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NEW SERIES, VOL. IX. No. 108.—OLD SERIES, VOL. XVII. No. 199.

THE
CALCUTTA
CHRISTIAN OBSERVER.

DECEMBER, 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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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 4th of December, at the Lál Bázár Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will (D. V.) be held on Tuesday, Dec. the 5th, at the Union 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.

ADVERTISEMENTS

IN

The Calcutta Christian Observer.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 108.—OLD SERIES, VOL. XVII. No. 199.

DECEMBER, 1848.

I.—*On the Wreck of the Ship "Hope," Capt. Willie, Oct. 1848.*

(Seven of the persons lost belonged to one family, some of the survivors of which were present when this sermon was preached.)

PSALM XLVI. 10. "Be still, and know that I am God."

Who composed this psalm, or on what occasion it was written, is entirely unknown; but these can be matters of no moment to us, else both would have been revealed to us by the sacred Spirit. So much, however, is obvious,—that the words were penned very shortly after the occurrence of some great providential calamity,—it may have been of some frightful storm, or, what is more likely, of some awful earthquake. The latter is, we think, probably referred to in the beginning of the psalm, where it is said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." But whatever the providential calamity was,—whether a storm or an earthquake, or whether both together,—the distress occasioned seems to have been remarkably great; for thus speaks the Psalmist: "Come, behold the works of the Lord, what desolations he hath made in the earth." There was probably not only a great loss of property, but also a great loss of life. The effect of the catastrophe seems to have been very striking. It is intimated in the psalm, that at the time referred to some wars were being carried on: and such was the impression produced on the hostile forces that they not only ceased to fight, but probably imagining, that what had happened was a judgment upon each of them for their enmity and cruelty, they mutually destroyed their instruments of warfare.

then : "Come, behold the works of the Lord, he hath made in the earth. He maketh wars and he breaketh the bow, and he burneth the chariot in the fire."

In looking at our text, a distinction should be borne in mind betwixt great calamities occasioned by God, and great calamities occasioned by men. Wars, for instance, are usually most frightful events. Not only is there often a most lamentable loss of life, and widows and orphans multiplied to a most painful extent; but not unfrequently both famine and pestilence follow in the track of contending armies,—scourges which commonly bring more to the dust than the devouring sword. Such visitations are to be ascribed primarily to men; for, "from whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" And hence, in speaking of these, we are not to be blamed if we use language, in respect to their authors, not very grateful to be heard. But we must express ourselves otherwise in reference to such events when they occur without any war, and also in reference to storms, earthquakes, and other calamities, in the immediate causing of which man hath had nothing to do. These being the doings of God, He is never to be spoken of, even as it regards them, without the deepest reverence.

Indeed, God himself seems to encourage us, on our being the subjects of any of his strange works, not to speak at all. "Be still," says he, "and know that I am God." Some, indeed, have, in the midst of the severest dispensations, spoken in language the most acquiescent and resigned. All know what Job, on the loss of all his sons and daughters, said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord:" what Eli, on being told of the heavy judgments that were coming upon him, said: "It is the Lord; let him do what seemeth him good:" and of what David, when he had to flee from his city and palace, said: "Carry back the ark of God to the city. If I shall find favor in the sight of the Lord, he will bring me again, and shew me both it and his holy habitation: but if he say thus, I have no delight in him, behold here I am; let him do to me as seemeth him good."

But whilst these good men were able to speak thus graciously, there have been others who, in the midst of their distresses, spake not a word; and yet were obviously esteemed as without fault in the silence which they maintained. Thus was it with Aaron who, on the death of his two sons, Nadab and Abihu, "held his peace." And thus is it written of a far greater sufferer than Aaron: "He was led as a sheep to the

slaughter, and as a lamb before his shearer opened not his mouth." Even David who, already alluded to, spoke so resignedly, has yet, in another affliction, said: "I was dumb; I opened not my mouth because Thou didst it." There are thousands of good men who, on the loss of children, property and friends, feel themselves utterly unable, from the heart, to adopt the words of either Job, Eli, or David. But they need not be troubled about this. All that, according to our text, is required of them is, that they "be still." And this, as we apprehend the matter, implies chiefly,—that they do not give themselves up to those murmurings and repinings in which many, under the influence of mere natural feelings, are wont to indulge,—murmurings and repinings which often lead to the impious and almost blasphemous remarks, that God is exceedingly cruel, and that his government is one of iniquity rather than of righteousness.

With a view to prevent all such risings of the heart our text presents itself before us. It tells us to "be still;" and it gives us a reason why we should be so. And the reason is simply this,—that the Jehovah of the Bible is the author of whatever, in the way of providence, befalls us.

That God has a right to do with us and to us whatsoever he pleaseth is a sentiment which, we suppose, will be disputed by none. We, having been created by Him, are his property; and this being the case, it will surely be allowed to Him, that he may do what he will with his own. We do not, however, say, that such a right ought, for one moment, to exist, were it to be exercised, even in the smallest degree, at the expense of *justice*. But this is utterly impossible. We are as certain as the Bible and experience can make us, that there is no injustice in God. He can never be proved to have acted unrighteously towards any of his creatures. At any rate, our own consciences assure us, that, as far as we are concerned, we have never been visited with any calamity which has not been most richly deserved. He has never, for instance, deprived us of a single blessing, whether of persons or of property, which we have not, in some way or another, abused. Either we have not been grateful enough for what we have received; or we have been neglectful of the duties which the possession of the gift involved; or we have prostituted the benefit bestowed to other purposes than those which were proper; or we have allowed it so to occupy our minds as to usurp the place which should have been filled by God. In addition to this, our conduct has universally been such, that we have never merited any thing which could

Consequently, nothing that we have ever had, is justly viewed as ours: and surely there cannot be any injustice in God's taking out of our hands that which is the property of right belonged to us.

Reflect, too, that God, in visiting us with calamities, not only acts according to justice, but according to *wisdom* also; for the Bible assures us, that wisdom is in Him as perfect as justice; and that the former is as much present with Him in all his doings as the latter. We may not indeed be always able to see the wisdom of his proceedings; but from the knowledge which we have of ourselves, of our short-sightedness, of our liability to err, and of our want of information, we can readily believe that there may be the most perfect wisdom in that which appears to us nothing but the greatest folly. The machine, as it is frequently called, of providence, has often been spoken of as most fitly represented by Ezekiel's vision of the wheels. What he saw was most complicated to the eye: there were wheels within wheels; there were motions backwards and forwards, to the left and to the right, and in the course of a circle; and withal the thing was so lofty, and the movements were so quick, that there was no possibility of either viewing or understanding it fully. And yet there was nothing disorderly. All was in harmony. All was constructed and regulated by the hand of a master. And all was working out some admirable design. And just so is it in providence; the events of which are often so complicated, are frequently so quick, and the bearings sometimes so hidden, that we can do nothing but exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And it is well that we are able thus to speak. The having of a strong conviction, that, in all the proceedings of God there is a wisdom that is consummate, has the most delightful tendency to make us, in the season of calamity, composed and still,—yea, to be so acquiescent as not to wish any of the things that have befallen us to be otherwise than they are. True; nature, even with this knowledge, is unfit for this; but grace is sufficient for it: and where the throne of almighty love is plied with earnestness and constancy, such a heart will be given as will enable the man to say: "Great and marvellous are thy works, Lord God almighty; just and true are all thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name, for thou only art holy."

Reflect again, that, in addition to God's being just and wise, he is also *good*: and this is another reason why the afflicted should be still. All that God does, however, in the inflicting

of calamity, cannot be said to arise from love; for oftentimes he getteth up in anger, sendeth forth the thunderbolts of his wrath, and desolates individuals, families, and nations, in punishment for their iniquities. But in reference to his own people, there is no vengeance in anything that he doeth, however distressing it may be. There is indeed chastisement,—and the chastisement is sometimes very severe,—but the object intended is benefit; and benefit is the result: “for whom,” says the Scripture, “the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Now no chastisement for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.” Affliction in such cases “is,” as one has said, “the language of the purest love, the most anxious concern, the tenderest care. It is as if God had said, There is a dear child wandering: if he walk in this path, it will prove his ruin. There he is taking and receiving the things which unfit him for the place to which I have called him,—injuring his prospects for eternity,—losing his crown; and yet he is blind. All my kindness he rather abuses; all my forbearance rather encourages him. I cannot let him thus perish: if he will not be drawn to me, he must be driven; if he will not come, he must be brought. Go, then, sore disease, sudden loss, awful bereavement, and take from that dear child what keeps him from his chief good; and make him know, that when I afflict, it is in very faithfulness and in very love.”

The difficulty oftentimes felt by many, in the case of severe afflictions, is to know whether such trials have come in love or in anger. But this is a matter that is easily determined. If the sufferer, in consequence of what has befallen him, be more weaned from the world than before, more driven to seek comfort in God and eternal things than before, then he may be certain that God has been dealing with him in love. But if, on the other hand, he, after the bitterness of his affliction has past, returns to the world as formerly, then he may settle it in his mind that anger rather than love was at the bottom of the dispensation. True; a warning has been given: and so far has there been mercy in the calamity. But we would make a distinction betwixt mercy and love. The one is for the sinner to awaken him; and the other is for the saint, to improve him. If the former take the warning it will be well; but should he disregard it, then let him fear. The probability, nay, the certainty is, that ere long he will become a much more careless man than in days that are gone, and be farther removed from salvation than ever.

It is a most dangerous thing to trifle with solemn admonitions sent to us by God. If such occurrences do not soften us, they scarcely ever fail to produce upon us the opposite effect. And most awful is the guilt consequent on becoming, through the medium of those very events that were intended to awaken us and to bring us near to God, more neglectful than ever, and more removed from him than before.

And, in conclusion, let me say to all true Christians now present, let it be a settled point with you, that whatever in the way of affliction happens to you direct from God, is all well. Such is his nature that he never can, at any time, do to you that which is wrong; nay, such is his nature, that he must at all times do to you that which is right. Whether, therefore, you are deprived of your dearest friends, or whether you are in your own persons smitten with disease, or whether you are depressed in your circumstance in life, all has been needful, and all has been done for the best. If, therefore, you are not able at present to rejoice in your afflictions, endeavour at the least to "be still." If you must weep (and you cannot help weeping) let your weeping be with the silence of the tongue, and without the murmuring of the heart. You may never be able again to rejoice in this world. The desire of your eyes may have been taken away from you with a stroke; and the light of your dwelling may have been put out. But you will yourselves ere long be removed to a spot where the sun shines eternally; and where, by its light, you will most clearly discover, that God, in all that hath befallen you, hath never done you any injustice.

A. L.

Calcutta, Nov. 5, 1848.

II.—*The case of Baba Pandurang, at Nagpore.*

We promised to recur to this subject; and, in doing so, we intended to quote at length the just and forcible observations on the subject, contained in a recent number of our respected contemporary, the *Friend of India*. In the meantime the latest No. of the *Madras Native Herald* has reached us. Our Madras brother has some further pertinent remarks on the case, which we deem highly worthy of the attention of our readers. He also, not only makes the quotation from the *Friend of India* which we had resolved to lay before our readers; but subjoins the remarks of the *Madras Spectator* which re-echo those of

the *Friend*. To these extracts is added a letter from Mr. Hislop. All these we commend to the attention of our readers.

Surely the case of this youth ought to draw forth the warmest sympathies of the Christian public. What has he done? One would have thought that those who are so ready to cry down bigotry, fanaticism, and intolerance, would one and all have raised their voices to procure the release of this unfortunate captive,—would have exclaimed against the time-serving policy of the acting Resident at Nagpore,—and against the intolerance of a Government who immures in an Indian dungeon, one of its subjects, for the high crime of venturing to seek information about those very matters, which even the most *unsaintly* of our contemporaries will not venture openly to denounce. Toleration is not yet fully understood by some of those who assume the right of dictating to others, on all matters that relate to liberty of opinion. What a storm of abuse, what a frenzy of glowing indignation, was lately drawn forth, from some of the organs of public opinion, by the open and candid avowal, on the part of the well-meaning nobleman who lately governed the Southern Presidency, that, in his opinion, all pupils of Government Seminaries, who wished to read and study the Scriptures, should not only not be debarred from satisfying this wish, but should have an opportunity afforded them of doing so, even during regular school hours. We do not think that a more liberal and fair system of policy could well be devised or thought of. Yet did the majority of the press denounce the proposal, as savouring of downright bigotry and intolerance; and memorials were addressed to the Court of Directors, imploring protection from the proposed tyranny of an honest Marquess, who thought that those who wished to read the Bible should be allowed to do so. The honourable Directors are said to have had the weakness, folly and injustice, not only to rebuke his Lordship, but to forbid their own Christian servants to take any public or prominent part in connection with the dissemination of their own religion. What is to be expected from such Masters? When will the principles of Locke, or the sublime precepts of Christianity, embodied in the two great commandments, form the leading maxims of *their* Government?

