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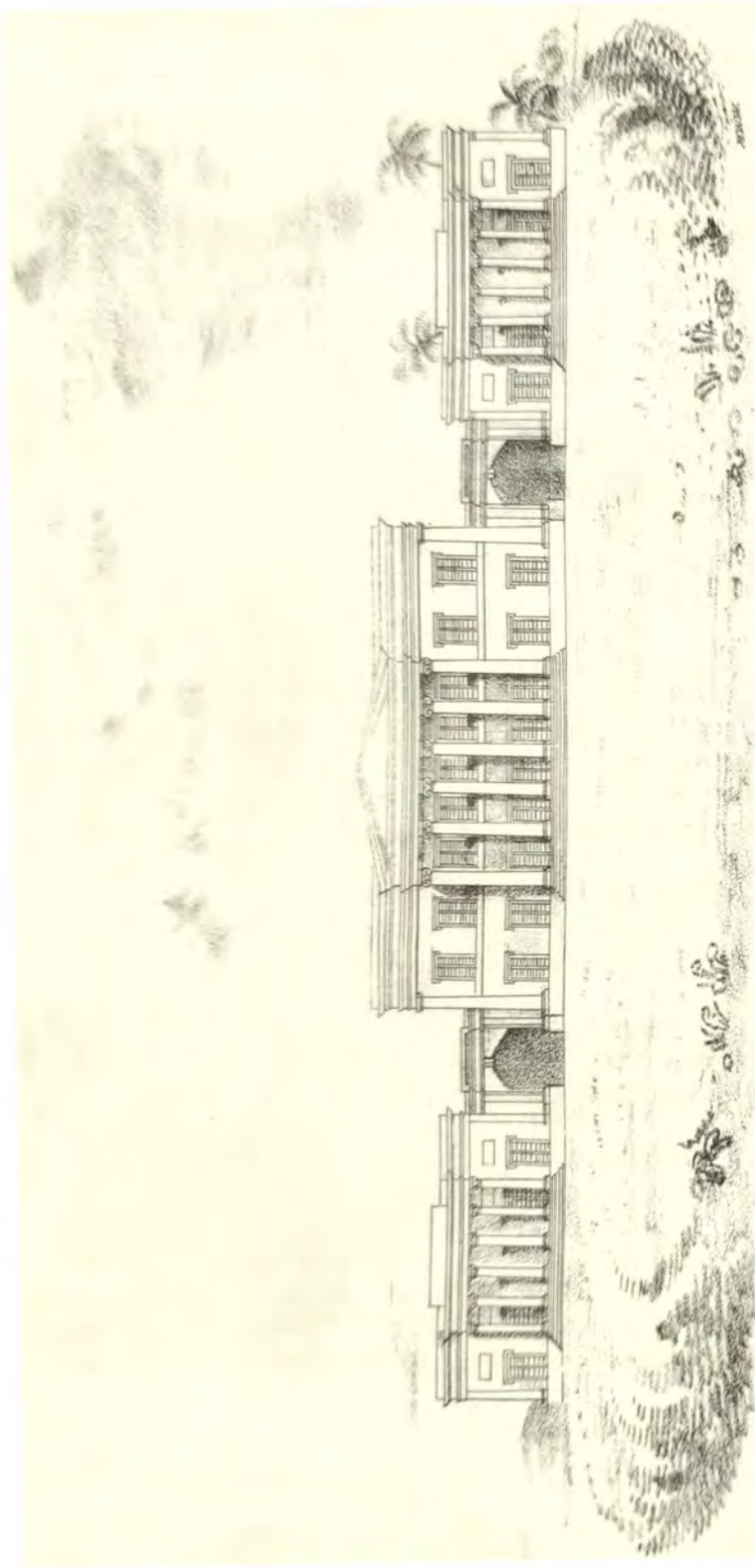
THE
CALCUTTA CHRISTIAN OBSERVER.

No. 1.—*June*, 1832.

[Embellished with a View of the HINDOO COLLEGE.]

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The Hindoo College.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 1.—*June*, 1832.

I.—*General Introductory Remarks.*

IN introducing the first number of our periodical to the notice of the public, it is needless to dwell at large on the reasons which have pointed out the propriety of its establishment. Some may be peculiar to ourselves : others will readily be suggested to every mind by a perusal of our Prospectus. Without detriment to either of the religious periodicals now in existence, we may say that the department we have chosen has not been *sufficiently* occupied. We require something unconfined by any trammels of party, or of sect—something that will embrace, with impartial and comprehensive view, the wide domain of Catholic Christianity. The day of self-aggrandizing monopolies is at an end : and we have no desire to check, rather we wish, if possible, to give increasing impetus to those impulsive movements that promise to break down all the barriers of selfish partizanship, and circulate throughout the world a spirit free as the winds, and pure as the light of heaven.

In Calcutta, there has existed for some time, a periodical devoted to the cultivation of Literature, and another to the promotion of Science ;—and considering the numberless disadvantages under which in this country the Editors of such publications must inevitably labour, the subject of wonder is, not that the works in question are not possessed of greater merit, but that they are as deserving of encouragement as we find them to be. The Editor of “*The Gleanings in Science*,” in particular, had before him an untried and untrodden field ; and on him also devolved the arduous task of not only preparing and providing proper materials for the intellectual banquet, but, to a great extent, of creating a

relish for this species of entertainment. How admirably and beyond all expectation he has succeeded, may be gathered from a reference to the unprecedented circulation of his deservedly popular work.

Now, were we briefly to express our object, it would be as follows :—what the Calcutta Magazine has laboured to effect for Literature, and the Gleanings, now changed into the “Journal of the Asiatic Society,” under the charge of another equally intelligent and enterprising Editor, has endeavoured to achieve for Science,—we, in the Christian Observer, propose to accomplish for Religion in the East. These, the predecessors of our work in other departments of knowledge, we trust to be ever enabled to regard as associates indirectly co-operating with ours. In these, information may be supplied calculated to enlarge and strengthen the human faculties: in that now commenced, we must never lose sight of those higher and more sacred themes that tend to *purify* and *direct* the faculties, and *dignify* by *sanctifying*, all useful knowledge.

1st.—Essays and remarks on different branches of THEORETIC and PRACTICAL THEOLOGY will, from time to time, appear. We are aware that such a separation of the two great component parts of Theological Science is apt to appear unintelligible to many pious and well meaning men, and highly offensive to others. But if it be faulty, the fault is not ours. We have neither originated the distinction, nor shall we advocate its continuance any longer than required by the existing state of opinions. In reference to this subject, one might, in the beginning, have exclaimed, in humble earnestness, “What God hath joined together let not man put asunder.” And well had it been for the everlasting interests of man, had no systematic disruption ensued. But the Bible having been found too plain, simple, practical, and humbling a book for men of speculative fancy and wayward inclination, they speedily began to philosophise—and, without denying its divine authority, were led to apply the subtleties and distinctions of scholastic learning to the elucidation of the Book of Life. Hence this book of wondrous claims, instead of being consulted as a plain, authoritative chart, was soon converted into a sort of arena, where the athletic force of intellect, and the devices of inventive ingenuity might find abundance of scope for their exercise, in sifting the reasons why, and the modes in which infinite attributes had been so peculiarly

manifested in the works of Creation and Redemption. Such investigations at once led to the separate existence of Theoretic Divinity—Divinity viewed apart, or abstracted from all its direct and practical influences. This abstract consideration of revealed truths might be regarded by some as a harmless experiment; but it was unwarranted by the example of Scripture, and soon proved ruinous. The tree, viewed apart from its fragrance and its fruits, was easily pronounced to be a “cumberer of the ground.” The subject of Revelation became infinitely more exposed to rude assaults. The enemy was not inactive. He saw his advantage, he seized the favourable opportunity, and aimed his deadliest blows at what was made so vulnerable. The advocates of revelation attempted to retaliate, but it was no longer with the armour of God as their panoply.—Relinquishing their strongholds, they unwarily stepped aside into a region where God’s presence was not promised, and there fiercely engaged with weapons of base material and earthly temper, till in the heat of polemic warfare, they well might succeed in unchristianizing Christianity.

The substitution of a better logic, and the introduction of a more enlightened philosophy, have now banished the most revolting of those crudities by which Divine truth was so long beset, and at length almost smothered. But the spirit of man has not yet been changed—nor the enmity towards true godliness diminished. The same virulence rankles in the heart, and like the deadly nightshade, insinuates its poison, though unseen, into all the faculties. Men’s absurdities may not be so gross, but what has been gained in refinement, is now lost in the increased facility of deception, which plausible refinement always superinduces, and the greater difficulty of exposing error, which has taken shelter among the ingenuities of a subtle and cultivated intellect.

Still dreading or hating the *practical* influences of Christianity, modern opponents seldom encounter these, even in the shape of controversial discussion. They are in general too wary to attempt it. It is the wisdom of their tactics to confine, as much as possible, their own view, and that of others, to facts and doctrines considered abstractly, or in their own internal relations, apart from practical effects. And having once succeeded in their strategy, they persevere in a seemingly doubtful warfare, vainly persuading themselves, and labouring to persuade others,

that a signal overthrow on either side, would be no real, no positive, no terrible evil, but merely a defeat in ordinary dialectics.

Besides, the majority of mankind have neither leisure nor capacity for the comprehension of abstract relations: but all men can form some estimate of the utility or inutility of visible practical effects. Let an individual observe the slow, and laborious, and painful process by which five hundred human beings seem to toil in raising water from a deep pit: let him next observe the almost supernatural ease with which a certain piece of mechanism can apply a power sufficient for producing the same effect. And whether or not he can comprehend the exquisite arrangement of parts in the mechanism, he will at least be fully impressed with a sense of its value, and will thence be led to extol the contrivance and admire the skill and power of the artificer. In point of fact, this is the very mode resorted to by all who know how they can best succeed in recommending an ingenious invention to popular favour. They dwell not so much, in the first instance, on the superior skill of the inventor, or the superior workmanship displayed in the execution. They at once overpower opposition by such language as this:—"Behold, what useful, what magnificent results!" Now, let us suppose this process reversed; and what more effectual mode could be found for disparaging the machine and its contriver, in the view of the multitude, than carefully to exclude all consideration of the varieties of mode in which it can contribute to the comfort and happiness of man? If, for instance, instead of pointing to the steam engine in practical operation, either emptying a mine of its varied contents, or propelling a vessel through the opposing billows; persons, unacquainted with the subject, were called on, first of all, to examine this wheel and that lever, this screw and that piston:—some parts might appear unconnected, others rudely constructed; some counter-acting the general design, and others totally useless;—and the general impression might be, that there was not only complication but confusion; and, in reference to the whole, the question might be put, "What is the use of it?"

In like manner, one who wished to recommend Christianity, or to exhibit it as developed in the Bible, would point at once to the system as inseparably connected with practical efficacy—awakening to a sense of sin and danger, directing to an all-sufficient remedy,

purifying the affections, sanctifying the feelings, transforming the heart, elevating the soul to a communion with the Father of Spirits, and refreshing it with antepasts of immortal bliss. But if the system be viewed entirely apart from these effects, as a mere theory, as a mere series of inoperative dogmas; doubts and difficulties innumerable may be started, respecting *reasons*, and *congruities*, and *fitnesses*—leading to impressions the most unfavourable—causing Infidelity to triumph—and ridiculing Faith out of existence. Not that the system, in itself, when viewed apart from its legitimate consequences, is really devoid either of beauty or congruity; but that, being more abstract when so viewed, and farther removed from the beaten path of daily thought, and ordinary reflection, it is, and must be, less intelligible, and, consequently, more liable to misapprehension, and cavilling, and doubt. While, then, with the key furnished by the Scriptures themselves, we shall ever be ready, when duty calls, to defend the beauty and harmony of the system in the abstract, or viewed theoretically, it will ever be our object to combine the Theory with the Practice—and to prove that the former cannot be understood aright, far less admired, unless seen actually exemplified in the latter.

2nd.—The field of BIBLICAL CRITICISM and TRANSLATION is inexhaustible. But it is not necessary that the majority, or even any very considerable proportion of the Christian public should be Biblical critics or translators. Enough for the vastly preponderating mass, that the great outlines of Revealed Truth are so broadly marked, so congruous with the Divine perfections, so admirably adapted to the real wants and necessities of man, that they cannot be mistaken by the humble and simple-hearted inquirer. One of this class might well say: “Some have doubted the existence of external objects, of companions and friends, of meadows and lawns, of hills and valleys, of fountains and streams, of sun, moon, and stars—but so long as I feel delighted, refreshed, and exhilarated amid the beauties and bounties of earth and heaven, I shall not be disturbed by the follies and frivolities of men who seem anxious to prove, by example, that of all imaginable contradictions, their own conduct furnishes the one of most consummate folly. In like manner, there have been in all ages, and there still will be, religious sceptics. But while—with my eyes directed towards the wide domains of Divine Truth, radiant with

beauty, and teeming with life, and more especially, on the 'Sun of Righteousness' that irradiates these bright realms—I feel the clamours of conscience pacified, the fears of guilt removed, the burden of sin lightened; while my thoughts delight to soar heavenwards; while my spirit is refreshed with the varied tokens of eternal love, and largely partakes of the foretastes of unmingled bliss: while, in the enjoyment of such mercies, and the full assurance of enjoying innumerable mercies more in the New Jerusalem, my soul is made to overflow with gratitude, and my lips with songs of praise:—Oh, can I, with the restive jealousy of unbelief, question the love of God the Father, reject the merits of the Redeemer's sacrifice, or deny the reality of the Spirit's vivifying influence?—Impossible."

But however true, that the great doctrines of Revelation are so potent as to have produced but one persuasion in the minds of the immense majority of devout believers in every age, it is not less true, that even these have been repeatedly and variously impugned. And as the Scriptures are written in ancient and dead languages, none who are ignorant of these could venture to elicit and set in array the genuine force of scriptural evidence. Hence arises one of the most important offices that devolves on the Biblical critic. Again, the Bible containing, as it does, an historical and prophetic account of the most interesting events that transpired on the stage of this world for four thousand years, as well as of the extraordinary dispensations of the Almighty, must naturally and unavoidably include in its contents many "things hard to be understood." Now, these are the things which, surrounded as they are with so many luminous points, cost the pious believer least trouble. But these are the very things upon which the unbeliever is ever ready to pounce with more than the ravenous speed of an eagle upon its prey. In the reasonableness of this conduct, he resembles the man who, withdrawing his view from the gorgeous productions of the animal, vegetable, and mineral kingdoms, and the combined glories of the summer's landscape, would point, in a tone of triumph, to the meanest reptile or weed, or to the dampest and most dingy cavern, in proof of the worse than gratuitous assertion that the external world contained nought that was fair, beautiful, or lovely. Every person of common sense and common honesty would regard such a procedure, with

merited contempt and indignation: while the Zoologist, the Botanist, and the Mineralogist, would follow him still farther, and, by evolving the hidden beauties and harmonies of what had been so rashly decried, convict him of the most presumptuous empiricism. Now, what service these men of science are enabled to render in rescuing even the most despised of the works of God from the reproaches of the ignorant, the very same, is the Biblical critic expected to render in throwing light on the hard and dark things—the obtruse and apparently profitless parts—of the Word of God. To be fully qualified for a task so arduous, he ought, of all learned men, to be the most learned.

Have difficulties arisen from the use of languages, whose principles and construction differ essentially from the forms of speech that prevail in modern times?—He must be conversant with the peculiarities of these, and of the cognate languages. Have difficulties arisen from differences in the physical condition, and the habits of mind of numerous writers, having led to differences in the train of images, and the combinations of terms adapted for the expression of thought?—He must be acquainted with the causes by which forms of speech, oral or written, have been originated, modified, or changed; in other words, with the philosophy of language. Have difficulties arisen from continual allusions to customs and manners, and institutions now obsolete, or commonly unknown?—He must avail himself of the researches of the enterprising traveller and the lucubrations of the learned antiquarian. Have difficulties arisen from the immense range of ancient history, which the Bible embraces within so narrow a compass?—He must endeavour to collect all the remaining fragments of historians of different countries, and different ages. Have difficulties arisen from the narrative of mighty physical changes which the world has undergone?—He must exercise his powers in the cautious application of the discoveries of modern science. Have difficulties arisen from the magnitude and complexity of the grand drama of providence—embracing the being and perfections of the great God, the agency of subordinate spiritual intelligences, the fall of man from primeval innocence, and the progressive development of “the great mystery of godliness, God manifest in the flesh,” for the present redemption, and final glorification of soul and body?—He must be no stranger to the intricacies of ethical and metaphy-

sical philosophy; above all, he must be no stranger to that most difficult of all sciences, the knowledge of the deceitfulness of the heart, of the contracted range of finite reason, and of the total helplessness of the unaided faculties, in restoring the soul to the image of its Maker.

