is not just to confer rights in connexion with the Church upon those who live continually out of the Church!" "Not at all," replied the majority, "for the condition of habitually frequenting pub-

lic worship, and participating in the Lord's Supper, would be an arbitrary and vexatious restriction, and would debar respectable men from approaching the electoral urn. Certain folks, who go regularly to church, have not such good qualities, or even so much piety, as others who do not go thither!"

"Then let us ask the electors if they have *once* partaken of the sacrament—if they have confirmed their baptismal vow, and made their first communion; for, after all, the man who has never communicated cannot be considered as a Protestant."—"You deceive yourself," said the majority; "we shall not lay down that condition either. There are in our flocks aged men who, during the evil days of the revolution, did not make their first communion. They are now past the age when it is usual to observe this practice; they would be ashamed to seat themselves with children upon the catechumen benches; but they show their zeal for religion, and we shall not deprive them of their right to become electors."

"Well! Baptism! baptism, at least! Will you not ask whether those who shall present themselves to vote at the election of Protestant delegates have been baptized? Does not baptism constitute a member of the church?"—"No," say the majority, "baptism has nothing special to this or that particular church. This condition would incommode certain persons. Our electors shall not be required to prove even that they have been baptized."

Thus, there is, in fact, no condition required for the exercise of electoral rights in the church. You never put your foot inside a church; it is all the same: come and vote! You have not made your first communion; no matter: give in your suffrage! You have not been baptized; we do not care about that; the right of voting is yours! The only restriction admitted by the majority is this:—"All who *declare that they belong and adhere sincerely to the Reformed Church of France*, shall be admitted to vote." But even this declaration will end in nothing but an empty formality; for the consistories are directed to prepare beforehand lists of the electors, and the greater number will insert the names of the members of the flocks upon these lists, without asking any adhesion whatever. I refrain from making any reflections: the reader will easily supply them for himself.

3. The synod will be composed of ninety-four members. There are in France ninety-two General Consistories, and the members of each consistorial church will nominate one deputy. Moreover, the two theological colleges—Montauban and Strasburg—will be each represented in the assembly by one of its professors. The number of laymen is, as far as possible, to be equal to that of the ecclesiastics, for this equilibrium is one of the fundamental bases of the Presbyterian system.

4. The next synod will be held at *Paris*. Some of the members would have preferred a provincial city for the seat of this assembly; they fear lest Paris should lay claim to a sort of primacy in ecclesiastical matters. But the capital offered numerous advantages for this first assembly. It is desirable that our deputies should have frequent intercourse with the Government, in order that our constitution may obtain the sanction of the legislative power.

Finally, the national synod is to commence its sittings, with the blessing of God, on the 11th of September next. Special services for prayer will be celebrated in all our churches, on the 10th of September, to supplicate the Lord to direct the deliberations of the General Assembly. A committee of seven members, consisting of four pastors and three laymen, has been charged to take all suitable measures for carrying into effect the electoral regulations.

Now, what will take place at the coming synod? It would be acting rashly to give an opinion. The first assembly has determined questions of *form*, or electoral regulations; it has left questions of *principle*—as, for example, that of a confession of faith—untouched. The next synod cannot follow the same course. It will be necessarily called to discuss subjects which are greatly controverted; it will be placed upon keenly disputed ground. Our religious journals have already recommenced their quarrels; a warm controversy is taking place between the *Archives du Christianisme*, the organ of the orthodox party, and the *Lien*, the journal of the latitudinarians. M. Agénor de Gasparin has published two letters, in which he essays to prove that the separation between the two parties in the Reformed Church, holding different doctrinal views, is a *duty*; he says that the maintenance of the union with the Arian or infidel pastors would be an act of treason against the Lord. The *Lien* replies that M. de Gasparin is a *fanatic* and almost a *madman*. All this does not announce pacific intentions, and it may happen, that the next synod may produce, as in Scotland, a great and irrevocable secession. I shall take care, in my succeeding letters, to keep you accurately informed respecting these events. Protestantism is in the present day in a state of crisis over the whole extent of the European continent: now is the time to watch, to pray, and to act with faithfulness.—*Correspondent of Evangelical Christendom.*

V.—Religion in Europe.

In considering this matter, besides the greater countries of Germany, France, Switzerland and Italy, to which we have already referred, we should not forget BELGIUM: though not the scene of revolution, it is a spot full of interest to those who look for the decay of Popery. We learn that the people are prepared for the Gospel, and that it only requires to be preached.

“The work entrusted to our humble care is extended; and the labourers and the establishments are increased in number. The particular characteristics of the fruits of evangelization in Belgium appear to us to be solidity; the movement is essentially a sound one, for opposition to the Romish Church is but a secondary consideration; they are souls hungering and thirsting after righteousness, who come to be fed with the bread of life which is distributed to them. In most of the stations conversions are not, indeed, numerous, but they are real, as

far as man can judge them. There appears a seriousness in men's minds, with a sincere desire to find the one thing needful.

"But our labourers are not sufficient for all the work to be done. We are earnestly called upon for preachers, in places which manifest feeling and sense of their religious necessities."—*Ibid*, p. 148.

M. Anet from Belgium, in a speech in Edinburgh, thus noticed the same subject :

"Our Society has now twenty-six labourers in the field as ministers of the gospel, teachers in the schools, venders of tracts. All the parts of our work continue to prosper. In all our churches piety is taking root, and by its fruit the growth of faith has been manifested. The growth in spiritual life is developed in the midst of great difficulties, and as frequently accompanied by violent sensation and spiritual struggles. But these struggles prove the presence of the Divine Spirit ; and we can say with shouts of triumph that God thus marks all our stations with holiness and spiritual life, which attests that we have not laboured in vain. Our colporteurs, conveying tracts and religious books through the country, discover very frequently places fully ripe for the preaching of the gospel. If we had but means to support ministers, we could assemble congregations in all directions to attend the preaching of the Cross. And what is particularly worthy of attention, and makes us feel the necessity of redoubling our activity is, that those souls who, in a hundred different directions, occupy their minds with serious subjects, are actuated not by negative wants, but they come to us because they find no solid food in the Church of Rome. They cannot find rest to their souls,—they come to us to direct them to the fountain of living water that they may drink and thirst no more. The important and industrious town of Verviers is now the theatre of a remarkable revival. One of our missionaries has visited this station twice a week for more than twelve months, preaching the Word of Life to numerous and attentive assemblies. There is an urgent want of a stationary missionary. In another important town of the province of Namur, we have a small body of serious persons earnestly desiring that the Lord may send them messengers of good news ; and at a small distance from thence resides a nobleman, formerly a Roman Catholic, who has already built a chapel, although he has no minister to preach in it. We have many more localities which present stations fully prepared to receive the gospel of peace."—*Orient. Christ. Spec.* p. 261.