We do not wish the Government to exercise their authority in aid of the propagation of the Gospel. We only wish them not to impede it by unjust and intolerant restrictions. We do not even go so far as the Marquess of Tweeddale, not that we deem his proposal in any degree intolerant; but because the Government have not a sufficiency of agents capable of communicating religious instruction. We are happy to say that,

in all probability, some of their agents, could profitably give instructions concerning Bible truth ; but there are others, as little likely to communicate good by teaching the Bible, as D. L. R. is to write a treatise on the Transformation of Equations, or to expound the Newtonian Philosophy. But although we have no wish to see the authority of Government exercised directly or indirectly to advance the propagation of Christianity, we do wish to see even-handed justice exhibited in all cases where conversions bring the principles of the Gospel and the prejudices of the old faith of the country, into collision. We have no doubt whatever that the Supreme Government of India can, in accordance with the treaties, entered into with the Nagpore Government, completely and effectually protect the youth now incarcerated. And we boldly say that the British Government ought to protect him, and to insist that he may be set free immediately. If the youth, according to the laws of the Nagpore Government, is still a minor, let him by all means remain under the protection of his father, but surely the parental authority does not stretch so far as to punish a difference of opinion in religion by solitary imprisonment, under aggravating circumstances. We should never desire the Government to exert its authority directly or indirectly for the purpose of insisting, in any case, that any individual should become a Christian ; this would be intolerance ; but most assuredly it is the part of a civilized government, which professes to act on the principles of toleration, to see that such toleration be extended to all classes and ages of those under its protection. To allow individuals to prosecute free inquiry is not intolerance. Yea, to protect all in prosecuting such enquiry is the very essence of toleration. For what purpose is the Residency at Nagpore maintained ? Chiefly no doubt to look after British political interests. But, surely, on the very principles exhibited in the articles of the treaty referred to in the subjoined extracts ; there are many subordinate matters, relating to particular cases like the present, when the honour of the British name and the generally admitted principles of justice and equity, demand that the weak be defended against the strong ; and that young and old, male and female, be permitted, without any to make them afraid, to follow after the dictates of conscience.

It is very easy to prate about the unfairness of interfering with the religious opinions of youth. There is a wrong way of doing this ; but every way is not a wrong way. When earnest and diligent means are taken to enlighten the conscience ; when the sound principles of fair inquiry * when the high claims of Gospel morality and the exhibition of Divine mercy and love

to men manifested in the scheme of Gospel salvation—are commended to the consideration of youth or adults; and when it is shown, not only that the religion of Christ provides a remedy for the great and all-prevalent human malady; but, that the system propounding that remedy is supported by such overwhelming testimony as places it for ever apart from all systems of cunningly devised fables;—this is not a wrong way, an unjustifiable way, or a course of proceeding of which any need be ashamed. And, if the Government will not voluntarily seek the moral and spiritual interests of their subjects and tributaries; surely they may not only protect those who hazard all to do so; but may even protect the rights of conscience in those who wish to enquire into these things. Moreover, if Capt. Ramsay will have it that Pandurang must not live with Christian Missionaries, most certainly, the only other alternative is not the dungeon.

We now beg the attention of our readers to the following extracts from the *Madras Native Herald*.

Mr. Hislop informs us by a note dated the 19th of October that this young captive for conscience sake “still stands fast, as far as we can know his heart by outward expressions, in the liberty of the Gospel of Christ.”

We certainly feel that it would be a righteous, as well as a humane act, on the part of those who have the main responsibility of his imprisonment (we mean Captain Ramsay the acting British Resident at Nagpore), to interpose the authority, which by solemn treaty they may most legitimately exercise, on his behalf, and thus mitigate the severity of that tyranny to which they themselves have been the means of delivering him up. It would be no cause of congratulation or honour to Captain Ramsay if Bába Pandurang should die in prison; and there would even be little glory in the victory of making the youth's mind apostatize and give way under the force of a tedious confinement and the accumulated load of his sufferings. It is obvious to others as well as to us that the Resident could, in perfect accordance with Treaties, insist not only on the Nagpore Durbar's releasing the youth from prison, but on allowing him to follow his conscientious convictions. We give the opinion on this point of two of our cotemporaries,—*The Friend of India* and the *Madras Spectator*. Captain Ramsay stands at the bar of the Christian public, both in India and at home, who will weigh in the balance of even-handed justice his political wisdom, the strength of his humanity, and his reverence for the claims of conscience and the Truth of God acting on it. Christian men will estimate the sense he feels of the responsibility of his present position. They will determine the weight of honour to be paid to a man, who has the right and the power to see justice done to a helpless youth, and will yet do nothing for him at all. It has ever been the honour of the powerful to succour the weak and relieve the oppressed. It is Britain's glory that when a slave touches her soil, he becomes a freeman: she is a city of

refuge to the distressed in all lands : she is the great interpreter, and exemplar of the rights of conscience, the instructress of the kingdoms in the principles of toleration. She sits a Queen among the nations and tribes of India, who tremble at her feet, and look up to her for those healing influences, political, social and religious, which she alone has the power, and is under the solemn obligation, to dispense. Woe be to her then, if, through fear or false wisdom, she shrinks from her high calling, and allows any of those who execute her will to trample her name and influence under the feet of a cowering and short-sighted political expediency. Captain Ramsay may buoy himself up because the Supreme Government of India has intimated to him its approval of his conduct in this matter ; but we question whether the Government has so weighed all the details submitted to it by the Free Church Missionaries in their Memorial as to come to a sound decision on the great principle involved. Their present decision strikes at the heart of the principle of *toleration* and amounts to a *complete prohibition* of all conversions to Christianity of either old or young from among the subjects of the Nagpore Rájá.

The *Friend of India*, availing itself of the documents presented to the public in our issue of 23d September, has written a long and vigorous article on Bábá Pandurang's case. After giving a faithful summary of the material facts of the case, he thus expresses his own judgment on its merits.

"We have been involuntarily carried somewhat more into details on the subject than at the outset was intended. This however, we need scarcely regret, inasmuch as the case is likely to create considerable enquiry and discussion at Home ; and it is well, ere the commencement of any agitation, that the public should be put in possession of a plain, intelligible, ungarbled statement of the veritable facts. At first sight the case may appear to some of our readers, to be one of an isolated and insignificant character. But, though apparently trivial, it is not so in reality ; since it involves a *principle*, intrinsically of vast importance, and relatively, of wide-spread and sinister application. The Nagpore State is believed to contain a population of about *two millions and a half*. And if the interpretation now put upon the articles of subsisting treaties be correct, it will affect the natural rights not of *legal minors* alone, but of *all the subjects* of the Mahárájá, without any exception whatever as to age—the octogenarian as well as the child of a day old. It is this consideration which invests the subject with a more than ordinary, we would almost add, an appalling interest. For regarded in this light, it is fitted to originate, as, in point of fact it has already originated in the sister Presidency, startling questions, like the following—"Is the paction of the British Government with the Nagpore Rájá, such that none of the Rájá'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 be 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 Rájá without his express consent—a consent, which under bráhmancial influence, will of course never be given? At this rate, how is Christian truth ever to be introduced effectually in Nagpore and similar native states, &c. &c.?" Such being the sort of questions which the subject, in its present aspect, is naturally calculated to suggest and which it has already actually suggested elsewhere, it must be obvious that we have in no way exaggerated its importance. It must be equally clear, that, if in this form, it take wing over the agitated surface of Christendom, it may help, with other concurrent and predisposing causes, to raise a storm which it would be wiser and better, by forecasting anticipation, to prevent, rather than by a profuse and wasteful expenditure of after energy, to allay. In England, it will be sure to excite the most ominous and explosive comparisons. It will lead the platform orators of Exeter Hall and elsewhere to ask the British people what they would think of their Government, if it had entered into a treaty with the tyrant monarch of France, under which it would be imperative on them to deliver up the refugee Huguenots to his tender mercies; that is, to be by him, at his free option and caprice, imprisoned, tortured, or massacred in cold blood, like the miserable victims of St. Bartholomew's eve? or, what they would think of Holland, Frankfurt, or Geneva, had these entered into treaties which would compel them to deliver up the prosecuted British refugees of the Reformed faith into the tiger-like grasp and vengeance of the "bloody Mary?" And if questions and analogies like these are once started, as they are sure to be, unless timeously anticipated by remedial or explanatory measures, and broad cast over the troubled ocean of conflicting sentiment and feeling now violently upheaved within the bounds of the British and other realms—it will require no gift of vaticination to foresee some at least of the probably painful consequences.

The simplest and most direct remedy would be, the discovery, if such could be fairly made, that the subsisting treaties honestly admitted of an interpretation which exempted the British Government from the necessity of appearing before the world, in the odious and revolting attitude of being an *active* party in depriving any human creatures of their natural inalienable rights, or in persecuting them in any way merely for following the dictates of their own consciences, more especially in religious matters, which supremely concern them and the great God alone.

Now, this is a subject, on which, without knowing more of it than we at present do, we would not presume to offer a positive or peremptory opinion. But a cursory glance at the successive treaties seems to hold out the prospect of a reasonable solution of the difficulty and a fair outlet from its ungainly consequences. The treaty, so far as we

can understand the matter from the documents before us, on which Captain Ramsay appears to have founded his decision, is that of 1816. There the British Government "declares that it has no manner of concern with any of the Mahárájá's children, relations, dependants, *subjects*, or servants, with respect to whom the Mahárájá is absolute." Again: "The British Government agrees not to give aid or countenance to any discontented subjects or dependants of the Mahárájá." Now, even if, as Captain Ramsay seems to suppose, these articles had not been abrogated or altered by subsequent engagements, the question might fairly be raised, whether such clauses ought not to be understood under those limitations, that are involved on the uniform profession of the British Government, not to interfere by any of its acts with the religious views of the natives. And such considerations might be powerfully enforced by the extreme unlikelihood that the language of the treaty of 1816, was intended by its authors to apply to purely religious matters or questions of conscience at all. But happily we are not left to such generalities by way of inference, however legitimate or conclusive. In 1826, a new and far more stringent treaty was entered into, in which the articles of the previous treaty, of 1816, appear to have been considerably altered and modified. At the conclusion of a statement which has already extended far beyond our original intention, we cannot enter into fresh details. But glancing at Article X., the power of an almost unlimited interference appears to have been conceded to the British Government through its Resident as representative. "In the management," it is there said, "of the country transferred to the Rájá's immediate authority, &c. he 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 the 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*, &c." During the able and effective administration of Mr. Jenkins, the power hereby conceded was not allowed to remain a dead letter. In the revised treaty or engagement of 1829, which is the last, some of the *minute specifications* of the former ones are omitted, but the general and reserved power of interference, though somewhat generalized in the expression of it, does not appear to be a whit less comprehensive. It provides that "it shall be competent to the British Government through its local representative, *to offer advice* to the Mahárájá, his heirs and successors *on all important matters*, whether relating to the internal administration of the Nagpore territory as to internal concerns; and His Highness *shall be bound to act in conformity thereto*, &c." It even provides, that in case of any gross misrule or oppression, on the part of the Rájá, the British Government is empowered to resume the entire management of affairs in any district or locality which may be desecrated by cruel, oppressive or despotic acts. Now, under a fair, candid, and liberal construction of the language of these latter treaties, our hope is, that a rational and worthy solution may be found of the momentous questions which arise, in

connection with the recent untoward case of persecution,—persecution, to all appearance, for conscience sake, on the part of the Rájá and his advisers—and a persecution, to which, unhappily, the British authorities are exhibited in the seeming attitude of lending their active and all-prevailing countenance and support.

We cannot doubt that ere this the supreme Government has become alive to the essential merits of the case; and that any measure, which may have been adopted through inadvertence or mistake, will speedily be rectified, and the rectification duly notified to the world. Remembering how slowly, and after what fearful struggles, even the most enlightened of the nations of Europe came to comprehend aright and consistently act upon the principles of toleration in matters of opiium, religion, and conscience, we ought to be antecedently prepared to make the utmost allowance for the Native Princes and Durbars of India. But while the British Government ought to exercise much patience and forbearance towards them, it is plainly its imperative duty not to compromise its own high character, nor prove unfaithful to its own ennobling principles. As the constituted guardian of all the grandest interests of our common humanity in the East, it is its sublime vocation to spread the shield of protection over the oppressed, and to blunt the edge of the sword in the hands of the oppressor—to mitigate the severities of tyrannical rule and to initiate alike prince and subjects into the elevating lessons of civil and religious liberty. And whenever example, instruction, or counsel may fail, in the case of really or nominally independent allies, it must at once consult its dignity and its duty, by standing wholly aloof, and peremptorily refusing to connive at, far less participate in the guilt of the most obnoxious of all conceivable acts of oppression—even that of attempting in matters of faith, and through the coarse instrumentality of pains and penalties, to enforce the conscience, of which the great Creator alone is the Sovereign Lord.”