Thus arduous and important are the offices which the true Biblical Critic has to discharge. And though he cannot succeed universally (for on a subject so infinite in extent and variety, who could do so but one whose understanding is infinite?)—yet, he has succeeded so often and so well in removing doubts and difficulties, as to have inspired us with the fullest confidence that nought but an enlargement of faculties, and an extension of knowledge, is required to enable us to *approximate* to that point where all may finally, and for ever, disappear.

When once the Biblical Critic has profoundly examined the Word of God, he is then, and not till then, prepared to become a skilful translator,—or to assume the delicate and difficult office of transfusing the precise spirit and meaning of an author's phraseology in one language, into terms and idioms of like significance in another. But on the general principles which have given rise to the formation of technical rules for the guidance of the translator, and the harmony of translations, we cannot now enter—leaving the ample discussion of these to some future opportunity.

3rd.—Altogether independent of the common interest excited by accounts of the origin, progress, and future prospects of MISSIONARY OPERATIONS, as intimately connected with the advancement of society, and the march of civilization throughout the world, the sincere Christian feels an additional and peculiar interest in such subjects, as they afford new proofs of the universal identity of the soul of man and its destiny, as well as of the unceasing and all-pervading efficacy of his religion. Under the separate and combined influence of climate, cultivation, government, and a thousand contingencies, the body of man may have assumed forms, *apparently* so dissimilar, as to furnish some plausible pretext for the wild and unsubstantiated reveries of those who have feigned, that different original stocks have been planted on different and distant shores; and the mind of man, subjected to influences not less varied, may have exhibited aspects alike cal-

culated to perplex, though not confound, the sober inquirer after truth. But however complete the evidences that have been accumulated in proof of the physical identity of man in all regions of the globe, the power of speedily and totally assimilating the bodily frame in external appearance, has been found no where to exist. Not so in the world of spirit. Here the proof of universal identity is inseparable from the power that can assimilate all minds—and that power is Christianity, accompanied by the quickening energy of divine grace. *It* is found to be an ever-germinant seed of undecaying vigor : and in its transforming influences it is wholly independent of earthly change. It is the same in the temperate, as in the torrid zone : the same in the torrid as in the frigid. It is not scorched by heat, nor benumbed by cold. Age does not diminish the freshness of its bloom : soil does not affect its nature : climate does not modify its peculiar properties. Amid the burning sands of Africa : amid the fertile plains of India : amid the frost-bound solitudes of Greenland, it shoots up and flourishes—the same plant of renown—the same vine of the Lord's planting. And we live in the assured hope, that “*all kindreds, and tongues, and peoples, and nations*” will, one day, rend the heavens with songs of praise, when privileged to take shelter under its all-covering shade, and derive refreshing nourishment from its perennial fruits.

4th.—Articles of a MISCELLANEOUS NATURE will frequently be introduced :—but these do not well admit of being classified under distinct heads. It is sufficient to say, that they will always be more or less adapted to the circumstances and wants of the Indian community—European and Native. The only exception as to difficulty of classification among subjects of such a promiscuous nature, may be, the determination to supply accounts in regular succession of all the Public Institutions in the Bengal Presidency.

5th.—On the next leading branch, it is needless to say more than to repeat what has briefly been advanced in the Prospectus, viz.—that a considerable portion of the work will generally be devoted to “*REVIEWS and NOTICES OF WORKS ON Religion and General Literature, which may interest or edify, by argument or apposite illustration, or practical appeal.* Works too, of a doubtful or mischievous tendency may be noticed, in order to point out what

is suspicious, correct what is erroneous, or caution against what is pernicious."

6th.—In the department of INTELLIGENCE, it will be our object to convey as much local information as possible. We look around, and find ourselves situated in the midst of a strange and ever-shifting scene. Over the stagnant receptacle of Hindoo intellect and Hindoo superstitions, ages of gross darkness had brooded and left it without a change—and the suspicion was fostered, till it gradually rose into a belief, that changed it could never be. Now we have lived to see it in motion, as if suddenly agitated by some preter-natural influence,—causing those who formerly doubted, now to stagger, and those who stoutly denied, now to disbelieve almost the testimony of sense. Even our rulers seem at length to have discovered, that the long cherished notion of immutability could not well belong to any thing merely human, and by one master stroke have for ever dissipated the ruinous delusion. The British residents too, awakened by a voice from home, have to a great extent succeeded in unbarring the tomb in which their religion and religious institutions appeared to have been buried in this far distant land. Many have, in consequence, inhaled a new breath, and been animated with a new spirit, from the resuscitation of principles which might for a season be interred and forgotten, but whose inherent energies could never be extinguished.

Hence the attempts of many to institute, and aid in encouraging the establishment of seminaries of education, as mighty engines in out-rooting prejudice and superstition—and the labours of many more, who have consecrated their lives to the divine work of promulgating a knowledge of Christian principles—of quickening the newly imparted tendencies of motion—and of maturing fruit for the great spiritual harvest, when all the redeemed shall assemble to swell the chorus of universal jubilee.

In the midst of such doings, we may have to record attempts of a less agreeable nature. Unspeakably delightful is the thought that the great Christian temple, like its material prototype of old, may *eventually* be raised with noiseless harmony of design and execution. Still, as it is not true, that, in *no* part of the process of constructing that fabric, which was the pride and glory of the ancient Israel, was "hammer, or axe, or any tool of iron" *ever* heard—as the workshops of Tyre, and the mines of Sheba, and

the mountains of Lebanon could amply testify :—so in regard to the materials out of which the living temple of Christ is to be reared—materials rude and shapeless by nature, and moulded into forms still more rude and incorrigible by diabolic art—it is not reasonably to be expected that they can be fashioned or prepared without offering the most stubborn resistance. But resistance is ever symptomatic of a feeling that all is not safe : and the more obstinate it becomes, the greater reason have we to believe, that its power must speedily decay. The sound of our spiritual weapons may be more frequently heard : it may even swell, at times, into something like the voice of tumult, or violent commotion. But Christianity has nothing to fear. Has it not already encountered all the forms of opposition which ingenuity could devise, or malice envenom ?—Sarcasm and irony—ridicule, and wit, and sophistry—pride, and passion, and prejudice—famine and sword, the stake and the scaffold ?—And what has been the issue ?—Annihilation ?—No. Discomfiture ?—No. Injury or disadvantage ?—No. From every conflict it has arisen, and, like the mighty Nazarite, snapping the bands intended to dwarf its stature and paralyse its power, it has converted apparent weaknesses into enduring monuments of unequalled strength :—it has stood forth before an astonished world, more pure, more stately, more majestic, more indomitable. Against it ingenuity and hatred may persevere in reforging weapons a thousand times broken : but their keenest edge will again and again prove powerless ; and they who wield them will be forced to retire from the field of contest, unlaurelled and uncrowned, save with disaster and defeat. “ Let them gather themselves and be scattered : let them embattle themselves and be broken.”

With so many sources of a local nature, whence intelligence may be derived, it is to be hoped that our supplies will not often fail. But even though they may not, it is by no means our intention exclusively to confine our views to matters of a local nature. When events transpire at a distance that intimately concern us as members of different communities, ought we not to record them ? When tidings reach us from afar of hopes and promises and achievements, in the conquest of truth over error, ought we not greatly to rejoice ? This part of our plan therefore will, we trust, be found to be fraught with interest.

7th.—The whole work will be conducted on the most CATHOLIC PRINCIPLES :—catholic, as opposed to sectarian bigotry on the one hand, and aristocratic supremacy on the other—but not in the sense of that destructive and truly ungodly universalism which would regard all religions and religious forms as equally good, or to speak more accurately, as equally worthless. If amidst the contending claims of systems mutually subversive of each other, any one be found to bear upon its front the stamp of divine authority, with a prominence that cannot fail to attract every eye, and a stability that is confirmed by every attempt to weaken it,—and confirmed too in proportion to the vigor of the hostile attempt,—by what strange process of spiritual or moral alchymy can the mind be changed so as to evade the instantaneous reception of it? And if received, on infallible evidence, as Divine; if received as the expression of the Creator's will and purposes; if received as the heavenly monitor which alone can unerringly conduct to the fruition of faith's most exalted visions;—can it possibly endure an earth-born rival, or reasonably tolerate pretensions which, if allowed, would mar its own beauty, subvert its authority, destroy its usefulness, and prove its great Author to be actually in league with the spirits of darkness?—If then, we have discovered the true religion; and if that be it which we have embraced under the name of Christianity, it must from the very circumstance of its being a divine revelation of the truth, be absolutely, and without compromise, intolerant towards all other religions—as, in this case, all others must be false, and if false, beyond all question ruinous alike of the temporal and everlasting interests of man. But may not such a system be pronounced anti-social rather than catholic—and may it not tend to cherish a persecuting rather than a benevolent spirit?—By no means. In the present instance, such intolerance may be found to be only another name for genuine kindness. But there is often magic in a name for good or evil. And probably, no term has misled more than the present, when left unexplained, and unmodified in its application to the true religion. Hence, the mis-representation, which a celebrated French author has given of the *practical* influence of Christian truth. “It is impossible,” says he, “to live in peace with unbelievers. Not to hate them would be to hate that God who punishes them. It is absolutely necessary either

to convert or to torment them." But surely it argues either great blindness or great perverseness of understanding not to distinguish between a hatred of evil principles and evil conduct, and a hatred of the persons of the unhappy individuals who may be wrong in principle, and guilty in conduct. Accordingly, in the Christian scheme, the distinction is constantly maintained. And while its truth condemns every form of error, its charity prompts us to compassionate all those that are liable to err : while its faithfulness denounces every species of wickedness, its humility directs us to the exercise of forbearance towards those who are liable to transgress. " Love to all men," is one of its fundamental principles : and what can be more benevolent than this ? " Preach the glad tidings to every creature," is one of its preceptive injunctions : and what can be more catholic than this ? Combine these two, the principle and the effort, the exciting love and the active exertion, to proclaim that which will cause good-will to circulate through all the families of men, without recognizing any bounds, except those of the globe which they inhabit, and you at once associate a universality of kindness with the unyielding sternness of truth ; you elevate grovelling humanity, not by base compliance with corruption in principle or practice, but by an unrelenting opposition to the cruel tyrant that holds his revels in the stronghold of the heart, often without the knowledge, and generally beyond the reach of him who is led captive ; you improve, to the utmost, the social sympathies, and boundlessly expand the spirit of charity, not by connivance with what is erroneous, or indifference to what is sinful, but by the ceaseless endeavour to extirpate those evil passions, and gloomy opinions, and narrow views which are the sources of anarchy and misrule, violence and strife, ignorance and misery ; with argument and persuasion as your only weapons of aggression, and patience as your grand citadel of defence, you vindicate your own claims to the possession of the true catholic spirit, by demolishing with a fearless and unsparing determination, all the obstacles that oppose the ultimate triumph of real catholicism ;—and, finally, you thus explain the significance of the seeming paradox, that Christianity may be truly characterized as, at one and the same time, a system compounded of the most absolute intolerance, and the most perfect benevolence.

Whilst, then, by argument we maintain the exclusive claims of Christianity as a revelation from God, and by persuasion, endeavour to secure the universal admission of these claims:—whilst we exclusively advocate those views of Christian truth which have commanded the assent, and engaged the hearts, and purified the affections of the immense majority of believers in every age; and by persuasion endeavour to recommend the same to the favour and acceptance of all around us,—we feel assured that when men attain to the full stature of emancipated spirits, holy without blemish and happy without alloy, the course we intend to pursue will be acknowledged to be not less philanthropic than catholic. At present, men may deride, and charge us with contradiction. But their derision *may be* the natural fruit of a spurious liberality; and their charges of inconsistency, the natural offspring of understandings so blinded, as to present the noblest of all truths, to the spiritual vision under a confusion of moral colours, that must render distinctness of spiritual perception an impracticable attainment.

To conclude, it is not to be understood that articles on *all* the preceding topics are to appear in *each* successive number. What is intended is, that articles on the different subjects specified, will from time to time be inserted, as circumstances may suggest.

Our work we now commend to the blessing of God, whose we are, and whom we ought to serve with all our strength, and soul, and mind, now, and for evermore. D.

II.—*A Sketch of the Origin, Rise, and Progress of the Hindoo College.*

[In accordance with our intention of gradually furnishing accounts, accompanied with Lithographic views, of all the Public Institutions of Calcutta, and the Bengal Presidency, we commence in the present number with the Hindoo College:—since amongst all our Seminaries for Native improvement, this, at present, holds the pre-eminence. We have been favoured with the following account, by a gentleman, who is experimentally acquainted with most of the topics which it embraces. The full permission, however, has been kindly and voluntarily granted, to omit, alter, or modify statements, as may be deemed necessary or advisable.—*Ed.*]

OF all the means or expedients that were ever devised for the moral or political aggrandizement of a nation, none has been found more effectual than the education of the people.

If the maxim be true, that "Knowledge is power," its converse is equally true, that "Ignorance is weakness." This has been abundantly exemplified in the character of the people of this country.

For the last thousand years at least, we have historical evidence, that the Hindoos have been a timid, weak, and degraded people; nor did any perceptible change take place in the native character till within the short period of the last twenty years. Wars and harassing disputes ever since the first landing of the British in this country, necessarily precluded the exercise of that love and sympathy towards the Natives, the happy fruits of which are now only beginning to be developed. The number of Europeans residing in this country a few years back, compared with that now settled here, was exceedingly small; the acquisition of wealth therefore was comparatively an easy task; every one was rich, or becoming rich; men of the lowest origin, and of the meanest education, engaged in mercantile undertakings, and realized immense fortunes. Gaiety and festivity, mirth and jollity, were every where, to use a homely expression, the order of the day. But the very facility with which wealth was obtained, instead of generating a desire to appropriate a portion of surplus income to the benefit of the poor and ignorant, served only to kindle a more ardent desire for additional wealth and additional comfort. It is a melancholy reflection, that the more we are favored with the bounties of Providence, the more we are permitted to enjoy of the gifts of a gracious Father, the more prodigal, heedless, and ungrateful do too many of us become. The body pampered with dainties becomes enervated by the surfeit, and loses all its vigor and elasticity; but subdued and chastened by a temperate, or abstemious diet, is stimulated to action, and feels a tide of healthful vigor gushing through every vein, and fitting it for the most arduous labour.

Thus is it with the body politic: in seasons of comparative difficulty like the present, there is an incentive to exertion; hundreds indeed are suffering from the effects of adversity, but then, a generous sympathy has been exerted to extricate the sufferers from the wretchedness into which they have been thrown, and thereby subtract from the sum of human misery.

All are not now exclusively seeking after riches; the love of money, though still the ruling passion, is happily not universal. Christian benevolence in the present society of Calcutta, is a very prominent trait. The number of charitable institutions for so limited a place, is immense: and when we consider how magnificently they are supported, how many appeals to charity are answered, we cannot but congratulate each other upon this greatly improved condition of things. And though there be mixed up with these acts of charity, a large proportion of worldly-mindedness, an absence of the right motives to the doing of good, yet we are happy to discover

most unequivocal proofs of a higher tone of Christian morality, and Christian piety in the present society or community of Calcutta than has hitherto been manifested.

It is time however to direct our thoughts to the subject we have specially undertaken to investigate ; viz. the origin, progress, and present efficiency of the Hindoo College.

Notwithstanding the causes we have assigned for the existence of that moral sterility which has so long disfigured the aspect of British dominion in the east, it will ever be a matter of reproach that two centuries should have been permitted to slide away without an effort having been made to educate the people. Before the Hindoo College was founded, there were no public, and very few private, seminaries of instruction in English. All education was confined to the study of Bengalee and Sanscrit. For the acquisition of Sanscrit lore there have long existed, and still do exist, celebrated schools or colleges ; but brahmuns only, and but a select few of them, devote their time to these pursuits. As to all other Education, it was restricted to the veriest elements ; nothing more than a knowledge of reading and writing, together with a few rules of arithmetic, was thought necessary for the Hindoos, even by themselves.