Let us not forget the priest-ridden MALTA :

"The Sacrament of the Lord's Supper was administered in the Italian Church for the first time on Thursday evening last ; and a deeply interesting service it was. The service was beautifully simple, and was conducted with a solemnity which was truly affecting. Dr. Achilli delivered an address, explanatory of the subject. He pointed out the difference between the ancient Jewish sacrifices and the Christian Commemorative Ordinance: the formal, external, the blood being poured out, and outwardly applied to the object purified ;—but, the work being complete in the one great Sacrifice for sinners, the Lord commanded His blood, typified by the wine, to be drunk—received

internally, thus showing that the purification of the Christian must be spiritual, and not effected by outward acts. It was truly an Evangelical Alliance meeting; there were assembled Italians, Swiss, English Episcopalians, and Free Church of Scotland Presbyterians. Two Scotch ministers united in communion with us, besides members of their congregation.

“There was little of man’s composition in the service, which consisted almost entirely of Scripture passages combined to form one connected address. No useless ceremonies, no kneeling at the table; all remained in their places; and while the younger ministers silently distributed the bread and wine to the communicants, Dr. Achilli solemnly and clearly read striking Scriptural passages of exhortation and encouragement to partake spiritually of the blessings promised. An interesting family of converts were there. The father, a Sicilian, had long been convinced that Popery was a false system, and had occasionally read the Bible, but had never decided on a change till E—— gave him the *Indicatore* to read. He was charmed with it, and read on till he was astonished; and E—— then urged his coming to the Italian church. He was fearful at first, but soon came; his wife soon followed; and their son, a devout worshipper of the Virgin, soon cast his idols to the moles and to the bats; and they are now all three earnest and grateful listeners to the word of God, and constantly express their warm sense of the Lord’s mercy in thus delivering them from bondage. They are on the point of departure for Sicily, carrying with them tracts, &c.; and, I trust, the blessed Gospel is truly in their hearts, and that they may be made instruments, in the Lord’s hands, of good to their fellow-countrymen.”—*Evan. Ctr.* p. 193.

May we not turn from many of the things above written, to read with pleasure the following testimony from a foreigner to the religious condition of Britain? With *many things* wrong in its ecclesiastical position and doings, the truth is still there and thousands are “obedient to the faith.”

“I have been in England; I have seen in her great manufacturing cities the miracles of that activity which covers the whole world with the productions of a petty island in Europe. In the ports of London, of Liverpool, and other places, I have gazed upon those floating isles, those thousands of masts which bear afar over every sea the riches and power of the nation. I have admired in Scotland a simple, energetic, and active people, ready to sacrifice everything rather than abandon Christ and His Word. I have been present at the debates of the parliament of the three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onwards in its great destinies. I have found everywhere, from the lower classes of the people to the exalted stations of nobles an princes, and enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world Bibles printed in every known language. I have prayed in the churches, and at the religious meetings have been transported by the powerful eloquence of the speakers and the acclamations of the audience.

I have found in the families a morality comparatively greater than in other countries ; and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of those islands, encompassing the globe, bearing everywhere civilization and Christianity, commanding in the most distant seas, and filling the earth with the power and the Word of God.

“ At the sight of such prosperity and greatness, I said : *Ascribe ye strength unto God : His excellency is over Israel, and His strength is in the clouds. O God, thou art terrible out of thy holy places ! the God of Israel is He that giveth strength and power unto His people Blessed be God !* This is the work of the Reformation ; it is Protestantism and the evangelical faith which have so greatly exalted this nation, and given it such influence.

“ But God works by instruments ; and if there is any one man who, in times past, has contributed more than another, more than all others, to the wonders of the present day, that man is Oliver Cromwell. The existing greatness of England is but the realization of the plan he had conceived.

“ If that enthusiasm for the Gospel ; if that opposition to Popery — those two distinctive characteristics of his mind, which Cromwell has imprinted on the people of Great Britain, should ever cease in England ; if a fatal fall should ever interrupt the Christian course of that nation ; and if Rome, which has already ruined so many kingdoms, should receive the homage of Old England

“ Then, should I at any future period revisit her shores, I should find her glory extinct, and her power humbled to the dust.

“ But this melancholy presentiment will never be realized. Great Britain will be faithful to the path which God, in Oliver’s day, traced out for her. She will remain *a city set upon a hill, which cannot be hid*, and which scatters over the world light, civilization, and faith.” — *D’ Aubigne’s ‘ Oliver Cromwell.’*

VI.—*Freemasonry and the Medical College Hospital.*

On Saturday evening, Sept. the 30th, after a long delay, the foundation stone of the new Hospital attached to the Medical College, was laid amidst an immense concourse of spectators. The ground intended for the building had been laid out in the form of an amphitheatre ; enclosing the platform which was to form the basis of the stone, an ornamented pavilion for ladies, a platform for the Governor General’s band, and ample accommodation for the spectators. His Excellency the Governor General was present, besides the members of Council, many of the highest political officers of government, and a great number of the most respectable inhabitants of the city. The

amphitheatre was filled with these visitors, and the surrounding streets and houses were crowded with natives, eager to catch a sight not only of the ceremony, but of the brilliant assemblage there convened. In the object, for which they were gathered, every Christian heart must truly sympathise. In this vast city disease appears in a thousand forms to afflict humanity with one of the curses of sin; fever and cholera and diarrhoea yearly carry off thousands cooped up in pestilential dwellings, friendless and suffering, who with due care might (humanly speaking) have been restored to health. For such this hospital has been erected; and every Christian heart will join in the wish expressed in the Governor General's address that it may prove "an Institution, which will help to spread the bed for the poor in sickness, afford a home to the houseless, give skilful friends to the friendless, and extend the hand of succour and protection to the afflicted and forlorn." In order that the Hospital may be of the most spacious kind, the sum of £21,000 has been devoted to its erection. Of this sum, £10,300 were collected by public subscriptions for a Fever Hospital, £5000 were a gift from Rájá Pertáb Chandra Singh, and £5,700 were supplied by Government from the old Lottery funds. A part of the ground was given by Bábu Moti Lál Sil.