The Madras *Spectator* thus comments on the case :

“Such is a reduced outline of the *Friend's* sketch of the case, which, as he has well stated, “involves a *principle*, intrinsically of vast importance, and relatively of widespread and sinister application. The Nagpore State is believed to contain a population of about two millions and a half. And if the interpretation now put upon the articles of subsisting treaties be correct, it will not affect the natural rights of *legal minors* alone, but of all the subjects of the Mahárájá, without any exception whatever as to age; the octogenarian as well as the child of a day old.” That interpretation, in short, will be equivalent to the direct prevention of the spread of Christianity, in the Nagpore dominions; for according to its reading, no liberty of conscience can be allowed without the Rájá's permission, which it is only reasonable to assume that he will never give. Any convert whom he chooses to apply for, must be deprived of British protection, and handed over to persecutors whose tender mercies are cruel. Under such distressing circumstances, the *Friend* may well enquire how Scriptural truth is “ever to be introduced effectually into Nagpore, and similar native States?” It were manifestly hopeless for Missionaries to labour there; since the unlimited right of ill usage enjoyed by the native authorities and their agents, would

enable them to crush the first tendencies of any mind toward the truth. But the question here arises, whether or not the Treaties *have* been correctly interpreted, and we are bound to hold with the *Friend of India*, that they certainly have not. It is quite true that the earlier one of 1816, declares the Mahárájá "absolute" with reference to his children, relations, dependants, subjects, and servants, and forbids the British Government to "give aid or countenance to any disaffected." Even on this basis however, it is very doubtful whether the prohibition can be extended, so as to debar us from allowing parties persecuted on account of conscience, to find refuge under our protection. The probabilities are all the other way, but fortunately we have no need to rest upon them. The later Treaty of 1826, astricts the Rajah :

"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 the 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, &c.*"

And in the subsequent one of 1829, it is provided that :—

"It shall be competent to the British Government through its local representative, to offer advice to the Mahárájá, his heirs and successors, on all important matters, whether relating to the internal administration of the Nagpore territory or to internal concerns; and his Highness shall be bound to act in conformity thereto, &c."

There is, indeed, a still more stringent clause in the compact last mentioned. For by virtue of it, "the entire management as the *Friend* reminds us—of affairs, in any district or locality which may be desecrated by cruel, oppressive, or despotic acts," is resumable at the option of the British Government. Now the case being so, who can doubt that they have a right of remedial interference, when the Rajah directly violates that liberty of conscience which is the inalienable heritage of every responsible creature, for the purpose of compelling those who were clean escaped from idolatry, to fall down and rub nose at the feet of his obscene gods! There is something terribly repugnant to right feeling, in the idea of a paramount Christian Government, to whose protection an oppressed convert has resorted, being instrumental in handing him over again to his tormentors, at the instance of a Native bigot, whom it might restrain by a word. If even so sacrilegious an engagement had been entered into, during the days of the political atheism of Leadenhall Street, it would be the bounden duty of our present Rulers, to essay its honorable abrogation: happily, however, there exists nothing of the kind. The right of unreserved interference has been secured to our Government, whenever the "happiness" of the Rájá's "people" is concerned, and who can hesitate about including in the category of those matters which most nearly concern it, the great question of their freedom in spiritual things! All other individual rights and liberties must sometimes be invaded, for the public good, but no expedience whatever can justify the intervention of human power, between a man's conscience and his God. Every obligation, be it that

of fealty or of blood, must yield before this primary one of freedom of belief. So long as rulers or parents infringe that birthright, they do commensurately cancel their own claim to obedience, provided the subject of their coercion has reached the years of discretion. The Nagpore convert had done so, being upwards of 14 years of age, and it is therefore obvious that, according to Christian acceptation, neither his father nor the Rajah had the remotest right to illtreat him, on account of his change of religion; ergo, that the British Government will commit a great evil, if they, who have the means of legitimate redress in their hands, permit the flagrant usurpation. With the *Friend*, therefore, we earnestly hope that they will reconsider their determination, and obtain the freedom of the imprisoned lad. Those who have persecuted him, are sitting in darkness and the shadow of death, but there is Scripture light at Calcutta, and if those who possess it do not walk accordingly, their sin will remain."

We subjoin a note from the Rev. S. Hislop conveying the most recent information respecting the youth and his own feelings as to the cruel treatment he is still subjected to.

DEAR SIR,—Some of your readers may be inclined to suppose that the delivery of the boy up to his own Government was in the circumstances unavoidable: and I will admit that it may be regarded as a delicate thing to apply the decision of the Madras Judges, even though it be on British soil, to the subject of a Marattha Prince, by whom the age of sixteen years is reckoned the period of majority. But if there be any who take this view of the matter, with them I would argue thus,—Granting that the boy is not capable of judging for himself, in that case he should not be punished, as if he were. If he labours under the disadvantages of youth, he should also enjoy its privileges. But what is the fact? He is treated by the Rájá as one of the greatest of criminals. He has been kept in close confinement for now nearly three months, that is, ever since the day he was given over by the Acting British Resident; and it is currently reported in Nagpore that a prisoner he must remain till the day of his death.—Now whatever may be thought of the propriety of his having been delivered up, I think there can be but one opinion as to the impropriety of his being allowed to suffer such cruel usage. For what say the Treaties between the British and Nagpore Governments, in reference to the Resident's authority with the Rájá? They distinctly assert that it shall be competent for him to give advice to His Highness on all important matters, internal as well as external, under the former of which heads, according to the specific terms of the Treaty of 1826, are included, as any person might judge for himself, the administration of justice, and the promotion of happiness among the Rájá's people. And they moreover stipulate, that on these points, whatever may be the advice which the Resident thinks fit to offer, by that His Highness shall be bound. From Articles like these could any thing be plainer than that the Resident is warranted to interfere for the suppression of injustice within the Rájá's dominions, whenever he likes? And if in any instance of wrong he is called on to interfere, surely it is in this, which could not have been perpetrated without his instrumentality in directing the boy's surrender. So strong did the demand

for redress appear to us, on reading over the Articles above referred to, that we thought that the simple statement of the boy's being in prison would be enough to ensure his release. But lest there might be any obstacle in the way, on the ground of his having acted for himself, when he was of doubtful maturity, my colleague Mr. Hunter strove to divest the question of all disputed points, and to present it as a simple case of persecution for conscience sake, by pledging the Mission to the Nagpore Government not to give shelter to the boy, so long as he was under sixteen years of age. The Resident, instead of at once settling the matter, as undoubtedly he has the right and the power to do, contented himself with observing that he had already begged protection for the boy, and there the matter would end as far as he was concerned. And it is of such conduct as this that the British Government has approved! Why, if the Rájá wished to spend a few more rupees than was deemed necessary on powder and empty parade, or if he desired to retain in his employment servants that were unacceptable to the British, the latter could interfere, and also see that this interference was attended to. But when the question at issue involves the important interests of humanity and justice—when it concerns the sacred rights of conscience—when on its decision may depend the eternal happiness of an immortal soul—then nothing effectual can be done. And as if to make the matter worse—as if to shew to all men how treaties and humanity and justice and religion are esteemed in Central India—at the very moment that Bábá Pandurang is pining in prison because he believes in the Bible, the British Resident, by order of a professedly Christian Government, goes out, with the detachment of troops usual on the Dasara, to meet the Rajah who is the author of this flagrant wickedness, and to pay him all due respect while he proceeds on his way to worship a tree.

Do I say these things merely to expose the authorities of the land? No: we have first exhausted all private methods of obtaining justice for the poor boy. We have addressed letters to the local official but in vain. We have transmitted a Memorial to the Supreme Government, without receiving the civility even of a reply. And it is only after all these means have failed, that we have laid the case before the public, in the hope that the rulers of this vast empire may yet reconsider their proceedings, and be induced to act according to the principles of eternal rectitude.

I am, Dear Sir,
Yours sincerely,
STEPHEN HISLOP,

Nagpore, 19th October, 1848.
Madras Native Herald.]

III.—*The late Rev J. N. Norgate, Chaplain of Agra.*

To the Editor of the Calcutta Christian Intelligencer.

MY DEAR SIR,—The Church in India has sustained a very severe loss in the death of one of its most zealous and faithful Ministers—the Rev. John Nicholas Norgate, Chaplain of Agra. He died at Sabathoo in the hills, where he had been on duty some months, on the 9th September last, deeply regretted by all who knew him. Having been much in correspondence with him, I have letters by me which furnish several interesting particulars regarding his work during the last year or two; and as they are calculated to give a most pleasing insight into his character and ministerial fidelity and diligence, I have thought a brief notice of this departed servant of the Lord from the pen of his attached friend will not be unacceptable to your readers. And it is gratifying to me to feel that I am not transgressing the bounds of propriety in making this use of part of a private correspondence, as I may say that I have the permission of my deceased friend himself—removed though he now be from personal intercourse. For on one occasion some time since I asked him whether he would allow me to communicate to you for publication the very interesting account, which I now send you, of a ministerial visit which he paid to our military stations in the Punjab in 1846. His reply was, that he left it to my discretion. Circumstances induced me afterwards not to avail myself of this permission; but so opportune a season as now presents itself I cannot suffer to pass by.

Mr. Norgate commenced his labours as an Assistant Chaplain in January 1843: he first officiated at Dum Dum during the absence of the Chaplain of that station at the Cape; and the year following he moved up to Agra.

In consequence of the illness of the Chaplain of Loodiana Mr. Norgate was ordered up in April 1846 to that station to supply his place: and when there he was directed to visit the various military stations to which Chaplains had not yet been appointed. The following letter, describing his tour, is the one to which I have alluded above, and will be read with interest. I have followed your own practice of dividing it into paragraphs. Chaplains are now stationed not only at Loodiana and Ferozepore, but at Lahore and Jullunder.

Journey from Agra to Loodiana, and brief sojourn there.

I started from home on the 4th May and reached Loodiana on the morning of the 13th. I rested one night at Meerut and preached for dear brother M. and hurried on night and day to Umballa, which I reached on Saturday morning, and halted there till Monday night. I took part in Divine Service both morning and evening of Sunday, 10th May. The morning congregation very inattentive, and the evening congregation very small. It was the most unsatisfactory congregation I have yet met with.

One week after I reached Loodiana, the barracks fell! *Ninety* poor sinners were plunged into eternity in a moment. One hundred and thirty were bruised and otherwise injured. It was the most awful cata-

strophe I ever witnessed. But I will say no more on it, as I never know how to repress my indignation when I even allude to the subject. The Romish Priest buried thirty, and I buried sixty of the bodies the night after the accident occurred. The whole of the station attended the funeral, and I could not forbear giving a short address on the uncertainty of life, and of the use *we* ought to make of the calamity. It was heard with breathless attention, but I fear it was forgotten as soon as heard. The calamity seems to have stupified and hardened the hearts of the survivors, for I think they sinned with a higher hand than ever. Even those who were seriously bruised and subsequently recovered, evinced no real gratitude to the Lord. One or two only took to their long neglected Bibles. I remained at Loodiana several days after the accident had occurred, and I am glad to say, that all the Protestants who died of their wounds, died, with but one exception, before I left the station, and he poor fellow was lying insensible the last time I saw him. On the Sunday following the fall of the barracks I preached from Ps. 90th :—“ *So teach us to remember our days, &c. &c.*”

Proceeds to Ferozepore, and has an encouraging visit.

From Loodiana I went to Ferozepore, and there I met with much to encourage and cheer me. You are aware that Ferozepore is a *Churchless* station :* and being so, I had so much the more to do on Sundays. On three, out of the four Lord's-days I spent there, I had service three times. Rather hard work that in the months of July and August. I officiated before sunrise either on the parade ground of H. M. 62nd, or on that of the H. A. After that service was over, I used to drive to Col. Ashburnham's house to officiate for the station. The congregation, I regret to say, was generally speaking, very small. But, this is not to be wondered at. There was no Chaplain, Church, or Church bungalow ; nothing in fact to remind either young or old, that they had a God to serve, a Lord's-day to hallow, or a soul to save. In the evening I had service in an empty barrack, which Brigadier Reid kindly permitted me to use. I enjoyed this service, as we mustered a goodly number of men, women and children, and as the people manifested such deep and reverent attention. I cannot but hope the blessing of Jehovah rested on them. There were a few pious men in the corps at that time. I met them occasionally on a week-day night in the little chapel they had erected for prayer, &c. &c.