From this miserable state of mental inanition, the British at length made an attempt to deliver them. It was not however without considerable difficulty and effort that the Hindoos could be persuaded, in the first instance, to accept of the precious boon so freely and voluntarily offered to them. So wedded were they to their own loved institutions, so cheerfully did they " hug their chains," and smile under the horrid thralldom of ignorance and superstition, that they viewed the offer of educating their children in no other light than as an artful and insidious design, under the colour of charity, to deprive them of all they held most dear in social life, of all they venerated as divine.

About the time referred to, however, there appeared a small number of highly intelligent Natives, who had not only profited in a pecuniary point of view, but in liberality of sentiment also, by an intimate and friendly intercourse with Europeans. These began to perceive the great and numerous advantages that would accrue to the Natives at large, from an acquaintance with the English language and literature. Some of the most influential of these persons, it seems, had consulted together concerning the expediency of establishing a College on a magnificent scale ; and they were aided and encouraged in their deliberations by a gentleman who has been since known as one of the most illustrious of the friends and supporters of Native Education.

It has, we are aware, been a matter of dispute whether another individual, Sir Edward Hyde East, is not deserving of the credit of being the prime mover of the noble scheme of instituting the Hindoo

College. It is contended, on the one hand, by a Director of the Hindoo College, that on the 4th of May, 1816, Sir Edward Hyde East first convened a meeting of Hindoos at his house, for the purpose of subscribing to, and forming an establishment for, the liberal education of their children. It was contended, on the other hand, by one of the teachers of the Hindoo College, the late Mr. Derozio, who, from his intimacy with Mr. Hare and the Native community, as well as from his knowledge of the proceedings of the College, certainly had good grounds for the assertion which he so resolutely maintained, that "previous to the aforesaid meeting being held, a paper, the author and originator of which was Mr. Hare, and the purport of which was, a proposal for the establishment of a College, was handed to Sir Hyde East by a Native for his countenance and support." The learned judge having made a few alterations in the plan, did give it his countenance and support by calling the aforesaid meeting. But giving support or sanction to a measure proposed by any one, is not the same thing with originating that measure. Now, if it be the fact, as seems warranted by good authority, that Mr. Hare did first conceive the plan in his mind, and then circulated it, in writing, amongst the Natives, by one of whom it was subsequently submitted to the learned judge, for his approval, the merit of *originating* the Hindoo College must in justice be ascribed to Mr. HARE.

(To be continued.)

III.—*On the Nature and Prospects of a Christian Education.*

It is very obvious that, for several centuries back, the nations of Europe have been advancing silently but ceaselessly in the career of improvement. The Reformation shook men out of their old errors and prejudices, and called forth into action all the energies of intellect; and the inductive philosophy pointed out how these energies might be most effectually and usefully directed. Neither was it long before the good effects of this became apparent: more slowly in some, and more speedily in others, according to the spirit of the government, and the national characteristics of the people, still in all was there to be seen a more general diffusion of intelligence, a more advanced state of civilization, and a very great change for the better in the personal comforts and conveniences of life. Men of the highest genius no longer thought it beneath them to employ their talents for useful and practical purposes: and the consequence has been, that for the last 30 or 40 years every step in the progress of society has been the step of a giant. The common labourer or mechanic has now brought him, by every mail, intelligence for which princes a few centuries

ago would have offered provinces, and lives in the every-day enjoyment of luxuries, to which emperors could not then pretend. But this state of things is not confined to Europe alone; America (if she be not preceding her) is following with no unequal steps; and here, among ourselves, man's intellect is awakening from its torpor, and imping its wings, we hope, for a long and a vigorous flight. We are not to imagine however that this has been productive of unmixed good, and that nothing is required of us, but to leave things to their natural progress: a new element has been introduced into the history of nations—of mighty power, whether for good or evil. The voice of the people has been a war-cry of late, and the people have rallied round it. It would be mere folly to deny their power; and it would be little better to deny that they are fully conscious of possessing it: the questions now to be determined are, how they will make use of it, or whether they will make use of it at all? Now, that they will use it, and that speedily, we think no reasonable man can deny, and we doubt, or rather we are certain, that now at least they are not prepared to use it aright. We must remember, that the great mass of society is made up of the poor: and that among them, generally speaking, along with gross ignorance and immorality, there is just that little knowledge, which becomes so dangerous a tool in the hands of any designing demagogue, and which engenders nothing but vanity and selfishness. Accordingly, many individuals, some, as mere statesmen, and some, as well-wishers to mankind, have endeavoured to elevate the condition, and improve the tone of this class of society. It is a matter of notoriety that these have failed; and why? just because one would almost say through infatuation, they obstinately rejected the only weapon, which could enable them to win the fight—the soul-subduing power of the religion of Jesus.

Perhaps the most popular and plausible of all the plans, which have been adopted for effecting this purpose, is that of extending political privileges. Give a nation a free government, say its advocates, and it will certainly become happy, and flourishing. Now, no doubt a free government is a very great blessing, but, unless men are prepared for it, it is either a mockery, or an impossibility. It is just giving a man a weapon to defend himself with, which he has neither the strength nor the spirit to use. Accordingly, as might naturally be expected, the experiment has ever most signally failed. The French revolution was a splendid bubble, but it burst in misery and blood, and was succeeded by the chains of a despotism sterner than before: so it was in Spain, so it was in Portugal, so it was in Italy, so it was in Belgium, so it was in the South American States, so it is with our Roman Catholic emancipation. In no case, has the experiment produced the desired good, because in all, the people were not prepared for it. America is the single exception; and it confirms

the rule, because there alone the form of the government is *not* in advance of the people. We contend then, that a mere political reform, without a previous reform of the mind and the morals, is a practical absurdity, which every one would laugh at but for the sanction of some great names.

The political economists then come forward with their panacea; they would raise the condition of the poor, by increasing their wealth and personal comforts; they would introduce an enlightened system of commerce; improve machinery; decrease the taxes; discourage early marriage; and provide for the poor by modified poor-rates. Now, we do not say, that this plan is not very commendable, and deserving of every encouragement; but we do say, that it is liable just to the same objection as the other,—that of beginning at the wrong end. You never will make a man more enlightened, or more contented, by putting a coat on his back, and money in his pockets. Though he were made as rich as Cræsus, the ignorant, or the ill-tempered, or the wicked man, would remain ignorant, and ill-tempered, and wicked still: and, with this difference, that his wickedness would then have a more extended sphere of action.

It became evident that something more than these was wanted: so we had the Education plan. But, as if men were determined to shut their eyes, as long as possible, all the good was to be done by an education exclusively scientific: that is to say, religion and morals were left out of the question. I need say nothing here of a plan, which has been given up by its warmest defenders: we are told in No. 1,220 of that most radical of all newspapers, the Examiner, that “the very thing which has been neglected in all the schemes of the gentry for the instruction of the working classes, he* shows to be the first essential: the stone which the builders refused, is become the corner-stone which shall support all the house,” that is, moral and political knowledge: he goes on to say, “yet even Mr. Brougham, though he foiled the effort to prevent education, did not propose to supply the moral instruction, which, as it makes the judgment, and virtue, makes the power of the people.”

We are further informed, in the review of a sermon, that, “with the engine presented by the pulpit for forming a national character, and inspiring it with generous motives, and enlarged sympathies, it would be difficult to limit the progress mankind might make, if directed by a philosophic and learned set of men.” The Westminster Review insists still more strongly on the necessity of a moral education, upon the express ground, that without it, we can now expect nothing but anarchy and confusion. In France the very same opinions prevail; even amidst the turmoil and bustle of an unsettled political state, many

* Detrosier.

societies are formed and forming for the diffusion of knowledge and morality. The *Foreign Quarterly Review*, in noticing these, loudly calls upon the government to give them not only its countenance, but its authority also. "In the United States, in the Prussian dominions, and elsewhere in Germany, the law does not suffer parents so far to neglect the interests of their children, and consequently of society, as to suffer their minds to remain in a state of barbarism, after the manner of savages. So it ought to be with us. If Government be instituted for any thing more than a mere engine of police, it ought to be invested in a special department, with the care of the public instruction: should there be any who deny that the Government ought to be charged with such a care, we beg to ask them, why it watches over the public health,—why it interferes for the protection of trade,—why it upholds an established religion, &c. &c."—I need quote no further, to shew that the present demand, (and it is the demand of experience,) is most decidedly for a more general and more vigorous system of moral teaching: and that this demand too comes from those who at least were never considered very friendly to religion. Now here they cannot stop; another step must be taken; and that step is a Christian education. To talk at this time of day, as we see done in France, of "Principles of morality from the ancient Greek authors," is an insult to common sense. The eagle eye of Napoleon saw this long ago. These are his sentiments, as they are given us by a modern French statesman. "No society can exist without morals, and there can be no sound morals without religion: hence there is no firm or durable bulwark for a state, but what religion constructs. Let therefore every school throughout the land assume the precepts of religion, as the basis of instruction. Experience has torn the veil from our eyes."

We shall endeavour to trace out in another paper the causes which prevented a truth so obvious from being sooner acknowledged and acted upon: in the mean time, we cannot help noticing, as a sign of the times most encouraging and delightful to every Christian, with what rapid steps Societies, the most opposite in their principles, in their composition, in their objects, are approaching each other; and how soon (if they have not done it already) they promise to arrive at the same conclusion by modes of reasoning as far apart as the poles. The Societies are, the Bible and Missionary Societies on the one hand, and the Useful Knowledge Society on the other. The conclusion is, that it is the duty of every individual to promote as much as possible the diffusion of Christian principles. May we not hope, that the time is at hand, even at our doors, when "the knowledge of the Lord shall cover the earth, as the waters cover the channels of the deep."

REVIEW.

Memoirs of the REV. S. PEARCE, A. M. originally compiled by the REV. A. FULLER; now republished, with considerable Additions, by W. H. PEARCE, Missionary, Calcutta.

[Sold by Messrs. Thacker and Co. and at the Baptist Mission Press, 4 Rs. cloth.]

Together with the common interest which Christians in India have in the Memoirs of all good men, they have a special one in those of Mr. Samuel Pearce. His name stands prominently amongst those holy and devoted men to whom, under God, belongs the honour of having called the Christian church to a sense of the duty which it owes to its ascended Lord, to make known, to the ends of the earth, his salvation; and of British Christians in particular, to sympathise with the spiritual wants of the millions of their fellow subjects in India. Previously to the year 1794, little for several centuries had been done, (at least by the Protestant portion of the Christian church,) to extend to the heathen world the blessings of the Gospel. Of by far the larger portion of the human race it might almost be said, there was "*no man that cared for their souls.*"

It is not intended by these remarks that nothing had been done. The Moravians or United Brethren had from the year 1733, supported missions to the heathen in Greenland, St. Thomas, St. Croix, Surinam, Berbice, among the Indians of North America, among the Negroes of South Carolina, in Lapland, in Tartary, in Guinea, at the Cape of Good Hope, and on the Island of Ceylon; and by their self-denying efforts, their patience in suffering, their unwearied diligence, their unshaken confidence in God, their love of Christ and zeal in his service, have exhibited patterns of Christian piety, approaching perhaps nearer the model of the New Testament, than any thing in modern times. "Theirs," says Mr. Wilberforce, "is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

Several Societies also existed, incorporated by Royal charter, some portion of the funds of which were expended in supporting missions to the heathen. Such was the Society for the Propagation of the Gospel in Foreign Parts, and the Society in Scotland for propagating Christian Knowledge. Something also had been done by other Protestant nations, the Swiss and the Swedes, the Dutch and the Danes. But compared with the obligations devolving upon the disciples of Christ, or even compared with what

has since been felt and done, the church of Christ was culpably negligent, and seems in a great measure to have forgotten the mandate of her Sovereign, "Go ye into all the earth, and preach the Gospel to every creature."

What had been done in compliance with this great command was not only limited to a few individuals, but it was opposed to the prevailing sentiments of Christians. They stood aloof from it as a visionary enterprise; or as the Jews, at their return from the captivity of Babylon, they said, "The time is not come; the time that the Lord's house should be built." Deeply impressed with this anti-Christian state of the church, and commiserating the religious wants and moral degradation of the vast majority of the human race, several, chiefly in the Baptist persuasion, began to concert measures for arousing the slumbering churches to a sense of their duty to their Divine Lord, and for exciting a tender sympathy with the deplorable condition of the heathen world. At their call the churches awoke as from a dream, and wondered that they so long could have remained indifferent to the mandates of their Master, or the groans of a lost creation. The following simple narrative, extracted from Ryland's *Life of Fuller*, of the first meeting of this little band, cannot be read without interest.

With regard to Mr. Fuller's active concern for the welfare of the Baptist Mission, from his appointment as Secretary at its first formation, till his death, it is impossible to do full justice to his indefatigable zeal, his assiduous attention to whatever could promote its welfare, and the uncommon prudence with which he conducted all measures that related to it at home, and gave counsel to those that needed it most abroad. The excellent Pearce, while he was living, selected the Periodical Accounts, inspected the printing, aided much in the collections; but this advantage was not long enjoyed. His brother Sutcliff was almost all the time near at hand, and Mr. Fuller was greatly assisted by his prudence and judgment, on every emergency; and he repeatedly accompanied him in his journeys to the northern parts of this island. But Mr. Fuller's own counsels and labours in a great variety of ways were, under God, of the most essential service from first to last. As to the immediate origin of a Baptist Mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source.

I must consider the Mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study, occurred the minister's meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons. I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive, and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner, Carey introduced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Associa-

tion, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv. 2, 3, chiefly endeavouring to enforce our obligations to expect great things from God, and to attempt great things for God. If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's letter,

"That a plan be prepared against the next minister's meeting at Kettering, forming a Baptist Society for propagating the Gospel among the heathens." Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a Society.

This Society was actually formed in Mrs. Beeby Wallis's back parlour, on Oct. 2, 1792. As all the friends of the Baptist Mission know, we began with a subscription of £13, 2s. 6d.; but at a second meeting, at Northampton, Oct. 31, Brother Pearce brought the surprising sum of £70 from his friends at Birmingham, which put new spirits into us all. Still we knew not how to proceed, whom to send, nor where to begin our operations. Pearce had read the account of the Pellew Islands, and was inclined to propose them for the object of our first attempt. But just at this time, Mr. John Thomas returned from Bengal. He had repeatedly written from thence to Dr. Stennett, to my Father, and to Mr. Booth, and given some account of his conferences with the natives: we found he was now endeavouring to raise a fund for a mission to that country, and to engage a companion to go out with him. It was resolved to make some farther enquiry respecting him, and to invite him to go back under the patronage of our Society."

Amongst the names mentioned in the above quotation, Mr. Pearce's appears, and a few extracts from the volume under review, will serve to shew how deep an interest, and how active a part he took in the measures then set on foot: and if, accompanied by the Divine blessing, those efforts have in any degree been successful;—if souls have been saved from amongst the heathen;—if nominal Christians have been enlightened and converted to God;—if the church in general has been called to a sense of her duty, and efforts of a large and liberal scale, based on, not mere feeling or the piety of a few, but on the enlightened principles and deep conviction of the many, have been made;—and if by a happy reaction the religion of real Christians has been rendered deeper, purer, more fervid, extensive and sincere; for these and other consequences of Christian missions, the churches may "*glorify God in him.*"

"It was not long after Mr. P.'s settlement at Birmingham that he became acquainted with Mr. Carey, in whom he found a soul nearly akin to his own. When the brethren in the counties of Northampton and Leicester formed themselves into a Missionary Society at Kettering, in October, 1792, he was there, and entered into the business with all his heart. On his return to Birmingham, he communicated the subject to his congregation with so much effect, that to the small sum of £13. 2s. 6d. with which the subscription was begun, £70 were collected, and transmitted to the Treasurer; and the leading members of the church formed themselves into an Assistant society. Early in the following spring, when it was resolved that our brethren Thomas and Carey should go on a mission to the Hindoos, and a considerable sum

of money was wanted for the purpose, he laboured with increasing ardour in various parts of the kingdom; and, when the object was accomplished, he rejoiced in all his labour, smiling in every company, and blessing God."

To MR. FULLER.

"February 23rd, 1793.

"I am willing to go any where, and do any thing in my power; but I hope no plan will be suffered to interfere with the affecting, hoped-for, dreaded day, March 13, (the day of our brethren Carey and Thomas's solemn designation at Leicester.) Oh how the anticipation of it at once rejoices and afflicts me! Our hearts need steeling to part with our much-loved brethren, who are about to venture their all for the name of the Lord Jesus. I feel my soul melting within me when I read the twentieth chapter of Acts, and especially verses 36—38. But why grieve? We shall see them again. O yes; them and the children whom the Lord will give them;—we and the children whom the Lord hath given us. We shall meet again, not to weep and pray, but to smile and praise. S. P."

