On the Form of Godliness without the Power thereof.

BY THE REV. E. CRISP, BANGALORE.

The great design of religion is the renovation and salvation of the human soul—the bringing of men back to the favour, the image, and the love of God. It is altogether an inward and spiritual work. But although the work to be accomplished is inward and spiritual, God has ordained certain outward observances, to be regularly and systematically employed, as the means of promoting great spiritual ends. These means are valuable, but not for their own sake. If viewed without any proper regard to their spiritual design, they become mere "bodily exercise that profiteth little." But as they lie within men's reach, and men can easily employ them, there is a strong disposition on the part of many to consider the outward means as even the more important of the two, and to put them in the place of those spiritual principles, and that spiritual practice which they are designed to promote. This is an error exceedingly prevalent in the present day, and one against which all need to be cautioned.

There is scripturally and properly, such a thing as the form of godliness. There is an outward form or sketch which is meant to give an idea of something beyond, and is intended to be filled up. It is good in itself, and so far as it goes. But there are those who disregard the proper place and
scriptural use of the form, and even go so far as to deny the power of godliness altogether.

Let us inquire to whom this description may be applied. We think it may be said of those

1. Who think more of a formal setting apart to the office of the ministry, than of true ministerial character, and of preaching Christ.

We are far from saying, or from wishing to imply, that the office of the Christian ministry is of small importance. It is clear that our blessed Lord, at his exaltation, "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," and that the office of "pastor and teacher" is from Him, and no human invention. Nor is it unimportant that those who are scripturally qualified, and called to the office, should be set apart to it, by "the laying on the hands of the presbytery." Some persons, under the influence of partial views, have thought that any such mode of proceeding is uncalled for; but we cannot agree with them. Order, in the house of God, is important, and, whatever plausible reasons may be offered to the contrary, the neglect of order is soon found to be injurious. But this outward order must have reference to spiritual fitness. There must be spiritual character, the true knowledge of Christ, and aptness to teach or to preach "the glorious gospel of the Blessed God." To whatever portion of the church of Christ a man may belong, and by whomsoever he may have been professedly introduced to the ministry, if there be an absence of spiritual qualifications, there may indeed be the form of godliness, but the power of it is denied. If, therefore, men maintain, with regard to themselves, or to others, that because they have gone through a certain form (and we have no wish to limit the remark to any section of the universal church) they are ministers of Christ, though they do not preach Christ, and that others who do preach Christ, and live accordingly, yet because they cannot conscientiously observe the same method of setting apart, have no ministerial character, are they not falling into the very error, of making the form of godliness, of
more importance than the power? In maintaining and propa­
gagating such a view, they may think they are upholding the
interests of religion, but they are really upholding the interests
of formality.

If we can secure the form and the power together, by all
means let us seek to have both; but if a choice must be
made, whether we will sanction the form without the power,
or the power without the form, we need feel little hesitation in
determining which to choose.

Respecting the light in which false teachers should be re­
garded by us, the testimony of Scripture is most decided.
"Beware of false prophets which come to you in sheep’s cloth­
ing, but inwardly they are ravening wolves. Ye shall know
them by their fruits." "Beloved, believe not every spirit, but
try the spirits whether they are of God: because many false
prophets are gone out into the world." "— though we, or
an angel from heaven, preach any other gospel unto you than
that which we have preached unto you, let him be accursed."
"Thou hast tried them which say they are apostles, and are not;
and hast found them liars." (Matt. vii. 15, 16; 1 John iv. 1;
Gal. i. 8; Rev. ii. 2.) With these words of God before us,
we should certainly take good heed that we surrender the sav­
ing truth of Christ to no man.

2. When the sacraments of Christianity are considered to be
in themselves efficacious and saving, to the disregard of faith and
personal holiness.

What is baptism, at whatever age administered? It is an
outward sign of the necessity of regeneration, and of the suf­
iciency and freeness of the grace of the Holy Spirit to re­
new the heart. It is also a sign of the blood of sprinkling,
and of its efficacy to cleanse wherever that is really applied.
And it is a sign of the reception of the person into the out­
ward pale of the church of Christ; but it is not necessarily,
and in itself, the means of renewing the heart.

At the time of baptism, fervent and believing prayer is fre­
quently offered for the regeneration of the person who is bap­
tized: and that in many cases the prayer is heard, and the bless­
ing sought is granted, there can be no reason to doubt. Indeed, whenever we pray for the regeneration and salvation of our children, we should hope for a blessing, and should expect that it will be granted, if we are diligent in the use of all appointed means; but this is a very different thing from supposing that the water of baptism can, in itself, and invariably, regenerate the soul. Moreover in the case of adults, faith is required in order to their being fit subjects for baptism, and this presupposes regeneration, instead of going upon the idea that baptism is to produce the great change. To say therefore that all who are baptized are regenerated by the Spirit of God, is a dangerous error, and is calculated to destroy the souls of men by lulling them in a false security. It is indeed putting the form of godliness in the place of the power thereof, just as the Jews did of old, and they who fall into the error need to be reminded, that "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God."

At whatever period of life baptism is administered, it is not in the power of baptism itself to ensure salvation. Only he that believeth, as well as is baptized, shall be saved—and only he that is "born of the spirit," as well as "of water," can enter into the kingdom of God.

In the same way, with regard to the Lord's Supper—for the error respecting baptism is often connected with a similar error respecting this ordinance. It is indeed a solemn institution, and one to be celebrated with devout and humble reverence. In this holy feast, the believer has intimate and special communion with Christ. He acknowledges his Lord, and is acknowledged by him. The church in an associated capacity shows forth the Lord's death, and awaits his coming: but to suppose that it is a saving ordinance, is entirely without the support of Scripture. The statements of the New Covenant declare that he who believeth shall be saved, and the seal of the great deed can only confirm what that deed declares.* To teach therefore, as some

* See this point treated with great clearness in Hodges' Way of Life. Chap. 8, Sec. 2.
do, that spiritual life is imparted by baptism, and nourished by the Lord's Supper, without any due regard to faith in the receiver, is a lamentable error, and a return to that false doctrine, which Luther so strenuously resisted in the Romanists of his day. It is nothing less than having the form of godliness, but denying the power thereof.

3. When the public worship of God is attended in a spirit of formality, without any proper concern to have the heart engaged in the service of God.

This is found to be an error nearly connected with those already mentioned: and there are some who view their mere attendance at public worship, as being meritorious, so that they are inclined to trust in it as their righteousness before God. It is true that the public worship of God is a great privilege, it should be conducted with decorum and solemnity, and God has made gracious promises to those who thus wait on him, let us therefore "keep his sabbaths and reverence his sanctuary;" but all depends on the spirit in which we worship, for "God is a Spirit; and they that worship him, must worship him in spirit and in truth"—and if men disregard this, let them remember that institutions and services, clearly of divine appointment, were even denounced by God himself as altogether offensive to him, because those who performed them had no holiness or consistency of character. (Is. i. 11—15.) And to all such it must yet be said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me."

4. When connexion with any portion of Christ's church is thought more of, than the great question, am I one with Christ himself?

To this error all are prone. From education, or from other causes, we stand connected with some particular section of the universal church, and perhaps we think there is more of truth, and less that is objectionable, there, than any where else. We are prone to value ourselves on account of our church-relation, and we are liable to show a decided preference for others.
on precisely the same ground. But what is the design and end of this outward fellowship? All our external communion is only valuable so far as it tends to vital union with Christ. And if we are satisfied with ourselves, and pleased with others, merely for the sake of the outward fellowship, instead of looking primarily for the image of Christ, and recognizing and valuing that image wherever we can discover it, and considering union with Christ, and with each other through him, as the great bond of Christian fellowship, we are so far holding the form of godliness, but denying the power thereof.

5. When men think that because they know how to converse piously, and join with those who profess to love Christ, all is well with them.

There is a manner of speaking on religious subjects, which is in accordance with their importance. And there are certain words and expressions very generally used, among persons professing serious godliness. It is more than possible that a person who has been in the way of hearing these expressions, and that for some length of time, and has mingled much with Christian professors, will acquire considerable fluency and facility in speaking as they do. And he is in danger of thinking that because he can speak, as he thinks, spiritually and correctly, and mingles with those who profess to love Christ and to serve God, all is well. But it must be remembered that this is, after all, only the form, the outward sketch, of godliness, and many have it, who in the almost entire absence of practical Christian graces such as humility, patience, gentleness, and love, prove, beyond a doubt, how little they have ever felt of the power of godliness. In the present day, this is one of the many devices which the adversary employs to delude and destroy the soul.

Again, are there not many who think that a sound doctrinal creed, and a formal profession of Christian discipleship, will save them—or act as if they thought so—though they do not carefully, humbly, devoutly, and consistently walk with God. Let such beware, for valuable and important as the form of godliness is, they must not put it in the place of the power of godliness.
6. When family-religion is attended to in a cold and formal manner, without any concern for spiritual liveliness, or for general propriety in the family arrangements.

You may see the Bible brought out, a portion of Scripture read, a form of prayer used, or a prayer offered, and some would say, this is a religious family; but look further, and inquire what is their general mode of proceeding? Have they any religion at any other time? is their house ordered in the fear of God? does the head of the family "teach his children and his household after him?" or is the whole religion of the day condensed within the short period professedly appropriated to family prayer? and you find, to your grief, you have another exhibition of the "form of godliness" while its power is disregarded.

7. When persons are satisfied with having prayed (as they think) in secret, while there is no inquiry how far they have had communion with God, and with Christ, in prayer.

They have entered their closet, and shut their door about them, and have bowed the knee before God—here is the form of godliness—but what has there been of deep-felt contrition? what of unreserved confession of sin? what of earnest pleading of the Redeemer's sacrifice? what of fervent intercession for others? Take away all that is matter of mere outward custom, and how little would be left! Nothing so tries a man's religion as secret devotion, and if he can get through that tolerably, he thinks it a great point; but what is it after all? How much is there of Christ in it? How much of the Holy Spirit in it? There has been the form of godliness: has there been its power?

These are some of the many aspects under which this injurious principle shows itself; but wherever it works, it is found to be radically the error already noticed—a disposition to put mere outward observance in the place of the spiritual result which form was designed to subserve. Let it not be supposed that we are decrying or disparaging the outward form. We would say, observe the form of godliness in all that is scriptural; but be not satisfied with that alone. Seek to feel the power
of godliness, and give it that place in your esteem, and in your efforts, which is given to it by Him who "searcheth the heart," and "seeketh such to worship him, as do worship him in spirit and in truth."

The importance of the subject now before us becomes increasingly apparent when we notice

THE FEARFUL EVILS TO WHICH THIS ERROR IS FOUND TO LEAD.

One of the first, and most serious, is that it opens the door to an endless variety of superstitions. When men once assign to outward form, the place which really belongs to the spiritual power of godliness, they go on to multiply such forms, and to adapt them to all subjects and occasions. How lamentable a proof have we of this in the church of Rome! How do they magnify small matters of mere form, and neglect what is really vital and important! It was this which opened the flood-gate by which such a deluge of ceremonies and mummeries flowed in upon the church, and such is the evident tendency of the semi-popery of Protestantism in the present day.

Another evil flowing from this error is, that the power of godliness becomes more and more unpalatable, and those who yield to it scruple not to denounce, and perhaps to ridicule, the idea of judging of our real condition, by the spiritual state of the heart. They teach, in some cases, that if all is morally right as to what is external, and if the outward requirements of the church are obeyed, a man ought not to doubt of his safety. And in true consistency with such an idea, they will take no part at all in efforts, the design of which is to convince men of their sinfulness, and lead them to flee for refuge to the atonement and righteousness of Christ.

It is seen also that those who have the form of godliness, but deny the power thereof, are some of the most difficult to convince of their sinfulness and deficiency. Their own system flatters them into an assurance, that, let the warnings of Scripture be addressed to whom they may, they have no application to themselves. It is indeed "a way which seemeth right to a man, but the end thereof are the ways of death."
The evil influence is painfully visible in young inquirers, and others who have been awakened to a sense of their sin and danger. If, when their anxieties have been aroused, they meet with one who takes this view, and propagates this error, it acts most injuriously, and there is every reason to fear all the desire they manifested for spiritual peace and salvation, will give place to self-complacency, and self-righteousness, and that they will soon return to the ways of an evil world.

It becomes all, therefore, who have been enabled by the grace of God to discern what the power of godliness really is, to use every effort in their power, to detect and to remove an evil, the destructive effects of which are so insidious, and so widely spread.

On Education, as a Branch of Missionary Operations.

BY THE REV. B. RICE.

(Continued from page 389.)

In reply to the arguments adduced in support of Education, as a Branch of Missionary Operations, various objections have been urged, the principal of which we now proceed to examine.

Objection I. The apostles did not establish schools.

1. This objection has no weight unless it can be shown that missionaries in the present day are bound, in every respect, to imitate the apostles, as well in the mode as in the object of their labours; and that they are in error whenever they depart in the slightest degree from apostolic practice, in the means which they employ for the advancement of their work amongst the heathen.

If this position be maintained, then we ask, when did the apostles form Missionary Societies with their usual accompani-
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ments of Committees, Secretaries, Treasurers, Clerks, Agents to stir up the public mind in reference to the cause of missions, and various publications to perpetuate and deepen the impression thus created? When did they send out evangelists with a certain amount of yearly salary? When did they settle down for a lengthened period in one particular locality, whether it pleased the Lord to crown their labours with an encouraging measure of success or not? When did they employ any of their time in superintending printing presses? When did they prepare and circulate tracts, for the instruction and conversion of the idolaters to whom they preached the gospel? When did they edit or contribute to religious periodicals? The reply, of course, must be, "never." And yet all these things are done by missionaries, and their supporters, in the present day, and acquiesced in, even by those who nevertheless object to schools on the ground that they formed no part of the instrumentality employed by the apostles. Such persons, if reminded of the inconsistency of many parts of their own procedure, and that of the societies with which they are connected, with a scrupulous attention to apostolic example, would doubtless refer to the difference of circumstances in which the church and its missionaries are now placed, compared with those in which the first propagators of the Christian faith stood; and would consider this a sufficient justification of the dissimilarity in their modes of operation. Undoubtedly they would be right in thinking and arguing thus. But if difference of circumstances will justify a departure from the practice of the apostles in one case, so it will in another. Are we then prepared to adopt, in all respects, the course which the apostles did? If not let us not single out one part of the procedure of missionaries, (the establishing and conducting of schools, for example,) and call that a grievous error because not in accordance with the practice of the apostles, when, if this be a sufficient argument to prove the impropriety of any plan that may be employed for making known the gospel, there are other things also in the methods of usefulness constantly pursued by every society, and by every missionary, which are equally wrong.
2. It is to be remembered that the office of the apostles was an extraordinary one, and that they were qualified for its discharge by the bestowment of supernatural qualifications.