I committed a great ecclesiastical irregularity at Ferozepore, I *compelled* myself to do it, after many a struggle, on Tillotson's principle, that “ *Charity is above rubrics :*” and that the emergency would *sanctify*, if it could not altogether justify, the departure from established usages. I administered the Holy Communion at night to about twenty-seven Communicants. Had I not administered it when I did, I could not have administered it at all. Some of the pious men of the corps came to me the week before I left, and asked me to administer the Lord's Supper. This request threw me into a dilemma. I had already

* This was written before the first stone was laid of the beautiful edifice now rising to adorn this station.

administered it to the Station in Colonel Ashburnham's house, and as so few attended on that occasion I did not think it desirable to administer it again in his house. After a good deal of thought on the matter, I consented to administer it in the Soldiers' Chapel at night. I am sure you will exonerate me from all wish either to innovate on the one hand, or to avoid work on the other. It is true, I might have administered it after breakfast, but the weather was too hot for the men to come out at that hour. I officiated first on the Artillery Parade; as soon as service was over there, I went over to Ashburnham's house, and there had full service for the station. Two services were as much as I could stand before breakfast. I had my usual evening service at 6 P. M. in the Barrack, and at the conclusion, I drove to the little chapel and administered the Holy Communion to Brigadier Reid, Capt. Richardson, and 25 others. Much as I wish to do things "in order," I find it quite impossible to do so always, especially when paying flying visits to stations.

If it were an irregularity in the eyes and according to the ordinances of man, it was unquestionably, an acceptable sacrifice and service in the eyes of God, for, with but one exception, I never witnessed such solemnity, such devotion, such holy joy and peace as I did at that communion. It seemed to me to be emphatically—a *season of refreshing from the presence of the Lord*. I was quite worn out with my three services when I entered the Chapel, and almost dreaded being unable to get through the communion. But the Lord was in our midst, and I found the fulfilment of the promise—*As thy day is, so shall thy strength be*. I really felt after it was all over, that I could have continued much longer without apparent fatigue.

Visits Lahore and meets many who had formerly been under his pastoral care.

I went once to Lahore in June. This was the bright spot in all my labours and travels. I never think of it without deep thankfulness. Though I did much less than I wished to do, as the weather was frightfully hot, and it was really dangerous to go out in the day in a dooly. I was able to bear some testimony to the grace and love of Jesus to the Europeans of the garrison. I have really so much that is interesting to say of the work at Lahore, that I am quite at a loss to know which to select for your information and gratification.

I remained there four Sundays. The troops assembled in the magnificent square of the Badshah-i mosque for service. And as the men brought their forms to sit on, the service was no way fatiguing to them. Though officiating in a strange place, I did not feel among strangers, from the greater number of my congregation (H. M. 80th) having been with me at Agra in 1845. It was a glorious sight—such order, such attention, such interest manifested by the men—such a goodly sprinkling of officers (it ought to have been better) with brave Sir John and holy Brigadier E. at their head: it made me feel dizzy with exultation and joy. I was singularly favoured with fine weather every Sunday morning, though I was there during the rains. I feel that I was fa-

voured, for the Sunday after I left and some two or three mornings it rained so hard that no service could be held.

I held Divine Service on Sunday evenings in Dr. Corbyn's quarters. It is true but few assembled; but they were all of the right sort who did assemble,—men hungering and thirsting after righteousness. I administered the sacrament in C.'s quarters on the 2nd Sunday after my arrival, after morning service. Twenty-three communicated. It was without any exception the most delightful service I ever was present at. It approached nearest in my apprehension to what a Sacrament ought to be, and would be, if the professing Church were holy—of 21 out of the 23, I could say, they were either established consistent Christians or men seeking the Lord with all their hearts. The solemnity of the service itself, the holy devotion of the communicants, the fervor and chastened humility of their responses, the holy joy which seemed to beam in their countenances while commemorating their Saviour's dying love "in a strange land"—and the recollection, for it flashed across my mind during the administration, that this was the first communion, and that I was the first to administer the communion in connection with our Church in Lahore—really proved quite overpowering.

I gathered the pious soldiers of the 80th round me three or four evenings each week in C.'s rooms; on these occasions I had a service which was more of a lengthened kind of family worship than any thing else. The Thursday evening in each week I spent with the pious Brigadier. A little company used to assemble after dinner, when I expounded some portion of the Epistle to the Philippians. The Brigadier lived in Nao Nehal Sing's house; and the room we assembled in to worship and praise the Lord Jesus had often been used for nautches and other native amusements. The use we were making of it and the uses it had served in its late owner's time struck us all with wonder and thankfulness.

I have lately heard that the Lord has removed four or five of the pious men of the 80th by death. Truly his ways are not as our ways. While I deeply regret their removal, for their example is much needed in the corps, I must rejoice in their gain, for they finished their course with joy, and have now entered into rest. One pious young man died while I was in Lahore. I had known him in Agra, and had greatly admired his truly consistent conduct. I saw him in the Hospital the day before he died, but little thought he was so near his end. I prayed with him, and spoke to him of the love of Christ in dying for sinners. He was greatly comforted by my visit. The next morning his funeral roll was put into my hands. It proved a great shock to me, as I was very poorly, and obliged to keep to my couch. I found that he was to be buried on Sunday morning. I instantly wrote off to the Adjutant to request, that poor Allen might be buried that evening (Saturday) as I should be unable to attend his funeral on Sunday morning. I also stated, that I made this request as I wished to pay the last tribute of respect to one whose Christian character I so greatly admired. My request was complied with. Though very feeble and poorly I managed to go to the grave-yard. There I witnessed a pleasing sight—a pleas-

ing testimony to departed worth. The whole of the Corps, together with the band, accompanied the corpse to the grave.

The Lord does sometimes make the ungodly bear an unconstrained testimony to the power of his grace in his people. He did so in this case. As soon as I had finished reading the funeral service, I addressed the soldiers. The Lord carried the word home to the hearts of many, for I saw tears running down many a cheek and many a sigh escaped from hardened and sinful hearts.

I was busily engaged in expounding the Scriptures one evening just after my arrival at Lahore, to the soldiers in C.'s rooms, when a man, to all appearance a native, came in and sat down on the ground. His appearance at once attracted my attention. He was attired in the native costume, but his clothes were of that horrid (yellow ochre) colour that the faqeers delight in. If his dress attracted my attention, his devotional manner attracted it much more. It was quite refreshing. I found out all about him when service was over. The man is half-Portuguese, half native, and well advanced in years. His father was employed as a Catechist by Mr. Fisher at Meerut! Those precious lessons which he learned from his father, he has taught his own children, who I believe are really exemplary characters. The old man has no employment and his three sons (drummers and fifers in one of the N. I. Corps) support him. He acts as priest of his family; for he assembles them daily at the throne of grace to worship the God of their salvation. But, this is not all. I used to see him constantly sitting outside the walls of Lahore reading his Hindustáni Bible to and distributing tracts among the Sikhs!! The spontaneous labours of this pious old man show that Mr. Fisher's labours for the Meerut Mission have not been in vain in the Lord. I regret, that I have forgotten the man's name, but I will (D. V.) obtain it from Lahore and let you have it.

Proceeds to Jullunder, Kangra and Nakoda.

I returned to Loodiana in August and after officiating there three Sundays I started on the 27th of that month for the new station of Jullunder. I was hospitably received by that excellent man Capt. N. of the Commissariat; I remained over two Sundays. During my stay I administered the Holy Communion, the Holy Sacrament of Baptism, and celebrated several marriages. Divine worship was held in tents pitched for the purpose. Before I left, I made arrangements with the authorities for the performance of Divine Service every Sunday. I secured the service of Col. B. and Capt. N., and they conjointly kept public worship till the troops marched towards Cashmere. From Jullunder I went to Hosheapore, and from Hosheapore proceeded to Kangra. I spent one Sunday in each of these stations. I happened to be at the latter place during the Dewali festival. "The great day of the festival" fell on the Sunday. There is a celebrated temple in the fortress of Kangra to which thousands of pilgrims resort. Some thousands visited it that Lord's day. While these poor deluded victims of Satan and Satan's priests were making poojah and offerings to false gods, I was employed with a goodly little company of officers, &c. &c. in seeking

grace at the hands of the Lord Jesus. I baptized the child of the Sergeant Major of the 44th B. N. I. after service. This was the first administration of that holy Sacrament in this far-famed and picturesque fortress.

On Sunday, Sept. 27th, I was at Nakoda, a very fine desecrated old mosque was my church, and the officers of the 1st Cavalry, part of my Agra charge, formed my congregation. But, I must stop here, promising to finish my account a few days hence. It is a matter of thankfulness to me that I have been permitted to proclaim the glad tidings of salvation in so many new places (new to me) and to so many people. And it is a curious fact, that in all the twelve stations in which I have officiated during my late tour, that with but one exception, I have found people in the congregations who were with me at Dum Dum and Agra; may the Lord bless the seed sown to His own glory and to the salvation of immortal souls."

Here the first letter ends. A letter from myself reminded him, that he had more to tell me, and brought in reply what follows:—

"Your note of the 19th has just disturbed me in the midst of a sermon for next Sunday. I will however leave off and scribble you as long a letter as I can.

I think I finished my last by giving an account of the service I held in the ruined mosque at Nakoda, the last Sunday in September!

Retreats to the Hills—Sabathu, Simla, and Kotegurh.

I took a month's holiday in October and went up to the Hills. I spent two Sundays with dear V. at Sabathoo and took all his duty for him, as he was far from well. . . . I was quite astonished to find how hard he worked in his weak and feeble state. The Lord has blessed his labours. But to his great sorrow he lost some of the best and most promising members of his congregation in the unnecessary slaughter in the late campaign.

From Sabathoo I went to Simla for a few days; while there C. suggested to me to go with him and visit the mission at Koteghur. Nothing loth to see all I could, I readily consented. The mission is in its infancy and very weak. It must continue weak, till a good schoolmaster, and a *medical* missionary can be sent. P. works hard, but he wants help, and help he must have, or humanly speaking the Mission will fall to the ground. He and his wife spoke most affectionately of you.

Revisits Loodiana and Jullunder.

I returned to Loodiana at the close of October. During the month of November I set a subscription on foot in the station of Loodiana for the relief of the Irish. My appeal was responded to very well on the whole. The contributions exceeded Rs. 2,400!! Nearly Rs. 1,600 of that sum were given by the Artillery!

I was summoned to the station of Jullunder in the last week in November, to celebrate a marriage. As the day fixed was Saturday, the 28th, I made arrangements to remain over Sunday, 29th; I am very thankful I did so, as an European corps was encamped there, and a great part of it attended Divine Service.

The Brigadier gave me the use of an unfinished hospital for the day ; and I mustered a very large congregation in the morning. My text in the morning (it was advent Sunday,) was 2 Cor. 5th chap. and part of 11th verse. "*Knowing therefore the terror of the Lord we persuade men.*" In the evening I preached from 1st Peter, 4th chap. 7th verse. "*But the end of all things is at hand,*" to small but truly attentive congregations.

Visit to Delhi—Tribute to the late Rev. H. Loveday.

On my return to Loodiana I started dak for Meerut, and daked as hard as the bearers could go to Meerut. We marched home viâ Delhi. I was vastly pleased and astonished with the Kootub, Jumma Musjid, walls of both City and Palace, and with the broad streets of the Imperial City. But I saw there, that which pleased me more than these wondrous remains of man's skill. I saw *living stones* raised from the ruins of the fall, I saw true pillars of the true "*temple of my God.*" I have seen nothing yet in India which has pleased me so much as the state of things in Delhi. The Lord has "*much people in that city.*" Of course I speak comparatively. But it strikes me that it would be difficult to find in any other part of India an equal number of the Lord's people in so small a station. The work of the Lord progresses among the people ; Loveday's heart is evidently in his work, and his work and labour of love both at Delhi and at Almorah have been singularly blessed. I have met with two men in my travels, who under God owe all their hopes now and hereafter to Loveday's faithfulness in public preaching and private admonition. Loveday seems peculiarly fitted for such a station as Delhi. He lives in the city, surrounded by writers, conductors, and others of that stamp. He visits them regularly, and by his popular manners has succeeded in gaining a great influence over them. As many of them have no conveyance and cannot attend Church from its great distance from their houses, Loveday opens his house on a Thursday evening, and officiates in his dining room, to a goodly number. I took the duty for him while there ; and even then when many were out in the district with the Commissioner, &c., we mustered thirty. In addition to two services on Sunday, he has prayers in the Church every Friday morning, when from 16 to 30 assemble. I preached for him morning and evening on the 20th December. Morning text Eph. vi. 10, 11 verses, "*Finally, my brethren, be strong in the Lord,*" &c. Evening text Eph. vi. 23 verse, "*Peace be to the brethren, and love with faith,*" &c.

I caught a severe cold while at Delhi, and was rather apprehensive that it would settle on my lungs and produce serious inflammation. But, by God's mercy, it gradually subsided, though even now I feel a little weakness from it. In spite of my hoarseness I officiated at Allyghur on Christmas-day morning to the most numerous congregatiou I ever saw assembled in that *huge* Church. The Tierneys were from home ; Mr. T. had given orders to his servants to receive us most courteously and to feed us most hospitably and bountifully—which they did. On the evening of Christmas-day we started dak for Agra

and arrived there in safety on Saturday morning—and here I am by God's mercy writing in my old room once again."