The zeal for Christian Missions which glowed so intensely in his bosom did not terminate here: it was not an emotion which existed "in word only, but in power;" it did not exhaust itself or evaporate with a mere address from a platform or a pulpit; it had its seat in the warmest feelings, the deepest convictions, the most enlightened principles of his heart. It derived its strength and energy, its firmness and stability, from habits of close and constant communion with God. It was the zeal of the Prophet, who having beheld the Lord sitting upon a throne high and lifted up, and heard a voice from between the cherubim, saying, "Who will go for us?" replied, "Here am I, send me."

From the personal dedication of himself in the character of a Missionary he was prevented by the earnest remonstrances of a number of his ministerial brethren, whose decision, after much deliberate and earnest prayer, he did not feel himself at liberty to disregard. Yet even they, after his death, declared, that could they possibly have known the extent and intensity of his concern on this subject, (of which his private papers made them partly aware,) they durst not have come to the conclusion they did. But it no doubt was of the Lord; for his labours in the cause of missions at home, probably were more extensively useful, than he could have been had he dedicated himself personally to the duties of a Christian Missionary. The exercises of his mind on this subject are peculiarly striking, and bespeak in no common degree a soul entirely surrendered to the will of God,—we might almost say, absorbed in the principle of doing all things to his glory.

"Hitherto we had witnessed his zeal in promoting this important undertaking at home; but this did not satisfy him. In October, 1794, we were given to understand that he had for some time had it in serious contemplation to go himself, and to cast in his lot with his brethren in India. When his designs were first discovered, his friends and connexions were much concerned, and endeavoured to persuade him that he was already in a sphere of usefulness too important to be relinquished. But his answer was, that

they were too interested in the affair to be competent judges. And nothing would satisfy him short of his making a formal offer of his services to the Committee : nor could he be happy for them to decide upon it without their appointing a day of solemn prayer for the purpose, and when assembled, hearing an account of the principal exercises of his mind upon the subject, with the reasons which induced him to make the proposal, as well as the reasons alleged by his connexions against it.

In a letter to Dr. Carey, written at this time, he says ;—

Neither of us has forgot a conversation a little before you left us, on the exercises of my mind respecting an effort for the spread of the Gospel in foreign lands, which for ten years now have more or less attended me. I cannot forget your prediction, with which the conversation ended, ‘ Well, you will come after us.’ From that time to the present, the desire has been increasing with scarcely any intermission, except when spiritual things have been at a low ebb with me ; but for several weeks past I have been too full to contain, and I resolved to come to a point either about going or staying. For this purpose, I first attentively considered my situation in every relation at home, and the duty of ministers, arising from the general commission of our Lord, together with the disproportion of means to the multitude of mankind ; and I concluded that it was my duty to join hands with you in your great and laudable undertaking. I expected opposition from many quarters : I thought I would take every prudent step to know the mind of God, and therefore, secondly, determined, after setting apart a certain day in every week for some weeks on purpose to pray, with fasting, to God for his direction, and examining the matter on every side, I would (if the same views remained or were confirmed) lay the case before the Society, and leave it with them to decide, resolving in the strength of God to abide by their judgment. The time I proposed to wait is now nearly expired. I have met with heart-breaking trials of a domestic nature since I made known my inclination ; but I thank God I faint not, and every day more fully convinces me that I ought to go. Now, as I mean to adhere to my plan, I have not yet acquainted the Society with my views. There is a meeting at Road, on the 12th of November, 1794. That opportunity I intend to embrace, God willing, and then whether my Master will count me worthy of so high a calling, or whether his providence may check my temerity, will be determined.

Mr. Horne justly observes, ‘ that in order to justify a man’s undertaking the work of a missionary, he should be qualified for it, disposed heartily to enter upon it, and free from such ties as exclude an engagement.’ As to the first, others must judge for me ; but they must not be men who have an interest in keeping me at home. I shall rejoice in opportunities of attaining to an acquaintance with the ideas of judicious and impartial men in this matter, and with them I must leave it. A willingness to embark in this course I do possess ; and I can hardly persuade myself that God has for ten years inclined my heart to this work, without having any thing for me to do in it. But the third thing requires more consideration, and here alone I hesitate.”

He then goes on to state all the objections from this quarter, with his answers to them ; leaving it with his brethren to decide, when they had heard the whole.

The Committee, after the most serious and mature deliberation, though they were fully satisfied as to brother Pearce’s qualifications, and greatly approved of his spirit, yet were unanimously of opinion that he ought not to go ; and that not merely on account of his connexions at home, which might have been pleaded in the case of brother Carey, but on account of the mission itself, which required his assistance in the station which he already occupied.

In this opinion, brother Carey himself, with singular disinterestedness of mind, afterwards concurred: and wrote to brother Pearce to the same effect.

Without an intimate acquaintance with the very important sphere which Mr. Pearce was then filling, his admirable qualifications for the work in which he was then employed, and the large measure of success which God graciously vouchsafed to him, it will be impossible for the reader to judge accurately, as to the validity of those reasons on which his friends came to this decision; or he to an acquiescence in it. We by no means intend to insinuate that popular talents cannot be well employed in missionary labours, or that such talents are too precious, as some dream who have an overweening opinion of their own, to be so expended. The energies of an angel might find ample scope here, and the reward of saving a single soul from death would more than repay his most vigorous efforts, and compensate for his most costly sacrifice. But there may be circumstances which would justify the best qualified agent from entering upon the missionary enterprise. So obvious and so extensive a blessing may be attending his present labours as to make it evident that a removal, so far from falling in with the leadings of God's Spirit or the general course of his providence, would counteract both. "But I will tarry at Ephesus until Pentecost: for a great door and effectual is opened unto us."

On receiving the opinion of the Committee, he immediately wrote to Mrs. P. as follows.

"Northampton, November 13, 1794.

"My dear Sarah,

"I am disappointed, but not dismayed. I ever wish to make my Saviour's will my own. I am more satisfied than ever I expected I should be with a negative upon my earnest desires, because the business has been so conducted that I think (if by any means such an issue could be ensured), the mind of Christ has been obtained. My dear brethren here have treated the affair with as much seriousness and affection as I could possibly desire, and I think more than so insignificant a worm could expect. After we had spent the former part of this day in fasting and prayer, with conversation on the subject till nearly two o'clock, brother Potts, King, and I, retired. We prayed while the Committee consulted. The case seemed difficult, and I suppose they were nearly two hours in deciding it. At last, time forced them to a point: and their answer I enclose for your satisfaction. Pray take care of it, it will serve for me to refer to, when my mind may labour beneath a burden of guilt another day.

I am, my dear Sarah's own,
S. P."

The decision of the Committee, though it rendered him much more reconciled to abide in his native country than he could have been without it, yet did not in the least abate his zeal for the object. As he could not promote it abroad, he seemed resolved to lay himself out more for it at home. In March, 1795, after a dangerous illness, he says, in a letter to Mr. Fuller,—"Through mercy I am almost in a state of convalescence. May my spared life be wholly devoted to the service of my dear Redeemer. I do not care

where I am, whether in England or in India, so that I am employed as He would have me: but surely we need pray hard that God would send some more help to Hindostan."

But apart from the lively interest which Mr. Pearce felt in the cause of Christian missions, which connects him more particularly with Christianity in India, his Memoirs are those of no ordinary man, and no common Christian. Of the latter no other proof can be needed than the extracts given above. The testimony of Mr. Fuller on this subject, however, deserves to be noticed.

"There are but few characters in this imperfect state that will bear an impartial scrutiny; and which do not require, if exhibited to advantage, that a number of their words and deeds should be overlooked, or thrown, as by a painter, into the shade. But I solemnly declare that were I disposed to say all I know of our deceased friend, both bad and good, I should be utterly at a loss on one side, nor have I any fear of speaking too much on the other; but rather am persuaded that it is not in my power to do him justice. He was, doubtless, a sinful and imperfect creature before God; but he was also a singular instance of the holy and happy efficacy of divine grace, whose imperfections were as few and whose excellencies as many, as I have ever witnessed in a mortal man. Some, who knew but little of him, may think this too strong. I only say, they that knew him best will be the least disposed to think so."

And some of us, though we may not have seen or heard him ourselves, can well remember the conversations we have had about him with those who well knew him, and were qualified to judge of his talents. His memory lived in their recollection, combined with esteem, admiration, and love. Few probably ever possessed more of the essential qualifications for a public speaker; or qualifications more happily blended to form a good minister of the Lord Jesus Christ. Ease was united with elegance, taste with judgment, deep piety with impassioned feeling, a mind well stored with useful knowledge, with seraphic ardour for the glory of his Divine Master, and tender commiseration for the souls of men. Listening multitudes hung upon his lips, and were at once delighted, instructed, impressed, and converted to God. In the town of Birmingham the fruits of his labours continue to this day; whilst many, very many have died in the faith, and gone to be "his glory and joy, and crown of rejoicing in the presence of the Lord."

But it is time we should say something of the book, as well as the subject of it. By some, it has been supposed that if a biographical sketch were judiciously drawn up of every person, it might be useful to the world. This we believe was the opinion of Dr. Johnson, whose sentiment we do not mean to controvert: yet we cannot avoid expressing it as our humble conviction, that if in this book-making age, there be one species of writing which has been carried to excess above all others, it is in this very particular. Characters respectable it may be, and useful in their sphere,

but in whom was almost nothing remarkable, have not been suffered quietly to retire from the world, and die, as they had lived, to a great degree unknown; but in some instances, the partiality—in others, the pride—and in others, it is to be feared, the mercenary meanness of surviving friends, have made them the subjects of extended memoirs; whilst other persons, the leading features of whose history might have been given in a pamphlet (for how many a large book, says Addison, might in point of real value be reduced to such a size), have been worked according to the spirit of the trade into several thick volumes; not without, in some instances, a gross violation of propriety, and a total disregard of what we may suppose would have been the feelings of the deceased.

The volume before us is happily not of this description. It is a small book of rare merit, and whether its value be estimated by the excellence and real worth of the character who is the subject of it;—by the materials of which it is composed,—or by the judicious manner in which those materials have been selected and compiled, it will be found to be a choice piece of Christian biography, which would enrich any library. In the Preface we are informed that it has gone through several large editions both in England and America. It was of one of these that the late Sir H. Blossett, Chief Justice of Bengal, said, “He scarcely knew which most to admire—the lovely character of Mr. Pearce, or the happy talent displayed by Mr. Fuller in sketching it.”

The present edition comes out under several advantageous circumstances. Its editor is the eldest son of the valuable deceased, and has for many years been pursuing that line of Missionary labour in this country, on which the heart of his father was so ardently fixed. From various sources he has enriched the present edition with much valuable and original matter: especially letters written by Mr. Pearce for the most part to Dr. Carey; the account of Mr. Pearce’s ordination, with an outline of a sermon preached by him at Arnsby, &c. &c. Moreover, its external appearance is greatly improved, being printed in a neat handsome form; having miniature portraits (besides that of the subject of the Memoirs) of Thomas and Carey, Fuller and Ryland, and presenting altogether the aspect of a beautiful little volume. We recommend it earnestly to all Christians, more especially to Christian parents and persons desirous to do good amongst the young. It represents true religion in a decided, but lovely character, and shews her to be “a tree of life to all who lay hold on her.”

Poetry.

The Hour of Prayer.

Blest hour ! when mortal man retires
 To hold communion with his Lord,
 To send to heaven his warm desires,
 And listen to the sacred word.

Blest hour ! when earthly cares resign
 Their empire o'er his anxious breast ;
 When all around, the calm divine
 Proclaims the holy day of rest.

Blest hour ! when God himself draws nigh
 Well pleased his people's voice to hear,
 To list the penitential sigh,
 And wipe away the mourner's tear.

Blest hour ! for then where he resorts,
 Foretastes of future bliss are given ;
 And mortals find his earthly courts—
 The house of God,—the Gate of Heaven.

Hail ! peaceful hour, supremely blest,
 Amid the hours of worldly care ;
 The hour that yields the spirit rest,
 The sacred hour,—the hour of prayer.

And when my hours of prayer are past,
 Oh ! may I leave these sabbath days,
 To find eternity at last,
 A never-ending hour of praise.

(*Dr. Raffles.*)

From "The Temple."

Lord, with what care thou hast begirt us round !
 Parents first season us ; then schoolmasters
 Deliver us to laws : they send us bound
 To rules of reason,—holy messengers,—

Pulpits and Sundays ; sorrow dogging sin ;
 Afflictions, dangers, anguish of all sizes ;
 Fine nets, and stratagems, to catch us in ;
 Bibles laid open ; millions of surprises ;

Blessings beforehand ; ties of gratefulness ;
 The sound of glory ringing in our ears ;
 Without, our shame ; within, our consciences ;
 Angels and grace ; eternal hopes and fears—

Yet all these fences, and their whole array,
 One cunning bosom-sin blows quite away.

Herbert, 1625.

Literary, Scientific, and Miscellaneous Intelligence.

ASIA.

1.—MEETING OF THE ASIATIC SOCIETY.

Wednesday, the 2nd May, 1832.

The Hon'ble Sir C. E. Grey, President, in the chair.

1.—Mr. Pearson was proposed as a member by Mr. J. Prinsep, seconded by Mr. Wilson.

2.—The secretary submitted Bills for Rs. 346. 1., the amount of sundry Books purchased for the Society.—*Ordered*, that the amount be discharged.

3.—Read a letter from Dr. Royle, acknowledging the receipt of a letter addressed to the Court of Directors by the President on the part of the Society.

4.—The Secretary reported that difficulties had arisen with regard to the payment of Mr. Bruce's legacy, and recommended that the Treasurers, Messrs Mackintosh and Co. be authorised to apply for and receive the sum, which was accordingly resolved.

5.—Mr. Calder offered to the Society for purchase, a copy of the Baron Cuvier's last edition of the *Regne Animal* and *Histoire des Poissons*, at the invoice cost and charges.—*Resolved*, that the offer be accepted.

6.—Submitted an estimate from Mr. J. Prinsep of the expence of relaying the lower floor of the Society's house.—*Resolved*, that the measure be carried into effect under the supervision of a committee of the Society of the following Gentlemen—Mr. Gordon, Captain Forbes, Captain Jenkins, and Mr. J. Prinsep.

7.—*For the Library*.—Extracts from the Proceedings of the Society of Natural History in the Mauritius, presented through Dr. Casanova.

A copy of India's Cries to British Humanity, presented by the author.

Meteorological Registers for the months of January, February, and March, 1832, presented by the Surveyor General.

Resolved, that the thanks of the Society be presented to the Donors of the above.

8.—*Literary*.—A paper was read by the Secretary, entitled "Notices of the Life of Budd'ha."

2.—AGRICULTURAL AND HORTICULTURAL SOCIETY.

At a Meeting of the Agricultural and Horticultural Society, held at the Town Hall, the 3rd of May, 1832. Sir Edward Ryan in the Chair.

Mr. John Willis Alexander was admitted a member of the Society.

The following letters and papers were read :

From Mr. Swinton, Chief Secretary to Government, forwarding another and larger sample of the foreign or ship-borne cotton, found by Major Burney at Yandaboo in Ava.

From Mr. Willis, reporting on this sample. The thanks of the Society were voted to Mr. Swinton, and the Secretary was requested to forward to him a copy of Mr. Willis' report.

The Secretary was also requested to have the cotton carefully separated from the seed, and retained as a specimen, while the seed itself should be forwarded to Mr. De Verine to be sown at Akra.

From Mr. Truscott, Officiating Commercial Resident, Culpee, requesting to be supplied with foreign cotton seed for the purpose of introducing its cultivation largely into Bundelcund.

From Dr. Carey, on the native method of manufacturing paper in India, as requested by the last meeting of the Society.

Resolved, that so soon as Baboo Ram Comul Sen furnishes his paper on the same subject, both essays be sent to Government, for the purpose of being transmitted to Bombay.

From Captain Richmond, Secretary to the Garden Committee, on the cultivation of the *Asparagus officinalis* at Alipore.

The thanks of the meeting were offered to Captain Richmond.

From Mr. Calder, presenting to the Society an extensive collection of samples of Mauritius sugar, collected by him while lately at that place, with accurate notes of the estates where the sugar was produced, degree of refining, mode of effecting it; and the market price of each, extending to 35 samples, in glass and tin.

The thanks of the meeting were offered to Mr. Calder for his valuable donation.

From Mr. Henly, presenting four samples of sugar manufactured by him at Barripore.