Our object in mentioning this interesting event is not merely to express our great gratification at the prospects of the Hospital, now fairly begun, or to rejoice that the long delay experienced in its establishment seems happily drawing to a close; or to wish it the best blessings from that God who pities suffering humanity and has done so much to relieve it from the worst of woes. We wish specially to call attention to that numerous body of gentlemen, termed Freemasons, who occupied such a prominent place on the occasion, and according to whose mysterious rules the proceedings were conducted. It is not however on the minor details of their system we care now to dwell; not on their mystic language or profound secrets, some of which have been long since revealed to the world, their coffins, cross-bones and shrouds; nor into the illustrations of wisdom and gravity which the late gala day furnished them; we care not to describe how they marched in procession from the College close by, duly arranged in "Lodges," marshalled by the Tylers with their drawn swords, preceded by their banners, and followed by their "grand" officers, according to their respective ranks; how their brilliant dresses and "jewels" and decorations and banners, were "illuminated by the setting sun;" and produced the most imposing and picturesque effect; how one "brother" forgot his apron and another "brother" who, on his own showing, had not regulated his thoughts beforehand

by the "plumb of truth," made an extraordinary speech, and how the whole body saluted the Governor General in their own unique and peculiar style: we care not to add how after the stone had been laid with a trowel "cased in tin," the corn and wine and oil were poured upon it, and a short prayer offered "to the great Architect of the universe;" nor to dwell upon the injustice with which the name of Dr. Martin, the very founder of the Hospital, was omitted from the plate which described the laying of the stone; an injustice, be it remembered, committed by masons, who have *attained the third degree*, and are bound thereby to adhere most strictly to *fidelity, justice and truth*. Without dwelling on these things, we wish to refer to the *principle* on which masonry is based, and to ask what it has *done* for the good of mankind, at which it so often pretends to aim? If a number of men choose to form themselves into convivial societies, so long as they "live within compass" and "square their conduct" by the rules of temperance and propriety, they may claim no great notice in the community. But when they join moral philosophy to their conviviality, and profess to be regenerators of society, to instruct it in science and arts, and teach it how to invent, it is worth while to enquire how far they have accomplished their object after years of experience, and how far they are quacks and pretenders, and their remedies futile, if not pernicious. The more we examine masonry by the standard of all truth, the more are we convinced that its position is one into which no religious man can consistently enter, and its system one that he ought on the contrary thoroughly to shun.

We object to masonry for *its practical Deism*. While it acknowledges the being and attributes of God, it looks on him in no other light than as the "great architect of the universe," to be "admired" by men, to be feared and to be obeyed. The Bible is professedly one of its "codes;" but it is referred to only as "the volume of Sacred Law," which points out the rules of morality, which masons are bound to obey. But is this the whole of the Bible. Is this the essence of it, its fundamental truth, its beginning, middle and end? Masonry acknowledges man as the creature of God, but forgets that he is a sinful creature, and his Creator, a God "who is of purer eyes than to behold evil." It forgets that he has said, "without shedding of blood, there is no remission;" and that no prayers can be acceptable from sinful men except offered through the "one Mediator." Hence it omits from the system the whole doctrine of Christ as "Mediator," as sacrifice, as king, as judge; it makes no mention of the Holy Spirit or of the necessity of a renewed nature for every son of Adam. While it speaks,

therefore, of the relation between God and man, it wholly omits the peculiar character of each, and the way in which the offender shall be reconciled to the offended. While it holds up the "Sacred Law" and all its threats of punishment, it wholly omits to teach how that punishment shall be avoided when the law has been broken; and leaves men hopeless and disheartened, deprived of all incentive to the practise of that morality which is its greatest boast.

Hence we object to Masonry, again, on account of its *radical weakness*. It aims to promote "morality and virtue," but founds them on no firm and sure basis. "Friendship," we are told by Masons, "is the cement of national society, the source of universal benevolence;" the universality of Masons is built on this: "to practise charity is their great duty:" they cultivate "natural religion," "admire God in his works." "Union and harmony constitute the essence of Freemasonry." The candidate who has been initiated into the first degree is specially enjoined to carry out all the moral duties enjoined in the sacred code; to "act on the square" towards his neighbour under all circumstances, and to do as he would be done by. Brotherly love, relief and truth; temperance; fortitude, prudence and justice; honesty and probity, are specially dwelt on in the Sections of the first Lecture. Supposing all this to be seriously meant, upon what basis is it built? It is all to be performed by the corrupt nature which every Mason possesses. A nature which is radically wrong is expected to follow the path of truth, that which loves evil is expected to do good; the vicious to love purity; the liar to speak truth. But is it not always true. "Can the Ethiopian change his skin and the leopard his spots? then will ye also do good, that are accustomed to do evil." Masonry never can accomplish its object. The Bible tells us, corrupt human nature must be renewed; a *new birth* is necessary; a radical change must take place, before it will exercise love to God or obey the moral law. And has not the whole history of Masonry proved it? It is a system that must fail and always has failed. Like the Jews of old, it "builds up the wall" of cold morality "with untempered mortar." The foundation of its "Lodge of virtue" is laid on the shifting quicksands of utterly corrupted human nature; let men try as they will, putting "charity as the corner-stone," "relief and truth as the pillars;" "let truth tile the door;" with "the angle of uprightness," "the plumb of truth" and "the level of honour," let Masons do their best: their cement has no "binding;" their mortar is "untempered" with that supreme love to God, without which there can be no true love to men; their building cannot last. The "overwhelming

shower" of human passions, the "flood" of evil desires will come in, and their lodge be utterly ruined. This radical defect Masonry can never remedy.

Again, we object to Masonry for its *inconsistency*. It makes great pretensions to morality and all the social virtues, but what is the *condition of its communion*? Are all its members upright, honest, distinguished by brotherly love, exercising universal charity, refraining from injury, seeking only the good of others, both in private and in public? Are the community of Masons distinguished for their fidelity, their assiduity and diligence; and especially for warm-hearted friendship under all circumstances? Alas! even one of its most enthusiastic advocates was compelled to acknowledge that "few Masons are distinguished for exemplary lives," and that their assemblies are chiefly gathered for convivial purposes. And is it not a fact that in England they are always most numerous where conviviality attains the highest degree? So that instead of holding eating and science, drinking and moral philosophy in proper equipoise, (according to the strict rules of the Book of Constitutions) the animal preponderates over the intellectual, the sensual over the moral, and the very heart of Masonry is torn out by the giant hand of appetite.

We object to Masonry, again, for its *exclusion of woman* from its societies. If it really profess to promote friendship, charity and benevolence amongst men universally, why does it exclude from its fellowship those who form one half of the human race, and who, besides, are naturally capable of exhibiting the deepest feeling in relation to all the objects which Masonry proposes to accomplish? Surely no Mason can deny that in seasons of sorrow, sickness and want, no hand is so fitted to relieve distress, as that of a tender and feeling woman; and that between the two great classes of male and female, the social virtues are exhibited more by the latter than by the former. Yet with the double claim both of numbers and capacity, they are wholly excluded from Masonic society. How differently does the Bible treat them!