It is affecting to observe the names of friends here mentioned who have themselves passed to that happy world, where the writer of this interesting communication is gone himself. The Rev. H. A. Loveday died on 9th January last at Delhi: and the excellent M. Tierney, Esq. C. S. mentioned in the last paragraph, died very recently at Allyghur. Mr. Norgate always spoke with delight of his visits to the good man's house when he went over in his turn to visit Allyghur as an out-station of Agra.

I might multiply extracts from my friend's letters, which show how he laid himself out for the spiritual good of those committed to his charge. I will give one from a letter dated Agra, Sept. 22, 1847. The extracts moreover, will give your readers some insight into a Chaplain's duties:—

"A year ago I was in the Jullunder, and this very day twelve months on my way back from Kote Kangra. The Jullunder lies very near my heart.

Now about Agra. We have had much less sickness this September than usual, while in 1844-5, and 6 we had two, three and nearly four hundred patients in hospital at once; in September we had not had at any time more than one hundred and ten. I regret to say, that the mortality during the past week has been great. The Lord is continuing to bless my labours among the men. He has been pleased to remove three members of my Bible Class, and of them it may be said, that they had a good hope through grace. They were all young, one quite a boy—a gem of a character. But all manifested by the holiness of their lives that they had experienced a change of heart. Men took *knowledge of them that they had been with Jesus*. Not a week passes, but I have one or two or three men come to me inquiring *What must I do to be saved?*

If this took place across the Atlantic, it would be called a "Revival." It is indisputably the work of the Spirit. The ungodly look on the change which has taken place in more than twenty of their comrades with astonishment, and confess that it is the Lord's doing. There are many men halting between two opinions and many afraid to come forth and range themselves on the Lord's side. I have some deeply interesting cases in Hospital at this very moment, and though I am perhaps more sceptical of sick-bed promises and resolutions than many of my brethren, I am even obliged to think well and favourably of these cases. I had two deaths lately which greatly interested me. The men had been lingering for months before their death, without the slightest hope of their recovery—and for months, poor fellows, they hardened themselves against the truth. But at last the word came like a hammer and smote their flinty hearts. They seemed truly penitent and expressed confidence and hope in Christ's atoning sacrifice. I dread and fear death-bed repentances. They give great room for fear and very little for hope. I have seen many; but none *satisfied* me—I mean *altogether* satisfied me.

I have had upwards of *sixty* to attend my Bible class from first to

last. I have about thirty, who regularly attend when off guard. Six men and two women attended the Holy Communion the first Sunday of this month. The Colonel told me he never saw any attend (before they came here) the whole time he has been with the Regiment."

At the close of the year his health quite broke down, and a plan was arranged for his exchanging duties with his friend the Chaplain of Sabathoo. The same devoted spirit accompanied him here—although labouring all the while under the disease, which brought his valuable life to a close. On his arrival he found that a new regiment was come-up to the station :

"I had morning service here on Christmas-day, and two services on the Sunday following ; and a congregation of *six* persons in the evening !!

Of course I was not satisfied with this state of things, so I begged the Officer Commanding to let me have the use of the Regimental School room, as I thought from its being close to the Barracks, it might attract a few more to evening service. He kindly gave me the use of it, and I mustered about forty last Sunday evening. Ten of the gentry including my wife and her sister, and about seven or eight and twenty soldiers.

When I called on the Commanding Officer, I expressed my regret at seeing so few women attend morning service. I pointed out to him the regularity with which the women of H. M.'s 24th attended. He took the hint, and to my very great delight, I found, on my arrival at the Church Barrack last Sunday morning upwards of twenty women already assembled. I have set to work with a few men, whom I have formed into a Bible Class, and they assemble for an hour or more nearly every night at my house ; most of them have been bitten by dissent ; and they don't seem well to know what to make of me and of my plan of action, which is to make men feel that they come to me to learn from me and not to *teach* me. I hope I shall soon be able to break them into my ways. (!!)

I often sigh for my dear Agra flock : oh I had many jewels there ! I have received two letters this morning from two soldiers of H. M.'s 24th ; every thing is going on among them nearly as well as I could wish. Eleven attended the Sacrament on Christmas day. V. seems to be gaining golden opinions from all quarters, high and low. Thanks be to the Lord for that !"

The next month he writes again :—

"Thanks be to the Lord ! *external religion is improving in appearance.* That's a step in a right direction. The external often precedes the internal.

Since I have been with this corps, I have by the blessing of God, and to Him be all the glory, gained two important points. It is a shame that I have gained them, for they ought not to have been neglected. One point is, all the women who are in health are ordered to attend Church, and though they grumble desperately, their grumbling is a little modified by having their husbands to walk to the Church bungalow with them—and then the men help the women both down and up the hill. This idea of military husbands walking with military wives, I borrowed from the 24th, and recommended its adoption in this corps.

The other point and a most important one it is—is this. The officers are obliged to attend. There is great laxity observable in all the Company's Corps—the artillery and the European Corps. In these, officers may go to Church or stay away just as they like. This, as you are aware, is contrary to the articles of war. Now, as I have had the privilege of being with pretty well regulated Queen's Corps (well regulated I mean in their attendance at Church, saying nothing of their behaviour when there) I was resolved to break the neck of the negligence I saw around me, and proceeding cautiously I have gained my point. The Colonel is quite delighted that it has been managed without being obliged to resort to harsh measures. He has not issued a *positive* order on the point, but he has issued a most unmistakable one, and the consequence is that all attend. These additions of women and officers have considerably increased my morning congregation, and thus many more hear *the unsearchable riches of Christ*.

The congregation which now assembles on the Lord's-day afternoon is better than ever I ventured to anticipate, collecting even at the close of my ministry in the place. I hope it may continue and that the beginning may not be better than the end. I was here in 1846, and then two corps were in the station, I then preached to 14 or 16 in the afternoon. Now, the usual number of the congregation is sixty-five! This is small, very small; still as it is an improvement, I must and ought to be thankful.

The corps is not to all human appearances a very promising one. The Lord may have many of His hidden ones in it. If He have, He will call them out. There are lots of old professors, with hard hearts, itching ears and all sorts of spiritual maladies belonging to the Laodicean state. Some of these men attend my Bible Class, but they fight shy of me.

Oh these men are so hard to get at; nothing you say seems to touch their hearts. There they rest on what they call their past experience—a rotten foundation to rest on for eternity! I am too legal for their unhealthy and unholy souls. Well, in the midst of these weeds, I think I see some few blades of the right sort springing up. There are four men who attend my Bible class, in whom the Lord seems to be working by His Holy Spirit. I have much hope of them, though I must confess I have not seen in them that *depth* of contrition which I like to see in those who have been great sinners. I know God works in men in different ways, but, I think, we usually see more poignant sorrow in gross sinners than in those who have been tolerably moral. One good sign visible in these men is, an earnest desire for religious instruction. And, I think I see another most important sign in them—a real desire to forsake all sin. Poor fellows, they have long been crying, *Who will show us any good?* I trust they are seeking, and if they seek they shall find it in Christ.

You will not be surprised to hear that the attendance at the Lord's Table is very bad. There are symptoms of improvement even in that. I had two soldiers last Sacrament Sunday, and I expect another will offer himself in March. I say nothing of April and the following

months, for after the arrival of the Artillery, I do not know what I shall do on Sunday mornings.

The only place I can have will be the mess-house of the 2nd : and a Room—mess-house is my abhorrence for Divine purposes. The semi-school semi-church is progressing very slowly.

I have given up one day in the week for the purpose of visiting the hospital and schools at Kussowlie, and purpose, God willing, to continue my visits, till a Chaplain be appointed. I am happy to say that the Lord has made my visits very useful to some men who have since died. One man in particular found peace and joy in believing through the first exposition I gave in the hospital. I had read the 51st Psalm and then dwelt particularly on the 9 and 10 verses. The Lord carried these words home to the poor creature's heart, and as he told me on my third visit, he had used the verses day and night as a prayer. I gave this same man a tract about three weeks ago, entitled—"Do you want a friend?" As soon as he took it into his hand, he said, "Oh! Sir, a friend is just what I want." That exclamation gave me a delightful opportunity of pointing out *Jesus as the Friend of sinners*. What I said comforted and melted the poor man's heart.

I have not been able to visit Kussowlie this week, as both *wife and doctor*—two very formidable personages, expressly ordered me to stay at home. Perhaps they were right. The truth is, I over-worked myself last week, and visiting Kussowlie put the finishing stroke to the whole. *My strength* therefore just now, *is to sit still*.

The accounts I get from Agra, are so delightful, that I get vastly cheered and encouraged in this moral wilderness. My body is here, but my heart is with the people in Agra. I often wish myself back again."

In June his health suffered greatly, and he was completely laid by ; he rallied in July ; but in August he sank again, and after several weeks' confinement to his couch departed in peace on the 9th of September last, deeply regretted.

The testimonies I have received from friends who knew him, are, what you would expect, of the most gratifying description. One, a brother-clergyman who resided sometime at Agra, writes of him as follows :

"Few men have employed their mental and physical powers so much to the purpose, and almost more than they were able to bear, as poor Norgate, in the large congregation of soldiers, to which he has been accustomed ; but it has, alas ! cost him his life. He was of late years a most zealous servant of our blessed master.

I always had the greatest respect for him, and he was to us, while in Agra a most kind friend. I deeply deplore his loss, as do thousands besides who knew him in his ministerial character. We grieve over his loss, but he was ready to meet his Lord with joy."

On hearing of his illness an officer high in the service wrote :—

"Poor Mr. Norgate we hear lies in a very dangerous state at Sabathoo, with little or no hope of recovery. It will be indeed gain to him to die, though a severe loss to the Church in this country."

The end of this faithful servant of the Lord was, as we might expect,

blessed. The Rev. M. Wilkinson on a visit from Simla saw him a few days before his death, and writes thus regarding him, on the 19th September :—

“ During his residence at Sabathoo and bad state of health I went down several times to take his duties. On Sunday, the 3rd of this month, after divine service at the School-room, I administered the Holy Sacrament to our dear departed brother. It was a holy hour. His state of mind was heavenly. He spoke freely to me, and in the most expressive manner after having spoken of a severe conflict, he said—‘ I have since not had a doubt, I have seen the height and, depth, and breadth and length of the love of God in Christ.’—I never shall forget the scene. His wife and her sister were present. The doctor (whose devotedness was most affectionate and exemplary) and a European soldier who had attended him during his illness were also present.”

Another clerical friend writes :—

“ Mr. N. had been suffering severely at intervals from a confirmed liver complaint, which had been gradually undermining his constitution from his youth. For the last three years these sufferings had increased and were much aggravated by epileptic attacks which he frequently had. I was not with him in his last moment. The distance and my position here made it impossible. His end was emphatically “ peace ;” he seems to have had no “ fear of death,” but to have welcomed it as a friend. So calm was his mind in the immediate expectation of dissolution that he was able to arrange every thing respecting his pecuniary affairs—the course to be pursued by his widow subsequent to his decease, and the minutæ of his funeral with the greatest exactness ; and he succeeded completely in inspiring his sorrowing relatives with the feeling that he was but preceding them on a journey in which they would soon follow, and overtake him, so that the resignation he exhibited was not more remarkable than it was edifying to those around. A remark made to me by an officer in the regiment at Sabathoo bears testimony to the impression his calm and peaceful departure made upon minds which did not well understand the cause. ‘ He seems to have been supported,’ he said, ‘ by the most perfect philosophy in his last hours.’ I pointed to religion as the only true philosophy.”

It was the wish of Mr. N. that the Rev. W. J. Parker of the Lawrence Asylum, should bury him ; which he did at sun-rise on Sunday morning, the 10th—he died on Saturday morning at 2 o’clock. It was his particular wish that no military honours might be paid to his remains, and the Colonel therefore merely gave notice of the hour of the funeral and permission to all who chose to attend. The result was alike honourable to the men and gratifying to the friends of their deceased pastor. Several hundreds were present. Mr. Parker very kindly offered to preach a funeral sermon on the following Sunday, which was very gratefully accepted : he performed divine service on Sunday, the 17th, at Sabathoo, and preached from Ps. xxxvii. v. 37. *Mark the perfect man and behold the upright ; for the end of that man is peace.* The room was crowded, I hear, with a most attentive congregation.

May the LORD raise up many such in this land, deeply imbued with the love of Christ and an earnest longing for the salvation of immortal souls!

I am, dear Sir, yours sincerely,
PHILOXENUS.