The thanks of the meeting were offered to Mr. Henly.

The President, in the name of Colonel Bazetta, presented a packet of fresh Manilla Tobacco seed, the first which had been received by the Society.

The thanks of the meeting were voted to Colonel Bazetta, for this valuable present, and the packet was directed to be forwarded to Akra Farm, for the purpose of immediate experiment, and also of retaining a portion in well secured bottles, till a more favorable season for sowing it.

Mr. Ballard submitted on the part of Mr. D. W. H. Speed, a paper by that gentleman on the culture of silkworms, manufacture of silk, and expense incurred therein, with the view of pointing out the inferiority and dearness of the article at present, arising from the grower of the mulberry, rearer of the cocoons, and reeling of the silk, being wholly distinct and independant individuals. And presenting to the Society, four skeins or hanks of silk produced in his experimental factory, where the whole process, from the growing of the mulberry to the reeling of the silk, was performed by himself.

The thanks of the meeting were voted to Mr. Speed.

Messrs Willis and Earl presented selected samples of all cottons in the Liverpool market in December, 1831, with the prices of each correctly labelled thereon, for reference by the Society.

The thanks of the meeting were offered to Messrs. Willis and Earl for this very valuable present.

Mr. De Verine, superintendant of the Society's Experimental Farm, at Akra, submitted various papers relative thereto; including a tabular statement of the cotton cultivation there from its commencement to the present period, on which to ground assurances of the best season for sowing, of the most suitable seed, soil, and mode of cultivation, with an account of the expense of raising three biggahs of Maranta Arundinacea, (or West India Arrow-root,) and manufacturing the same into farina; and also some observations on the storms of 31st October, and 26th March last.

Mr. De Verine also submitted several specimens of tobacco, cotton, and arrow-root, all reared at the Farm. Mr. Piddington submitted the form of a circular, which he thought if translated into the native languages would remove prejudices, and encourage the ryots to undertake the cultivation of seeds distributed by the Society.

Resolved, that Mr. Piddington be authorized to get his circular translated, and printed on common paper, for distribution.

The Secretary informed the meeting, that he had received only four parcels of silk, with corresponding sealed letters, as competing for the prizes of the Society; and that he had received no samples of sugar and cotton, nor any letters announcing their being on the way.

Resolved, that as the reception of samples of silk, cotton, and sugar was limited to 1st May last, no more samples of silk be now received; and that the competition for the cotton and sugar prizes lie postponed to the season of 1833, it being understood that the prizes for silk and tobacco will be adjudged on the 1st June next, as originally intended.

On the Burmese cotton, received by Mr. Swinton from Major Burney, Mr. Willis reports that he considers it of the same description as that received under Major Burney's previous dispatch, and considered by the Burmese as of foreign origin, with this difference that one-half of the seed when divested of the cotton is quite bald, having a smooth black, or rather brownish coloured skin, while the other half is furred all over with a green fur, very tenaciously adhering. This diversity and peculiarity in the seed, Mr. Willis considers worthy of remark, as it is not to be found in any of the North American kinds, nor in those of Pernambuco, Bourbon, the Seychelles, Tenasserim, or lower Bengal. The cotton

is however separated from the seed, both from the bald and furred parts of it, with great and almost equal facility. The fibre is long, fine, and good in strength, and exceedingly suitable for the machine spinner.

Founding his estimate of its English value by the current prices of such sort of cotton in Liverpool in the month of December, 1831, Mr. Willis states this cotton would be worth in England from seven to eight *d.* per lb., at which rate a wide field would appear open to remunerate the cultivator, the merchant, and the ship's owner, if this description of cotton be found capable of having a successful cultivation in this country.

3.—MEDICAL AND PHYSICAL SOCIETY.

At the Meeting of the Medical and Physical Society, held on the 5th May, 1832, Assistant Surgeon J. T. Pearson, Bengal Service, stated his wish to return to the Society, and have his name replaced in the List of Members, in conformity to the resolution passed on the 4th April 1829, which was complied with accordingly. D. McLeod, Esq. Deputy Inspector General of Hospitals of H. M. Service at Bombay, and John Stokes, Esq. Surgeon in His Highness the Nizam's Service, were proposed as Members by Messrs. Wilson and Twining. S. Ludlow, Esq. Superintending Surgeon, Bengal Service, was proposed by Messrs. Hutchinson and Egerton, and O. Wray, Esq. Surgeon, Bengal Service, proposed by Messrs. Garden and Tytler. Dr. W. C. Blest, President of the Medical Board of Chili, and Dr. Joseph Passaman, of Chili, were proposed as Corresponding Members, by Dr. Casanova and Mr. Twining.

The following communications were then laid before the Society.

1. Remarks on Cholera, by T. E. Baker, Esq.
2. A letter from Mons. Desjardins, Secretary to the Society of Natural History of the Mauritius, inclosing the proceedings of that Society up to 23rd November, 1831.
3. A communication on Vaccination, from Dr. Casanova.
4. A second report on varioloid Diseases, by H. S. Mercer, Esq.
5. A letter from F. P. Strong, Esq. presenting a work, published in 1653, by Dr. Hermannus Vander Heyden, of Ghent; containing an account of Cholera Morbus, and several other diseases then prevalent in Holland.
6. Dr. Hennen's Work on the Medical Topography of the Mediterranean; presented by Dr. Burke, for the Society's Library.
7. Mr. Corbyn's work on Cholera; presented by the author.
8. A short statement drawn up by a native, relative to an injury of the hip joint, of 10 months duration; and the patient whose case was related, came before the Society for examination.
9. A letter from M. Tierny, Esq. inclosing a copy of a communication from Sir M. Tierny, relative to the efficacy of Cajeputi Oil in Cholera; 50 drops are recommended to be administered in half a wine-glass of tepid water, and repeated every half-hour, until 250 or 300 drops have been taken. Sir M. Tierny states this remedy to have been used successfully in the severest cases of Cholera; and that two or three doses, if given early, are usually sufficient to arrest the disease. The statements of the effects of Cajeputi Oil, in Cholera occurring in Calcutta, do not correspond with the good effects, which by the above account appear to have followed its use in England; that medicine having proved entirely inert when administered under circumstances which authorised expectation of the patient's recovery by the uses of ordinary remedies; as much as six drachms by measure having been given to one patient in the course of five hours without the least effect. By a report published at Madras, it appears that Cajeputi Oil has been recently tried in H. M. 54th Reg. at Trichinopoly, during a severe epidemic visitation of Cholera; the effects of that remedy are stated to be very temporary, and by no means so beneficial as Mr. Hamilton, the Surgeon of the Regiment, had been led to expect.

The following papers were then read and discussed by the meeting.

Dr. Casanova's replies to the questions proposed by the President at the last meeting of the Society; namely—1st. Whether natural small-pox ever succeeds to a vaccination, in which the specific characters of the vaccine disease have been developed.—2nd. Whether a person having had the true vaccine disease, and having been thereby protected from variola for a certain time, may become after-

wards liable to contract the natural small-pox.—3rd. Whether the true vaccine disease, by transmission through numerous individuals, be preserved unchanged, or be capable of undergoing any particular alteration, whereby its prophylactic properties are diminished; or if the virus be deteriorated or capable of change in different climates.

The author observes, "This is the question which agitates the public mind; shall we be safe from small-pox, if we are vaccinated?" He then offers the following replies to the queries; 1st, he has sufficient reasons for asserting, that in general the individuals reported to have had variola after vaccination, have in fact either had spurious cow-pox; or that the disease which has supervened after vaccination, instead of being variola, was merely one of the numerous exanthemata which resemble variola in some respects, but are exceedingly different in many of the essential characters. He goes on to state, that vaccine lymph taken from a perfect vesicle, and used at the same time in several subjects, is liable to produce genuine vaccine in some, while an imperfect vaccine may be developed in others; and supports this statement by reference to printed reports of numerous experiments made by Dr. Romay and himself at the Havannah, in 1825; which authorise him to say, that spurious vaccine may repeatedly affect the same person, but when the true vaccine has been developed and gone through its regular course, the person is during the rest of his life unsusceptible of either true or false vaccine disease, or of the natural small-pox. He farther refers to experiments made in various countries, which tend to confirm his opinions: the most remarkable statement which he points out is the summary of observations made by 43 medical men at Philadelphia in 1828, relative to a variolous epidemic, which raged in that city; where 80,000 vaccinated persons resided; and it appeared that only one death from variola took place on that occasion, among the above number of vaccinated persons.

With respect to the 2nd question, Dr. C. does not consider that his opportunities for investigation authorise the expression of a positive opinion; but he has never met with a single case that would support the conjecture of some physicians, that the security afforded by vaccination against variola is liable to wear out. He proposes that the subject should be submitted to the test of experiments; but as several years would be requisite to settle the question in this way, he observes, that so many medical men must now exist, who having been vaccinated formerly, and afterwards repeatedly exposed to variolous contagion annually, he thinks an appeal to our professional brethren in this country may be at once conclusive. With respect to Mr. Mercer's seven cases reported at the former meeting of the Society, he only acknowledges one to be variola (case 4), and that there is no evidence of the true vaccine having been previously developed in that case: moreover, as there is no proof that any of the cases had ever been exposed to variolous contagion, in the interval between their alleged vaccination and the appearance of the eruptive disease which formed the subject of report at the last meeting; there is no reason to believe, that those individuals were ever unsusceptible of suffering from variolous or varioloid contagion; he contends that we have no reason to believe, if susceptibility to variola be once destroyed by true vaccination, that persons are ever afterwards liable to suffer from variola. Dr. Casanova further says, that before we can acknowledge a renewed susceptibility to variola, in a person who has been once protected, we should ask two questions; 1st, What reason have you for believing that this person has gone through the regular course of true vaccination? 2nd, What reason have you for believing that this person has subsequently to vaccination been exposed to variolous contagion, without contracting small-pox?

In reply to the 3rd question the author states, that either vaccine virus taken from an unhealthy person; or lymph from a perfect pustule used to vaccinate an unhealthy person; may certainly degenerate into an humor *sui generis*, and produce a disease which affords no protection against small-pox. The particular disease stated as likely to influence the character of the vaccine, and to impair its prophylactic properties, are various cutaneous affections, which have been generally acknowledged to be adverse to successful vaccination; and some disordered conditions of the absorbent system, which do not appear to have been before particularly alluded to; but which the author asserts, have an unfavorable influence, in as much as we are protected against variola, only by the vaccine producing a constitutional as well as a local affection, which specific constitutional

affection may be frustrated by a disordered condition of the absorbent system. The author also states, that cases have occurred, which render it probable, that the influence of vaccination is altered when several diseases of the mucous membranes occur during its progress, namely, aphthæ, chronic gastro-enteritis, and gonorrhœa. The author having, in concert with Dr. Romay, been engaged in making numerous experiments relative to the vaccine disease, thinks he is authorised to say, that he does not see any reason to acknowledge that vaccine matter is capable of decomposition or change, except from the effects of exposure to air, humidity, or light; and he considers that with due care in its transmission, the specific properties of vaccine remain unaltered.

Mr. Mercer's paper is in continuation of his report read at the former Meeting. He observes that small-pox has been frequent and fatal among both Europeans and Natives; and a large proportion of the mortality has occurred in persons advanced in years, and comparatively few in children. The author alludes to the frequency of rubeola and varicella, as well as of small-pox, this season, and gives a sketch of the distinctive characters of the two latter diseases, according to the best authors, which must be familiar to the profession. Three cases are there detailed, which may be numbered in continuation from those stated in the last month's circular.

CASE VIII. A woman of European parents, 26 years of age, had fever on the 28th March; vomiting took place, and the face was flushed. On the 30th an eruption of numerous small pimples appeared; on the 5th April the face was swollen, and the pustules very numerous, and filled with a thick opaque fluid; many of them coalesced: there was slight soreness of the throat, but no salivation, and no fever after the eruption appeared. On the 10th day of the eruption and 12th of the disease, the pustules were drying quickly on the face and some parts of the arms; and on the 19th day of the eruption a second set of crusts fell off. This person had been vaccinated by Mr. Shoolbred when an infant; one vaccine cicatrix is visible, of the size of a garden pea, imperfectly marked with central depressions.

CASE IX. An Indo-Briton, 26 years of age, had fever on the 4th April, which increased till the 7th, unattended with vomiting, except when medicine was taken. On the 7th April an eruption of numerous small papulæ appeared, some of which on the 8th contained an opaque fluid, and on the 10th some of them on the hands coalesced; on the 12th desiccation commenced, and on the 14th the scabs began to fall off. This person had been vaccinated at the age of 4 or 5 months by Dr. Hare; there is a small superficial cicatrix on the left arm slightly pitted.

CASE X. An European man, 26 years of age, became feverish on the 8th April; the pyrexia increased, and on the 11th, an eruption of small red pimples appeared and the fever subsided. On the 12th there were about 160 small pustules over the body, those on the face containing a yellow fluid. On the 17th April, some of the pustules had dried, and on the 18th most of the scabs had fallen off from the face, but some of the eruptions on the feet then contained a bluish-colored fluid, and were surrounded by a light red circle about $\frac{1}{4}$ of an inch broad. This person was vaccinated in England when an infant, and has on his left arm an oblong cicatrix $\frac{1}{2}$ an inch in length, the surface of which is pitted. All the cases mentioned in Mr. Mercer's former report recovered.

The author is inclined to think from the cases he has met with, that the opinions of some medical men may be in some degree confirmed, viz. "that no greater security is afforded against a 2nd attack of variolous disease by inoculation of small-pox, than by vaccination; and that after a certain lapse of time, the cow-pox loses its power as a preventive of small-pox;" yet, he says, in the greater number of instances of variola supervening on vaccination, the disease is much modified and of a mild character. The author mentions the experiments of Dr. Wolde, reported in the 109th No. of the Edinburgh Medical and Surgical Journal for 1831. Dr. W. had re-vaccinated 100 persons of various ages in Hanover, of whom 20 are represented to have had a perfect vaccine vesicle. Mr. Mercer's report concludes with a very copious extract from the same Journal, relative to the identity of Variola, and the Vaccine disease. The author of that article, Dr. Sonderland, of Barmen, states that the Vaccine disease may be produced in the cow, by covering the animal with a blanket that has been on the bed of a patient who has suffered severely from small-pox, placing another blanket similarly exposed to the variolous contagion, in the stall, so that the animal shall breathe the exhalation from the infected blanket. In a few days the animal is stated

to be seized with fever, and on the 4th or 5th day the rudders and other parts covered with a hard skin, are said to be affected with an eruption that assumes the appearance of cow-pox, and becomes filled with lymph, which on being used to inoculate the human subject, will produce the vaccine or protective pock. It is but justice to this very interesting subject to state, that Mr. Mercer has made the experiment of covering two cows with cotton clothes that had been on the persons of small-pox patients, but the animals have neither had fever, variola, nor the vaccine disease. In this country it is of vast importance to have the experiment repeated, to verify the fact, that we may always be able to produce the Vaccine disease when it is most required.

A letter from Mr. Mercer, subsequent to this report, mentions two additional cases of varioloid disease, viz. a man aged 27, and a woman aged 24, both born of European parents. The man is stated to have a well-defined vaccine cicatrix on each arm: the woman also bears an imperfect vaccine cicatrix on each arm, both these patients having been vaccinated in infancy. They have a numerous eruption, which in some places is confluent; but they are going through the disease favorably.

Dr. Baikie's observations on the climate of the Neelgherry Hills; and its effects on the sound, and on the impaired European constitution, are prefaced by an account of the weather at Ootacamund. The extreme annual range of the thermometer in the shade is stated to be between 42° and 73° Fahrenheit, but the diurnal range is rarely so much as 11° or 12° . The annual fall of rain does not exceed $42\frac{1}{2}$ inches, and the Barometer's annual range is not great. The elevation of Ootacamund is stated to be 7,197 feet above the level of the sea, and the highest summit of the Neelgherry range is 8,429, being not very different from that of the convent of the Great St. Bernard, in the Alps, and the city of Quito, on the Andes. The S. W. monsoon sets in about the end of May, and lasts till the end of August. The N. E. monsoon begins late in October, and is usually attended with high wind and rain. The greatest heat is experienced in April and May, when however the mean monthly temperature is from 60 to 63. The atmosphere generally, is stated to be remarkably dry, elastic, and exhilarating; highly favorable to European constitutions; consequently the station is deemed an excellent residence for invalids, from the plains of the Deccan, or from the damp hot climate of Bengal. When invalids can choose the time they will proceed to the Neelgherries, April is considered the best month to arrive there; as the transition of temperature from that of the plains is then less than at other seasons of the year. On first arrival at that temperate district, some persons experience slight embarrassment of respiration, and occasional dyspeptic symptoms; which are in some measure ascribed to the elevation of the station; but principally to a slight degree of congestion of internal organs; especially the lungs and liver; arising from the abrupt change of temperature. The climate is stated to be especially favourable to children, who quickly acquire all that alertness, activity, and rosy complexion, so remarkable in the most healthy parts of Europe.