We object, again, to its *practical exclusion of the poor*. The society of Freemasons is most aristocratic; it boasts of having Kings and Princes enrolled among its "brethren;" its great officers are selected from the noble and titled of the land: and it only needs the presence of a Lord in their assemblies to show how soon, with all the boast of virtue, the "Lord" predominates over the "brother." The high fees too, paid on admission, practically exclude the lower classes; and from this circumstance, we believe, has sprung the "Society of Odd Fellows," whose members are so numerous in England. Yet if

Masonry be a system of morality and of science, why does it deny to the poor man the privilege of learning how to attain its excellencies? How differently does Christianity treat them. "To the poor the gospel is preached."

So far we have mentioned objections to the institution of Masonry from its basis and constitution; we turn now to its *pretensions* as contrasted with its *effects*. Let us hear what it says of itself. In the eulogium delivered after the initiation of a candidate into the first degree, it is said, "Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its *genuine* professors, which neither chance, power nor fortune can bestow." "Masonry gives real and intrinsic excellence to man, and renders him fit for the duties of society." And of this first degree it is said that it comprehends "a regular system of morality, conceived in a strain of interesting allegory!" The second degree "comprehends a more diffusive system of knowledge." The student is informed that "Geometry is of a divine and moral nature;" and "demonstrates the more important truths of morality," and is accordingly instructed therein. Architecture is not forgotten, nor an analysis of the human faculties; and he is assured that "the three senses, *seeing, hearing, and feeling*, are deemed peculiarly essential among Masons, and that the faculties of the mind are mysteries known only to nature!!" He is next initiated into "the study of the globes," and "the seven liberal arts and sciences," including Astronomy and "the doctrine of the spheres;" the whole making up "a complete theory of philosophy and physics." In the lecture to Masons of the third degree is included every thing about government and system, also archaology to every degree. All who attain this are "Master Masons." "To improve the morals and correct the manners of men in society must be their constant care;" "they are to inculcate universal benevolence." As if all this was not enough, we find the following passages in an old MS. on Masonry, quoted approvingly by Preston in his "Illustrations of Masonry." "Masons have taught to mankind the arts of Agriculture, Architecture, Astronomy, Geometry, Numbers, Music, Poetry, Chemistry, Government and *religion!*" "They themselves have the art of finding new arts, which art the first Masons received from God." "*They conceal the art of becoming good and perfect!*"

And with these extraordinary pretensions what have the great Societies of Masons *done* for mankind? With their comprehensive system of education, are they the best instructed of men and the foremost to communicate knowledge? Are the Professors of our universities Masons, that it should boast of

its gifts to an ignorant world? Have the best Lawyers, Astronomers, Engineers, and Governors acquired their skill and attainments amongst this learned body? If *not*, surely society can do without them, since without their aid it has attained to knowledge, superior to what Masonry can boast of. As to their inventing new arts, and making discoveries for men's good, let us ask, Was it a Mason, *as such*, who discovered and improved the steam engine? who invented the power-loom and the spinning jenny? Are we indebted to Masons, in their capacity as such, for the steam press, the paper-mill, the railroad and the electric telegraph? Is it only Masons, again, who excel in the very profession of Architecture whence they derive their name? They are foremost in laying the foundation stones for docks and colleges and bridges, and other public buildings; but surely this does not require an extensive Masonic education, with three complete lectures and initiation into the three degrees, in order to produce the precision and oratory requisite for the occasion. They boast of charity as their distinguishing characteristic, but are they, as Masons, celebrated for their liberality? Is it Masons, as such, who build the infirmaries, hospitals and schools which adorn our native country? And do they teach *religion* either in theory or practice? Are these the great Missionaries of the world? Where are their Schools and Colleges, and Institutions for instruction? Where are their translations of the "Sacred Law?" Where are the achievements they have won in the evangelising of kingdoms and the promotion of benevolence? Where are they who have ever learnt any thing of the cardinal virtues from this body of men? None such can be presented: none such can be produced. Masons may be benevolent, but Masonry *as such* has never advanced the cause of morality and benevolence in the world. All the good it has done could have been done without it. It has no basis to stand on; no motive on which to build the virtues it would seek. And if we turn to the very structure, the foundation of which has called forth these remarks, we may ask, What have the "Lodges" in Calcutta done for it? Did they plan the Fever Hospital, gather its subscriptions, and overcome the difficulties of its establishment? No. It was religious men, assembled in their Churches, and private individuals who know nothing of Masonry, that contributed nobly to its funds. Let Masons withdraw their pretensions to universal philanthropy, the world will be none the worse. What they profess, they cannot practise, and the cause of morality has not been advanced by them. Few men of evident piety are to be found in their ranks, and but the inconsistent can be found there at all. All true and progressive goodness must be built on the foundation of a re-

newed nature, imparted by the Spirit of Christ, and we warn our readers against those who profess to build the structure on any other basis.

We have been led to say these things from the conspicuous position into which the "brethren" of this city thrust themselves, in laying the foundation stone of a building, to which, as Masons, they had contributed nothing, in money, labour, or advice. Their institution makes the loftiest pretensions, but accomplishes nothing; and the more religious men examine its claims, the more will they see that, like the "Universal Medicines" for physical disease, this system, as a remedy for the moral evils of our degraded world, is only "a delusion, a mockery, and a snare."

J. M.

VII.—*The recent Investiture.*

On the evening of the 28th September last, two distinguished Generals received the investiture of the order of the Bath, at the hands of the Governor General, as the representative of Queen Victoria. According to his instructions the Governor General omitted nothing which could contribute to the grandeur of the ceremony. As a full and authentic description of the gorgeous scene has been widely circulated by the secular newspapers, we need not occupy our space with that which most of our readers, in all probability, are familiar with.

We were not among those who were invited to the ceremony; and although our curiosity might perhaps have been gratified by a momentary glimpse of the magnificent hall, the brilliant assembly, the deserving recipients of royal distinction, and the representative of sovereignty, yet our disappointment was not great, for we entertained an humble hope that we should one day witness a scene infinitely more grand and glorious, to be held not in the spacious hall of an earthly palace, but in the heavenly mansions of Him who is King of kings, and Lord of lords.

The Lord Jesus Christ will then be seated on his throne of glory, surrounded by all his holy angels. Before him will be assembled the noble company of his elect, with palms in their hands, and arrayed in robes made white in the blood of the Lamb. Nothing that defileth, shall be permitted to enter that holy assembly. Outward splendor shall not there hide an aching heart or a corrupt mind. It will be the most magnificent scene that ever was enacted. The Lord, seated on this throne, will call up, one, by one those who shall stand before him,

and will say to each: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," and at the conclusion, the whole company will fall down before him that sitteth on the throne, and worshipping Him that liveth for ever and ever, will cast their crowns before the Throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created; worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing."