IV.—*Teetotalism.—Address to Christian Ministers.*

[The progress of drunkenness among the natives of Bengal must fill every Christian mind with the deepest sorrow. The increasing efficiency of the Abkári department may add much revenue to the Government: but it is at the expense of the health, the order, the morals and the comfort of the community. It shuts ears against the Gospel, hardens hearts already callous, and puts a stumbling-block in the way of saving truth. Is nothing to be done to stay its progress? Shall no voice be lifted up against its crying evils? Shall the ministers of the Gospel be silent, until this baneful love of drink has entered into the heart of their native Churches, carrying some members headlong into destruction, and bringing others to the verge of ruin? If our information be correct, the native Churches *have already felt its influence* and lost members from this very cause. Those in large cities, and especially the Churches of Calcutta, are peculiarly exposed to danger; and surely it is only wise to meet the evil with some remedy calculated to affect it directly. The writer of this little notice is anxious to bring the matter before his brethren, the missionaries of Northern India, and has obtained permission to insert in the *Observer* the following "Address to Christian ministers," and a few facts, showing the value and the necessity of the temperance movement of the present day. From the opposition and contempt which this movement has met in even religious society, one would think, that temperance societies were intended to promote drunkenness not to suppress it; to add to the miseries of our wretched world, not to alleviate them; to destroy the life, the peace, the welfare of a community, not to preserve, to increase, to elevate them, and fix them on that sure basis, the rock of Christ, from which alone they can never be removed. If Christian men, with a view to show the advantages of temperance, deny to themselves the use of things which they might otherwise enjoy, in order that they may encourage others by their example as well as by their advice, we do not see they do any thing deserving of blame or contempt. And it is our conviction, that to encourage our "weak," Churches to cast away entirely the use of toddy, gánjá and English beer, their ministers may well give them not merely the best counsel, but the more powerful advocacy of their own living example besides.

“ We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself.”

J. M.]

An Address to the Ministers of the Gospel, adopted at the Conference of Ministers of various religious Denominations, held at Manchester, to consider the best means of promoting the Temperance Reformation, on Wednesday, Thursday, and Friday, April 12th, 13th, and 14th, 1848.—By the Rev. JABEZ BURNS, D. D.

DEAR BRETHREN,—It cannot require an apology for addressing you on a subject which is so intimately connected with the best interests of your fellow-men. Your high and holy calling identifies you especially with all that can in any way bear on the moral condition, social progress, and eternal destiny of human beings.

Having avowed yourselves the Ministers of the Lord Jesus Christ, and entered on the important duties of the sacred office, we may fairly presume on your kind and candid attention to the remarks which we desire to place before you.

For nearly twenty years Temperance Associations have existed in our country, and at the first introduction of their principle from the United States of America, numbers of Christian Ministers allied themselves to the movement thus commenced, and great and sanguine expectations were formed of extended success. After several years of labour and experience, it was distinctly manifest that a mere “ Anti-Spirit Pledge” did not meet the fearful evil of British intemperance, that multitudes were besotted and ruined by using ale and beer and cider, and that wine also was a source of imminent peril to those who moved in the more elevated classes of society. The result was the adoption of the Total Abstinence principle from all intoxicating drinks whatever. And as this goes to the very root of the evil, it is not surprising that it has produced the most happy and delightful effects. It has especially evinced its efficiency in recovering from circumstances of the deepest moral pollution, tens of thousands of men who are now examples of sobriety and order, and many of whom have been led to the house of God, the throne of Grace, and the experimental enjoyment of true and saving religion.

There is scarcely a town in the United Kingdom where such trophies do not exist; and in some districts the number of reclaimed drunkards is astonishingly great. We say astonishingly great, because you are well aware that such were formerly deemed in an almost hopeless state, and few indeed were ever brought to abandon long continued habits of intoxication.

If the Temperance Reformation had done no more than this, it would have established a claim on the grateful admiration of all who feel concerned for the moral elevation and well-being of their species.

But its preventive influence is beyond comparison more intrinsically valuable than its reclaiming power.

If it can preserve the young and rising generation, if it can secure the uninitiated from the allurements of drunkenness and dissipation,

then how incalculably valuable it must of necessity be to our country and to the world.

Nothing is more clear than that the habit of drunkenness is reached by slow and insidious steps; that all men have been at one time exceedingly moderate in their use of the ensnaring drink; that by very gradual processes their attachment has been formed. The liking once acquired, the fetters of intemperance are soon fixed and fastened. In this way not only have well educated and respectably trained persons become the victims of drunkenness, but even religious professors, officers of Christian Churches, and not a few distinguished ministers of the Gospel, have been slain in their high places by this fearful destroyer.

Experience has demonstrated that it is somewhat hazardous to use these drinks at almost any time, or for almost any purpose. Dr. Adam Clarke refers to religious people whom he had known, and who were ruined in body, soul, and estate by the use of alcohol in the form of Patent Medicines. And it is to be feared that many really conscientious persons have been in the habit of taking spirits and wines as cordials and comforting medicines, until the deadly attachment has been formed, which has resulted in their physical and moral ruin. May we not also add, that the customs and usages of moral and respectable society are fraught with danger even to Ministers of religion?

We have known persons, most generously press wine and spirits on Ministers when visiting in their families, or when going to preach or officiate on other public occasions; and yet those were the very persons to remark how the Minister seemed to enjoy his glass, and would, no doubt, have been the first to proclaim his fall to the world.

Mistaken hospitality in this way has been a fatal temptation to some, apparently of the best men that ever filled the ministerial office—and therefore a regard to our own personal preservation demands that we should not despise so simple yet efficient a safeguard as the Total Abstinence principle.

We confess that we feel no little surprise that there are some of our brethren who treat with indifference, or even with scorn, the Temperance Movement, although they have been the companions of brethren ruined by strong drink, and although in some cases the most awful results have occurred in their own families, and the victims have been their nearest earthly kindred.

There is not a Christian denomination in the world that has not been wounded and made to mourn over such catastrophes as we have now referred to; and, BRETHREN, WE ALL KNOW IT!! How then should we be concerned for our own personal honor and security, to enlist in a cause which at once removes every temptation, at least to THIS one great and prevailing sin.

But if ministerial reputation, consistency, and absolute safety were secure in the fullest indifference to our principle, yet surely there are other considerations which ought to be deemed sufficient to induce you to encourage and aid the Temperance Cause.

The ministerial office is necessarily clothed with considerable influence. What you say and do on all questions will tell on large circles of mankind, and on those especially who have much power for good or

evil. As is the minister, so generally will be the officers and members of the Church. If he ridicules the temperance principle, or treats it even with neglect, it will not be marvellous if his people should do the same. Surely they never dream of being better or more self-denying than their teachers. To them they look up as their models under Christ. To them they listen for the voice of warning, admonition, or reproof. Happily, in our day, priestly domination does not fetter the human mind, as it did once; but yet, how certain and powerful is the influence of the minister over the people of his charge! Then, brethren, how great the responsibility! And how much you must do for or against us, by the stand you take and the course you adopt! If you partake, even very moderately, of intoxicating drinks, you give respectability, sanction, and religious patronage to their use. You aver by such a practice, that you do not believe it to be dangerous, much less in any sense wrong, to act in this manner. You attract towards you all persons of kindred feelings and customs, and with you they deem themselves absolutely safe; and perhaps wanting the resolution and vigilance you possess, they may, by your unintentional approbation, be led on until they pass from the indefinite and undefinable point of moderation, to the ruinous declivity of excess and degradation. Where, brethren, is the true standard of moderation for the good and the pious? Have any definite rules ever been laid down? any distinct limits ever been prescribed? Is it not always left to the judgment of the individual, or to his feelings, or appetite? The results are too well known to need remark. Brethren, it is for you to declare the danger of using these drinks to all. It is for you to raise the voice of warning, and to give energy to the proclamation of divine truth, that "wine is a mocker, strong drink is raging," and that "whoso is deceived thereby is not wise." And the surest way to avoid this mocking deception, is neither to touch, taste, nor handle the treacherous beverage. It is for you to urge, that, in the social circle, none who love the souls of their fellows, should place intoxicating liquors before them, and thus be the means, even unintentionally, of tempting them to evil.

It is for you (if there be any self-denial in abandoning that which physiology, chemistry, and experience have proved to be positively pernicious to the human system) to put intoxicating liquor from you, and show forth the high-toned principle which distinguished the herald of the Saviour, and which is the very essence of the noble and generous resolution of the apostle Paul, who said that if eating flesh or drinking wine would cause a brother to offend, he would do neither so long as the world stood.

The leading vice of our nation is drunkenness. The great snare of the moral and good is drinking; and to stay the ruin of the one, and save from danger the other, is worthy of the greatest sacrifice that man or angel could make.

The luxury of benefiting the drunkard and his miserable family, even in the things of this life, ought to be infinitely sweeter than any enjoyment that the gratifications connected with wine or strong drink could afford. But with the importance also of conferring moral advantage on so many thousands of our fellow-creatures;—and with the expe-

rience that the total abstinence principle has greatly supplied Sabbath schools with children, and places of worship with hearers, and churches with members, and heaven itself with redeemed spirits—surely no selfish and worldly consideration should make us even lukewarm in a cause thus distinguished by moral excellency, benevolence, and mercy.

We know many ministers have been induced to continue the occasional use of wine, &c., from the conviction that health and strength could not be sustained without it. But in a matter of such vast moment, is it not an imperative duty to study fully the question in its medical bearings? And who can any longer cling to such a complete delusion, with the recently-published document before him, signed by about 1400 medical gentlemen, including many of the most distinguished in the profession, in which the uselessness of these drinks is distinctly attested.

Ministers of religion are expected to be sufficiently versed in the laws which govern the physical system, to discern the difference between stimulation and nutrition; and does not universal history attest that health, and vigor, and longevity, are promoted by abstemiousness, especially in the case of persons of studious and sedentary habits?

But from whence would the foreign missionary field receive its labourers, if none would go and toil among the perishing heathen, if they were required to abandon any of the privileges and luxuries they enjoyed in the land of their birth? Surely Christian Ministers who love the Lord Jesus, and feel truly solicitous to save immortal souls, will be willing even to forego the use of lawful things, rather than that through their meats and drinks, those should perish for whom Christ died.

I have heard ministers object to the harsh and intemperate spirit which the advocates of the total abstinence cause have at times displayed, especially towards religious persons who did not unite with them. Doubtless much of human error, weakness, and passion, have been mixed up with the good temperance cause. But is not such a remark equally applicable to religion itself? How much has Christianity suffered by the inconsistent profession of bad men, and the foolish and often absurd dogmas of its professed teachers! Yet who rejects the Gospel because many of its teachers may have been either ignorant or wicked?

It should be remembered, too, that the cause of total abstinence has in many cases been left to the management of persons just restored from the depths of ignorance and profligacy, and need we wonder that such persons should be sometimes indiscreet or uncharitable towards those who have often treated them with scorn or neglect? May not this be made an argument on our side? There is something peculiarly powerful in the advocacy of reformed drunkards, though sometimes not in good taste. But the advocacy of a good principle should not be left entirely in the hands of the reclaimed and uneducated. The bad way in which the good cause of temperance is often treated, is the greatest reproach to those who might have treated it better.

We do not, however, in these few remarks, plead for any Temperance Society, but for the principle itself; and we leave our brethren to carry

that principle out in the wisest and best way they can. Doubtless the time has now arrived when we should aim at forming Congregational Total Abstinence Societies, so that the children in our schools, and the persons in our own places of worship, might unite with one another in opposing the drinking customs of society, and associating together for the furtherance of the Temperance Cause.

Let us also remind you, that if the religious people of Britain would abstain from costly and needless drinks, the Christian treasury of our churches might be amply supplied with pecuniary means for every good work.

Probably the lowest sum that can be taken as an average of the monies expended by Christian people, would be in the ratio of one pound sterling for each individual per annum. Now a congregation of 500 persons, indoctrinated with the principle of total abstinence, and acting it out in their conduct, could then devote that sum yearly to meet the loud claims of suffering humanity around them.

Such a sum would instruct 500 children on the Lord's-day; 500 more during the week; provide bibles and tracts for the neighbourhood; relieve the widow and orphan, and the destitute; and make the Christian sanctuary what it ought to be—the centre of benevolence, kindness, and mercy. We should have ample funds for educational and religious purposes, if the self-indulgence in intoxicating drinks were renounced, and the self-denying principles of the Gospel were adopted.

But the greatest of all considerations are these: we have hundreds of thousands of drunkards around us. They are passing in fearful crowds to an early grave and an awful eternity. From the ranks of the moderate the vacancies are more than made up, and hence the crowds of ruined inebriates, hastening to the yawning gulph of destruction, are not in any way lessened. The great mass of them are beyond the reach of the usual means of religious instruction; left to themselves their ruin is inevitable. Total abstinence holds out a safe and practicable remedy, which God has blessed to the recovery of thousands.

To give this drunkard-curing and sobriety-preserving principle power and efficiency, and to make it to tell on the world at large, we require the personal adherence and influential patronage of the ministers of religion.