The author next proceeds to specify in detail the effects of the climate on convalescents, and those who were labouring under the chronic stages of several of the more important diseases of India; numbers of whom have been sent to that station. In convalescents from dysentery, and those who had long suffered from the most obstinate chronic dysenteric affections; the best effects were experienced from a residence at Ootacamund: convalescents deriving early and decided benefit from the change; and many inveterate chronic affections which could not be cured at other stations, were soon restored to health by the aid of medicines. The treatment to which Dr. Baikie, from experience, gives a decided preference, is the combination of Ipecacuanha and Extract of Gentian, sometimes united with Blue Pill, and aided by application of leeches when any acute local symptoms required their use: and a *very careful attention to regulated diet, in small quantity*. By these means, the more distressing symptoms were often mitigated after the second dose of medicine; and a week's perseverance in the same remedies, generally sufficed to overcome the most obstinate attacks. Dr. B. has nearly abandoned the exclusive use of Calomel, since this plan of treatment was brought to his notice; he states, that the treatment now followed is more efficacious, more speedy, and more certain than any other; the patients being less liable to relapses than when the mercurial plan of treatment was trusted to. The author mentions, particularly, an inveterate case of chronic dysentery, in which

repeated relapses had occurred; and almost every article in the materia medica used in such complaints had been employed in vain; at last, Ipecacuanha and Extract of Gentian were tried, and quickly checked the disease. The patient, who had been long in a most wretched condition, was soon restored to the state of a healthy and robust man. In this case even the Blue Pill proved injurious.

Convalescents from fever derive benefit on arrival at that station almost equal to that experienced by those who have suffered from dysentery. Those persons who were attacked with fever and sufficiently near to be removed to Ootacamund during the progress of the disease, or at its commencement, derived the utmost benefit from the change of climate.

Pulmonary affections, when not so far advanced as to preclude reasonable hope from change to any good climate, find great benefit from residence at this station. And in fact, all cases where debility and exhaustion are the principal affections to be removed: and an uniform elastic, cool, dry, and bracing atmosphere the principal desideratum, the climate of the Neelgherries may be recommended with the utmost confidence.

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repeated relapses had occurred; and almost every article in the materia medica used in such complaints had been employed in vain; at last, Ipecacuanha and Extract of Gentian were tried, and quickly checked the disease. The patient, who had been long in a most wretched condition, was soon restored to the state of a healthy and robust man. In this case even the Blue Pill proved injurious.

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going to this gentleman's house, the evening after the storm. I had neither coat nor hat to put on. My wife had no cap, except a night-cap, which she borrowed of the servant. The children were not better clad. But, thanks to our merciful God, we had not to complain of broken bones, or of the slightest bruise.

The astonishing effects of this hurricane will scarcely be credited by those who have not witnessed them. Most of the trees in the island were blown down or broken to pieces. I was informed by good authority, that a tree measuring thirteen feet and a half in circumference, was literally broken in two. But instances would be endless. Every thing we possessed, except the cloths we put on when we got up, as well as every thing belonging to the Mission house, was interred in the ruins. My library, consisting of from four to five hundred volumes, in excellent condition, was wholly covered with them. Many volumes, and some whole works, were totally destroyed; many others much injured, and almost all, more or less, damaged. We, however, recovered most of our linen and wearing apparel, though considerably damaged. Several of our trunks and boxes, my writing desks, &c., were broken to pieces. Scarcely an item of furniture was saved. The chapel in town stood the storm, though not without sustaining considerable injury. Indeed, such was the severe shock it received, that it became necessary to repair it immediately, to prevent its probable ruin had it been left till we could have heard from the Committee; especially as the stormy months have already commenced. We trust, therefore, that the step we have taken will be fully justified, even in the estimation of the Committee, by the necessity of the case. Fortunately, the town dwelling-house comparatively escaped the general devastation, having suffered no very material injury.

The loss of property throughout the colony is immense. The loss of lives has been estimated at 4,000! Two of our members in the country fell among the slain; of whom, I hope to send you a short account at a subsequent period. At present I shall only add, that I have good reason to believe they were prepared for their sudden removal from this probationary state. None of the town members were killed, though a few were severely hurt.

Much distress is at present experienced for want of houses; thousands having nothing to afford them any thing like a substantial shelter from the descending rains. Most of the houses that were not entirely destroyed, are crowded with those "who have not where to lay their heads." The Mission house affords shelter to several, besides the two mission families. To lie on the floor, with a shelter over their heads, is a luxury to many. Most of the churches in this island are down, and nearly all the public buildings. The two Moravian chapels, we understand, have shared the common fate. In short, scarcely any has escaped the dreadful ravages of this tremendous storm! May the omnipotent Jehovah, "whom winds and seas obey," sanctify this awful stroke of his hand, to the spiritual benefit of the numerous population of this island!

ST. VINCENTS.—*Extract of a Letter from Mr. Hornabrook, dated Diabou, August 26th, 1831.*

It has pleased Almighty God in the infinitely wise dispensations of his providence, to visit this island with a most awful, tremendous, and destructive hurricane; a scourge, from which this colony has been mercifully preserved for more than half a century. On Thursday, 11th instant, (a day which will never be forgotten by us while memory retains her seat,) about five o'clock A. M. the wind blew very strongly from the north; the clouds began to collect in thick masses, the atmosphere became dark and dismal, and the sea presented a most terrific appearance. After using every prudential measure for the preservation of the buildings on the premises, we shut up ourselves in the house, and spent some time in fervent prayer to God for his mercy and protection. The wind soon shifted to the west, from thence to the south-south-east; and from this point it blew with such force and violence as to defy the power of language to describe. Immediately the spouting of the house, and the fence around the yard, fell; and about half-past nine it prostrated our chapel to the ground. The wind continuing to increase in violence every moment, and our house being in a very exposed situation, we could no longer consider it safe. But how to proceed we knew not! To

venture out in such a wind and rain, amidst the falling of stones, trees, &c. &c., would, I was aware, be attended with great danger, especially to Mrs. H. and our dear little children; and to remain in the house, there was every probability of being buried in its ruins. As every successive blast became more and more alarming, we resolved at once to abandon the house and fly for our lives. After committing ourselves to God, we all got out at a window, (for we durst not open a door,) and with great difficulty made our way across the yard, and got under a little place which had been put up for the fowls; but it formed a partial shelter from the rain, and, fortunately, was but little exposed to the wind. Here we remained till about three o'clock p. m., by which time the storm had greatly subsided. To the astonishment of all, our little habitation was preserved, and we re-entered it with heart-felt gratitude to the God and Father of all our mercies, and although we were drenched with rain, and remained in this state for several hours, yet, blessed be God, none of us have sustained any injury. On the day following, I rode with brother Biggs to Union and Mount Young, to ascertain the state of our chapels there. We found them, as we fully expected, a heap of ruins. This part of the island has suffered amazingly. It presents one vast scene of desolation, wretchedness, and misery. Almost every dwelling-house is unroofed or blown down. Sugar-canes, negro provisions, as well as immensely large trees, are torn up by the roots. The loss which the inhabitants have sustained by this appalling disaster is incalculable, and its distressing effects will no doubt be felt for many years. May the Lord sanctify this chastisement to the spiritual good of all the people.

We have about sixteen hundred members, and not a place in which we can meet together to worship God. Until the chapels are erected, we shall be under the necessity of meeting the people in the open air, without even a tree to shelter us from the rain or sun; for I cannot find *one*, but is either blown down, or bereft of its branches.

ENGLAND.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The first Report of the above useful Institution has just been received, and the following extracts from it will be read with pleasure by every friend of religion and morality.

PATRON.

Right Hon. and Right Rev. the LORD BISHOP OF LONDON.

VICE-PRESIDENTS.

Right Rev. Lord Bishop of Chester.

Right Rev. Lord Bishop of Sodor and Mann.

Right Hon. Lieut.-General Viscount Lorton.

Right Hon. Lord Calthorpe.

Right Hon. Lord Bexley.

The Very Rev. the Dean of Chichester.

Right Hon. the Lord Mayor.

Sir Thomas Baring, Bart. M. P.

Sir James Mackintosh, Bart. M. P.

Sir Matthew John Tierney, Bart. M. P.

Admiral Sir Richard Goodwin Keats, G. C. B.

Sir J. M'Grigor, M. D. Director-General, Army Medical Department.

Major-General Sir G. B. Fisher, K. C. H.

Lieut.-General Sir Herbert Taylor, G. C. H.

Sir John Webb, Director-General, Medical Department Ordnance.

Sir John Richardson.

Philip Cecil Crampton, Esq. M. P. Solicitor-Gen. for Ireland.

John Ivatt Briscoe, Esq. M. P.

Henry Drummond, Esq.

From the station in which they are placed, the Committee of the British and Foreign Temperance Society see a vast field for useful labour spread around, and

extending before them. They have the enlivening hope, founded on successful experiment, of increasing the comforts of their fellow-countrymen,—of essentially assisting, upon a wide scale, the great manufacturing and commercial interests of this nation,—of giving an animating impulse to the prosperity of our vast colonies through the world,—and of promoting human happiness among all civilized nations.

The Committee feel called to the most vigorous exertions; but every effort is obstructed by the want of funds adequate to any measures of national service, or even the diffusion of information on the principles and object of the Society throughout the metropolis alone. In London and its vicinity more than 70 meetings have been held; but it is most painful to be compelled constantly to dismiss, without a single tract, the numerous poor who give their time and attention. Application for funds by public advertisement has been tried without any corresponding success; but from the kind liberality of some, to whom the Committee have explained their situation and wants, they cannot doubt, that, were these generally known, they would be relieved from the painful necessity of closing, by chilling neglect, invaluable openings for extensive usefulness.

In proof of the practical usefulness of Temperance Societies, the Committee need not refer to America, where they first appeared. They were introduced into Ireland about two years ago; and where encouraged, they are beginning to take effect upon popular habits.

In the Excise District which comprehends Belfast, the consumption of whiskey, during the six months, ending July 5, 1831, was less than that of the corresponding six months of last year, by forty-five thousand gallons; being a diminution of more than one-third of the whole. The consumption of whiskey, in all Ireland, during the six months, ending July 5, 1831, was less than that of the same six months of 1830, by 721,564 gallons.

In Scotland, the consumption of British spirits has uniformly increased till the present year. The Temperance Societies of that country comprise 43,000 members, and the consumption of British spirits for the six months, ending July 5, 1831, fall short of that for the same six months of 1830, by 513,697 gallons.

RELIGIOUS STATISTICS OF SCOTLAND.

A correspondent of an American Journal, who has recently travelled in Scotland, has given the following interesting statistical information, relating to the Established Church, and the various Dissenting Bodies in that country:—

“According to the most recent statement which I have seen, there are under the General Assembly, 16 Synods, 79 Presbyteries, 952 Parishes, and 987 ordained ministers.

“There are besides, in the Highlands and Islands, 39 Parishes called parliamentary, to which as many ministers are named by the crown. There are also 61 Chapels of ease, which are in every respect a part of the establishment, being by permission of the Assembly, and under its controul, except that the congregation choose their minister, and pay him by voluntary contribution. The Church of Scotland, therefore, may be said to number 1,052 congregations and 1,087 ministers. In a published list of the above 991 Parishes, there is appended to each the name of its patron. A summary of this patronage, hastily made out, but sufficiently correct, will probably be interesting.

“In 581 Parishes, the Clergyman is selected by individual noblemen or gentry.

„ 289, by the Crown.

„ 52, by Town Councils.

„ 31, by the Crown, in conjunction with nobles and gentry.

„ 10, by Universities.

„ 4, by heritors, in conjunction with the Session.

„ 4, by the heads of families.

„ 3, by heritors.

„ 2, by the Parish, in conjunction with the Town Council.

„ 2, by the Session.

„ 2, by Directors.

- In 1, by the Session and an Incorporation.
 ,, 1, by the Session and the Town Council.
 ,, 1, by the Church Patronage Society.
 ,, 1, by Trustees.
 ,, 1, by the Inhabitants.
 ,, 1, disputed.
 ,, 5, overlooked in the summary.

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"In the statement just given, the number of ministers and of parishes is nearly the same. That does not include, however, the licentiate and influenced ministers, who, in great numbers, are waiting for employment. They are known in the pulpits which they may occasionally supply, by not wearing the band. They are known elsewhere by not having a wife. Ministers who have a 'living,' may wear the band and marry a wife if they choose. And I believe they generally choose to do both. But young ministers without charge are expected to wait. I do not find that it is a law; but such at least is public opinion, which in Scotland, has nearly the same authority.

One-fifth of the rental of each Parish, called the Teinds of the Parish, is paid to the Teind Court, and forms a fund, out of which the national Clergy are paid. The highest city salary in Scotland does not exceed £600, whilst the poorest Parish is so aided as to be worth £150. Besides this there is a manse and a four-acre glebe allotted to every minister, which may be ranked at £50. The Court just named, which grew out of a commission of parliament in the reign of James III. determine the salary which shall be paid out of the teinds of each Parish to its minister, subject however, to an appeal to the Presbytery, and if either manse or glebe be wanting, the minimum salary of £150 is raised to £180. If both are wanting, the salary becomes £200.

"*The Covenanters, or Cameronians.*—Their numbers are small, amounting to 26 Ministers and 36 Churches, who compose 3 Presbyteries, and are all under "*The Reformed Presbyterian Synod.*"

"*The New Light Burghers and Anti-burghers* are united, and are now known as "*The United Associate Synod of the Secession Church.*" They number 19 Presbyteries, 345 Churches, and 305 Ministers. Their divinity hall is at Glasgow, under Dr. Dick and Dr. Mitchell.

"*The Old Light Burghers* retain their separate existence, under the name of the "*Original Burgher Associate Synod.*" They consist of 5 Presbyteries, 54 Churches, and 42 Ministers, of whom 5 ministers and 8 churches are in Ireland. Their divinity professor is Dr. Taylor of Perth.

"*The Old Light Anti-burghers* are also separate, and being joined by Professor Paxton, and some eight other ministers of the new Light Anti-burghers, they are now known as the "*Associate Synod of Original Seceders.*" They have 4 Presbyteries, 33 Churches, and 30 Ministers. Professor Paxton instructs their candidates for licensure.

"*The Relief Presbytery.* Their divinity hall is at Paisley, under Dr. James Morrison: they number 7 Presbyteries, 89 Churches, and 83 Ministers. Over them as the supreme court is "*The Relief Synod.*"

"*The Independents* of Scotland number 84 Churches and 68 Ministers. Their divinity hall is at Glasgow, under the instructions of Dr. Wardlaw and Mr. Ewing.

"*The Episcopalians* reckon 6 Dioceses, 68 Parishes, 6 Bishops, and 71 ministers. Their house of worship, which in England and Ireland is exclusively denominated the Church, is in Scotland the Chapel, and its services are supported by voluntary contribution.

"*The Roman Catholics* have 3 Right Reverend Bishops, 45 Parishes, and 45 Priests. They have a Catholic College in Aberdeenshire called Blair's College, with a President and two Professors. Their Chapel in Edinburgh has no pictures, and is fitted up, like other Chapels, with comfortable pews, in one of which is frequently seated the ex-King and devotee of France, Charles X.

"In Edinburgh there are 4 *Baptist Chapels*, several *Methodist Berean, Glassite, 1 Friends, 1 New Jerusalem, 1 Jews' Synagogue, 1 Unitarian.* How many of these, and of other denominations of Christians and Antichristians there may be in Scotland I cannot say. My statistical notes are exhausted, and I have not access to such tables as would renew them."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, Calcutta is to be understood.]

MARRIAGES.