They were chosen and appointed to be the founders of the Christian church, and it was evidently the design of our Lord that they should, during their life time, extend the boundaries of that church as widely as possible; for which purpose he furnished them with miraculous gifts. His final injunction, "Go ye into all the world, and preach the gospel to every creature;" whatever reference it may have to the disciples of Christ in every age, must have been felt by the apostles themselves, to whom it was immediately addressed, to have been especially applicable to them. Accordingly we find that they, and their associates, did attempt to the utmost of their power, to fill the whole of the then known world with "the savour of the knowledge of Christ." This being the special nature of their commission, for the fulfilment of which they were specially qualified, it was no part of their design to set on foot every plan of usefulness that might, in other circumstances, have advanced the object which they had in view. They would certainly be slow to commence such modes of operation as would have required their own continued presence in any one locality. They rather regarded themselves as heralds, having the everlasting gospel to proclaim to every creature under heaven. They considered themselves as sent by the Saviour for the express purpose of going forth from east to west, and from north to south, aided by their miraculous powers, and the extraordinary gifts of the Spirit, in order as extensively as possible to lay the foundation of that spiritual kingdom, which was afterwards to be perpetuated and extended by different instruments, and by various means. It cannot, therefore, surprise, and should not stumble us, though we find that some of the methods which the church now employs—and legitimately employs—for the dissemination of the gospel of Christ, have no precedent in the practice of the apostles.

"We do not profess to imitate the apostles directly; but by the blessing of God we do seek indirectly to achieve most of what they were privileged to overtake. What they achieved
miraculously, under a supernatural dispensation of providence and grace, we, under the ordinary dispensation of providence and grace, accomplish by the diligent use of ordinary means; and if we refuse to resort to these means, our professed imitation of the apostles will be delusion in the progress—and disappointment in the issue."

3. The apostles, even had they been disposed to employ education as a means of enlightening and converting the young, had none to offer which would have been esteemed by the Gentiles amongst whom they laboured as worth their acceptance.

The knowledge which they wished to impart was of too spiritual a nature to suit the taste of earthly-minded, sensual idolaters. Nor did they belong to a nation which had made such advances in science and literature as would lead a people so puffed up with an idea of their own superior wisdom as were the Greeks and Romans to accept of their instructions on divine things, for the sake of obtaining their assistance in acquiring an increased acquaintance with various branches of human knowledge. "Science, as then taught, was not confined to the Christians, was not useful, was not true, did not destroy idolatry, or prepare the way for the gospel, and could be better taught elsewhere. The Christians so far from standing on vantage ground in regard to knowledge, were beneath the heathen."† For the apostles to have established schools for the heathen would, therefore, have been useless. It is not indeed likely that men whose teaching raised a popular tumult in almost every city and town which they visited would have been allowed to make the attempt. And even had this been permitted, what success could have been expected? What Greek, or Roman, or Jewish priest, would not scorn the idea of sending his children to a Christian school?

4. It appears probable that, through the medium of the Jewish teachers, a considerable amount of divine knowledge had already been diffused amongst the heathen, young as well as old,

* Dr. Duff on India and Indian Missions, p. 359.  
† Idem, p. 372.
in various parts of the Roman empire, before the apostles commenced the declaration of their message.

In most of the countries which they visited there were synagogues, to which were usually attached schools, or lecture rooms, in which, or in the synagogue itself, the Rabbis taught.* That the young had free access to these places of instruction is evident from what is recorded respecting our Lord himself at the age of 12 years. (Luke ii. 46.) And when we remember the proselyting spirit of the Jewish sects at that time, (Matt. xxiii. 15), it is not likely that any children of the Gentiles, whose parents had their hearts so far inclined towards the God of Israel as to desire the attendance of their offspring, would have been excluded. By such means a general acquaintance with divine truth, such as that which we seek to impart through the medium of schools, would have been already diffused amongst those of the heathen who were most disposed to receive the apostles' doctrine, even before those ambassadors of Christ commenced the declaration of their message.

It appears, therefore, that the apostles could not be expected, in their circumstances, to have established schools. Consequently the fact of their not doing this, can be no reason why we, who are placed in entirely different circumstances, should follow the same course. That distinguished servant of the Lord Jesus Christ who declared his determination "by all means to save some," (1 Cor. ix. 22), had he lived in an age like the present, and been situated precisely as missionaries are in this country, would doubtless have adopted other modes of operation than those which he did actually employ. Especially, may we not conclude that he who rejoiced in the fact that "from a child" Timothy had "known the holy Scriptures" which were able to make him "wise unto salvation," would have sought to imbue the minds of the young with a knowledge of Bible truth by means of an early scriptural education?

We can therefore unite with our esteemed brother who writes upon the opposite side of the present question, and say, "Paul's

steps were the steps of a preacher of the gospel. Yea, whether we trace him from country to country, or from city to city, 'from Jerusalem round about unto Illyricum,' we find him preaching the gospel. Nothing moved him from that duty; nor chains, nor imprisonments, nor stripes, nor shipwrecks, nor smiles, nor frowns, nor tears, nor entreaties; onward he went, and in and through them all, he steadily persevered, still preaching the gospel: and yet, fully admitting all this, we can believe that had the apostle lived in our day, and been placed in our situation, we might have found him "employed as a teacher in some seminary at Joppa, or superintending twenty-six schools in the city of Ephesus,"* and, while doing all this, still considering that he was giving himself in a very legitimate way to "the ministry of the word."

But it has been said, "we have not to do with what Paul would have done under supposed circumstances, but with what he did do."† Begging pardon of the writer of this sentence, we think that we have to do with both. Waiving however this remark, let the following statement of the Ecclesiastical historian, Mosheim, be considered, and it will appear that although Paul did not establish schools, yet that his fellow apostles did. "The Christians, (during the first century,) took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian church. We must not, however, confound the schools designed only for children, with the gymasia, or academies of the ancient Christians, erected in several large cities; in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning, and sacred erudition. We may, undoubtedly, attribute to the apostles themselves, and their injunctions to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. St. John erected a school of this kind at Ephesus; and one of the same kind was

* Vide Instructor, Nov. 1844, p. 325. † Instructor, May, 1845, p. 281.
founded by Polycarp at Smyrna. But none of these were in greater repute than that which was established at Alexandria, which was commonly called the catechetical school, and is generally supposed to have been erected by St. Mark. But very true," it may be replied, "but the children and youth for whom the apostles erected schools were bona fide the property of the church, and it is admitted that where there is a church, it is the duty of its ministers, in every possible way consistent with their more important duties, to promote the edification of such church, but this is a very different thing from the part which missionaries take in the education of heathen children in this country."

Our position, however, is this; that if it be a duty to train up the children of professing Christians in a knowledge of the truth, a fortiori it is so to give a scriptural education to the children of the perishing heathen, for whose souls no man careth.

Objection II. The preaching of the gospel is God's chosen instrument for the salvation of mankind.

Undoubtedly it is. But what are we to understand by the "preaching of the gospel?" Is the term to be confined exclusively to what may be called "sermonizing?" Did not our Lord preach the gospel when he conversed with the woman by the well of Samaria? Did not Paul and Silas preach the gospel when they exclaimed in reply to the inquiry of the affrighted jailer, "Believe in the Lord Jesus Christ and thou shalt be saved?" Did not the apostle John preach the gospel when he presided in the school which he had established at Ephesus? Assuredly they did. By preaching the gospel then we understand, the communication of a knowledge of the glad tidings of salvation through a crucified Redeemer with a view to the conversion of sinners to God—by whatever means that object may be best accomplished.

But we may be told that God himself has limited us to the use of certain means by declaring that it is His will by "the fool-

ishness of preaching to save them that believe." (1 Cor. i. 21.)

An attentive consideration of the connection of this passage will, however, show that it cannot be admitted as proof in reference to the point which we are now discussing. For it is clear that the apostle is here alluding not to the particular mode in which the gospel message was proclaimed, but to the nature of the message itself. "The words in the original are ambiguous. Our translators have rendered them, "by the foolishness of preaching." It may however be observed, that the foolishness in the estimation of the philosophic Greeks did not lie in the preaching, but in the doctrine preached. The words, with their connection, may therefore be more properly rendered,—"After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the preaching of foolishness to save them that believe"—that is, those divine discoveries contained in the gospel, which by men were esteemed foolishness, were indeed true wisdom; wisdom infinitely surpassing, in its principles, and in its practical efficiency all the results of human intellect, of which philosophers had been accustomed to boast."†

Still it may be said, "Did not our Lord expressly direct his followers (Mark xvi. 15,) to go into all the world and preach the gospel to every creature?" He did. He also told them to "teach" whatsoever he had commanded them. (Matt. xxviii. 20.) Are we then to take one term, and insist upon the literal application of that, while we altogether lose sight of the other? "Certainly not," it has been replied, "but the language of Christ's command in Matthew is just the reverse of what it ought to be in the estimation of the advocates of the educational scheme. Instead of saying, "Go teach and then convert," the Saviour says, "Go convert" (or rather disciple all nations) "AND THEN TEACH."‡ We submit, however, that this method of arguing from the mere order of words in a passage, cannot be admitted. If it may, then we can prove

* The Lord has decreed that the gospel which St. Paul styles "the foolishness of God" should be the instrument, and the "foolishness of preaching" the mode of its application in the saving of the world, and who shall change what He has decreed?"—Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 285.

† Wardlaw's Christian Ethics, (Note) p. 3.

that it is incumbent upon an individual to receive “the outward and visible sign” of regeneration by the Holy Ghost, before he is a partaker of “the inward and spiritual grace;” and that it is the duty of a man to acknowledge himself a disciple of Christ before he has exercised true faith in Him! For our Lord does not say, (John iii. 5,) “Except a man be born of the Spirit and of water, he cannot enter into the kingdom of God,” but “Except a man be born of water and of the Spirit,” he cannot enter that kingdom. Nor does the apostle say, (Rom. x. 9,) “If thou shalt believe in thine heart, and confess with thy mouth”—but, “If thou shalt confess with thy mouth and believe in thine heart, the Lord Jesus—thou shalt be saved.”

With reference to the question now before us, however, it is important to examine a little more attentively the precise meaning and use of the word ΧΡΩΣΩ which is employed in the original of Mark xvi. 15, and translated “preach.” The observations which we have to make upon this subject shall be founded entirely upon the remarks of Dr. Campbell, as contained in the Sixth Preliminary Dissertation prefixed to his valuable work on the Gospels. Taking these as our guide it may be shown, that what is ordinarily styled preaching in the present day is not that precise mode of declaring the gospel message which the primary meaning of the word ΧΡΩΣΩ points out.

Dr. Campbell says, “The verb ΧΡΩΣΕΙ is derived from ΧΡΩΣΙ which signifies both herald and common crier. It means, accordingly, to cry, publish, or proclaim authoritatively or by commission from another, and the noun ΧΡΩΣΩΜΑ is the thing published or proclaimed. This is the primitive sense of the word, and in this sense it will be found to be most often employed in the New Testament. Now if it be asked whether this suits the import of the English word, to preach, by which it is almost always rendered in the common version of this part of the canon, I answer, that, in my judgment, it does not entirely suit it. To preach is “to pronounce a public discourse upon sacred subjects.” But this cannot be called a definition of the term ΧΡΩΣΕΙ, as used in Scripture. For, so far is it from being necessary that the ΧΡΩΣΩΜΑ should be a discourse, that it may be only a single sentence, and a very short sen-
tence too. Nay, to such brief notifications we shall find the term most frequently applied. Again, though the verb \( \kappa \nu \rho \upsilon \sigma \omega \) always implied public notice of some event, either accomplished, or about to be accomplished, often accompanied with a warning, to do or forbear something; it never denoted either a comment on, or explanation of any doctrine; critical observations on, or illustrations of any subject; or a chain of reasoning, in proof of a particular sentiment. And if so, to pronounce publicly such a discourse, as with us is denominated a sermon, homily, lecture, or preaching, would by no means come within the meaning of the word \( \kappa \nu \rho \upsilon \sigma \omega \) in its first and common acceptation.

"The word \( \kappa \nu \rho \upsilon \sigma \omega \) in its usage in the New Testament means simply 'announcing publicly the reign of the Messiah.' We therefore find that no moral instruction, or doctrinal explanation, given either by our Lord, or by his apostles, are ever, either in the Gospels or the Acts, so denominated. Thus, that most instructive discourse of our Lord, the longest that is recorded in the gospel, commonly named his Sermon on the Mount, is called 'teaching' by the evangelist, both in introducing it, and after the conclusion. He is said to have been employed in teaching (Matt. xiii. 54; Mark vi. 2; Luke iv. 15;) when the wisdom which shone forth in his discourses excited the astonishment of all who heard him. In like manner, the instructions he gave by parables, are called teaching the people, not preaching to them (Mark iv. 1, 2), and those given in private to his apostles are in the same way styled (Mark viii. 31) teaching, never preaching. And if teaching and preaching be found sometimes coupled together, the reason appears to be, because their teaching, in the beginning of the new dispensation, must have been frequently introduced by announcing the Messiah, which alone was preaching. The explanations, admonitions, arguments, and motives that followed came under the denomination of teaching. Nor does any thing else spoken by our Lord and his disciples, in his life-time, appear to have been called preaching, but this single sentence, 'Repent ye, for the kingdom of heaven is at hand.' In the Acts of the Apostles, the difference of meaning in the two words is carefully observed. The former is always
a general and open declaration of the Messiah's reign, called emphatically, the good news, or gospel; or, which amounts to the same thing, the announcing of the great foundation of our hope, the Messiah's resurrection; the latter comprehends every kind of instruction public or private, that is necessary for illustrating the nature and laws of this kingdom, for confuting gainsayers, persuading the bearers, or for confirming and comforting believers. The proper subject of each is fitly expressed in the conclusion of this book, (Acts xxviii. 31,) where, speaking of Paul, then confined at Rome in a hired house, the author tells us that he received all who came to him 'announcing (κηρύσσων) to them the reign of God, and instructing (διδάσκων) them in every thing that related to the Lord Jesus Christ.'