To you, then, beloved brethren, we appeal. We affectionately and yet loudly call you to this station of duty, to this work of self-denial and mercy. Do not, without carefully weighing the whole matter, dismiss our appeal. Do not, except with the impression of myriads of lost drunkards before you, refuse our request. Do not, except upon your knees, decide as to the course you will adopt. We ask your assent to no particular teetotal creed, nor your influence to any pre-described line of action, but we ask you to abstain from the use of all intoxicating drinks—to exhibit your decided and resolute pledged adherence to the cause—to use your efforts in your spheres of influence, according to your judgment and conscientious conviction, to banish them from the community and from the world at large.—*Nat. Temp. Adv.*

STARTLING FACTS.

“ Last year, while a large portion of our people were starving for want of bread, we were, at the same time, devoting upwards of *fifty millions* of bushels of nutritious grain (enough to support *five millions* of our people a whole year), to the production of intoxicating drinks—to articles which fill the land with misery, crime, and irreligion.

“ The urgent need, the imperative call, there is for *parochial* reformation, in reference to our drinking usages, no one examining, with an unprejudiced mind, the state of our parishes can for a moment question. Take the statement which has recently appeared in some of the periodicals of the day, relative to Warrington. The Rev. P. P. Carpenter, in a course of lectures, when referring to the social condition of Warrington, stated that in this town there are twelve places of worship, and twelve schools open every Sunday for religious instruction. There are eighty public-houses and fourteen beer-shops also open, on the same day, for intoxication. Three-fourths of the adult population attend no place of worship. All that is raised by the inhabitants for educating the poor is £300 per annum, while nearly one thousand children are growing up in ignorance, and nearly two-thirds of the married people are unable to write their names. The whole town raises £3,200 per annum for all its religious, benevolent, and literary institutions, including schools, Missionary, Bible, and Tract Societies, and ladies' charities; and the town spends *sixty-eight thousand pounds* in intoxicating drinks. There are at least 1,500 drunkards in the town, and in one street alone, more than *forty drunken women*. Alas! alas! is this the condition of a parish in England—the land of churches and chapels, of Bibles and every noble institution? But Warrington is not worse than other English parishes. Take another case, advertised in the *Record* paper of March 22, 1847.

“ It seems twenty missionaries made a statistical inquiry respecting the condition of a provincial town. They visited 30,525 families. Of these, 17,575 were destitute of the Scriptures. The total number of adult persons was 83,988; of whom 16,120 were unable to read, and 57,136 attending no place of worship.

“ The London City Mission Report states, that at Turnham-green there are two bakers' shops, one butcher's shop, and *seventeen* public-houses and beer-shops.”

In the United States, says the American Temperance Society's report, 23,000,000 gallons of pure alcohol were consumed annually by 20,000,000 people; in Great Britain, 28,000,000 gallons were consumed by 25,000,000; in France, 137,000,000 gallons by 32,000,000; in Prussia, 15,000,000 by 25,000,000; in Sweden, 11,000,000 by 3,000,000 people. In these five countries, 546,000,000 of dollars were annually expended for spirituous liquors. In Great Britain and the United States, the most Christian countries in the world, 100,000 human beings die every year lost drunkards.

In France 746,571,429 gallons of wine are annually consumed; of brandy, 9,245,425 gallons; of spirits, 2,250,000 gallons; of cider, 221,705,410 gallons; of beer, 74,025,550 gallons; making a total of 1,053,797,854 gallons. This amount is almost incredible, but the statistics were procured from reliable sources. Fourteen millions of people are engaged in the manufacture or vending of liquors in France.

MEDICAL CERTIFICATE.

To this certificate, which we have often enough published, we are much gratified to find the following signatures have been obtained in the Bombay Presidency. These make the total number obtained in this country *eighty-four*. At home more than *fourteen hundred* have signed it. For these names and the remarks appended we are indebted to our brother of the *Bombay Advocate*.

“ We the undersigned, are of opinion—

1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, *as a beverage*.

2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

3. That persons accustomed to such drinks, may with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

4. That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race.

J. GLEN, Physician General.

R. WIGHT, Inspector General of Hospitals.

J. KINNIS, Deputy Inspector General, H. M.'s Hospitals, Bombay.

W. R. BARRINGTON, L.L.D., Surgeon 9th Regt. N. I.

P. W. HOCKIN, Surgeon, 23d Regiment, N. I.

G. MERRILL, Surgeon.

T. HARRISON, Staff Surgeon.

ROBERT EDDY, Surgeon.

C. MOREHEAD, M.D.

J. C. G. PRICE, M.D. Surgeon, H. M.'s 8th King's Regiment.

A. MONTGOMERY, Surgeon, 1st Battalion Artillery.

ALEX. THORN, Surgeon, H. M.'s 86th Regiment.

J. P. MALCOLMSON, Surgeon, Civil Staff Surgeon, Shikarpoor.

D. DAVIS, Residency Surgeon.

H. PITMAN, Assistant Surgeon, 10th Regiment, N. I.

C. G. WICHE, Assistant Surgeon.

D. P. BARRY, Assistant Surgeon, H. M.'s 22d Regt.

H. GIRAUD, M.D. Professor of Chemistry and Materia Medica in the Grant Medical College, Bombay.

J. C. BATHO, 6th Regiment, N. I.

T. F. YOUNG, Assistant Surgeon, N. G. Hospital, Hydrabad.

T. McGRATH, Assistant Surgeon, H. M.'s 22d Regt.

J. BEAN, Assistant Surgeon.

A. RAMSEY, M.D.

A. LARKWORTHY, Surgeon.

Some of the gentlemen appended further opinions and remarks to their signatures. Of these we give the following :

"In recording my entire concurrence in the foregoing opinions, I may add, that an experience of 30 years' service, (chiefly with Europeans) convinces me, that if our European soldiery in this country could be persuaded to abandon the use of intoxicating liquors, (especially ardent spirits) we should not witness a 50th part of the serious illnesses with which our Military Hospitals are crowded—nor be called on to record the fatal termination of diseases arising from the pernicious and debasing habit of dram-drinking, at present so freely indulged."

"A residence in India of upwards of 20 years in medical charge of troops, European and native, by sea and land, in the field and in garrison, has afforded me many opportunities of witnessing the evil effects of indulgence in the use of alcoholic and fermented liquors. I do most cordially agree in the medical opinion respecting the use of alcoholic liquors as given above. All should unite in the grand effort to eradicate this greatest of all incentives to crime from the land."

—*Madras Temp. Herald.*]

Ecclesiastical Decisions Regarding Intemperance, in May, 1848.
(Established Church of Scotland.)

Mr. Wilson of Dunkeld read an overture from the Presbytery of Dunkeld, to the effect that, whereas it was the opinion of many eminent medical men of the present day, that a large portion of human misery, disease, and crime, was induced by the use of alcoholic liquors, and that many magistrates had stated it to be their belief that drunkenness was the cause of almost all the crime which was brought before them. Missionaries had also testified that the use of intoxicating liquors was the great hindrance to their success ; they therefore humbly overtured the General Assembly to appoint a committee to inquire into the subject, and take such measures as would remove the evil, and report to next General Assembly. The Rev. gentleman proceeded to say, in support of the overture, that the object which the Presbytery of Dunkeld had in view in sending up such an overture to the General Assembly was, as they would perceive, founded on the testimony repeatedly published by many eminent persons belonging to the medical profession, by numerous judges and magistrates, and also of city missionaries and other labourers of the Gospel, to the effect that a large portion of human misery, including crime and disease, were created by the immoderate use of intoxicating liquors. The Presbytery of Dunkeld, in these circumstances, proposed, that a committee be appointed by this General Assembly to inquire into the matter fully, and to con-

sider what would be the best means for alleviating and removing this great evil. It was not necessary that he should occupy the time of the Assembly by entering into the details of this subject. He presumed that there was not a minister in the house but who had, in the ministrations of these duties, acquired some experience as to the extent of the evil in this country, and by that experience every minister of the Assembly was prepared to admit, that of all the obstacles they had in seeking to promote the temporal and spiritual welfare of the people, this was the greatest.

On the motion of Dr. Muir, a committee, in terms of the overture was appointed, of which Mr. John Hope, W. S. was appointed secretary.

Free Church of Scotland.—Dr. Macfarlan of Renfrew read the following report on this subject :—

“Your Committee was first appointed by the last General Assembly, and they had therefore to consider the most fitting manner for bringing the subject generally before the church. It soon appeared that, in order to do anything effective, funds would have to be raised, and considerable efforts would be required for disseminating information on the subject, and otherwise promoting the object of the assembly in the appointment of the Committee.

“But in the financial condition of last year, and because of other temporary circumstances standing directly in the way, nothing formal or general was attempted. Whether right or wrong, it was thought better not to make the attempt, than to make it so feebly as to risk, if not to ensure, disappointment. And, therefore, as regards public measures, a beginning, has yet to be made. Enough has, however, been done, by correspondence and by private and local efforts, to establish among others the following points :

“*First*, That intemperance, more than any other vice, is a disgrace to this country—a main cause of the ruin of families, and of the deterioration of society—and is the chief hindrance to every attempt which may be made toward its moral and religious renovation.

“*Secondly*, That it is practical, on grounds common to as many as fear God, and are willing to be guided by bible principles alone, to do at least much good, more especially by interesting the well-disposed in the discontinuance of usages in a great measure peculiar to this country, and which go directly to foster Scottish intemperance.

“And, *lastly*, that some testimony on this subject, with corresponding efforts on the part of the Free Church, is desired and expected by very many of her own members all over the country, and by friends even in foreign countries.

“At present the duty of the church does not seem to lie in legislation—in propounding regulations to be observed—but rather in laying open existing abuses, and their leading sources, and in bringing together, and into a state of co-operation, efforts which are at present inefficient, because insulated and desultory. Some future Assembly

will in this way be in a better condition for saying what ought farther to be done.

“And it is therefore recommended, if the Assembly shall approve, that your Committee be re-appointed, with such additional names connected with different parts of the country, as will enable it to do something effective in this tentative process.”

Dr. MACFARLAN concluded by proposing that an addition be made to the committee having charge of this matter.

Mr. CLARK seconded the motion, on the ground that it was the duty of this church, as a conservator of public morals, to take action in this matter, with a view to the elevation and improvement of the people.

Mr. OGILVIE rose to support the adoption of the report. He remarked that with one statement in the report he entirely agreed, namely, that the evil of drunkenness was curable without departing from the principles of the word of God or the Gospel. He believed that the Gospel was fitted for the cure of this as well as other sins. Though he meant by this not merely Gospel preaching, as some would confine us to, but Gospel practice, and especially the carrying out of the principle, which stood on the front of the Gospel and the word of God,—“That whether we eat or drink, or whatsoever we do, we are to do all to the glory of God,” that even in the matter of using particular meats or drinks, or abstaining wholly from them, we are to consult for the glory of God and the good of our fellow-men. I frankly own, Sir, that I am one of those who have a strong leaning to the total abstinence plan. I am not yet formally committed to this cause; but I have growing convictions that it is the only means by which we shall effectually check the evil of drunkenness, and I can by no means sympathise with the many objections which are urged by some against it. This, however, is not the fitting time at so late an hour to be entering into this subject at large; and I will just conclude with expressing my hope that this church will see its way, ere long, to go yet further than the report proposes, and throw its influence into the abstinence movement, as I feel deeply convinced that if, ten years ago, the ministers, and elders, and influential members of the church, had thrown their influence into this movement, drunkenness in this country might have been reckoned by this time amongst the things that were.

Reformed Presbyterian Church.—The Convener of the committee on intemperance, read the following report :

“Your committee are thoroughly agreed,

“1. That drunkenness is a sin of heinous magnitude, and the fruitful parent of other sins.

“2. That it prevails, even among professing Christians, to an alarming extent, and in a manner on account of which we ought to be deeply humbled, and by which we are so solemnly called to constant watchful-

ness against the deceitful workings of this evil, by which so many are led away and ruined.

“3. That it is particularly humbling, that notwithstanding the signal advantages of our own beloved land, in the enjoyment of Gospel light, and the existence of a large amount of vital godliness, yet, nevertheless, this highly favoured land is lamentably distinguished by the prevalence of this great evil above other nations possessing no such advantages.

“4. That while there is a diversity of views in regard to some of the usages of society, there can be no doubt that this sad distinction of our land must be traced, at least in a very large degree, to the existence and general prevalence of ensnaring customs, by which many are insensibly led from one step to another until they are involved in all the degradation and misery of confirmed drunkenness.

“5. That, therefore, ministers of the church are solemnly called to give earnest warning on this subject, and to employ all their influence, both by instruction and example, to discountenance such customs, and to induce all to whom their influence may extend, to keep at a distance from every appearance of this sin, and from all the “means, occasions,” and temptations which lead to it; and that a time should be fixed by the Synod for calling deep and solemn attention to this matter, all earnestly seeking the Lord to guide ministers and people in the path of duty, and to bless their endeavours for the arresting of this fearful evil.”