- MAY 1. Mr. R. Walting, to Miss M. Britt.
 ,, At Dinapore. Mr. James Hosmer, to Miss Wattell.
 2. Captain C. Robinson, to Miss Eliza Hutteman.
 ,, Near Berhampore, Lieut. Clutterbuck, to Miss Ann Colley.
 5. At Delhi, Capt. W. Ramsay, Major of Brigade, to Miss Susannah Hay Creighton.
 " Mr. J. S. Brooke, to Mrs. Mary Fox.
 6. Joseph Elliott, Esq. to Mrs. M. Meyers.
 7. Mr. Walter Williams, to Miss Hannah S. Fisk.
 19. Mr. Manual D'Souza, to Miss Regina Charlotte D'Sylva.
 21. Mr. J. P. Robertson, to Miss Eliza Tiery.
 31. Mr. J. Preston Else, to Miss Eliza Daunes Andrews.

BIRTHS.

- MAY 1. The lady of Captain W. R. Fitzgerald, of a daughter.
 ,, The lady of George Gregory, Esq. of a son.
 3. The lady of Dr. G. Shearington, of a son, still-born.
 ,, Mrs. Thomas Payne, of a son.
 ,, At Dinapore, Mrs. W. Kidd, of a son.
 4. At Simlah, the lady of the Rev. H. S. Fisher, of a son.
 5. At Dinapore, the lady of Surgeon James Johnstone, of a daughter.
 6. At Barrackpore, the lady of Capt. Vincent, 8th N. I., of a son.
 ,, Mrs. Charles Gardiner, of a daughter.
 ,, Mrs. F. D'Cruze, of a daughter.
 12. The wife of Mr. W. Faria, of a son.
 ,, At Cosseepore, the lady of Capt. G. Hutchinson, of a daughter.
 13. The wife of Mr. A. Gonsalves, of a son.
 15. At Berhampore, Mrs. C. Rose, of Bogwongolah, of a daughter.
 ,, At Dinapore, the lady of Capt. Frederick Angelo, of a son.
 16. At Tirhoot, Mrs. John Henderson, of a daughter.
 19. At Sea, the lady of Lieut. R. Lloyd, N. I., of a daughter.
 20. At Patna, the lady of W. R. Jennings, Esq. of a son.
 ,, At Ghazee-pore, the lady of Capt. G. Thomson, of a daughter.
 22. Mrs. J. Landeman, of a daughter.
 ,, Mrs. J. Moore, of a son.
 24. Mrs. E. Davis, of a son.
 ,, Mrs. Robert Meyers, of a son.
 25. Mrs. G. E. Payne, of a son.
 26. At Monghyr, the Lady of J. H. Savi, Esq. of a daughter.
 " The lady of A. Garden, Esq. of a son.
 27. Mrs. J. Hanlon, of a son.
 29. The lady of Capt. Hawkins, Bengal Army, of a son.

DEATHS.

- MAY 1. At Simlah, Lient.-Col. J. L. Gole.
 2. Mrs. Sarah Davenport, aged 56 years.
 ,, At Kurnaul, the infant son of Capt. J. T. Mathews, aged 8 months.
 3. At Barrackpore, Sarah, the wife of Capt. Vernon, 33 N. I. aged 28 years.
 ,, Mrs. Catherine Friend, aged 92 years.
 4. Archibald Duff, Esq. aged 67 years.
 7. Drowned near Bancoorah, Quar.-Mast.-Serj. J. Baker, aged 41 years.
 9. Mrs. E. S. Bowler, aged 41 years and 7 months.
 ,, Miss Eliza Byers, aged 20 years.
 10. W. Denman, Esq. Attorney at Law.
 ,, Miss Emelia R. A. Shields, aged 3 years and 8 months.
 ,, At Meerut, Mrs. S. Ewart, aged 29 years, 5 months, and 25 days.
 12. Mr. M. Rebeiro, aged 37 years.

- MAY 12. At Meerut, Mrs. G. M. Mackinnon, aged 20 years.
 14. Mr. Robert Archibald, aged 29 years and 8 months.
 16. Mr. George T. J. Watson, aged 4 years and 6 months.
 „ Mrs. Mary Anne Faria, in the 22nd year of her age.
 „ At Rangamutty, drowned Cadet J. W. McBarnet, aged 18 years.
 18. Mrs. Caroline Ferrao, aged 19 years, 10 months, and 27 days.
 19. Master David Archer, aged 16 years, 10 months, and 27 days.
 „ At Futtighur, Major J. H. Campbell.
 20. At Buxar, Mr. Frederick Goldsmith, aged 70 years.
 22. At Serampore, Thomas Francis, the infant son of Mr. J. Mendies, aged 3 months and 2 days.
 24. The infant son of Mr. William Faria.
 „ At Serampore, Mr. Joseph Matthew Mendies, eldest son of Mr. J. Mendies, aged 19 years, 8 months, and 7 days.
 28. Mr. Charles Clements, aged 23 years and 6 months.
 „ Miss Arrabella Perret, aged 12 years, 2 months, and 20 days.
 29. At Serampore, Rosa Monica, the infant daughter of Mr. J. Mendies, aged 2 years, 5 months, and 5 days.
 „ Maria, the wife of Mr. A. Gonsalves, aged 17 years.
 30. Helen, the relict of the late Lieut. D. Campbell, H. M. 16th Foot.
 „ Mrs. Catherine Ann Myers, aged 21 years and 4 months.

ARRIVALS.

- MAY 1. Cashmere Merchant, (Brig,) Tingate, from Rangoon 14th April.
 5. John Adam, Butler, put back from sea, dismasted.
 8. Nerbuddah, Patrick, from Madras and Vizagapatam.
 „ Brothers, Saunders, from Boston 18th December.
 9. Lady Kennaway, Moncrief, from London 6th January.
Passengers :—Capt. Jameson, Master Attendant; Mr. Barnfield; Master Brunoe; Mrs. Brunoe, died at sea; Mr. Brunoe.
 15. Bengal Merchant, Campbell, from London 24th December.
Passengers ;—Mrs. Hewett; Lieut. Hewett; Messrs. Yule, Vansittart and Ommoney, Civil Service; Mr. Beauland, Mr. Murpdy, and Mrs. Collie; Lieut. Coppinger, Messrs. D. Campbell, W. Campbell, Vos, C. Laing, and Pelissier.
 18. Crown, Cowman, from Liverpool 20th January.
 „ Sir John Rae Reid, Haig, from Liverpool 29th December.
 „ Hydrose, from Bombay 25th March.
 „ Macqueen, (H. C. S.) Lindsay, from London 9th February.
Passengers :—Capt. A. C. Beatson, Mrs. Beatson, Cadets Richardson and Murray.
 19. Brunsdon, Palmer, from Liverpool 3rd December.
 23. Bufon, Passemont, from Bordeaux 15th December.
 „ Flora, (H. C. Brig) Lloyd, from Kyook Phyoo.
 24. Ganges, (H. C. Steamer) Warden, from Akyah.
 27. Mercury, Bell, from China 11th April.

DEPARTURES.

- MAY 5. Red Rover, Clifton, for China.
 „ Phœnix, Mahon, for London.
 6. Forth, Robinson, for Singapore and China.
 „ Will Watch, Barrington, for Singapore.
 „ Brougham, Viles, for Mauritius.
 9. Swallow, Adam, for Bourbon.
 12. Water Witch, Henderson, for China.
 „ Cavendish Bentinck, Humphreys, for Mauritius.
 „ Drongnn, Mackenzie, for Madras and Mauritius.
 „ La Lucie, Garognon, for Bourbon.
 15. Navarino, Graves, for Bombay.
 16. Severn, Braithwaite, for London.
 17. H. M. S. Challenger, Freemantle, for Madras and Trincomallie.
 20. Roberts, Wake, for Mauritius.
 22. Irt, Hoodless, for Liverpool.
 „ Wade, Bratt, for New York.
 24. Zoroaster, Prentice, for Kyook Phyoo.
 27. Hercules, Rich, for Boston.
 31. Freak, Potter, for Masulipatam and Madras.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of May, 1832.

Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.		
29,686	78,7	1,2	cm.	cl.	744	87	6,6	s. e.	cu.	713	91	9,3	s. w.	cu.	648	93	12,1	s.	cu.	616	89,3	9,8	s.	cu.	621	85,8	8,3	e.	cl.		
686	78,3	1,6	s.	cl.	739	86,3	7,1	do.	do.	730	90,3	11,4	s. w.	cl.	689	91,7	12,2	do.	do.	678	90	10,8	do.	do.	703	85,7	8,2	do.	do.		
742	79	2,3	s.	do.	790	88,7	9	s.	cl.	785	90,3	13,0	do.	cu.	717	90,7	14,5	do.	cl.	694	89,5	12	do.	cl.	711	81,5	6,6	do.	do.		
702	79,3	2,4	s. e.	do.	735	89	9,5	s. e.	cu.	697	90	10,3	do.	do.	603	91	12,5	do.	do.	570	88,3	0,6	do.	do.	565	79,5	9,9	do.	cu.		
621	78,2	2,1	s. e.	do.	662	88,3	8,8	s. e.	do.	618	89,8	10,3	do.	do.	569	90	9,9	do.	do.	571	87,3	8	do.	do.	567	76,5	7	do.	do.		
641	81	3,3	s. e. e.	cu.	678	89,7	7,8	s. e.	do.	650	90	9,8	do.	do.	578	90,7	11	s. e.	do.	560	89	8,8	s. e.	do.	599	85,6	6,3	s. e.	cu.		
668	81,3	3,4	s. e.	do.	687	86,7	8	s. e.	do.	688	87,2	6,2	do.	do.	618	90,8	9,8	do.	do.	587	89	8,1	s.	do.	628	86,5	7,8	do.	cu.		
676	80,3	2,3	s. e.	do.	723	89,3	9,6	s. w.	cl.	704	92,3	14,0	s. w.	cl.	604	92,7	12,7	do.	do.	640	91,6	11	do.	do.	656	85,6	8,7	s.	ci.		
712	79	1,8	s.	do.	789	86,5	8,5	s.	cu.	759	93,5	14,5	do.	do.	710	93	14,8	do.	do.	698	94	13,9	do.	cl.	708	86,5	8,3	do.	do.		
742	78,5	1,9	cm.	cl.	781	89,5	7,6	s.	do.	762	94	13,3	s.	cu.	688	95,5	15,5	do.	do.	631	93,7	12,2	s. e.	cl.	697	87,5	7,8	s.	e. cu.		
679	80,3	2,3	cm.	cu.	719	90,5	11,3	s.	do.	676	93,5	13,8	do.	do.	569	94,5	16	s. e.	do.	551	91,6	12	s. w.	cu.	561	86,7	8,2	do.	cu.		
625	71	2,3	w. rn.		649	74	4,3	w.	cu.	629	80	8,5	w.	do.	566	83	12,9	w.	cl.	541	87	12,1	w.	cu.	512	83,3	7,5	cm.	cl.	1,25	1,04
637	80,3	1,6	s. e.	cu.	675	87	6,3	s. e.	cu.	652	93	12,5	s.	cl.	605	93,5	10,3	s.	cl.	594	92	9,5	s.	cu.	605	87,5	5,8	s. e.	cl.		
656	79,5	1,3	s.	do.	787	88,6	6,3	s. e.	do.	705	91,3	10,8	do.	cu.	659	90	12	do.	do.	634	91,3	9,9	do.	do.	675	87,5	7	s.	cu.		
740	80,6	1,5	cm.	cl.	807	88,5	7,3	n. e.	do.	778	94,3	11,6	n. e.	do.	670	98,3	15,4	e.	do.	644	96	14,5	e.	do.	674	89	7,3	do.	cu.	0,80	0,62
764	72,5	1,8	s. e.	ci.	802	86,3	10,2	s. ci.	ci.	776	91,3	13,1	s.	cl.	678	97,5	18,3	n. w.	cl.	690	96	16,9	s.	cl.	673	88,7	10,5	do.	cl.		
730	79,5	2	cm.	cu.	747	92,3	15,8	s. w.	cl.	724	96	19	do.	do.	665	99,3	21,0	s.	do.	635	98	18,8	do.	do.	662	87,3	11,6	do.	cu.		
688	79,3	2,1	cm.	do.	739	90	8,8	s. w.	do.	711	94,5	13	s. e.	cu.	665	97	14	do.	do.	647	96,5	15,5	do.	do.	675	88,5	7,3	do.	do.		
723	80,7	3	cm.	ci.	770	89,3	7,8	s. cu.	cu.	741	94,7	11,7	s.	do.	637	95,3	12	do.	cu.	667	95	12,1	do.	do.	674	89,3	6,8	do.	do.		
694	81,5	1,8	s. w.	cu.	767	93,5	6,8	s. w.	do.	748	24	11,1	s. w.	do.	662	86,7	7,5	do.	n.	669	85,3	8,8	do.	cu.	692	81,5	4,3	do.	cl.	1,10	0,5
694	79,6	1,3	cm.	cl.	731	91,7	9	s. w.	cl.	703	97,3	21,1	s.	cl.	641	101,5	21,8	do.	cl.	524	100,3	27,1	do.	cl.	629	91	15,8	do.	do.		
655	80,6	2,6	s. e.	do.	707	91,5	8,3	s. w.	cu.	666	96,3	12,6	s. w.	do.	602	93,3	15,6	do.	do.	585	97,7	16,2	do.	do.	588	89,5	7	do.	ci.		
634	81,5	2,6	s.	do.	675	93	10,3	s. w.	cl.	646	96,3	13,3	do.	do.	605	97	14	s. w.	do.	595	96	11,3	s. w.	do.	623	87,5	5,3	do.	cl.		
642	82,5	2,8	s.	cu.	685	91,3	9,6	s. w.	cu.	657	91	9,6	do.	cu.	605	95,3	12,6	n. e.	do.	587	93	12,3	n. e.	cu.	629	83	7,8	n. e.	ci.		
647	77,5	2,6	s.	cl.	712	91,6	8,6	s. e.	do.	694	97	12,5	s. e.	do.	622	99	16,5	s. e.	cu.	628	99	16,5	s. e.	cu.	644	80	6,8	s. w.	do.		
682	78	1,8	s. e.	do.	721	92	8,8	s. e.	cl.	713	98,3	15,1	do.	cl.	648	103	22,3	do.	do.	629	101,7	22,5	s. e.	cu.	667	87	9,8	s. e.	cu.	0,20	0,15
678	79,5	1,8	s. e.	do.	725	90	10,3	s. e.	do.	708	98	18,5	do.	do.	630	105	22,8	s.	cl.	594	102,1	22,3	cm.	cl.	597	95	14,3	cm.	cl.		
635	81,5	2	s.	do.	685	95	14,6	s.	do.	663	102,5	25,3	s. w.	do.	585	106,9	32,8	w.	do.	569	106	32,8	w.	do.	559	91,5	17,8	do.	do.		
576	81	2	s. w.	do.	625	95	15	s. w.	do.	604	105	28,1	do.	do.	526	109,3	32,6	n. w.	do.	503	108,9	32,6	n. w.	do.	481	94	15,3	do.	do.		
546	82	2,8	s. w.	do.	582	97,3	16,6	s.	do.	562	106	26,3	do.	do.	510	110,7	34,8	w.	do.	477	110,7	34,8	w.	do.	464	96	14,1	n. w.	do.		
546	82	2,8	s. w.	do.	593	97,3	17,8	s. w.	do.	557	106,5	27	do.	do.	483	110,5	34	do.	cl.	466	110,3	33,8	w.	cl.	442	94	10,3	s. w.	cl.		
29,664	79,5	2,1			716	89,9	9,6			691	94,6	14,4			626	96,9	16,9			604	94,6	15,2			620	87,6	9			3,45	2,98

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means calm. In the column "aspect of the sky," *cy.* is cloudy; *cl.* clear; *un.* cirrus; *cu.* cumulus; *cs.* cirro-stratus; *cus.* cumulo-stratus; *cc.* cirro-cumulus; *n.* nimbus.

Missionary and Religious Intelligence.**ASIA.****CALCUTTA AUXILIARY BIBLE SOCIETY.**

From the twenty-first Report of the above Society, lately published, it appears that during the year 1831, the following parts of the sacred Scriptures have been printed, viz. In Hinduwée, 4,000 copies each of Numbers, Deuteronomy, Joshua, and Ruth, and 6,000 of Proverbs, Judges, and the 1st and 2nd Books of Samuel are in the press. In Bengalee, 4,000 copies of the Acts of the Apostles have been struck off.

The total number of Scriptures (in whole or in parts) received into the Depository from 1st February 1831 to January 31, 1832, amounted to 12,458, and the total number distributed during the same period was 12,576.