It appears, therefore, that any argument which is based on the literal meaning of the Greek word κηρύσσω, if it be intended thereby to show that what in modern times is designated "preaching" is that precise mode of making known the gospel of Christ which is indicated by the word, and that it is the only mode of declaring that gospel which is sanctioned by the Scriptures, must fall to the ground. The truth is, that there are various terms made use of in the New Testament in reference to the promulgation of the "truth as it is in Jesus." These, when carefully examined, do not restrict us to the employment of any one particular method of making known that truth. Whether we "announce" it publicly in the streets (καταγγέλλω) or "teach" (διδάσκω) it more privately to old or young, we are alike engaged in "making known the glad tidings" (ευαγγελίζω) of salvation through a crucified Redeemer, and equally fulfil the command of our Lord to "proclaim" (κηρύσσειν) his gospel "to every creature." "That method, be it what it may, which most speedily and effectually conveys the knowledge of life and salvation to the soul of a blind idolater, or ill-informed nominal Christian, must be the best, and most accordant with the spirit and letter of Holy writ, and recorded apostolic example."—Dr. Duff.

(*Campbell on the Gospels. Diss. vi. P. v*
History of the Augsburg Confession.

(*Concluded from page 469.*)

When the diet was opened on the morning of the 24th, cardinal Campeggio the papal legate had his audience with the emperor, who rose with all the princes and went to meet the legate at the steps of the hall. The cardinal made a flowery Latin speech on the heresies which distracted Germany, praised pope Clement, and eulogized the emperor Charles, but said not a word about calling a general council or reforming the abuses of the clergy. Albert archbishop of Mentz, the primate of Germany, replied in much the same strain. The evangelical princes now thought it a good time to present their confession; but the emperor said he must first give audience to the Austrian ambassadors, who had come to speak to him respecting the war with the Turks. When this was through, the emperor said it was then too late to hear the confession that day, but they might hand it to him and he would read it over by himself. But the Protestants had been very much slandered, their doctrines were misrepresented and distorted in every possible way, their views and purposes were very generally misunderstood. Accordingly, it was their wish that the confession should be read publicly, and they feared if it now got into the emperor's hands he could easily contrive to keep it out of the legislature altogether; for their enemies were as anxious to suppress it as they were to publish it. They, therefore, strenuously urged that it should be read the next day. To this Charles at length assented, but requested, nevertheless, that the copy might be given him to look over that evening. They did not wish to trust him even so far, and excused themselves by saying (what indeed was very true) that it was so interlined and blotted he would find it very difficult to read it, but they would have a fair copy made for him the next morning. With this the session of the day closed and the Protestants went to their lodgings, rejoicing
and feeling encouraged that they had got on so well, and that as yet they had lost nothing. They were determined that their confession should be publicly read before the emperor and the diet, and as many of the people as could be brought together; for they knew that this was the only way to secure for it a fair hearing, to refute slander and overcome prejudice. Charles's papal counsellors were well aware of the same thing, and therefore used all their art to prevent a public hearing.

Saturday morning, June 25th, the Protestants were ready with two fair copies of the confession, one in German, the other in Latin. As a public hearing could not now be prevented, the papists persuaded Charles to summon the diet to meet, not in the city hall, the usual place of meeting, but in his own private chapel in the palace of the bishop of Augsburg, which could scarcely contain two hundred persons. In their zeal many spectators crowded into the chapel, but Charles ordered all to withdraw who were not members of the diet, or entitled to a seat with them. He then directed the chancellor of the elector of Saxony, Dr. Christian Bayer, to read the Latin copy. The elector immediately arose and observed that they stood on German soil, that they were assembled as a German legislature, and he hoped the German language would be heard. Charles coldly assented. It was three o’clock in the afternoon, an immense crowd had assembled in the yard before the palace, it was oppressively warm, the chapel windows were necessarily thrown open; and Dr. Bayer commenced reading the Augsburg confession in German, with a voice so clear and penetrating that every word was distinctly heard, not only by the members of the diet, but also by the crowd without, who all maintained a breathless silence during the entire two hours that were occupied in the reading. It was heard by many more than could have heard it, had it been read in the city hall. Thus providence overruled the arts of the papists to their own confusion. It produced a tremendous effect. People had no idea that Protestantism was such a noble system of doctrines and records, or that Protestants could quote such Scripture or adduce such rea-
sons for their faith. Charles himself was deeply affected. He rested his head upon his hand, and never removed his eyes from the chancellor all the time he was reading. When the reading was finished and the chancellor was about to hand the copy to the imperial secretary, the emperor reached out his hand and took it himself; and when the other copy was offered to the secretary, he took that also. The German copy he then gave with his own hand to Albert archbishop of Mentz, the primate of Germany, and retained the Latin one himself.

That very night the confession was translated into Italian, French, Portuguese, and English, and sent off immediately to the pope and to the kings of England, France, and Portugal, by the ambassadors of those several potentates. It was a proud day for Protestants; they had had a public hearing before the emperor and the legislature of Germany and the ambassadors of the European sovereigns: they had told what their faith was; slander was silenced, prejudice was allayed; the mouths of gainsayers were stopped.

Luther was immediately informed of the whole transaction by the elector of Saxony, and the following paragraphs are extracts from his reply.

"The adversaries thought they had managed wonderfully well when they induced his imperial majesty to prohibit the preaching; but they never imagined, the poor fellows, that by means of this written confession more preaching was actually done than ten preachers could have accomplished. It is a piece of wisdom and wonderful wit that Mr. Eisleben and a few others are made to keep silence, when, instead of them, here come the elector of Saxony and the other princes with their written confession and preach to the imperial majesty itself and the whole empire, under their very noses, and they must hear it, and can have nothing to say against it. They would not allow their servants to hear the preachers, but now they themselves must hear it still worse (as they would say) from the great lords, and be silent. Christ is not silent at the diet, even though they go mad, and they must hear more from the
confession than they would have heard in a year from the preachers. So it goes, as St. Paul says God's words will not be bound. When it is forbidden in the pulpit, it must be heard in palaces. When the poor preachers are silenced, then the great lords and princes preach. In short, when every mouth is stopped the stones cry out, as Christ declared.

"If they decide on this matter without the Scripture, or will that their decision be received without the Scripture, then will their own mouths condemn them, for they would claim to be Christian princes without Christ, which is worse than a landholder without a land, a rich man without wealth, a scholar without learning.

"Let your grace be of good comfort. Christ will honour your grace before his Father, since your grace has honoured him before an evil generation; for he says, him that honoureth me, I will honour. The same Lord who hath begun will carry it through, Amen. I pray for your grace with all diligence and earnestness, and would do more if I could. The favour of God be with your grace as heretofore, and abound more and more."

As to the light in which this transaction was viewed at the time, and the effect it produced, we will take the testimony of Spalatin, chaplain to the elector of Saxony, who was present on the occasion, and wrote his account on the spot a few hours after the confession was read.

"Last Saturday the greatest work was done at this diet of Augsburg that ever was done on earth; for on that day in the afternoon my gracious lord, the elector of Saxony, duke John, margrave George of Brandenburg, duke John Frederick of Saxony, duke Ernest of Brunswick and Luneburg, landgrave Philip of Hesse, duke Francis of Brunswick and Luneburg, prince Wolfgang of Anhalt, and the two cities of Nuremberg and Reutlingen, caused to be read article by article, not only before all the electors, princes, estates, bishops, and counsellors there present, but also before the imperial majesty itself and its brother king Ferdinand, openly and with fine Christian comforting courage and heart, the confession of their faith, and of the
whole Christian doctrine, which is preached in their principalities, countries, and cities. The lord chancellor, Dr. Christianus, read it, and he read it exceeding well, so loud and clear that not only every body in the hall heard it distinctly, but also without, in the court, that is, the yard of the bishop of Augsburg's palace, where his imperial majesty has his lodgings.

"The confession is written both in Latin and German, with such sure Scripture proof, and so solidly and clearly, that no such confession has been made, not only these thousand years, but never since the world stood. The like cannot be found in any history, nor in any of the old fathers or doctors.

"The imperial majesty and king Ferdinand, the dukes of Bavaria, and some of the bishops, listened with very earnest attention. You may be sure that they had never, all their lives long, heard so much of this doctrine; for his imperial majesty, the king, and many princes and bishops considered us real Mamelukes, without God or faith. When the chancellor was reading, in the confession, that, some four hundred years ago, the pope prohibited marriage to the priests in Germany, and the then archbishop of Mentz published the decree, and endeavoured to compel submission to it, and his clergy revolted, and he lost his life in the disturbance—on hearing this, king Ferdinand turns round to the archbishop of Mentz and asks, 'Is this true?' Whereupon Mentz replies, 'Yea, it is true.'

"Therefore let us hope in God, and may God grant us more grace, that we, in all our churches and sermons, may, with all earnestness, seasonably and with diligent prayer, seek God, that God himself may conduct this business to a blessed termination, that we may abide by God's word and maintain good peace. Let us all pray for it seasonably and in earnest. For, should this thing turn out prosperously for us, then in God's fear we can go on the further; but should it terminate adversely, then there will be great destruction to land and people; perhaps not only with loss of body and goods, wife and children, but also with loss of the eternal goods: from which evils may God defend us.

"May God help us in all our remaining business with all grace and mercy. Amen."
Notwithstanding all the efforts of the papists to prevent it, the Protestant confession had now been publicly read, and the reading of it had produced a strong and decided impression in favour of the Protestants. The emperor felt that something must be done to counteract this impression. He accordingly selected nineteen of the ablest papal theologians present to write a confutation of the confession. Among these were some of Luther's earliest and most distinguished antagonists, such as Eck, Wimpina, Cochlaeus, Faber, and others. Charles gave them a strict charge to avoid all passion and reproach, and confine themselves strictly to a calm, dignified, theological, and scriptural refutation of the statements of the confession. "This document (he said) is written in a dignified, unreproachful, candid style, and the answer to it, to be effectual, must bear the same character." The emperor probably was not aware how exceedingly difficult a task it must be to write such an answer to such a document as the Augsburg confession.

Faber, Eck, and their associates, set themselves diligently to work, and, after the lapse of some weeks, presented the result of their labours to the emperor. Charles looked it over, and found it to contain so much of abuse and so little of argument, that he immediately handed it back to them, and told them they must do better than that—the confutation must be entirely rewritten. They resumed their labours with the best grace they could, and, after a few days, presented him with a revised copy containing two hundred and eighty leaves. The emperor took it and began to read; but soon coming to a passage which displeased him, he tore out the leaf and threw it down. He read on a while longer, and then tore out another leaf with great show of dissatisfaction. Faber and Eck, who had done the most in writing the confutation, seeing the reception it met with, soon grew as angry as the emperor, but nobody spoke a word. Charles kept on reading and every few seconds tearing a leaf out of the book, and Drs. Eck and Faber stood by growing very red in the face, all in marvellous silence, till at last, when the reading was through, of the two hundred and eighty leaves with which Charles had begun there were only a dozen left—two hundred and sixty-eight he had torn out and thrown on the No. 9.
floor. The dozen leaves he handed to Dr. Eck and told him to make something decent out of them. It was written over five times before the emperor would accept it, and in this labour six weeks passed away.

When the confutation was ready, it was publicly read before the diet, and the Protestants requested a copy of it; but this was refused, except on those conditions to which they would by no means submit. These were, first, that they should write no answer to it; second, that they should not print it, nor in any way cause it to come before the public; and, third, that they should submit to the emperor and the papal princes, and agree to the sentiments of the confutation. These conditions very plainly expose the opinion which the papists themselves had of the confutation, considered as an argument, when compared with the confession. Nothing was so much desired by the Protestants as the fullest publicity, both to their opinions and their arguments—nothing so much dreaded by the papists.

Notwithstanding this refusal, Melancthon began to write a reply to the confutation from such notes as could be taken by his friends, particularly Camerarius, during the public reading of it. Those notes were necessarily imperfect, and the defence of course incomplete; but, incomplete as it was, the elector of Saxony was determined it should be presented to the diet. Accordingly his chancellor, in presence of the emperor, handed it to the count palatine of the Rhine, the proper officer to receive it. The emperor saw what was going on, whispered to his brother king Ferdinand, who sat by him, and then beckoned to the count palatine to give the paper back to the Saxon chancellor. Thus the emperor refused to receive a defence, the writing of which he had prohibited. This, however, happened very well, for, before the diet broke up, Melancthon by some means (Eck says, *furtim et fraudulentem*) got possession of a complete copy of the confutation. With this he was delighted, as if it were the richest prize in the world; and hastening to Altenburg with it, he there, in the house of Spalatin, wrote that celebrated apology for the Augsburg confession which the Lutherans have ever since received
as one of their symbolic books. In this composition he had the presence and advice of Luther. With such zeal did he labour day and night on this work that his friends became alarmed for his health. Luther, who was never afraid of labour himself, at this period sometimes actually went to Melanchthon’s room, and, without ceremony dispossessing him of pen, ink, and paper, compelled him to allow himself a little relaxation. The apology was completed and published about the middle of April, 1531.

In 1540, Melancthon, on his own responsibility, published a revised edition of the confession, with some important changes, evidently with the intention of making the statement of the doctrines in some instances more clear, and taking away, so far as possible, the obstacles to a closer union among Protestants. The tenth article which originally read, “De Cœna Domini docent, quod corpus et sanguis Christi vere adsint et distribuantur vescentibus in Cœna Domini; et improbant secus docentes”—was changed so as to read thus: “De Cœna Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus in Cœna Domini.” Luther had been exceedingly tenacious on this point, and yet it is remarkable that in regard to these changes made by Melancthon he preserved the most profound silence. A great clamor was raised against Melancthon, and he was accused before the elector of departing from the original ground of the confession; and Luther wrote to the elector most affectionately and earnestly in defence of his friend, and even then said nothing about the alterations. “I beseech your grace (said he) not to write hard to master Philip and our friends, lest he grieve himself to death; for they do hold fast to our dear confession, and they will abide firm and pure thereto though every thing should fail.” If Luther had manifested the same moderation on this point ten years earlier, it would have averted a vast amount of evil from the Protestant cause.