“6. That the Synod earnestly recommend Presbyteries and Sessions, as the providence of God may afford opportunity, to employ all their influence, by legitimate means, to diminish the number of public-houses, and to prevent the sale of strong drink on the Lord’s-day, inasmuch as great facilities are afforded for indulging in this vice by the multitude of public-houses, and by the vending of strong drink on the holy Sabbath.”

Synod agree to adopt the report; and appoint all the ministers of this church to preach on the subject of intemperance, on the last Sabbath of December next; keeping in view the propositions in the report.

Synod re-appoint the committee, viz. Dr. Bates, Mr. Anderson, Mr. Graham, and Mr. William H. Goold, with Messrs. David Ralston and James Blackley, elders; Mr. Anderson, convener.—*Scot. Tem. Review.*

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the safe return to this Presidency, of the Rev. J. R. Campbell of Saháranpore; Mr. Campbell and his family arrived on Monday Nov. 20th. He is accompanied by the Rev. J. J. Woodside and Mrs. W. who are joining one of the stations connected with the Lodiána Mission. We have also to announce the arrival on Tuesday, Nov. 21, of the Rev. Messrs. H. Hurwan, F. Supper, J. Meyer, C. H. Hasselmeyer, F. P. Leman and G. Deble, of the Basle Society, who are proceeding to the stations newly established near Dacca and in Assam. We trust all these brethren will be permitted to labour in health and prosperity for the good of this degraded land.

Rev. M. Bronson and family, of the American Baptist Mission in Assam, have arrived in Calcutta on their way to America, having been compelled by impaired health to retire for a season from their field of labour.

We regret to state that Mrs. Nesbit, the wife of the Rev. R. Nesbit of Bombay, died on her voyage to England on the 18th of May last. Mr. Nesbit has reached England safely. The Rev. J. Caswell, who has for many years been a laborious missionary at Bangkok in Siam, died in Sept. last. His colleague, Mr. Jones, was with him in his last hours.

2.—JUBILEE OF THE CHURCH MISSIONARY SOCIETY.

During the past month the Jubilee of the Church Missionary Society has been celebrated at all the stations in India at which its missions have been established. In Northern India, it was celebrated simultaneously by the native christians on Wednesday Nov. 1st. A very interesting sketch of the progress of the Society from its commencement, of its difficulties, the establishment of its stations, and its financial affairs has been circulated for the benefit of its friends: but for want of space we would readily transfer much of its information to our own pages; and also insert as far as we could accounts of the celebration of the Jubilee at the missions stations. We will endeavour to do this in our next issue.

3.—THE SABBATH, THE GOVERNMENT AND THE HURKARU.

We had occasion in September last to notice a public breach of the Sabbath by the officer Commanding the Presidency division of the army; and regret to be again obliged to speak on the subject. A short time ago another order of Sir D. Hill appeared, dated like the first, on the Sabbath-day, as if it were intended to make the Sabbath the great day for carrying out the rules of military discipline. Thus while a trifling breach of human discipline is at once animadverted on, the officer objecting to it is himself guilty of breaking through the higher discipline of the law of God; setting an example, worse in its effects than the disobedience which he seeks to reprove. But this is not all. We find the sacred day again broken in upon at Barrackpore. In the late examination there into the alleged conspiracy of Pertab Singh, the proceedings were concluded on the *Sabbath-day*. Though on a pressing emergency, an enquiry into a deep laid plot may have required attention even on the Sabbath, yet in the present case no plea of emergency can be urged in extenuation. Before the Sabbath arrived the authorities had clearly learned, that the conspiracy had put the government in no danger, and extended little beyond the persons then under their custody. And if in excited Ireland, with many in arms around Clonmel, and more hearts disaffected, it was found unnecessary (as the last mail informs us) to carry on the trial of Smith O'Brien on the Sabbath, surely it cannot be urged that it was necessary to break its rest to examine a couple of conspirators, surrounded by regiments of Infantry and a complete staff of officers to boot. Nor is this

all. We find the civil authorities also taking their share in this Sabbath-breaking, as the following facts will shew. Hitherto the Bengálí Government Schools have been closed on the Sabbath: but lately an order has been issued from the Sudder Board of Revenue to open them as usual on that day. The order runs thus in the *Gazette* of Nov. the 7th; "His Lordship remarks that, in the present case, there would not seem to be any necessity for prohibiting the opening of the School on a Sunday for the daily duties of instruction, inasmuch as the scholars, the masters, and the managing committee appear not to be christians, and consequently are not called upon to keep the Sabbath holy." Is it then believed that because men are not Christians, they are not bound to obey God's express law? If they break the second commandment, are they thereby permitted openly to break the fourth, also without guilt? "Remember the Sabbath-day to keep it holy," is a command addressed to men as men, whatever be their nation, their colour or their errors.

In commenting upon this new order of the Government, the *Hurkaru* joins the *Intelligencer* in urging the Government to manufacture a Sabbath out of some of the Hindu holidays, and argues it as if the *Ashtamis* and *Eka-dosis* stood on the same level as the day of God. We expected better things from the *Hurkaru*. The Sabbath is based upon God's law, and all men are bound to obey it whether they will or no. Whatever voluntary holidays they may establish, still they cannot free themselves from that obligation. On this account the Government ought not to permit any of its employées, whatever be their religious opinions, to labour on the Sabbath, in any employment whatsoever.

4.—DEATH OF THE REV. M. WILKINSON.

We regret to announce the death of the Rev. M. Wilkinson of Simla, on the 5th of November; Mr. Wilkinson has long laboured as a Missionary for the good of India, first at Goruckpúr, afterwards at Simla.

5.—BOMBAY.—SALUTE TO A ROMAN CATHOLIC BISHOP.

We learn from the public papers that the Government of Bombay permitted a salute of fourteen guns to be fired on the recent landing of a Romish Bishop at Bombay. We know not what precedent there is for such a proceeding, or whether this may not be a beginning to the honours, pay and rank with which the authorities in England are so anxious to court the Romish priesthood. In any way it cannot be right, except as showing that power and worldly shew, wars and bloody persecutions have always been dear to that body. We notice on the other hand with pleasure that on the recent departure of the Bishop of Calcutta, the customary salute was omitted. How can gunpowder and the religion of peace be consistently associated together?

6.—THE GRANT TO JAGANNA' TH.

We find from the last Mail that at the close of September at a Meeting of the Court of Proprietors of the E. I. C. the subject of this grant was again brought forward by its old assailant, Mr. Poynder; but the motion for the discontinuance of the annual allowance of the Rs. 23,000 was once more rejected.

7.—THE RA'S JA'TTRA'.

"As usual babu Rájissen Roy Choudri and brothers entertained their European and Native friends with splendid náches with fireworks, illumination, &c., on the nights of Friday, Saturday, and Sunday last. On Friday and Saturday the babu had European visitors; but on Sunday not one until after midnight.

In justice to those babus and to young Jugget Chunder Roy Choudri, the son of Babu Premkissen Roy Choudri, and an ex-student of the Hindu College, it must be said that neither courtesy nor attention was wanting towards their guests, both European and Native. There was some refreshment after midnight, and it was pleasing to see some decent country-born ladies honor the natch place and the table with their company."—*Englishman*, November 14, 1848. [How long will our countrymen sanction these idolatrous pujás by their presence?]

8.—CAPTAIN MACPHERSON AND THE KHUNDS.

We rejoice to learn, on the authority of the *Bombay Times*, which has it in private letters from Calcutta, that Lord Dalhousie has taken a warm interest in the case of Captain Macpherson, the victim of General Dyce's misrepresentations; that his Lordship has secured appointments for all the assistants of the late Khond Agency, and has assured Captain M. that his temporary retirement to Europe on the score of ill-health shall be no bar to his advancement in the public service.—*Hurkaru*.

9.—MIRZAPORE NATIVE MISSIONARY SOCIETY.

We are happy to announce the formation of a Native Missionary Society among the Christians of Mirzapore [N. W. P.] This novel event took place on October the 20th, in the mission church of the station. A platform was erected on which were the missionaries, the native Catechist and one or two Christian friends. The proceedings were conducted in the European fashion: a report was read by the Catechist, Mirza John, from which it appeared that during nine months Rs. 80 5. have been collected, of which Rs. 9. 1. 2. have been given by the orphan girls and native women. The money will be applied partly to a native itinerancy among the hills near the Soane. We trust that this good beginning will be imitated by many other native churches in North India, and that it will receive a rich blessing from him who has said, "Preach the Gospel to every creature: Go ye, teach all nations."

10.—NORTH INDIA TRACT SOCIETY.

During the past month an important meeting of the Committee of the North India Tract Society has been held at Benares. The matter that brought them together, was a proposal from Agra, to form a junction with an intended Society there, with the understanding that the Hindi tract department was to be left to the management of a Benares Subcommittee. This proposal had previously been submitted by circular to all the members of Committee in Benares, Mirzapore, and Allahabad; but to ensure a yet more satisfactory decision, it was thought proper to call a meeting especially for the purpose of re-considering it. On that occasion, in addition to all the Benares members, Mr. Warren, as representative of the Allahabad Mission, and Mr. Mather as representative of the Mission at Mirzapore, were present. After some discussion it was decided, by a majority of ten to four, that it was not expedient to unite with Agra in present circumstances, and the Secretary was authorized to write to Agra to that effect. In the view however of a Tract Society being about to be organized in Agra, it was thought proper to change the title of our association, from the 'North India' to the 'Central North India Tract Society;' to include in its range all the country between Bhagulpore and Cawnpore. It was also judged desirable to solicit the counsels and pecuniary aid of all the neighbouring Mission Stations. Also if possible, that an annual Sermon should be preached at each Station, on behalf of the Tract Society, and a collection made. Also it was thought expedient to act on the Home Society's principle, and as the rule, sell our tracts, but make grants in special circumstances. The General Committee being judged to be too large to be summoned on all occasions, it was decided, that an executive committee

be appointed to consist of Secretary and Treasurer, and one of each Mission in Benares, and one of each Mission at Allahabad and Mirzapore. The Rev Messrs. Leupolt, Kennedy, Small, Mather and Warren were accordingly, with the Secretary and Treasurer, appointed to be the Executive Committee of the Central North India Tract Society.—*Khair Khwáh i Hind.*

11.—GWA'LIOR CHURCH FUND.

The Christian residents at Gwalior have for some time been endeavouring to establish at their station a permanent Christian Ministry in connection with the Church of England and to build a Church for public worship. In January last a fund was formed,—to purchase a bungalow for a clergyman and pay his passage from England ;—to raise subscriptions to the Additional Clergy Society—and to build a church. These matters were all settled as far back as January last at a general meeting of the residents.

“The result of the above meeting was of the most gratifying nature ; the officers of the Contingent both at Gwalior and at the out-stations gave their unanimous support to the Fund both by donations and by monthly subscriptions.

The Calcutta Diocesan Additional Clergy Society responded with equal promptitude to the call, but as they had no Clergyman available for us in India, it was necessary to appoint one from England, and their choice devolved on the Rev. Mr. Foy, who is now on his passage out at our expence, and may be expected at Gwalior by Christmas next ; meanwhile a comfortable residence has been purchased for him at a cost of 3800 Rupees, and active measures are in progress for the erection of a neat Gothic church.

It is hoped that enough has been said to excite an interest in our undertaking among the well-wishers of our church, from whom contributions will be most thankfully received, the demand upon our fund having already been very great, so that without some further assistance from our neighbours we shall find a difficulty in completing our project so soon as we should wish.

Of the desirableness of erecting a Christian church at so important a station as Gwalior, it is scarcely needful to say anything, since it must be sufficiently evident to all right judging men ; it not only possesses a large European society who have hitherto been almost wholly destitute of pastoral aid, but its position close to the Court and Capital of a Native sovereign, renders it peculiarly incumbent on all concerned to offer this outward mark of honor to the religion we profess.”—*F. of India.*

12.—FREE KIRK, BOMBAY.

The new building set apart for the use of the Free Church of Scotland in Bombay was opened yesterday for the first time for public worship,—the services of the morning having been conducted by the Rev. J. M. Mitchell, Free Church Missionary, and those of the evening by the Rev. A. G. Fraser, the stated Minister to the congregation. The attendance on both occasions was more than usual. This Church has been kindly accommodated with the means of suitably conducting public worship in the American Mission Chapel since the period of separation from the established Church of Scotland. But it was very desirable to have another building, and a very chaste and commodious structure has at last been opened to the public,—at a very convenient spot, too, on the verge of the Esplanade, close by Elphinstone College. The congregation of the Free Church we learn, are under great obligation to Mr. MacCulloch, one of their number, for the interest taken, and assistance afforded, by him in the erection of the new building. It is a new ornament, architecturally speaking, to Bombay—not rich in adornments of that kind. The higher uses to which one hopes it will be devoted are not a fit subject to be descanted on in these miscellaneous columns.—*Gentleman's Gazette.*

THE
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CHRISTIAN OBSERVER.

EDITED BY

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