Reader, decide for thyself, which honor is greater, that recently bestowed by Queen Victoria on the two illustrious Generals, or that which the Lord Jesus Christ will bestow on his good and faithful servants? Which of the two would you prefer to obtain, if the choice were left to you?

And remember, the choice is left to you. The honours of the Bath are not granted to many; it is therefore not very likely that you will ever obtain them. But the honors which the Lord Jesus Christ has to bestow, are within your reach. Humble birth, poverty, and sickness do not exclude you. Even your sins are not an impassible barrier. One who felt that he was the chief of sinners, could joyfully exclaim: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Seeing then that the race is open to you as well as to others, will you not determine to believe in Christ, and in well doing to seek for glory, honour and immortality, that so you may receive the crown of life?

Believer, learn a lesson from the illustrious Generals who were honoured by their Sovereign. For many years they had laboured faithfully, and on many occasions had boldly faced the enemy on the field of battle. And at the very moment when their loyalty was rewarded, they expressed themselves ready to meet new dangers, and to give fresh proofs of their valour. And will you shrink from danger? Shall it be said that the servants of an earthly sovereign are more devoted to him than you are to the Lord of heaven and earth, who bought you with his blood? Let not this reproach fall upon you. What they do for a corruptible crown, that be you also ready to do for an incorruptible crown. Adopt the noble motto of the apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

VIII.—*The Religious Societies of Great Britain.*

The great work of the present age is the work of benevolence, and the more the labours of the Church of Christ are traced out, the greater will appear the variety of objects toward which its sympathy is drawn. Wherever humanity suffers, whether in body or in mind, for time or for eternity, there the Church is seen ready to extend a helping hand. With a view to furnish illustrations of this fact, we have drawn up as complete a list as we could of the various benevolent Societies in Great Britain; endeavouring to mark in few words the distinctive object of each, and the amount of its contributions for the past year.

We regret that, large as the list appears, it is still imperfect; and it is a matter of astonishment that in no newspaper or periodical professing to give an account of the labours of the Church of Christ, can we find a list at all complete. Many Orphan Asylums, Schools for the blind, and Institutions for relieving various classes of the sick and destitute, are omitted, at least *twenty* in number, and with an income of not less than £ 20,000 a year.

Many striking facts may be learned from this brief record, of which however we will specially refer to but one. Politicians of the *Douglas Jerrold* School are continually taunting the religious world with seeking the benefit of the heathen and neglecting their own country. But that England is neglected is untrue. A very large proportion of the funds raised by these Societies is intended for Missions and education at home; of the whole amount mentioned below at least £490,000 are so applied; while again, those who do most for foreign countries are the very parties who most earnestly seek the peace of their native land. May the Spirit of God so bless these efforts, wherever applied, that spiritual good in the conversion of souls may be the result!

I. HOME MISSIONS.

1. <i>Home Missionary Society</i> in connection with the Congregational Union of England, employs 50 Missionaries, gives grants to 59 others, and has 125 Stations in the country districts of England.....	Income. £6,572
2. <i>Baptist Home Missionary Society</i> for a similar object, has 91 principal Stations and Missionaries.....	4,751
3. <i>Church Pastoral Aid Society</i> , contributes to the stipend of about 300 poor curates and 70 lay assistants.....	25,767
4. <i>Free Church Home Missionary Scheme</i> has 184 preachers and Catechists for congregations that have no settled pastor, especially among the destitute Gaelic population.....	9,500

5. <i>Church of Scotland</i> do. assists unendowed Churches and Mission Stations in destitute districts.	£3020
6. <i>Home Mission</i> of the Scottish Congregational Union: assist 38 Churches and 10 preaching Stations, both in the lowlands and highlands.	1,786
7. The <i>United Presbyterian Home Mission</i> , assists ninety-eight congregations, and maintains Mission Stations.	3,122
8. <i>London City Mission</i> has now 115,815 families, or about half a million of the population of London, under the visits of its 201 Missionaries,	16,137
9. <i>Christian Instruction Society</i> , employs 2,120 unpaid agents in visiting and instructing 54,000 families of the poor in London	587
10. <i>Town Missionary and Readers' Society</i> employs 51 Missionaries in country towns and on railroads.	3,555
11. <i>Clerical Aid Society</i> for furnishing additional curates in destitute localities has received about	15,000
12. <i>Scripture Readers' Association</i> [Ch. of E.] supports 86 readers	6,126
13. <i>British Reformation Society</i> distributes the Bible, &c. among English Roman Catholics.	2,301
14. <i>The Protestant Association</i> circulates publications and gives lectures against Popery	1,554
15. <i>London Female Mission</i> and <i>London Female Penitentiary</i> , both seek to restore degraded females to the paths of religion about	3,000
16. <i>National Temperance Society</i> endeavours, by lectures, publications and agents, to promote the cause of temperance about	2,900
17. <i>Lord's Day Observance Society</i> , spreads publications and gives lectures.	842

II. CHRISTIAN EDUCATION.

1. <i>British and Foreign School Society</i> gives grants to many schools in Britain and the Colonies.	11,898
2. <i>Eastern Female Education Society</i> has 21 female Missionaries in South Africa, Hindustán and China.	1,500
3. <i>The Cheltenham Training Schools</i> for teachers [Ch. of E.] have 29 male and 15 female students	6,500
4. <i>Ladies' Negro Education Society</i> gives grants to 140 schools in the West Indies. about	2,400
5. <i>Newfoundland School Society</i> supports many schools in Canada and Newfoundland	4,135
6. <i>Home and Colonial Infant School Society</i> for training teachers, had 262 under instruction during the year.	4,842
7. <i>Congregational Board of Education</i> assists poor schools and has supplied funds for building schools to about	30,000
8. <i>Free Church Education Scheme</i> supports 565 schools, containing 41,000 children	14,522