Calvin expressed himself perfectly satisfied with the confession as published in 1540. Writing to M. Schalling in 1557, he says; “Non vero Augustanam confessionem repudio, cui pridem volens ac libens subscripsi, sicut eam auctor ipse interpretatus est.”
It is on the basis of this confession that the king of Prussia has recently formed an alliance with the church of England for the establishment of the bishopric of Jerusalem and the protection of Protestant missionaries against the assaults of the papal governments. Would that all true Protestants might unite on the same basis. How it would rejoice the spirit of Melancthon, the amiable writer of this admirable formula of doctrine, even now in the heavenly world! While on earth he always laboured to heal the divisions among Protestants, and in a letter to one of his friends he thus expresses himself on this point: "Oro te propter Christum, ut cogites, sananda esse potius quam exacerbanda hæc dissidia. Mihi illa fulmina anathematum nunquam placabant, etiamsi quid in aliquibus desiderabam—nec me pœnitet mei consilii, quod hactenus ab his rixis omnino fere abstinui."

The diet at Augsburg at length broke up without accomplishing any thing for the security of the Protestants, but even leaving them in more imminent and immediate danger than they had ever been before. Luther then wrote and published his Warning to his dear Germans, a piece no less eloquent and effective than the Admonition, with which he had approached the diet at its commencement. The tone of the Warning is plaintive and even melancholy, full of the eloquence of grief and disappointed patriotism; yet magnanimous, courageous, and spirit-stirring, as the notes of a trumpet. No one with the feelings of a Protestant or a Christian can read it without being alternately melted to tears and roused to indignation, without feeling at one moment like calling upon God in the agony of his soul to have mercy on his poor, feeble, persecuted church, and at the next seizing the sword of the Spirit to annihilate at a blow all God's enemies on earth and in hell.
Several of our readers have probably seen an article in the Calcutta Review of April last, under the title of the "Sick Room in India," and contemplated the picture with sympathy and concern, as a correct delineation of scenes often to be met with in this land of disease and death. No doubt such scenes are but too common, and particularly among young men, who accustomed at home to the tender care of mothers and sisters, are in India, while suffering perhaps from imprudent exposure to the climate or improper indulgences, left in some ill furnished apartment to the care of mercenary servants and hired dressers. But older residents, who have had time and means if they have not been improvident, to gather around them those household comforts which every Englishman knows so well how to value, and generally is so careful to procure—and especially if married, as happily a large proportion now are—cannot certainly be in so disconsolate a state, even in a sick room, as the reviewer would intimate. If he is a Christian, with the consolations of religion, his sick and even dying bed, will have marks of comfort around it, however comparatively destitute; and may be on the very verge of heaven.

A writer in the Calcutta Christian Observer for July, whose opinion, if we mistake him not, is well worthy of respect, has presented some views of the subject in part corrective of the reviewer, which as we think them valuable we transfer to our pages. We would invite especial attention to his remarks on the abandonment of their field of labour by missionaries on account of bodily indisposition. That this is often advisable, after a somewhat protracted residence in India, even when the physical frame is not greatly shattered, there can be no doubt; for then a timely repair may give the system something of its earlier energy; whereas, if too long delayed, a thorough renovation may be impossible. To this may be added the many intellectual and moral benefits to be expected from a visit to one's father-land, after some years' absence. The new tone which
may be thus given to the mind, and the refreshing, healthful influences upon the heart, from being once more for a time in the warm bosom of the church, near where her life blood centres, are not of small moment. But we plead guilty to a degree of concern in observing the growing tendency on the part of missionaries to leave the field for reasons which would once have been thought insufficient. The greater facilities for going and returning, while they may make it more often proper than was the case when the difficulties were greater, offer also a temptation to seek a change on too slight occasions. No doubt experience has shown that after several years' residence, the benefit in various ways of a journey home, is very great; and we are not surprised at the proposals made to shorten the period for granting furlough in the civil and military service. Still it is to be remembered that the situation of a missionary is peculiar. His calling is professedly one of self-denial, and is not to be judged of by maxims which have respect only to this world. The question with him is not how he may lengthen out his life to the farthest possible limit, or most enjoy the world; but how he may employ his days, whether few or many, in doing the greatest amount of good. If by remaining at his post he should materially shorten his life it matters not, if in the shorter period he can do the more good. Rather, if anything, he should prefer the shorter, that he may the sooner finish his work, and go to his heavenly home. We are persuaded, therefore, that while with others, the missionary will feel himself bound to use all proper means for the restoration of failing health, he will take many things into consideration in deciding how and when he shall do this, which one who confines his views to this world would not. We do not mean that he will decide on different principles from any and every real Christian, for we do not see that any true follower of the Lord Jesus can do else than inquire where he can, all things considered, be most useful. We do not think that any one can retire from India, with a good conscience, who feels that by remaining here he could do more to advance the Redeemer's kingdom, than by leaving for another land. In this respect there is but one rule to all, which is to "seek first the kingdom of God." "No man liveth to himself."
"Ye are not your own," "glorify God therefore in your bodies and spirits which are his." No one can ever retire from the service of his Divine Master, and in changing his place of labour, he must look at all the claims upon him, whether of country, or family, or of the church; and the probability of life, and health, and opportunity to perform those duties by which he may most glorify God. He must keep this in view and not be governed by merely selfish or worldly considerations. Perhaps the Christian in common life may not sufficiently consider these things, but he should do so; and much more the missionary, who is consecrated to a specific work. But we will not dwell on the subject, as we intended only a hint to be reflected on by any whom it may concern. We fully believe that the remarks of the writer, whom we now proceed to quote, are correct as to the disappointment felt by many on returning home, after a long absence; in finding the friends, who had always been embalmed in their memories as they left them in the freshness of early life, greatly changed, and as different perhaps in circumstances as in appearance. There may be no want of continued friendship, but they have other cares than they had, and at any rate they seem hardly to be the same persons whose image has been so long loved.

The climate may also seem different from what it once did; many habits of life must again be changed; and there are thus serious offsets to the pleasure of a return home, especially to remain. The fear of less usefulness than if abroad will be the greatest trial to a conscientious mind; and the question, as respects this, is the principal one to be settled in deciding whether to go or remain. No other course will give peace on a dying bed, or confidence at the appearing of the great God and our Saviour the Lord Jesus Christ.

TO THE EDITORS OF THE CALCUTTA CHRISTIAN OBSERVER.

Dear Gentlemen—Last evening I received from the hands of the dákwäðä a copy of the "Calcutta Review." Being an invalid, just convalescent, I hope I may say, after a serious attack of illness, which has long kept and still keeps me to the couch, I turned of course with avidity to "The sick room in India," and eagerly did I read it all before soft slumbers closed my eyes.
The article contains some good and useful thoughts, but it is not calculated for the meridian of a missionary's sick room, and on the whole I think may leave an injurious impression. I dropped to sleep with the hard visage of the undertaker leaning over my corpse in the coffin, as he beckoned to his underling to bring the lid which was to hide for ever another victim to a tropical clime. Anon, I fancied myself wandering among my own native fields, and reposing under the old familiar wide-spread beech trees, and conjuring up a thousand sweet recollections of days departed never to return, and so I passed the night till the broad daylight bid me open my eyes upon stern realities. On reviewing since the feelings induced by the reading of the article, and comparing them with facts, I am inclined to think there are three leading points, especially, upon which my experience would suggest considerable modification of statement.

First, as to the general unhealthiness of the climate. That a tropical clime cannot be so salubrious to our northern constitutions as that of the temperate zone, we shall not have the temerity to deny. But by avoiding exposure to the extremes of temperature, and by such modifications of it as we may effect, much may be done towards rendering India a land in which we may live with considerable comfort, and labour with considerable energy. High feeding and rash exposure, the grand evils of our earliest predecessors in India, are not so common now, and ought not to be known at all as characteristics of missionaries, and indeed are not so far as my knowledge extends. Our poverty is one good guarantee against the first, and I should hope our sense of duty will suffice for the second. Still, more of quietness and repose of character might be cultivated with advantage, as also a contraction rather than an extension of our wants, and when practicable, a delegating to others what is not essentially ministerial in our employments. These thoughts may to some seem but distantly connected with the subject of preservation of health, but I think experience will decide they enter deeply into the question. They have to do with that calmness and evenness of spirit which more than aught else in India is the condition of good health. Matters of a secular nature, which are foreign to our special object, and bring us into collision with the worst part of the native character, have a tendency to irritate, and consequently to injure. It would be well to familiarize our minds with the personal habits and conduct of our blessed Master, so far as they may be learned from authentic sources—well both for ourselves and our work.

I will add a few statistical items which I apprehend may, without a great discount upon the Indian climate, be compared with the
life and labours of a similar number of ministers in England, and especially in America, substituting seasons of suspension from active labour at home for the foreign missionary's furlough.

I am a missionary of upwards of 20 years' standing, and since I have been in the field there have been 16 other brethren associated with me. Of these two have died, one an older labourer after nine years' active service, and the other a youth cut down at the close of his first year. The first was in fact of a consumptive family, and gave indications of being diseased before he came to India; the other was remarkably predisposed for diseases such as usually prove fatal in India. In 23 years, 16 brethren have entered the field from England and America. Two, after nine or ten years' labour, have taken a furlough and returned, making upwards of twenty years' service. Three, after three or four years' labour, have returned and are labouring at home, one after seven years' labour remains in India in another department in good health, one has returned to England quite well, one after five years' labour, has taken a furlough, and is returning to his post, and one after the same time is undecided about returning on his wife's account. Eight brethren still remain in the field. It will then be seen there have been two deaths out of 16 labourers in 23 years.

The second point on which the sentiments of the reviewer need modification, is that of the aspect presented by the sick room in India. All that he has said is true, but it is not the whole truth. What is my own sick room? for it is to facts we must appeal. My one storied house contains four apartments, besides the corner rooms in the verandah. My sitting-room and bed-room opening into each other have a southern aspect, while the entrance is at the west. Along this southern front stretches my garden with the rose bushes still in full flower, close up to the verandah, the honey suckle climbing gracefully over its trellis; the passion flower of three kinds flourishing luxuriantly at a short distance but full in sight, the petunia white and red, the carnation, the China rose, Indian pink, hollyhock, several varieties of lily, tuberose, Michaelmas daisy, variegated laurel, heliotrope, &c. &c. all blossoming just before me. Farther back are the graceful cacarina, parkinsonia, chompa, jamrool, and farthest off the plantain. These are intersected with beautiful creepers and convolvuluses too numerous to mention: and all these within an enclosure of half a bigah. Further off are the school premises with their busy inmates, the chapel, and other mission buildings, while to the west far away, the dark blue hills crown all. Over my garden, a fresh breeze from the ocean blows from early afternoon till near sunrise next morning. Now is
this all to go for nothing, as though in England only cheerful scenery could be found?

But let us come within doors, and enter the sick man's room. I have a bed as good as I wish, and as convenient, with linen whiter than England can boast. I have sofas at small cost on which I can change my position. I have a bathing-room with conveniences at hand not often found in England. A kind and skilful doctor visits me night and morning. By my bed-side at all times is a faithful affectionate wife occasionally relieved or assisted by an adopted daughter. The sympathizing note is coming continually, and as soon as I am able to see friends, one and the other calls to chat a pleasant half hour. Nor are the welcome presents wanting of such things as it is deemed a sick man may need or use. True, I have Native servants, but they have, with all their defects, many good and useful qualities. Nor is the pleasant book, or cheerful picture excluded from my dwelling. The weather is indeed hot, and the parching fever most distressing, but a willing little girl fans me with a bunch of peacock's feathers, affording as much air as I can bear, and the grateful soda draught comes now and then refreshing as the water of life. And sweeter still is it to me to hear the Native Hindu female read from the book of Psalms, in her own tongue, the holy thoughts of David in his affliction. I am putting down facts as they occur to me, and I might add many more, but there is enough to show that a sick room in India is not all desolation.

This, be it remembered, is but a sketch of a very humble dwelling, which any man with a hundred rupees a month may command. What then may or ought to be the description of the rich man's abode!* The instance selected by the reviewer is not a fair specimen. Doubtless many similar or worse scenes may be found among bachelors in England, London especially; and when depravity is added to this state of single discomfort, the picture may become truly appalling. If therefore we would form a true idea of the sick room in India, other, and far more favourable instances than those selected by the reviewer, must be brought forward.

In instituting a comparison between the sick room in India, and in England, a most important circumstance is the length of time it is usually occupied in either country. How seldom do we hear of such long seasons of protracted sickness in India, as are common in Eng-

* For those who live in the neighbourhood of the Ganges, how pleasant and beneficial is a trip on the river to the crocodile, and how comfortable the accommodation afforded by the nicely built pinnace or budgerow.
land, (Miss Martineau to wit.) Well therefore may such invalids seek to accumulate comforts around them, and make a business of selecting lodgings in which to be sick.

I think that we may fairly conclude that India is not all barrenness, and that an Indian sick room is not necessarily of all sick rooms most miserable. To the native of the soil, or the European born here, having his kith and kin around him, and his earliest associations blending with his Indian home, it may indeed afford comforts such as few lands can yield. It is then, to other considerations, we must refer, as the source of those feelings peculiar to the English in India, and this brings me to the third point in the review I wish to notice.

Far be it from me to deprecate the love of home, “sweet home.” Twenty years of exile have not damped my ardent love to the land of my birth. How often am I ready to attempt something poetical in order to embody my yearnings over the scenes of my youth.

Oh England, far, fair, distant isle,
Tho’ long a wanderer from thy strand,
Nor time, nor distance could beguile,
My heart from thee, my native land! &c. &c. &c.

I object not to the reproof addressed to those money-scrapers, who linger on in India merely to amass wealth. Let them profit by it, if they can be so instructed, but I question its tendency in respect to those who have good and weighty cause to remain in India, if so be they may stay with safety.

When disease invades the frame, and the spirits sink, the thoughts are apt to turn to the opening scenes of life. These live in memory’s golden light. We forget sorrows which embittered childhood or youth, and live over again only those pleasant scenes we love to cherish. Eagerly then would we revisit our native home. We would tread again the copsewood path, throw ourselves beneath the old oak tree, or beechwood bower. We would inhale the life-breathing breeze on our native hill or plain. We would gaze on old faces, hear old sweet voices, and love every living thing, yea, every bush or flower we once were familiar with. And when the friend suggests you had better, when you recover, take a furlough, and the doctor soon after proposes the same course, how strong is the inducement to comply, to forsake all, and hasten far away. But is there no delusion in all this? Is there no overwrought imagining, that influences improperly the mind? Happy England is indeed England still! Its healthy breezes and congenial scenes, and habits and food and friends, may repair the wastes of a tropical cli-
mate, and restore health to the pallid cheek, but still it is not all gold that glitters. He who has long been absent, will find the picture of home, cherished in the memory, will ill compare with stern reality, when he treads again his native soil. Probably most of those he knew and loved will have passed away for ever. Few will recognize the stranger. The companions of his youth are grown men and women, immersed in their own cares, and forgetful of him who so vividly remembers them as they were. The old oak tree will, if still standing, look dwarfish and far different from the embowering green in which fancy painted it. Perhaps a chilling sense of loneliness will creep over the warm heart, and the stranger, sad and solitary, will steal away to the family grave to read the names of all he loved, inscribed there; till at length a voice seems to come up from the generations of the departed dead, "you too are a stranger and pilgrim upon earth, as all your fathers were."

Henceforth the spell is broken, the picture memory loved to look upon is disfigured, and perhaps now become painful to contemplate, and the stranger turns away, feeling that his home and his heart are in India. He remains no longer in England than business calls, and then hastens back, if he may, thankful for his comfortable Indian home.

My moral then would be widely different, as applicable to different classes. Let those who come to India merely to occupy some lucrative, or so deemed respectable post in society, return soon as they may; better a bare sufficiency at home than luxury here. But how many of these, if acting under right motives, if they would live lives of piety and active benevolence, might make India a happy residence, and be the means of benefiting their fellow-men—a course even though it should be short, far better than a long, useless life, a mere living to one's self. But it is to my fellow-missionaries I address myself, and to them I say, Be not deluded by vain imaginings, nor too hasty in taking every hint to seek the shores of England. Separate what is true from what is mere illusion, and ask how far it is really necessary to seek a voyage home merely for health. You owe something to your great Master, something to the society to which you are attached, something to the heathen, something to your brethren, and happy is he who estimates this aright: he may do so too late.

I condemn not the voyage home when really necessary. It is often the means of preserving valuable lives for the future service of Christ. But I would guard against that morbid seeking after a change which I fear is a growing evil, and which too often induces
at length the necessity it fancied. "Happy is that servant that
condemneth not himself in that thing which he alloweth."

I have not now the review by me, and can only write from
general impression. It will be seen many of my remarks are
rather suggested by it as applicable to one class, than as dissent­
ing from it in its application to others.

Yours, &c.

Convalescent.

One of the Benefits of Youthful Piety illustrated by the Happy
Death of Augustus J. Clarke,

WITH PRACTICAL REMARKS ADDRESSED TO THE YOUNG.

The word of God contains no commands more imperative, no pro­mises more valuable, and no appeals more fervent than those ad­dressed to the young. The sacred writers were deeply convinced
that the Creator had just and strong claims upon the earliest affec­tion and service of His intelligent creatures—not the autumn and
winter alone of their being, but its spring and summer—not man­hood with its cares and toils and fatigues, nor old age with its in­firmity and weakness, but youth with its ardour, its freshness, its
buoyancy, and its strength! The importance of early piety is urged
by a variety of considerations, among which none is more obvious
than that of the uncertainty of life, and the consequent importance
of being at all times ready for the summons, "This night thy soul
shall be required of thee." No event is more certain than that of
death. "We may escape all the other ills of life but its end we
cannot escape." "It is appointed unto all men once to die." But
how uncertain the period of its occurrence! "We are not walking to­wards a precipice but on its edge. There is but a step between us
and death." That step taken (as it may be at any instant of time,) and
the soul is in heaven or in hell—an angel of light or a spirit
lost. How great the difference between the death-bed of a par­doned sinner and one whose heart has never bowed in humility
and faith at the cross of Christ!

Youthful reader, I will not awaken the sorrow of your soul by
drawing aside the veil and pointing you to a fellow mortal dying
without hope. The scene, though sorrowful, might be instructive,
and there are times and places when it might be well to present
to your view this “terror to evil doers.” I would rather win your
hearts to piety by showing you how a young Christian can die. I
would fain convince you by this instance that religion is not at
all times the joyless and gloomy subject you erroneously imagine
it to be, but that it can impart peace to the soul when the world
can afford nought but sadness and tears.

Augustus J., son of Lieut. Col. Clarke, of the Mysore Commission,
was sent to England at the age of six years, and entrusted to the
care of his father's friend, J. E. Deck, Esq. The confidence thus
reposed by parental partiality and esteem was, if possible, more
than repaid by the attention bestowed upon his youthful charge,
by this exemplary and devoted Christian. A feeling far stronger
than ordinarily belongs to such a relation sprang up between the
youth and his guardian—an affection strikingly akin to that which
naturally exists between parent and child. This will account for
several expressions occurring in the following narrative, penned
by Mr. Deck after the death of Augustus, and sent to the bereav­
ed parents at Bangalore.

"When I went into his room on Friday morning I found he had
passed a restless night. He told me that he had been very happy
and had peace through the blood of Christ. He looked so weak, I
felt he could not long be here, and I exclaimed, 'Dear child.' He
looked at me most tenderly, and with one of his sweetest smiles
stretched out his arms towards me and said with the most touch­
ing tenderness, 'Precious papa.' I can never forget those words
and that look of love and peace. I knelt down at his bed-side
and read John v. 24 and 25, out of the Bible you sent him, and
which was nearly always by his pillow. I then read John vi. 37,
38 to 47, pausing at the 38th verse. He smiled and said, repeating
it twice, 'How sweet are the words of Jesus.' I then began to
read Revelations xxi. chapter, when the bell for family worship
called me away. When reading John vi. 44, 'I will raise him
up,' &c. I said 'Have you thought of a text for your tomb?' He
replied, 'Nothing in particular;' but after a little added, 'yes, this
is my text, "Ye are not your own, ye are bought with a price."'
Not exactly but a text in 1 Peter 1 chapter. His weakness had
affected his memory. I replied, 'Ye are not redeemed with cor­
ruptible things, but with the precious blood of Christ.' He smiled
and said, 'that is it.' Seeing how weak he was, I desired that we
might all, for the last time on earth, bow the knee together before
the throne of grace, and that he might take leave of all to whom
he was so dear. I, therefore, proposed to meet around his bed for
worship. The beloved child said that he should like to have us do so, and we assembled. I said to him, 'Dear Augustus, will you tell us whether you are happy?' He replied, 'Happy, quite happy.' 'And what makes you happy, is it Jesus?' He answered with the deepest emphasis, 'Jesus is all my peace.' 'Is there anything you desire for your dear brothers and sisters?' 'Yes, that they may all come to Jesus.' 'Is there anything more that you desire for them, do you not wish them to follow Christ as well as be saved by Him?' His pale face became red with emotion, his eyes filled with tears as he replied, 'Yes, that they may follow Him, and (with deep emphasis he added) better than I have done.' 'Have you any message you desire to send to your beloved parents?' 'Tell them I am quite happy, happy. I am going to Jesus. Jesus is all my peace.'

'About eleven o'clock beloved Augustus had a little difficulty in breathing. He turned to Sarah Kemp (his tender and faithful nurse) and said, 'Dear Sarah, I thank you for all your kindness and love to me.' The difficulty of breathing seemed to increase, and I sent for dear Lucy that she might be with him to the end. He was perfectly sensible and happy—his face beaming with peace and love. We then sent for all the dear children as he seemed ready to depart. He took leave of all most tenderly, the love of God filled his heart with love to all around him. He sent for dear Mr. Dyer, (his Tutor) put his arm around his neck and kissed him. He did this to each of the children and domestics. He seemed exhausted, and I offered him a little brandy and water. He smiled most tenderly and said, as one that longed to be with Jesus, 'Don't stop me, papa.' He took a little, and it appeared to revive him. Two or three times he put his arms around my neck most lovingly and kissed me, saying, 'O papa, it is so hard to part with you all, but I am going to Jesus.' At one time his face was lit up with the most heavenly expression, his eyes turned upwards, his hands lifted above his head, and his finger pointing towards heaven, he said, 'Come, come, come, Lord Jesus.' O beloved brother and sister, how I wish that you could have seen him at this hour. You would, if it had been the will of God. I never saw his face more bright or his countenance so lovely. We rejoiced and wept, and wept and rejoiced together. We were not able to understand all that he said, but his look to the very last was beautiful. On mentioning that Mr. Bridges' (his physician's) time was nearly come, and being asked whether he would not like to see him; 'Oh no, papa, I would like to be with Jesus.' He then stopped and, correcting himself, said with much emphasis, 'If it be the will of God, of course.' Dearest Lucy wept bitterly to see her
precious brother sinking so rapidly. I called her to Augustus and said, 'You would not have her weep for you but rejoice.' He nodded his head and smiled, and put his arms around her neck and kissed her. Mr. B. called at the usual hour. Dear Augustus had wished to give him a little volume entitled, 'Perfect peace in believing,' as a mark of his gratitude and love. I asked if he would like to give it to him himself, but he was too weak to do it. In answer to my question, he told Mr. B. that he was quite happy—he had peace through the blood of Christ. In a short time convulsions came on again. I cried to my Father that if it were for His glory to spare him and us this sorrow. The Lord heard our cry and they ceased from that time. I repeated texts and hymns to him. The last he listened to with evident delight was a hymn I had transcribed on the atoning blood of Christ—that sweet hymn, 'Jesus, thy blood and righteousness.' 'Oh why do you weep. I am only falling asleep.' The last word he was heard to utter was in answer to the question if he knew me? 'Yes—pa-pa.' From two to four o'clock he was insensible. The proof to us that he was unconscious was, that he no longer smiled with joy at the mention of the name of Jesus. No spasms, no pain, a little difficulty in breathing once or twice, and he fell asleep without a struggle. We knelt down around his bed and gave thanks. Many were our tears, but still we did rejoice, for he was gone to be with his Saviour who loved him, safe from the storm and the tempest, safe from the seductions and snares of a tempting and wicked world."

Reader—do you desire that the peace and joy of which you have now read shall be yours in the dying hour? "Oh, yes, most heartily I do," is your answer. Let me assure you that if they are not, the fault will be your own. From whence did this young Christian derive his peace and triumph? From Christ! And how did he obtain them? Through repentance and faith! But, my friend, that Saviour is the "same yesterday, to-day, and for ever." He can and will be all to you that he was to this dear child if you will but become an humble, penitent, prayerful, and obedient disciple. Oh, delay not to perform these reasonable requirements. They are vitally necessary to the obtaining of this great blessing. All things are now ready. Your Heavenly Father is waiting to welcome your return to his love and service—your Saviour is waiting to intercede for you with the God of all grace—the Spirit is waiting to sanctify and prepare your soul for an abode in a holy heaven. But how long this day of grace—this "accepted time" will last, you know not. Come now and cast yourself
at the foot of His cross who died for you—say to Him with sincerety,

"Welcome, welcome dear Redeemer,
Welcome to this heart of mine."

This do and He will sustain you by his grace as you go forth to meet the temptations of this dangerous world—and when called upon to depart from earth you will be able to say with him of whom you have now read, "I am happy—quite happy, I am going to Jesus—Jesus is all my peace."

"Remember now thy Creator in the days of thy youth."

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**Correspondence.**

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—It is a circumstance often remarked that in India Europeans are too much given to follow blindly in the steps of those who have gone before them. Whatever may be the cause of this, one of its effects has been to aid in delaying the introduction of many improvements, which we might have hoped the superior intelligence, knowledge, and energy of our countrymen would have long ago effected.

The state of books in the Native languages issuing from our presses is an illustration of this fact. A curious contrast is often presented on opening a book which contains on the same page passages in some Native language, and others in English. The differences, and I think that most persons will agree that they are deficiencies, which strike the eye in looking over the passages in the Native language, are the following:

1st. The type, instead of possessing that body which marks an English type, is usually throughout of an uniform and consequently insufficient thickness: there are no strong broad strokes in the letters to relieve the eye, and to bear the weight of the press. It is in fact no more than a mere representation of the character which is formed on the semi-barbarous cadjan leaves, by the iron stile, which is ignorant of any distinction between upstrokes and down-strokes. Two consequences result from this: the first is, that the
types speedily become injured and broken, and when an impression is taken from them, it abounds in imperfections and blotches, such as we never see in English printing. The second is, that the appearance of the letter press is painful, because monotonous to the eye, and it is impossible to approach the size of the smaller kinds of English type, without rendering the printing almost illegible.

2d. A much greater deficiency exists in the universal practice of running all the words in a sentence, and all the sentences in a page into one, and leaving no blank to mark where a word begins and ends. Closely connected with this, is the total absence of capital letters, and the equally great want of stops.

The evils of these latter deficiencies seem almost too manifest to be stated: a Native who takes up a printed book labours through it with much difficulty and many mistakes, frequently joining on to the preceding word a syllable which belongs to the following one, or adding to the latter at the expense of the former. He reads also from line to line without a pause to mark the sense, and when he has read a page, he has to go over it a second time before he comprehends its meaning; unless he is more than usually intelligent, or accustomed to read a printed book; a second perusal adds only a little to the benefit gained by the first, and three or four, or even five times are scarcely sufficient to enable him to pick out the grammatical sense. Some of this difficulty doubtless arises from other causes, much of it however springs from the confusion of an endless number of letters printed without a break between them.

In most ancient European manuscripts a similar system prevailed; the introduction of printing brought in the new system, which was so consonant to common sense, and proved so useful in practice, as to have been universally adopted, even in those cases when at first sight separation seemed difficult. The improved method has been carried out to the extent of printing the words separately both in the Sanscrit New Testament published at Calcutta, and in the editions of the Sanscrit classics published in Germany and England. A few specimens in different languages will present at a glance the respective advantages of the two plans:

1. αιαδεκαλαμινοσαγεδωκαδέκακηκεστηκεδαγωνιναθηναιωνισταν τοφαλαγγες

Compare this with,

2. Άιας δ’ έκ Σαλάμινος αγε δωκαδέκα νπας,

Στησε δ’ αγων, ει’ Αθηναιων ισταντο φαλαγγες.
Again, 1 neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you.

Compare with this,

2. Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you.

Again, 1 Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem.

Compare with this,

2. Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem.

Let any one familiar with these languages read first those passages, which are printed without breaks, stops, and capitals, and afterwards those printed in the civilized manner; and let him observe how great is the facility with which the latter are perused at a glance and understood, compared with the difficulty of both reading and understanding the former. He will then be able to estimate how large a benefit we shall confer on the Hindu population, and how wide a door we shall be opening among them for the propagation of printed words of truth, by merely introducing into their books those simple arrangements, which our fathers introduced, not only into their own printed works, but also into those of preceding ages and dead languages.