9. <i>Church of Scotland</i> ditto supports 209 schools chiefly in the Highlands of Scotland,	£4,426
10. <i>London Diocesan Board of Education</i> assists about 300 schools	2,100
11. <i>Sunday School Union</i> provides suitable books for Sunday Schools and makes grants of money for establishing them: 503 schools and 100,000 Scholars	8,857
12. <i>Sunday School Society</i> for Ireland has 2982 schools and 245,603 children under its charge	about 2,600
13. <i>Church of England Sunday School Institute</i> supports 147 schools, containing 39,202 scholars	477
14. <i>Ragged School Union</i> , includes 62 schools and 7,000 children of the poorest class.	1,156
15. <i>Children's Friend Society</i>	about 5,600
16. <i>Institution for the Adult Deaf and Dumb</i> , chiefly gives outdoor relief to about 300 persons	about 900
17. <i>Orphan Working School</i> (not sectarian) has in its new Asylum 177 orphans	12,839
18. <i>New Asylum for Infant Orphans</i> , has 70 children on the foundation.	about 2,800
19. <i>Ladies' Charity School</i> , Bedford Row, London, wholly supports 51 girls	about 1,200
20. <i>Clergy Orphan Corporation</i> has 200 children on the foundation	4,500
21. <i>Institution for Educating Missionaries' daughters</i> contains 48 scholars.	about 700
22. <i>Wesleyan Conference Sabbath Schools</i> include 4169 schools with 442,898 children	26,420
23. <i>Wesleyan Conference Day Schools</i> include 408 schools with 37,679 children.	24,821

III. FOREIGN MISSIONS.

1. <i>Baptist Missionary Society</i> has 60 missionaries and 140 assistants in various countries	21,876
2. <i>London Missionary Society</i> has 173 missionaries and 700 native agents, labouring at 500 stations in various parts of the world	72,159
3. <i>Church Missionary Society</i> has 138 missionaries in East and West Africa, North America, India, China and New Zealand	101,293
4. <i>Wesleyan Missionary Society</i> has 278 principal stations, 411 missionaries and assistants, 800 teachers and 2,472 chapels,	103,619
5. <i>Free Church Foreign and Colonial Missions</i> , support 22 missionaries in India and South Africa; and thirty missionaries in the Colonies of Great Britain,	20,400
6. <i>Church of Scotland</i> has seven missionaries in India; and seven missionaries in the American Colonies,	10,184

7. <i>Society for Propagating the Gospel in foreign parts</i> , supports wholly or in part 314 missionaries; chiefly in the East Indies and the British Colonies in America,	about	£90,000
8. <i>Moravian Missionary Society</i> has 62 stations and 280 missionaries in Greenland, the West Indies and S. Africa.		13,000
9. <i>The Foreign and Col. Missions of the United Presbyterian Church</i> in Scotland, support 57 missionaries in Canada, Jamaica, &c. and five missionaries in Caffraria, old Calabar and Persia,		9,775
10. <i>General Baptist Mission</i> has seven missionaries in Orissa and two in China,	about	2,100
11. <i>Methodist New Connexion Mission</i> has 54 missionaries in Ireland and the Canadas,		3,000
12. <i>Colonial Missionary Society</i> , in connection with the Congregational Union of England, has 30 missionaries in Canada and Australia,		3,131
13. <i>Colonial Church Society</i> [Ch. of E.] supports 35 missionaries in the Colonies,		3,862
14. <i>Foreign Aid Society</i> in England, sends grants to the Sociétés Evangeliques of Paris, Lyons, Geneva and Belgium,		3,773
15. <i>British and Foreign Anti-Slavery Society</i> endeavours in various ways to destroy the slave-trade and get slavery abolished in all parts of the world,		1,082
16. <i>Aborigines' Protection Society</i> , watches the interests of aboriginal tribes as connected with Europeans,		2,059
17. <i>Peace Society</i> seeks the abolition of all war whatsoever.		2,059

IV.—MISSIONS to the JEWS.

1. <i>Operative Jewish Converts' Institution</i> ,		1,278
2. <i>London Society for promoting Christianity among the Jews</i> , has 52 missionaries in England, on the continent of Europe, in Turkey, Palestine, and N. Africa,		24,721
3. <i>British Society</i> for the same object, but not sectarian, employs 8 missionaries and has 8 Jewish missionary students,		3,291
4. <i>Jewish Mission of the Free Church</i> , has missionaries at Pesth, Jassy, Berlin, Constantinople, &c.		4,863
5. Ditto of the established Church of Scotland, has four missionaries in Cochin, Tunis, London and Carlsruhe,		2,636

V.—MISSIONS to IRELAND.

1. <i>Baptist Irish Society</i> employs several missionaries in various parts,		2,546
2. <i>Irish Evangelical Society</i> , [Congregational Union of England] has 30 missionaries and 23 readers, with christian schools in various parts of Ireland,		3,233
3. <i>Irish Society of London</i> , supports 767 teachers, and 17,839 scholars, 100 scripture readers and 7 clergymen,		6,500

4. <i>London Hibernian Society</i> supports 1859 schools, with 116,968 scholars,	£7,245
5. <i>Church Education Society</i> [Ireland,]	33,115
6. <i>Ladies' Hibernian Female School Society</i> , about	2,100
7. <i>Special Fund for the spiritual exigencies</i> of Ireland,	8,665

VI.—CHRISTIAN LITERATURE.

1. <i>British and Foreign Bible Society</i> has circulated in all 20,865,800 copies of the Bible or parts of the Bible in almost all the languages of the world,	90,146
2. <i>Naval and Military Bible Society</i> gave last year 17,813 copies of the Word of God, to Seamen, Soldiers and Canal Boatmen,	2,521
3. <i>Trinitarian Bible Society</i> ,	1,593
4. <i>Christian Knowledge Society</i> received from the sale of books and benefactions,	97,288
5. <i>Book Society</i> for promoting religious knowledge,
6. <i>Religious Tract Society</i> circulates christian tracts and books. Sales and grants amount to, ..	55,736
8. <i>English Monthly Tract Society</i> intended to bring personal religion before the nobility, distributed last year 120,000 tracts, about,	300
9. <i>Bible Translation Society</i> is confined to the Baptist denomination; its funds are expended chiefly in Calcutta,	1,568
10. <i>Prayer Book and Homily Society</i> , distributes the Prayer-Book and Homilies of the Church of England gratuitously or at low prices,	2,253

VII.—MISCELLANEOUS SOCIETIES.

1. <i>British and Foreign Sailors' Society</i> employs four missionaries in the port of London, besides others abroad; these agents visit ships, hold Bethel meetings and distribute Bibles, tracts, &c.	2,966
2. <i>Sailors' Home and Floating Church</i> -accommodated last year 4,932 Seamen, for whose good a chaplain is employed,	6,388
3. <i>Society for building and enlarging churches</i> [Church of England,]	24,000
4. <i>Friend of Foreigners in distress</i> ,	1,421
5. <i>Governesses' Benevolent Institution</i> to assist distressed Governesses, (with the Provident Institution,)	17,363
6. <i>Indigent blind visiting Society</i> , about	650
The whole sum received by these 85 Societies, both for Home and Foreign Missionary and benevolent objects, amounts to	£1,150,000
	J. M.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. E. Cope, with Mrs. Cope and their only son, arrived in Calcutta, at the beginning of last month, on their way to America. Mr. Cope has been a missionary in India upwards of twelve years in connexion with the A. B. C. F. missions. He was first stationed at Madura, but proceeded afterwards to Ceylon. A tropical climate has so affected the health of both Mr. and Mrs. Cope, that they have been compelled to return to their native land.