I remain, yours, &c.

MASULIPATAM, July 17, 1845. H. W. F.
PROTEST AGAINST PUSEYISM BY A NATIVE OF INDIA.

The following letter was addressed to the Rev. Dr. Charles, member of the Scotch Church, Calcutta, in January last. The object of its author was to obtain employment as a Missionary in connection with the Church of Scotland—and his services have since been accepted by St. Stephen's Congregation in Edinburgh for their station of Gospara. He was brought to Dr. Charles' notice and strongly recommended by Mrs. Wilson, so well known in Calcutta for her long and successful labours among the Natives; who, however, thought him too "anxious about little things," of which many may think they see evidence in his fear of remaining in the church to which he was first received. We are by no means to be understood as endorsing his opinions, and we know not the motives which operated in his case; but we confess much dread of what he calls "complete Romanism" wherever found. It is proper to remark that it was not till after his resignation of his connection with the Church Missionary Society had been given in and accepted, that Dr. Charles entered into terms with him.

Rev. and Dear Sir—Some of my friends informed me, that you are in want of a teacher and catechist for Gospara Mission, wherefore I embrace this earliest opportunity to offer myself as a candidate for the place. This station has been a very favourite spot to me, where I wanted to labour six years ago, and proposed to the Rev. Mr. Durr to locate me, when we went to the place in search of Kathabbajas (a religious sect), but circumstances so happened, that I could not have the desire of my heart then accomplished. But, as a mission has been opened there by the good providence of God, I hope my long cherished wish may now be fulfilled. That you may be able to judge my worthiness of the office, I give below a short account of my life, and occupations from my infancy up to the present time:—

I am a native of Bengal, and by caste a Kulin Kaestu. I was connected with one of the respectable families of Calcutta, called
Banaadus, or ancient families. My father departed this life, when I was a boy of five years of age, and my mother was a Suttee, or was burnt alive, according to the rite of female immolation, then prevalent in this country. And I myself was the individual, who put fire to the funeral pile, according to the custom and religious observances of the Hindus, for the eldest son must perform the funeral and other ceremonies. Thus, my dear Sir, I was forced by the wicked tenets of Hindu Shaster to commit the horrid sin of matricide; and whenever the thought of this commission arises in my mind, I become indeed very miserable; but my consolation is, that through ignorance I did it, and therefore I become doubly thankful to my God, who, in great mercy, brought me out from the heathen darkness to the marvellous light of the gospel, which imparts peace to my mind, and bespeaks that the blood of the Emmanuel cleanseth from all sin. After the death of my parents, an old grandmother, who loved me tenderly, brought me up to my youth, and through the kindness of a friend, I was admitted into the School Society's school, commonly called Mr. Hare's school, where, after getting an elementary education, I fell into the company of some educated Hindu young men, and was also introduced by them to Mr. Derozier, the famous infidel teacher of the Hindu college. In this company, I began to improve my mind in various branches of the English literature, and especially in metaphysics, the study of which led me from step to step to give up Hinduism—and lastly, I had the presumption to suspect even the existence of the author of my life. At the age of seventeen, I was employed by Mr. Derozier as a translator and writer in his printing press; but after his death, I was engaged in a merchant's house as an agent to buy silk, who sent me to a distant part of the country for that end. Here I read an account of the baptism of Baboo Mohes Chunder Ghose, at which I, being ignorant of the true religion, and excited by folly and infidelity, wrote a ridiculous letter to this honest Christian. Thus, miserably I spent my days, "having no hope, and without God in this world." But the gracious God was preparing a way for me, by which my hard heart was to be softened, and eventually to become the servant of the crucified Saviour.

The circumstances by which I was led to inquire after the truths of Christianity, were these:—While I was at Ghutal, the place where I had been to buy silk, I heard from my father-in-law, that my wife was brought to bed of a nice little child, which, indeed, was very welcome news to me; but shortly after, the intelligence of the death of my dear partner reached me, and only a day after
this, my grand-uncle wrote to me to hasten to come home, as my
dear grand-mother was nigh to her death-bed. This melancholy
message made my bowels of compassion yearn over the dying
woman, whom I loved with a maternal love, and compelled me
to leave the place without the least delay. But after my arrival
at home, I found, to my great grief, that she was dead. These
unexpected catastrophes that then befell me, banished peace from
my mind, and made the world be a dreary blank to me—all, all
whom I loved tenderly on earth, were removed by the tyrant
death! But, my mind was a little relieved of its sorrows, by
seeing the surviving boy, whom my wife left only a few days old.
But the all-wise God thought it proper to snatch him also from
my bosom, that I might seek my consolation in Him, who is the
fountain of peace and joy. In this way, bereaved of all the sweet
solace that I had on earth, and deeply afflicted thereby, my mind
was roused to know my God, and the salvation of my soul. Thus,
mysteriously, our merciful God moves to accomplish his object in
the conversion of an undone sinner. This severe trial which I
had then to meet with was more than I could bear. It was like
the thunderings and lightnings which at the moment appear fearful
and dangerous, but in effect, prove beneficial to man. My God
who loved me, drew me to himself with his chastening hand, by
cutting off the ties which then chained me to this earth. In this
state of my mind, I frequented the societies of my educated friends,
but in vain did I seek consolation in their company. Though
they all tried to console me, and engage me in conversation on
politics and other subjects, in order to divert my mind from thinking
on the melancholy subjects of death and futurity; yet my mind
did not relish their worldly topics, for my inward groaning was to
know my God and the salvation of my soul. Therefore, to satisfy
my inquiring heart, I then made up my mind to visit my friend
Krishnu, who had recently embraced the Christian faith. It was
there that I saw a young man kneeling before his God, and earnestly
praying for mercy, but not having seen any to pray, and being
totally ignorant of the manner in which a Christian offers his prayer
to God, I began to disturb him, but perceiving that he was in
carest, and asking forgiveness from God, I concluded that he
was praying, and then began to reproach myself for having never
offered a single prayer to my Maker. In the day following, I
went again to Krishnu, when we had some sweet conversation
about the salvation of souls; my friend thoroughly acquainted with
my afflictions, repeated from Job—“Naked came I out of my
mother’s womb, and naked shall I return thither: the Lord gave,
and the Lord hath taken away; blessed be the name of the Lord;" and thereby imparted such a consolation to my afflicted mind, that I requested him to give me a copy of the Bible—and thus now I began to spend my time in reading the word of God. The more I studied this blessed volume, the greater consolation I began to find in it, and therefore the Bible became my companion wherever I went. From the perusal of the faithful descriptions of it, I learnt the real nature of man by sin, and the way of salvation to lost sinners, through the atonement made by the Son of God. I then soon commenced to read the evidences of Christianity, and after a thorough inquiry into them, I was convinced that the Bible is the only message of mercy to benighted sinners, to lead them “to an inheritance uncorruptible, and undefiled, and that fadeth not away.” After this my conviction and readiness to embrace the faith publicly, I was introduced to Mr. Dealtry, and through him, to the present Bishop of Calcutta, who, having examined me, baptized me in the old church, on May 26th, 1833, in the presence of a large congregation. A full account of my conversion can be had in one of the numbers of the *Christian Intelligencer*, published in June of the said year; since then, I was engaged as a teacher and a catechist, in connection with the Church Missionary Society—first, as a teacher in Mirzapore English school, under my friend Krishnu, and thrice I was appointed as the head teacher of Kishmaghur English school, where I laboured two years and a half, when the school was wickedly set on fire by the instigation of the Raja of that place, who was enraged by seeing that some of the young men of my school began to give up Hinduism. I was afterwards sent by the Committee to Burdwan, where I laboured as a catechist for two years; and the society again required my services at Barusak, where I had the charge of a large English school. It was at this place that my mind was first troubled with regard to church views, by witnessing the consecration of Christ Church at Cornwallis Square. And as the Church of England is day by day getting infected with the superstitious notions of Puseyism, which is a complete Romanism under the garb of Protestantism, I think it is the part of a conscientious Christian to alienate from it at its first dawn in this country. For I say it is safe for the church of God to have no rites and ceremonies at all, and the more so in a country which abounds with them, when we can worship God in spirit and in truth. And as I see there are not such forms and ceremonies in your church, I can join you without any scruple of conscience, if you but accept me in your communion. This is one of the chief reasons for me now to apply.
to you to labour in connection with your missions in Bengal, where I can cheerfully continue to serve my God in the vineyard of his Son, to whom I have dedicated myself, since my mind has been enlightened by the Spirit of God, to disseminate the truth of the gospel among my perishing countrymen.

The last five years, I was directly engaged in the preaching of the word of God in Krishnaghur and Burdwan districts; I had the whole charge of the Burdwan mission nearly these last two years, in absence of the missionaries; but, as I could not find my mind quite comfortable there, I have lately disowned my connection with the Church Missionary Society. And now, as I have applied to you, I hope you will not fail to encourage my heart in the labour of love.

CALCUTTA,  
27th Jan. 1845.  
Your obedient servant,  
KALLY COOMAR GHOSE.

MADAGASCAR.

To the Editor: Sir,—The following extract from a letter, dated Mauritius, 6th April, 1845, is submitted to your notice:—

“Madagascar is going on as usual, from bad to worse. About six months ago, there was a dreadful massacre at Angontsy, made by the Hova commander (Rakabija) and other generals, upon the peaceful Betsimisaraka, because they had not assisted them in repelling an attack of the Sakalara. A vast multitude, of many hundreds were made to kneel down, and in that posture speared and slaughtered with swords. My informant heard the number of the women given by one officer to another at 89; and there were many children and a multitude of men. Their heads, cut off the next day, filled five canoes, and were stuck on poles along the sea-shore for a space of about six miles.

“ Providentially the particulars came to my knowledge by three men from that part, of whom one had narrowly escaped being a victim. Angontsy is now destroyed as a port for shipping supplies; and, indeed, is said to be abandoned by the natives. Thus the fine territory from Diego Saurez to Angontsy is a desert. I wanted the Governor to institute an inquiry into its state, and the alleged cruelties of the Hova Government; but nothing can be done without express orders from Home. One thing he did; he withdrew an order issued to the custom-house prohibiting the aiding of any run-away Malagasy; and recognized the principle of affording protection to
all that claim it, whatever consequences may follow. This operates well—the Malagasy are no longer afraid of receiving instruction lest they should be accused by each other on their return. We have a pretty large meeting on Sundays; and on Saturday evening a very lively meeting for conversation on passages of Scripture, prayer and exposition. I invite them all who can read to give their views, and then give mine, much as formerly at Antananarivo. Several are baptized, others will be, and some will join the church. Sooner or later, I fully trust, good will spring out of their spirit of inquiry, to the remnant of the unfortunate Betsimisaraka tribes."

On reading the above account of another wholesale butchery in Madagascar, some may wish to know how it was that one tribe acquired that overwhelming power which they now possess, and apply to such horrid purposes? It was mainly through the assistance and influence of Great Britain. Nearly thirty years ago, a treaty was formed between the Colonial Government at Mauritius, and the late Radama, as the head of a tribe most likely to acquire, at small expense, a sort of supremacy over all the other tribes in the island, its immediate object being the suppression of the slave trade in and about Madagascar. Great Britain furnished him with abundance of the instruments, &c., of common warfare, besides a certain amount of money supplied annually. A British agent also resided at his court, and individuals were dispatched from the British army to assist him to organize and discipline an army after the European model; while several chosen Madagascar youths were instructed at the expense of our Government—some in England, some at Mauritius, and some on board his Majesty's vessels of war.

About the same time, missionaries were sent to this country, and sundry artizans, French and British, the whole of whose efforts were almost confined to the tribe in question. During the remaining part of Radama's reign, the treaty remained in force, and the Hovas became powerful beyond comparison with any other power in Madagascar; profiting largely by the aid and co-operation of their new allies—large portions of the island submitted, and delivered up their weapons of war to Radama.

The missionaries, during their stay in the country, reduced the language to writing—gave the people a translation of the entire Scriptures—prepared and printed dictionaries, grammars, works on arithmetic, &c. &c.—and various mechanical arts were introduced in which the Hovas made great proficiency.

But soon after the death of Radama, the present Queen declined any longer to accept the conditions of the treaty, and on some trifling pretence the British Resident Agent was sent out of the
country in disgrace, at the same time the termination of Christian missions was resolved on (though from various causes they were permitted to continue for a few years longer)—and then commenced the series of cold-blooded murders and massacres, one of which is related in the above extract. From the period of the expulsion of the British Agent to the present time, not fewer probably than 50,000 men (and many of them fine specimens of the human race) have fallen victims to the cruelty and superstition of the Queen and her officers.

It almost appears as if no civilized nation had any right to interfere with the work of destruction going on at Madagascar, because that island is not included within the bounds of their sovereignty. If a single outrage against some of the laws written on the heart of man is committed in any of their communities, thousands may be expended in punishing the offence, otherwise society would suffer; but beyond the artificial line that separates our country from that of the barbarian, those who were taught and strengthened by us and thus fitted to overcome, may exterminate whole tribes, and render their country so desolate, that it is in vain for our shipping any more to visit their coast; and we look coldly on, or, perhaps, turn away with a sigh and try to forget the sad realities. But why interfere to prevent barbarians selling each other as slaves, and not interfere when they depopulate towns and villages, placing the heads of their inhabitants as beacons along the sea-shore to frighten our mariners away from their coasts.

Madagascar is about equal in extent to all the British Isles, with several tribes independent of each other; but the Hova tribe have become the scourge and terror of the whole. There is no European colony or settlement in any part of the island, and this may account in part for much of the barbarity still remaining. A European colony on liberal principles on any part of the island would soon be hailed as a refuge for the persecuted—and it would also induce a spirit of emulation among the tribes, and soon open the entire island to the varied influences of Christianity. Cape Town, 12th May, 1845.—South African Commercial Advertiser, May 14.

HOWARD THE PHILANTHROPIST.

He was a singular being in many of the common habits of life: he bathed daily in cold water; and both on rising and going to bed, swathed himself in coarse towels, wet with the coldest water: in that state he remained half an hour or more, and then threw them
off, freshened and invigorated, as he said, beyond measure. He
never put on a great-coat in the coldest countries; nor was ever a
minute under or over the time of an appointment of twenty-six
years. He never continued at a place, or with a person, a single
day beyond the period prefixed for going, in his life; and he had
not, for the last ten years of his existence, ate any fish, flesh, or
fowl, nor sat down to his simple fare of tea, milk, and rusks all that
time. His journeys were continued from prison to prison; from one
group of wretched beings to another, night and day; and when he
could not go in a carriage, he would walk. Such a thing as an
obstruction was out of the question.