2.—POPERY ON THE CONTINENT.

Over the other parts of the Continent, Popery as a combined agency, is becoming weak. There may be no want of faith in it as a *creed*, yet, obviously, there is a lack of obedience to it as a *power*. There may be no scepticism concerning its absurd dogmas, but there is a rebellion against its tyrannical offices. This would not be a very cheering omen in respect of other heresies; but in respect of Popery it is a sign of hope; for let Popery be unable to maintain its usurpation, and its superstition will soon dissipate. We think that it could satisfactorily be demonstrated, that in every country which has been visited by the Reformation—the first and *fatal* blow inflicted on Popery—struck at its *tyranny*, and not at its *superstition*. On the Continent it is beginning to receive the same treatment. Nations are shaking themselves loose from its rule; and an anathema from the Vatican has lost its thunder and lightning. What will republican France care for a message from His Holiness? And still less will Austria be frightened by the Pope. We may, nevertheless, expect, that for some time after the tyranny of the Papacy has become extinct, Continental Europe will still retain the sensuousness of Romish worship. Images have longer life in them than has priestcraft, and the Virgin Mary may outlive the Pope. The secular glory of the Apostacy may depart long ere the spiritual nature of Christianity be recognized and adopted. As Romanism has its charms for fervent minds in Oxford, why not also for the imaginative inhabitants of Continental Europe?

Especially, when we see the character of those events by which Popery is being weakened on the Continent, we are not very sanguine that genuine Christianity will spring up and flourish proportionally. It is not an evangelical invasion which threatens the Romish Church. The Papal throne is not trembling at the sound of the Gospel trumpet. Spiritual error, however gross and deadly, might not have been obnoxious, had it not been closely allied with secular tyranny; and, alas! it is only against the secular tyranny that the Continental revolt has taken place. Yet let that tyranny be broken up, and Rome ceases to be herself, and the wounds of the Beast will never be healed. And then, if Popery, as a power, be reduced on the Continent, its glory throughout the world is lost, and the vast Catholic organization falls into pieces. Even previous to the recent events, the Apostacy was gradually declining. From an Italian Protestant Journal, *L'Eco di Savonarola*, published in London, we take the following interesting account:

“In 1757 there were in France alone, of priests and friars, more than 300,000. In 1829 they were only 108,000.

“The Papal clergy of Europe have been greatly reduced by a variety of causes. By an examination of their statistics, we find the number of priests, in proportion to population, has diminished as follows:

In Rome,	in 65 years, three-fourths.
In Portugal,	in 31 years, five-sixths.
In Sicily,	in 51 years, four-fifths.
In Bavaria,	in 28 years, more than half.
In France,	in 67 years, more than three-fifths.
In Switzerland,	in 37 years, one-third.
In England,	in 133 years, two-thirds.
In Russia,	in 33 years, ditto.
In Denmark,	in 20 years, half.
In Sweden,	in 60 years, a third.

“The total diminution of the Popish ecclesiastics in Europe amounts to 895,000

When we take into consideration the present crisis, which is doing in a day the work of centuries, these statistics are full of encouragement to the lovers of pure and uncorrupted Christianity. It is impossible to form an adequate conception of the mighty impulse which will be given to the religion of Jesus throughout the world, when the mere secular organization of Popery is broken up.—*Edinburgh Ecclesiastical Journal*.

3.—MADRAS.

The Joint Committee of the Madras and Jaffna Auxiliary Bible Societies, now in almost daily session at Madras, are busily engaged in the revival of the proposed Version of the Tamil Scriptures. The undertaking is in a forward and encouraging state.

The Mission Schools, at the Presidency, continue in general to be well attended. At the Wesleyan station at Royapettah, a school of 180 caste girls has been formed. The Free Church Girls' School has also a numerous attendance. The (Established) Church of Scotland's Mission has upwards of 500 pupils, of whom 170 are girls. At Pursewaukum, Perambore, Chintadrepettah and Royapooram, the girls' and other schools of the different missions continue to be well frequented.

We understand that a few benevolent individuals intend to form a Refuge for the reception and reformation of such members of an unfortunate class of females as are desirous of being rescued from their present degrading position. We learn that some are so disposed, if means are afforded them, of returning to a virtuous life. We need not say how urgently such a benevolent design claims the liberal support of the friends of religion and humanity.

Our friends of the Church of England have, for some time, been engaged in raising funds in order to secure the services of a permanent Minister for the Mount Road Chapel. We are glad to see that their appeal has been liberally responded to, and (as the *Christian Herald* informs us) that a clergyman of acknowledged religious character has been recommended to the situation by Mr. Tucker, and other Christian friends in England. The labours of a man of zeal and simple-minded piety would be of great value to the population of the locality in question.

We have had an opportunity of seeing a copy of George Cruikshank's "Bottle." It exhibits, in a series of eight plates, the gradual but inevitably fatal effects of intemperance. The contrast between the first picture of the happy family, yet uncontaminated by the temptation, and the closing scenes of the fearful domestic drama—is most striking and instructive. The whole work is deeply affecting, and it is scarcely possible to turn its pages without painful emotion. It is the most eloquent "Sermon on Drunkenness" we

ever read. It would be well were copies circulated as widely as possible among the barracks, canteens and hospitals of the Army, and the abodes of the middle and lower classes generally. The cost of the present edition of the Sketch is very inconsiderable, and we understand that a considerable supply has reached Madras.—*Madras Chris. Instructor.*

4.—A RATHER UNUSUAL BARGAIN.