Some days after his first return from an attempt to mitigate the
plague at Constantinople, he favoured me with a morning visit to
London. The weather was so very terrific, that I had forgot his
inverted exactness, and had yielded up the hope of expecting him.
Twelve at noon was the hour, and exactly as the clock struck, he
entered my room; the wet—for it rained in torrents—dripping from
every part of his dress, like water from a sheep just landed from its
washing. He would not have attended to his situation, having sat
himself down with the utmost composure, and begun conversation,
had I not made an offer of dry clothes. "Yes," said he, smiling,
"I had my fears, as I knocked at your door, that we should go over
the old business of apprehension about a little rain-water, which,
though it does not run off my back as it does from that of a duck,
does me as little injury, and after a long drought is scarcely less
refreshing. The coat that I have on has been as often wetted
through as any duck's in the world, and indeed gets no other clean­ing.
I assure you, a good soaking shower is the best brush for
broad-cloth. You, like the rest of my friends, throw away your
pity upon my supposed hardships with just as much reason as you
commiserate the common beggars, who being familiar with storms,
necessity, and nakedness, are a thousand times (so forcible is habit)
less to be compassioned than the sons and daughters of ease and
luxury, who, accustomed to all the enfeebling refinements of feathers
by night and fires by day, are taught to shiver at a breeze. All this
is the work of art, my good friend: nature is intrepid, hardy, and
adventurous; but it is a practice to spoil her with indulgences from
the moment we come into the world. A soft dress and a soft cradle
begin our education in luxury, and we do not grow more manly the
more we are gratified: on the contrary, our feet must be wrapped in
wool or silk; we must tread upon carpets; breathe, as it were, in
fire; and fear the least change in the weather. You smile," said
Mr. Howard, after a pause, "but I am a living instance of the truths
I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced, that what emasculates the body, debilitates the mind, and renders both unfit for those exertions which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapours, nor any more alarming disorder, since I surmounted the seasoning. Formerly mulled wines, and spirits, and great fires, were to comfort me, and to keep out the cold, as it is called; the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey the next morning, a dram was to be swallowed, to fortify the stomach! Believe me," said Mr. Howard, "we are too apt to invert the remedies which we ought to prescribe for ourselves. Thus we are forever giving hot things, when we should administer cold. We bathe in hot instead of cold water; we use a dry bandage when we should use a wet one; and we increase our food and clothing when we should, by degrees, diminish both. If we would trust more to nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one-half, at least, of their present number."—Pratt's Gleanings.

The end of an Infidel.—During a fearful gale on Lake Erie, the Steamer Robert Fulton, among many other vessels, was wrecked. On board that boat was an infidel, with a box of books to distribute at the West. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest, he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the boat broke off, and the waves rushed into the cabin. At once the infidel was on his knees, crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemies, till a heavy sea swept over the deck, and carried him and his books to the bottom.—Bombay Witness.

Meriah Sacrifices in the Khond Country.—We rejoice to learn that Sir Henry Hardinge, whose unostentatious government of this great Indian Empire has already been graced by several most benevolent public acts—as the Lex Loci, the Educational Order, and withdrawal of the Annual Governmental Grant to Juggernaut—has, like a truly Christian statesman, caused a Draft Act to be passed, having in view the abolishing of human sacrifices among the
Khonds. This horrid barbarity which has from time to time attracted the attention of those in authority, and whose atrocity has been mitigated by the interposition of humane officers of Government for the rescue, in several instances, of children and others doomed to be sacrificed—of whom some have been brought to Madras—is still, it appears, frequently practised. In different places, and especially near every Khond village, a small dark grove is left untouched by the axe, in a state of nature, and in this grove at appointed times, hapless victims are immolated, by being tied to a stake and having their quivering flesh, while full of life, torn from the body by piece-meal, to be deposited in the cultivated fields, that they may be made fruitful.

The Draft Act provides that the places where these practices prevail, if in the territory of the Bengal Government, be put under the control of an “agent for the suppression of Meriah sacrifices” appointed by that Government, and if in connexion with the Madras Presidency to be under a similar agent appointed by the Madras Government. There are probably weighty reasons for thus dividing the responsibilities of the agency, as otherwise they would be more energetic if concentrated in one direction; and as the Supreme Government seems in earnest to suppress the evil—of which it has given evidence in proposing the passing of the Act without the usual delay of two months for previous publication—there is every reason to hope that their efforts will be effectual, and that many saved from this cruel death will rise up to call them blessed.

Free Church of Scotland.—We understand “on authority” that the subscriptions of the Free Church of Scotland during the past year for missionary purposes amount to £55,000, while for the Sustentation Fund the subscriptions amount to £70,000.—Calcutta Christian Herald.

Fifth Report of the German Mission.—“We have entered upon the eleventh year of our Mission. On the 30th October, 1834, the three Brethren Hebich, Lehner, and Greiner, landed at Mangalore, strangers and almost friendless. Since that time eight stations have been established in three different provinces. The number of brethren labouring in the country has been increased to twenty-two; eleven of whom are married. The congregations, gathered from among the Tulu, the Canarese, and Malayalam, people, form a small host of some four hundred souls, besides a mixed multitude of Native schoolmasters, scholars, colonists, and servants, by whom our little camps are surrounded. A considerable part of the New
Testament (two Gospels, the Acts, and ten Apostolic Epistles) has been translated into Tulu, and printed by our Lithographic Press at Mangalore. A number of tracts and other religious books have been translated or originally composed in Canarese, Malayalam, and Tulu, lithographed at Mangalore, and distributed in the schools, the congregations, and among the heathen population of our districts. Among the Natives we have gained some of the advantages which are afforded by more familiar intercourse and maturer acquaintance, and among our European fellow-christians the Lord has given us so many liberal supporters and kind friends, that we have long ceased to feel ourselves strangers in India. Of twenty-seven brethren, who have been during the past eleven years sent out to this country by our committee, two have left our Society, and three are at present in Europe. We have lost none by death. One of our invalid brethren has after a three years’ absence returned to his work, and another who was during the last year seriously ill, has been restored to health.

"Since the publication of the last report, the Lord has given some important victories to the brethren at Cannanore and Tellicherry. Farther south the experiment among the half savage Nayadis is prospering. The work of female education has made slow, though not inconsiderable, progress, wherever it has been entrusted to female hands."

The number of missionaries is upwards of twenty; and seven of these are engaged at the single station of Mangalore. Tellicherry is next best supplied — having four labourers—Dharwar three, &c. &c. Of the seven brethren at Mangalore three are engaged in literary and educational work alone. They "find enough of work, and more than enough, in the seminary, the printing-office, the preparation of translations, the composition of Canarese school-books, and other literary labours." Perhaps there is no mission in India in which division of labour is at once so easily and so extensively practised.

One striking feature of the German Mission is the Christian Colony at Malsamudra, in the Dharwar Collectorate. Although disappointed in the primary object they had in view in founding the colony, the missionaries "do not regret having prepared a place for the reception of Hindu colonists; for the ancient as well as the modern history of missions entitles us to believe, that mission colonies, established amidst simple and industrious country-people, will be successful.

"Br. Frey was at first assisted by a convert from the shepherd caste, a respectable elderly man of this district. He became the
first settler. Through this man about ten families, chiefly of the shepherd caste, were brought to the colony. But, when they began to understand what our intentions were, one after the other left us again, so that now only two of them are staying with us. Others, however, in course of time, took their place; and the number of houses in our village amounts now to six, which are inhabited by twelve families. Among these, two are Kalagnānis from Bentur of the washerman caste, and are employed by us as such. The rest are of the agricultural class, and find their employment partly by cultivating ground for themselves, and partly by labouring as coolies on our grounds. For the purpose of employing a number of hands, a plantation was commenced. Br. Stanger, who came here in October, 1841, is the superintendent of this plantation. During the past year he made sugar for the first time, and his success was encouraging.

"The principal conditions under which people are allowed to reside in our colony are the following:

I. Renunciation of Idolatry.
II. Keeping of the Lord’s day.
III. Attendance at Church.

"On Sundays the colonists, with their families, assemble twice for service. The morning service is attended by 30 or 40 people of both sexes, the evening service usually by a smaller number. The services commence by singing a Canarese hymn, after which a psalm, or some other portion of the Old Testament, is read. Prayer is then offered up. A sermon follows. Singing and prayer form the conclusion. Sometimes people from neighbouring villages, acquainted with us through schools and preaching-visits, come to spend the Sunday with us. The comparative solemnity with which the Lord’s day is kept in our colony, may induce the reflective to contrast the festivals of the Christians, with those of the heathen. Also on week-day evenings most of the colonists attend evening prayers, in which the historical parts of the Bible are expounded.

"A visitor, on seeing the outward decorum of our people, and hearing their answers, might believe himself to be in a Christian congregation. But, although they do no more worship idols, and prostrate themselves with much apparent devotion when prayers are offered up to Jehovah, yet the number of those who openly profess Christ, is still very small. During the past year six persons have been added to our little congregation."

As far as we perceive, the Report does not give the number
of communicants at the several stations. But the congregations are as follows: Mangalore, 150; Kadike, 56; Dharwar, 36; Hubli—; Bettigherry —; Malsamudra, 82; Cannanore, 142—of which 79 are communicants (perhaps some of them Europeans); Tellicherry and Anjercandy, 71; Calicut, 47. The congregations thus number between 600 and 700 individuals. At Mangalore, Dharwar, and Tellicherry, there are female boarding schools, numbering respectively 23, 16, and 24 pupils. At almost all the stations there are day-schools for boys and girls, which contain between 1600 and 1700 pupils. At Mangalore there is an “English school,” of 35, and both there and at Tellicherry there are “Seminaries,” numbering 45 and 34 respectively.

The “Friend of India” speaks of the “success of this mission being comparatively insignificant.” But, if we judge from the number of baptisms that have taken place, or advert to the Brahminical converts of a past year, we shall give this mission a high place among those of Western India.—Oriental Christian Spectator.

Baptisms.—The following cheering intelligence regarding the spread of Christ’s kingdom among the Natives of the Upper Provinces, through the instrumentality of our Baptist brethren, will be acceptable: it is obtained from our Overland Summary of yesterday:—

“There is a work of grace going on in the villages near Agra, and a remarkable awakening seems to have begun, in the neighbourhood of Burrisal, whilst in the district of Jessore too the progress of the gospel is very pleasing. At Agra in the village of Chitaura, seven Native converts, among whom were a Brahmin and a Pundit, were baptized in April last. In the same month sixteen persons expressed a desire to be baptized, fourteen of whom were Natives: of this number ten were received into the church by baptism on the first Sabbath in May. The awakening there extends to other villages besides Chitaura, the people are hungering and thirsting after the word, and the newly received converts are in the habit of meeting together for prayer in the chapel every day, and seem zealous for others to unite with them, which is the case to some extent. At Jessore twenty-two Natives have been baptized since December. At Burri eight candidates were baptized in April, and the workings of their minds resembled those occurring in American revivals, being marked chiefly by deep distress on account of sin. There also the awakening seems to be more extensive than appears at present. From Chittagong we learn that a hopeful candidate, a respectable Hindu youth, was forcibly carried off by his relatives from the house of the missionary during the absence of the latter. On being brought up before the magistrate, the youth, through fear of violence on
the part of his relatives, asserted that he left the house voluntarily; he has not been seen in the town since, but a letter has been received from him, in which he desires to have a Bible in Bengalee sent to him, from which we may hope in his sincerity.—C. C. Herald.

BAPTISM AT RAJKOTE.—Another member has been added to the visible church of Christ. On Sabbath, the 24th of May, a Gosawi, by name Keshuv Rav, was baptized by the Rev. James Glasgow, after the public worship of God, in the presence of the assembled congregation. This man had been for fifteen years a wandering religious beggar, and during all that period had been an inquirer after the truth of Christianity. About three years ago he visited Rajkote, and anxiously sought instruction and asked for baptism; and, though his views of truth were clear and extensive, yet, being unwilling to give up his mendicant life, it was feared he would, if baptized, become a disgrace to the Christian character. At that time he went away, and was lost sight of, for a length of time. A few months ago he returned again, bearing with him a copy of the New Testament which he had formerly received, and giving evidence that he had been in the habit of reading it. Since his last return he has been in daily attendance with the Rev. James Glasgow for instruction; and, having abandoned his wandering life, and given us reason to believe him honest and upright in his profession, and declared himself willing to follow any calling sanctioned by morality for the sake of worldly sustenance, he has now been admitted into the fellowship of the saints.

The history of this man is somewhat peculiar. He was originally from the neighbourhood of Poonah, and received instruction from the Rev. Mr. Mitchell, during a period of three months. Afterwards he went to Bombay, and was engaged by Dr. Wilson in some office connected with his Lithographic Printing Press. He had been only four days in employment when a Brahmin met him and asked him what he was doing. He told him frankly that he was in Dr. Wilson's employment, and receiving instruction from him, and hoped soon to receive baptism. The Brahmin rebuked him for his intention, and ordered him to go and worship the gods on Geernar mountain. With many persuasions he conducted him on board a vessel bound for Mangalore, and, giving him a rupee, left him there. He was landed at that port; and, being destitute of money and friends and employment, he had no resource but to adopt the mendicant life. He received the sacred symbol of his profession at Porebunder, and continued until lately to wander about in that obnoxious companionship which infests every corner of the land. Little did that weak Brahmin think, when decoying him away from missionary influence to the far distant shores of Katywar, he was sending him to meet the messengers of peace: little did he think, when guiding him to
the idol temples that crown the lofty top of Geernar, he was sending him to the very presence of those who would show him the entrance of the glorious temple which crowns mount Zion.

His own wishes cherished for fifteen years were at last gratified. He is now a member, we trust, of the body of Christ. He reads Marathi and Guzrathi remarkably well; and the brethren have the hope that he may yet prove a useful fellow-labourer, particularly among the ignorant villagers around the neighbourhood of Rajkote. May the Lord be with him, and strengthen his bands and comfort his heart, and make him steadfast in his profession to the glory of his holy name; and, while his church thus increases through our weak instrumentality, may our language be, “Not unto us, O Lord, not unto us, but to thy name, be the praise.” A. D. GLASGOW.