“What is it about?” eagerly inquired a recently married couple of German Papists, as a Tract was presented them. “It relates to the word of God,” replied the visiter. “Ah,” said the husband, “but we have no god. Here we are married, but we have no little god. We have set up keeping house, but we have no family god. The priest made us give him all we had for marrying us; he did not leave us a cent; so we have not been able to buy a god. Can you tell us how we can get a little god?” “No;” said the visiter, “but I have in my pocket a letter from the Great God our Creator, which tells us how we may worship him without the help of a little god.” Much solicitude to see it was immediately manifested, and the visiter taking the Holy volume from his pocket read various portions of it, which so much interested the young couple that they expressed an earnest desire to obtain a Bible; “but,” said the man, “we are in trouble. After the Priest had taken all our money for marrying us, we had nothing left to buy victuals, and we suffered very much. We were nearly starved one evening, and a kind lady gave us some soup, which did us so much good and we were so glad. But we had scarcely finished taking it when we recollected it was Friday; so we had to confess it to the Priest, and he ordered us to count the beads three hours a day for a week. But it is very hard for us to spend so much time in that way, when we are in so much want, and get so little for our work.” “Then you wish to have a Bible, that you may read it,” said the visiter, “but you have nothing to give for it.” “I have nothing but the beads,” replied the man, “and I will give you them for it.” The bargain was made. The writer received the string of glass beads, or rosary, upon which these people had been taught to count up their Ave Marias and Pater Nosters, and gave in return the word of God, praying that these benighted ones might walk in its light and find their way to God through the one Mediator Jesus Christ.

These facts were narrated by one of the Missionaries at a recent meeting of the Board of the New-York City Tract Society, and at the same time he presented the Rosary to the Chairman.—*New York Observer.*

5.—MADAGASCAR.

The following interesting anecdote regarding the Queen of Madagascar, is from the report of the London Missionary Society for the year ending May, 1848.

The only son of the Queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the Queen by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of the Pagan persecutor, and the life of the Prince has been spared. The characteristic attachment of the Malagash to their offspring and near

kindred has been strikingly overruled for the preservation of this hopeful youth. "Madam," said the Prime Minister, when recently addressing the Queen, "your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your Majesty do not stop the Prince in this strange way." "But he is my son," replied the Queen, "my only—my beloved son! Let him do what he pleases: if he wish to become a Christian, let him!—he is my beloved son." But, in a manner still more striking, the heart of the very man who was thus the accuser of the Prince was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, "And where is the list?" "There is none." "Why have you disobeyed my orders? Young man, your head must fall; for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and if you will, you may put me to death, for I must pray." At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, "Oh, no, you shall not die!" and thus the affair dropped, and the Christians were delivered.

6.—BAPTISM OF A CONNECTION OF THE EMPEROR OF DELHI.

[The following is a short notice of an interesting inquirer, who has first been baptized at Benares by the missionaries of the C. M. S.]

As to his age, he is not a young, but a middle-aged man, fifty-five or thereabouts. This of course only renders his conversion the more remarkable. With regard to his rank, he can hardly be called a *relation*, but rather a *connection*, of the old Royal family of Delhi, being descended on the *mother's side* from a branch of that family. He has however hitherto (i. e. until his becoming an inquirer) always been treated as one of themselves, and was consequently in comparative affluence. He was also for many years in the service of Government as Tehsildar. About three months since I received a note, with the signature of Muzr Ali Khan, in which after stating briefly who and what the writer was, he professed his desire to embrace Christianity. The chief reason given in the letter for this was, that he felt persuaded from what he had observed of the practical effects of Christianity in the lives of its professors, that it must be the true religion; moreover, that he was so disgusted with the malpractices of his Musalmán companions, that he wished to detach himself from them as soon as possible.

After enquiring into his history and spiritual attainments we found, according to his own account, that he had been nearly five years studying the evidences for the truth of our holy religion, and certainly this was corroborated by the accurate and extensive knowledge he seemed to possess of the doctrines and precepts of the Gospel.

He stated, moreover, that he had called some time before on Mr. Smith, who, after conversing with him, gave him a copy of the *Din-i-Haq*, which he besought him to read with *prayer*. This he seems never to have forgotten, and he ascribes his conversion principally to the reading of this book, together with a copy of the New Testament, with prayer for the teaching of God's Spirit.

After taking him through a further course of instruction, and a sifting examination into his character by all the means we possessed, it was finally

agreed that he should be baptized. Accordingly yesterday (Sunday, the 13th instant,) I baptized him "In the name of the Father and of the Son and of the Holy Ghost," and it only remains for us to pray that he may pass the rest of his life according to this beginning. At his own suggestion, his name was altered to Muzr Mussih Allah.—*Cal. Chris. Intel.*

7.—CHARACTER OF THE KING OF PRUSSIA.

I have taken some pains to ascertain the truth from various sources, and it is with no small satisfaction I can add, on the testimony of Christians who have access to the Prussian monarch, that not a doubt can justly be entertained of his sincere, unaffected personal piety, and conscientious desire to act for the best. It is fashionable in this country, as well as elsewhere, to taunt the king, not only with weak vacillation, but with *acting a part*, both in religion and politics. In this he is assuredly deeply wronged; and, although his ever-to-be-deplored hesitation, and too great deference to the dissuasive counsels of others, prevented that *timely* placing of himself "at the head of the movement," which might have stayed the threatening waves of the revolutionary flood, these do but furnish an additional argument against absolute power, by showing, that the more conscientious the monarch, the less must he be fitted to wield an irresponsible authority.

Had Frederic William been so happy as to inherit a constitutional throne, or been surrounded with less conservative counsellors, Berlin would never have witnessed the 19th of March; the king would never have endured the agony with which his soul was that night torn, nor so large a portion of his subjects been deservedly stigmatised as "the worst-conditioned mob in Europe."

Two weak points detract from a character of otherwise high excellence—viz., a sanguine yielding to momentary impulse, which impels to make promises the consequences of which have not been calculated; and a complacent sense of excelling as a public speaker, which leads to unpremeditated, and therefore, for a chief magistrate, injudicious speaking. Had Frederic William III. made fewer extempore public speeches, he would have given fewer rash pledges, raised fewer high-wrought expectations, and both himself and his people would have had to-day less cause for regret.

But his sincerity there is no ground for doubting. As a lady, who has access to his immediate circle, said to me yesterday, "Were the King of Prussia really believed to be a hypocrite in religion, he would be more popular! His piety makes him more enemies than his politics. He knows this, yet he does not deny or conceal his convictions. He is a man of prayer: many are the prayers put up for him in Prussia, and, according to the German proverb, '*Wenn das Gold im Feuer ist, so ist der Schmelzer am nächsten.*' (The smelter is ever nearest, when the gold is in the hottest glow). Would that," she added, with emphasis, "would that English Christians—would that the whole Evangelical Alliance—would pray for him!" She then related several deeply interesting anecdotes, illustrative of the strong, childlike faith of both the king and queen, which the sacredness of private communication forbids me to repeat here. They gave, however, "confirmation strong" to the opinion, that the King of Prussia is "a good man and a just," whose errors are those of his education and position, rather than of his heart or intention; and that, "when tried, he will come forth as gold."—*Correspondent of Evan. Christendom.*

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