Oriental Christian Spectator.

BAPTISM OF NATIVES AT AHMEDNUGGUR.—On the 13th of July, the American Missionaries at Ahmednuggur received five Natives into the Mission Church. They were of the Mahar caste, three men and two women. Two are old men, who had grown up under the influence of heathenism, and who but a year or two ago were still worshipping idols; but their hearts seem to have been opened in their old age to receive the truth, and they bless God that they have been permitted to hear of the way of salvation before their death. All but one of these new converts are parents. Two sons of one of the old men have been members of the church for two or three years, and their wives are also numbered among the followers of Christ. All but one of these converts belong to villages about 30 miles distant. Thus the word of the Lord is spreading. Several candidates for admission to the church were deferred for further instruction.—Dnyanodaya.

BAPTISM OF THREE HINDUS.—We are gratified to inform our readers that three Natives were admitted to the church by baptism at the London Missionary Society’s station at Gangri—one of the village churches to the south of Calcutta—last Sabbath, July 20. The rite was administered by the pastor, the Rev. A. F. Lacroix. They have been long under instruction as candidates for baptism, and we trust, be a source of comfort and joy to their esteemed minister.—C. C. Ado.

BAPTISMS AT CALCUTTA, JESSORE, BARISAL, AGRA, AND CHITTAGONG.—Once more we are permitted to record the goodness of God in adding to some of our churches such as shall be saved.

Our last number conveyed the pleasing intelligence that on the 1st of June, five persons were baptized at Jessore, and twenty-four at Barisal, on a profession of repentance and faith. * * * * 

In some of the villages near Agra, the fields seem to be ripe for
the harvest. * * * Sixteen persons who a short time since were idolators, are now believers in the Lord Jesus Christ.

The letter from Chittagong, contained in the present number, also speaks of four additions to the church there, as well as of opposition to the gospel.

During the past month two persons were added to the church in Jessore by baptism.

On the 26th of June, seven persons from Malayapur were baptized at Intally, by Mr. Pearce, and afterwards formed into a new church. One more would have been baptized, had not sickness prevented.

On Lord's-day, July 6th, the church in Circular Road also received an addition of four persons who were baptized in the name of Christ. Another believer had been accepted by the church, but was prevented by illness from making the desired public vow of allegiance to Christ.

—Calcutta (Baptist) Missionary Herald for July.

The disciple of Christ, who was prevented from being baptized on the first Sabbath in July, was admitted to the church in Circular Road on the 20th July.—C. C. Adv.

Bangkok.—Success of the Baptist Missionaries among the Karens and Talangs.—Letters from Bankok state, that Christianity is spreading in that country. During the past year seven Chinese embraced Christianity; and since the beginning of the present, no less than twenty-four have been baptized. Few of these however are natives of Siam. It is also stated by one of the missionaries that the number of Talangs residing in Malacca is about a million, to whom the word of life is regularly preached and books given.

The Rev. Messrs. Vinton and Mason have just returned after an excursion in the country. From them we learn that their operations this year have not been attended with so much success as during the past. There is, however, reason to hope that a few who have for some time sat under the sound of the Gospel have been convinced of their errors and are desirous of embracing Christianity. Of fifty candidates the Rev. Mr. Braddon (?) has administered the ordinance of baptism to thirty-four. These converts had been soliciting immersion since last year, and of the candidates who remain there are several young persons of both sexes who have been studying the Scriptures since the last rains, and by the grace of God have expressed their belief of their truth.

In addition to the above we have heard that the Rev. Mr. B. has baptized six Talangs and Karens. And we have the pleasure to record the baptism of two in Moulmein—one a European and the other a Burman.

Messrs. Vinton and Mason inform us that in a village near Tavoy sixteen persons have been baptized and nine are candidates.—Calcutta Christian Herald.
BAPTISM AT THE UNION CHAPEL.—We have the pleasure to announce the baptism of another convert from Hinduism. This solemn and interesting ceremony was performed last Sabbath day morning at the Union Chapel. After a sermon appropriate to the occasion by the pastor of the Chapel—the Rev. J. Mullens briefly stated to the congregation the history of the young candidate for admission in the Church of Christ. His name is Mahesh Chandra Banerjya, a Kulin Brahmin, educated in the London Missionary Society's Institution at Bhawanipur. He finished his studies and left the institution about two years ago. Nothing was heard of him by the missionaries for a long time. He was to them as are many educated under their care—lost sight of, and almost forgotten. The seed of divine truth had not perished. It had been silently germinating. About four or five months ago he visited the Rev. J. Campbell, the superintendent of the Institution, and explained to him the state of his mind on religious topics. He could no longer remain in his Hindu vassalage. He was strongly advised to return to his homestead, and test by a lengthened probation the strength of his convictions and the sincerity of his feelings. One great object, moreover, was, if possible, to instruct his wife and induce her to accompany him. In this he failed. She was very young—about 12—and very timid.

About a fortnight ago Mahesh came to the Institution resolved to cast in his lot with the people of God. Again was he solicited to return to his friends and endeavour still further to test his sincerity, and endeavour to benefit his friends, and especially his wife. He was decided. His reply was, he could not return. He had long struggled with his convictions, and now he would at all risks become a Christian. The evident sincerity of feeling and purpose manifested by the young disciple convinced all who conversed with him of the purity and sincerity of his motives and conduct, and he was received.

After detailing his history, of which this is a brief outline, Mr. Mullens asked him several important questions as to his views of truth and his reasons for adopting his present course, to which he afforded satisfactory replies. At the close of these queries he was asked if he would publicly give up the Brahminical or sacred thread, the sign of his superiority; with this he at once cheerfully complied. He was then baptized by Mr. Mullens amidst the tears and prayers of a deeply interested audience. Thus has another been rescued from the darkness of heathenism and brought into the fold of God. They shall and do come from the East and West, and North and South—from heathen tribes—into the kingdom of God, whilst the children of the kingdom—the privileged of Christian circle—stand aloof or are cast out. How few amongst Christians would make such a sacrifice for Christ's sake as did this convert. He has, as in many previous instances, literally given up houses and lands, and brethren and
sisters, and wife and home—aye, and—what to him in many respects was more than all, his sacred thread, the sign of his superiorty, his badge of honor, that which made him in the eyes of the multitude as God and an object of worship—all has he given up for Christ's sake. How few amongst Christians are prepared for such sacrifices as these.—Cal. Chr. Adv.

**Policy of the Ceylon Government.**—The general deficiency noticed in the Government schools in the northern province had led, in 1842, to their abolition with a view of opening new ones. Several were opened, but they speedily declined. This originated inquiries which were addressed to the missionaries in Jaffna, from whose replies it appeared to the committee that the ground was already occupied, and the establishment of Government schools would only lead to an injurious rivalry. Not to do this, and not to impede the exertions of the missionaries of all denominations “by whom, the cause of religion and education in the northern district is attentively and labouriously promoted,” the committee resolved to carry out their design of aiding the cause of English education, by contributing to the missions directly and in proportion to certain specified items of expenditure. The yearly amount expended by the American Mission was £392; by the Church Mission, £151; by the Wesleyan Mission, £156. The Commission decided, therefore, to assign to the American Mission, £200, and to the Church and Wesleyan Missions, £150 each. The grant is made with the understanding, however, that these sums are to be expended, in addition to the amounts already devoted by the missions, in the diffusion of English education, as far as practicable; that quarterly returns of the schools and of the number of scholars, and half-yearly reports of examinations shall be sent in; and that the school shall be open to visitation. The Government schools are all closed, excepting the one at Manaar.—Missionary Herald.

**Conversions from the Roman Church.**—On Sunday, the 2d February, lord Galmoy, his brother, the Hon. W. Butler, and two other persons, were received into the communion of the Established Church, in St. Audeons, Ireland. His lordship received the Lord's Supper, and subsequently abjured the errors of popery, and signed the renunciation roll.

Mr. Maccarthy, a native of Cork, and Master of the Romish school at Kensington—a gentleman of such scientific attainments that it had been intended to appoint him professor of Mathematics in a
Romish college—renounced popery in February last. The ceremony took place at St. Michael's Chapel, London.

Within these few months, an aged nobleman of high rank, and large fortune, the Marquis D'Avust, though allied to high dignitaries in the Romish church, has abandoned popery, and declared his intention to live and die an evangelical Protestant. Strong influence had been employed by the priesthood to reclaim him to their faith, but in vain. While tolerant to his dependents who adhere to the church of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accommodation for him in his house, and a place of public worship. Already a number of the domestics are statedly attending on the preaching of the Gospel, and devoutly inquiring into its divine claims.—*The Friend.*

**British and Foreign Bible Society.**—The Annual meeting of this Society was held at Exeter Hall on the 7th May. The Hall was crowded in every part by the friends and supporters of the institution. Lord Teignmouth occupied the chair. The Receipts of the year were £96,755. 10s. 10d. The expenditures, £85,817. 15s. 9d. with engagements to more than £42,000. The issues of the Scriptures had been at home 605,600; abroad 310,211; total 915,811 copies.

**British Society for the Propagation of the Gospel among the Jews.**—We are thankful to find that among Non-conformists of various denominations in England, the state and prospects of the Jewish nation are awakening a growing measure of prayerful attention. The formation of the "British Society for the Propagation of the Gospel among the Jews" we have always hailed as a happy omen of the times in which we live. With the means possessed by it, this infant institution has been enabled to perform an important service, in various ways, for the spiritual benefit of the Jews. * * * * Its second annual meeting, held in Free-masons' hall, on Friday, April 25th, was most numerously attended.

The report, which appeared to excite very lively interest, detailed the successful operations of the society, chiefly through the agency of missionaries; and reported the baptism of two Jewish young men, on satisfactory evidence of their conversion.—*Non-conformist.*

**The Bishop of Calcutta.**—From the *Christian Intelligencer* we learn that letters have been received from Suez dated 3d June, which states that the Bishop of Calcutta "was improved in health."
OBITUARY.

DEATH OF THE REV. W. YATES, D. D.—We have this week to record the removal by death of one of the most devoted Christian missionaries connected with Indian Missions—the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us is no ordinary loss. He was not a common man. He was the property not of a party but of the church, and his labours have to a great extent been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labours in translation and in other literary and scholastic pursuits have been of no ordinary character. The following list, though hastily drawn up by no means complete, will afford some idea of his unwearied efforts in this important department of labour:*

_Sanskrit._—Elements of Natural Philosophy; Vocabulary; Grammar; Nalodaya; Dictionary, in the Press.

_Bengali._—Natural History of Birds; Abridgment of Ferguson's Astronomy; Vernacular Class Book; Baxter's Call to the Unconverted.

_Hindustani._—Introduction to Hindustani and Idiomatical Exercises.

_Scriptures._—The New Testament in Bengali, Sanskrit, Hindustani, and Hindui; the Old Testament complete in Bengali, and select portions, as Genesis and part of Exodus, the Psalms, Proverbs, and Isaiah in Sanskrit, in which language the greater part of the Old Testament is left in manuscript.

In connection with these efforts, Dr. Yates held for 14 years the responsible office of pastor of the Baptist Chapel in the Circular Road. Those who enjoyed the benefit of his ministry can testify that he was thoroughly furnished to every good word and work, and mighty in the Scriptures.—Calcutta Christian Advocate.

THE REV. R. CARVER.—We have the pain to record the death of another veteran missionary, whose term of service was fully equal to that of Dr. Yates, being 29 years. Mr. Carver arrived in Ceylon in 1816, where, in connexion with the Wesleyan Missionary Society, he laboured about eight years at Trincomalie and Jaffna, and was then

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* A later issue of the Advocate gives an enlarged list of the works of Dr. Yates; of which the principal, in addition to the above, are—

In _English._—Essays in reply to Ram Mohan Roy; Memoirs of Chamberlain; Memoirs of Pearce; Theory of the Hindustani particle nc; Theory of the Hebrew verb, in the Christian Observer.

In _Sanskrit._—A Reader; An expurgated edition of the Hitopadesh, also in Bengali.

In _Hindustani._—Spelling Book I. and II.; Reader I., II., and III., also in Hindut.

In _Bengali._—Epitome of History; Celebrated Characters of Ancient History; Bunyan's Pilgrim's Progress, Part I.; and, in part, Doddridge's Rise and Progress.
removed to Madras. He was here—most of the time as chairman of the district—not far from thirteen years, including the time spent in a short visit to England; and then some three years more in country stations at the South, until he withdrew his connexion with the Society under which he had so long laboured, and joined the Society for the Propagation of the Gospel. He was then again stationed at the Presidency until his decease.

His disorder was at first a brain fever, which, after being in part subdued, so that great hopes were entertained of his recovery, ended, it is understood, in apoplexy. His remains were interred in the neat little church erected by his exertions at St. Thome, on the evening of the 25th ult. amidst the tears and regrets of his Tamil and English congregations, and a large concourse of friends. He has left a worthy and deeply afflicted consort, and a son of tender age. He had but a short time before he was taken sick been called to mourn the death of an only daughter—the only child of his first wife—married to an active missionary of the same Society under which he was labouring; and it is thought that this affliction, with the sudden death in his house of the Rev. Mr. Burford soon after his arrival at Madras as chaplain, added to the heavy pressure of his duties as a missionary with several distinct charges, tended to the melancholy result which has thus deprived the church of his services. May those who are younger in the field—and there is scarcely one of longer standing now remaining in India—be excited by the removal of older labourers, to more diligence in working while the day lasts.

ECCLESIASTICAL MOVEMENTS.

The Rev. John Suddens and Lady arrived by the Ship Minerva on the 11th ultimo; and have proceeded to Bangalore; Mr. S. being appointed to assist the Rev. E. Crisp in the Theological School in that place.

The Rev. Dr. Judson.—We are glad to learn that this veteran missionary instead of proceeding, as was expected, to America, goes no further than the Mauritius; the health of Mrs. J., whose severe indisposition required him to accompany her, being so far recovered as to be able to pursue the voyage alone with her children. Dr. J. who has been out nearly thirty-three years, and has not in that time visited his native land, returns to Moulmein, we understand, either by way of Madras or Calcutta.

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last meeting was, according to notice, by the Rev. W. Grant—"On the Superiority of the Gospel over all other kinds of religion, as a means of promoting the happiness of mankind even in the present life." The meeting on the 1st inst. is to be at the Scotch Church—Address by the Rev. R. K. Hamilton, M.A., the Junior Chaplain.