The receipts for the year, by books sold and by subscriptions, was Sa. Rs. 7,673. 7. 0. and the expenditure was Sa. Rs. 11,245. 6. 11. The balance in the hands of the Treasurer was Sa. Rs. 10,855.13.10.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

On the 22nd March, the Thirteenth Annual Meeting of the above Society was held in the Circular Road Chapel, W. T. Beeby, Esq. in the Chair. The Report was read by the Secretary, the Rev. J. Thomas, and the Meeting was addressed by the Rev. Messrs. J. Hill, P. Percival, A. F. Lacroix, G. Pearce, W. Yates, J. Thomas, G. Gogerly, and T. K. Higgs.

From the Report, it appears, that the following Stations are occupied by the Society.

Calcutta, Bonstollah, Luckyantipors, Kharee, Chitpore and Howrah.

The following interesting extracts from the Report, we have no doubt,

will be perused with much pleasure.

"Saturday, August 20. The news of our arrival [Messrs. Yates and W.H. Pearce's] having now spread, several Heathen neighbours, some from curiosity, and some from better motives, came and paid us a visit. In conversation with them and with the native preachers, we became increasingly interested with the station. It was evident, that many in the neighbouring villages, who had not yet embraced Christianity, had become fully satisfied that idol-worship was vain and sinful, and that salvation is alone to be found in Christ; while among professing Christians there had been excited a concern for personal piety, of the depth and extent of which we were not previously aware. The impression was increased by the events of the Church Meeting this evening; when, beside ourselves and a native brother from Calcutta, five members residing at Kharee were present, (two others being absent through illness.) After prayer and singing, four men and two women were brought before us, and in a very satisfactory manner answered all our questions with relation to the dealings of God with their souls.

"In order to satisfy ourselves of the sincerity of their profession, we carefully inquired into their knowledge of the doctrines of the Gospel—their feelings, as to their sinfulness in the sight of God, and the willingness and ability of Christ to save—their former and present conduct with regard to the commission of sin, and attendance on the public and private duties of religion:—and we were forced to acknowledge, that though they had been "darkness, yet now were they light in the Lord;" and that though before they had been "enemies, yet now were they fellow-citizens of the saints, and of the household of God? What then should hinder, that these should not be baptized, who had thus received the Holy Ghost?" They were therefore gladly admitted as candidates for baptism; and as there were nine more deemed qualified by the Brethren for the ordinance, besides three whose state of health did not admit of their attending to it this time, we appointed two other Church Meetings to be held on the morrow, at 12 and 7 o'clock respectively, to hear their experience.

"Thus ended one of the happiest days I have spent on earth. I had expected to

find much *profession*, and hoped to see some *real religion*; but was delighted to find, that while the impression in favour of the Gospel was more extensive than I had hoped among the Heathen, the work of grace was much deeper also in the hearts of the candidates. My dear companion and myself remarked to each other at the close of the meeting, that we before *almost believed*, but that now we saw, that it was easy for God to convert the Heathen: and we could not avoid acknowledging with shame that unbelief as to God's purposes of grace, towards *Bengal* in particular, of which we felt we had sometimes been guilty. We then retired to rest with feelings of elevated gratitude and joy, which scarcely any one but a Missionary is able to appreciate.

"*Lord's day, 21.* After worship, at which about 30 Heathens and 60 Christians were present, many inquirers demanded attention; and at noon was held our second Church Meeting, when two men from *Mookerjea Mihal*, and one man and three women from *Kharee*, came forward. Again were our hearts delighted by the knowledge and feeling which they manifested, and by the very satisfactory evidence given by relations and neighbours, that their profession was well sustained by evident improvement in their daily walk and conversation. All were unanimously and joyfully received, and we again with gratitude renewed our employment of conversing with the Heathen inquirers, who kept still coming in to see us.

"At 4 we had public worship again, when I preached from *Romans vi. 23*. The congregation was composed of about the same number of Christians as in the morning, and a larger number of Heathens. At 7, we held our third Church Meeting, when three more were examined: they gave us equally satisfactory proof of a change of heart, and were unanimously received. It was then agreed, that the 15 candidates should be baptized the next afternoon, and that they should be received into the Church, at the administration of the Lord's Supper in the evening.

"On Monday, at 5 P. M., according to appointment, there were 15 persons baptized on a profession of faith, and in the evening admitted into the fellowship of the Church, when the Lord's Supper was administered, in all to 23 communicants, (13 men and 10 women,) residing at these two villages.

"Only three years ago," continues the Journal, "all around was moral and spiritual darkness; not a soul had heard of the name of Christ—now have so many been added to his Church, on good evidence of repentance and faith: a hundred

and twenty have thrown off all the fetters of idolatry; and many more are preparing to follow their example. May the Lord carry on his gracious work!

"I may here mention, that during the day, an old man, about 70 years of age, the father of one of the pious baptized, came to converse with us respecting the salvation of his soul. He was one of those who first professed Christianity, now nearly three years ago, and had been some time under serious impressions. His great complaint was, that he could not remember enough of divine truth to answer all the questions on religious subjects, an acquaintance with which the brethren considered necessary to his admission into the Church. He said, "I hear and understand the message of salvation by Christ. I believe it—it makes me happy—but I cannot remember as I would." We asked him, "Do you feel yourself a sinner?" "Oh yes," said he, bursting into tears, "I know no one so great a sinner as I am." We inquired, "Do you believe in Christ?" He replied, "With all my heart: my hope rests entirely on him; I think of him and pray to him, day and night. Oh may I hope for salvation by him?" We could not but be ourselves affected by his entreaties and tears; and remembering Him who has compassion on the ignorant, and "who will not break the bruised reed, nor quench the smoking flax;" and evidently perceiving that repentance and faith, which indicated the work of the Holy Spirit on the heart; we with delight assured him that the gracious Saviour was as willing as he was able to bless him; and that whosoever came unto him, as we perceived he did, Christ would never cast out. He seemed truly happy, and, at his request, we gladly consented to receive his name as a candidate for Baptism the next time of its administration.

"*Tuesday, 22.* The good old man before referred to seems zealous and devout. Referring to the inquirers among the Heathen, the number yesterday baptized, and the family who had just declared themselves Christians, he said, "Who is bringing these into the way of salvation? It is not the work of men. No!" and lifting up his eyes to heaven, he wept with gratitude as he said it, "The Saviour is bringing them to himself. It is He! it is He!" "Yes, indeed," my heart responded? "It is He; to Him alone be all the glory."

"The work of grace still proceeded, and on the 1st of January of the present year, when Mr. G. PEARCE accompanied their pastor to visit them, eight more, having given equally satisfactory evidences of real conversion, were baptized, and on the evening of

the same day received into the Church ; when not less than 30, who a few months before were bowing down to stocks and to stones, and worshipping the works of their own hands, united to commemorate the love of Christ, while partaking of the emblems of his sufferings and death."

CHURCH MISSIONARY ASSOCIATION.

From the eighth Report we glean the following particulars of the operations of this Association.

Seven Native Schools, containing 400 scholars, are supported, and are under the immediate superintendence of the Rev. Mr. Sandys, assisted by Mr. Dunsmore. The annual examination of the Schools was held at Mirzapore. About 140 boys, comprising the 1st, 2nd, 3rd, and 4th classes, were examined. The result was highly gratifying, and evinced on the part of the boys considerable knowledge in scriptural truths, and in the elements of Geography and Astronomy. They also read and spelt very accurately.

The boys of the Mirzapore English School, which is supported by the Church Missionary Society, were also examined on the same day. The 1st class was examined in Scripture Lessons, Grammar, Parsing, Geography, and Carpenter's Spelling; they had also read a little of Goldsmith's History of England.

The second class, in Scripture Lessons, Watts's Divine Songs, and Carpenter's Spelling; they had also learnt the rudiments of English Grammar.

The third class, in Watts's Divine Songs, Murray's Spelling and Reading. The fourth, in Murray's Spelling and Reading; and the fifth class in the rudiments of the language.

The results of the day were highly gratifying; and the Venerable the Archdeacon, who conducted the Examination, expressed his very great satisfaction at the progress of the pupils.

Preaching to the Natives.—Divine Service is conducted three times a week in the chapel which is on the Mission premises; and at Potuldan-

ga Bungalow, on Sabbath, Tuesday, and Friday, evenings.

Receipts Sa. Rs. 940, Expenditure Sa. Rs. 1,213. 10. 5. Balance against the Association Sa. Rs. 273. 10. 5.

BENGAL AUXILIARY MISSIONARY SOCIETY.

On Wednesday, the 2nd May, the Fourteenth Annual Meeting of the above Society was held in the Union Chapel, G. Ballard, Esq, in the chair. The Report having been read by the Secretary, the Rev. James Hill, the Meeting was addressed by the Rev. Messrs. Yates, Lacroix, Hodson, Gogerly, Ellis, and Hill, Captain Dalby, and A. Beattie, Esq. At the close of the Meeting a collection was made, which amounted to upwards of 1,200 Rupees. The following is a brief abstract of the Report.

Missionary Stations.—Calcutta, Kristnapore, Kidderpore, Rammakalchoke, Gungree, Chinsurah, Berhampore and Benares.

Native Preaching Bungalows are at Hautkolah, Tontoneah, Bow-Bazar, Bhowanipore, Koilah Surruck, Kidderpore, and Chitlah. In each of these places Divine Service is conducted two or three times a week.

Bengalee Schools.—In Calcutta there are
 2 120 scholars.
 At Kristnapore, 1 16 "
 Connected with the
 Kidderpore station, 9 550 "
 At Chinsurah, 3 150 "
 At Berhampore, 1 60 "
 At Benares (Hindoostauce) 5, and
 200 scholars.

At Kidderpore there is a flourishing English School, held in the pukka Chapel, in which are 80 scholars, "chiefly (says the Report), boys who had completed their education in the Bengalee Missionary Schools. The religious instruction they had received in the latter, is here carried on; the elements of different sciences are taught; and every thing which the Missionaries consider likely to improve the heart and enlighten the mind of the pupils in their present circumstances is attended to." One-half the expence

connected with this school (40 Rs.) is defrayed by a gentleman residing in the neighbourhood.

Girls' Schools are established in Calcutta, Garden Reach, and Bembapore, and about 150 little girls are receiving daily instruction.

The Mission has sustained considerable loss by the death of Mr. Adam, of Calcutta, and Mr. Pearson, of Chinsurah; also by the return to England of Mr. Christie, on account of severe indisposition.

Further particulars will be given when the Report is published.

CALCUTTA CHURCH MISSIONARY SOCIETY.

On Tuesday evening, the 29th May, the Annual Meeting of the above Society was held in the Old Church Rooms. The Venerable Archdeacon Corrie in the chair. The Sixteenth Report of the Corresponding Committee was read by the Venerable Chairman, assisted by the Rev. T. Dealtry, after which the meeting was addressed by the Rev. Messrs. Fisher, Dealtry, Macpherson, Boves and Dr. Marshman, Captain Dalby, G. Ballard, and A.

Beattie, Esq. Of the Report, which was exceedingly interesting, we can merely give an outline. It commenced by lamenting the death of the late Bishop of Calcutta, concerning which event, it remarks: "Equal to his predecessors in all those qualities which have rendered their memory honorable, he possessed a knowledge of the details of business, and a power of arrangement, which render his loss at this moment peculiarly disastrous. To this dispensation it becomes the Committee to bow with submission, assured, that though they know not now what the great Head of the Church doeth, they shall know hereafter, when it shall be seen and felt that He hath done all things well."

The Report goes on to state the arrival of Rev. Mr. Krukeburg, who has been stationed at Benares; also, that Mr. R. V. Reynolds with his family has returned to the Mission from Ireland, and that Mr. MacLeod has been entertained at Meerut. Rev. W. Deer, of Burdwan, is compelled, through sickness, to seek relaxation and change of scene. The stations occupied by the Society are as follows:

Stations.	Missionaries.	No. of Communicants.	No. of		Native boys' schools.		Native girls' schools.		English schools.	
			Baptized.	No. of schools.	No. of scholars.	No. of schools.	No. of scholars.	No. of schools.	No. of scholars.	
Calcutta,	Mr. T. Sandya,	35	70	7	350	1	45	1	30	
Dum-Dum,	"	..	4	5	390	..	..	..	..
Budge-Budge, ..	"	..	..	2	170	..	..	..	..
Kaspanje,	"	..	4	..	..	..	..	..	..
Beyalsh, .....	"	..	..	1	100	..	..	..	..
Burdwan, ...	Messrs. Deer } & Weitbrecht, }	50	100	8	645	not stated	110	1	50	
Culina, .....	"	..	..	6	410	1	51	1	35
Kishnagur, ....	"	..	..	1	100	1	50	..	..
Baocorah, .....	"	..	..	3	295	1	50	..	..
Goruckpore, ..	Messrs. Wil- } kinsou & Smith, }	not mentioned.	126	5	200	..	..	1	15
Benares,	Mr. Krukeburg,	..	..	3	160	1	50	..	51
Chunar,	Messrs. Bowley } & Etonson, }	..	25*	5	not stated	2	60	..	..
Luxar,	Mr. Macleod, ..	..	..	2	50	..	..	..	..
Agra,	Mr. Cassens, ..	12	40	1	75	..	..	..	..
Merrat,	Mr. Richards, ..	..	100	1	..	1	14	..	..
Kutmul,	Annual Messrs,	..	..	1	30	..	..	..	..

* Baptized during the year—Total number not mentioned.

The following extracts from the Report will be read with pleasure :

At Gornuckpore, one undertaking of great importance has, through the unwearied exertions of Mr. Wilkinson, been brought to a promising commencement, since the publication of the last Report. A grant of about 2,000 biggahs of unclaimed jungul, at a short distance from the Station, has been obtained from Government, on the usual terms, for 21 years. The Corresponding Committee did not feel authorized to take the risk of this undertaking upon themselves, but by a donation enabled Mr. W. to make a beginning; and he reports, at the end of April, "A village is rising, together with a school or seminary. Such boys as have but small capacity, and little taste for learning, will be required to labour half the day, and to read or write, &c. the other half. In this way an agricultural community will be growing up among the present settlers. A portion of ground has been marked out to them, and a person appointed to teach them the art of husbandry." It is understood, that with the assistance derived from several quarters, about 500 biggahs have been cleared; and Mr. W. adds, "the remainder will be cleared by the settlers themselves, gradually, according to the terms of the grant."

Under the head *Meerut* it is stated, that a beautiful chapel had been erected, at the entire expence of the Begum Sumbroo, and which cost 7,000 Rupees. Adjoining to the chapel compound, is a large spot of ground enclosed, in which is erected a row of comfortable alms-houses, for the accommodation of some of the poor and aged women belonging to Mr. Richard's congregation.

CHRISTIAN INSTRUCTION SOCIETY.

A meeting was held at the Church Mission House, Mirzapore, on Monday the 28th May, 1832, to form a Society under this designation.

The Archdeacon read a copy of the Regulations of the Christian Instruction Society at Madras, which have been furnished by the Rev. C. Blackman, when it was resolved unanimously,

I. That a Society be formed in Calcutta similar to the one established at Madras under the designation of the "Christian Instruction So-

ciety," and that the following laws and Regulations be adopted.

1st. The primary object of this Society shall be the Religious Instruction of the servants attached to Christian families.

2nd. It shall be designated the "Religious Instruction Society," and shall be under the direction of a Committee, consisting of six or more members, one of whom to officiate as Secretary.

3rd. A monthly inscription of one rupee and upwards shall constitute a member of the Society, and every member shall be entitled to the services of a Reader once weekly or oftener, as may be determined by the Committee. Members subscribing three rupees and a half monthly shall be entitled to the attendance of a Reader as often as they may require.

4th. The Readers being regularly paid by the Society, it is to be considered as a fixed rule that no member shall make any addition to their salary, by present or otherwise.

5th. Members of the Society requiring the services of Readers, will make application through any member of the Committee, or direct to the Secretary, for the decision of the Committee, specifying the days and hours at which attendance is desired.

6th. The number of Readers to be engaged will be determined by the Committee, without whose sanction none are to be appointed.

7th. The Readers will be superintended by the ministers under whom they may be appointed to act, and will be instructed by them in the course they are to pursue, in the performance of their duty.

8th. The time of attendance will be regulated by the Committee, and each Reader will be provided with an attendance book, which will be signed on each occasion of attendance by the member employing him, or by one of the family.

9th. Punctuality in attendance will be especially enforced upon the part of the Readers, and its observance will be equally necessary on the part of the families they attend.

10th. When not required for the duties of families, Readers will be employed under the direction of the superintending Ministers in such manner as may be considered most profitable.

11th. Should a member become aware of any matter affecting the moral character of a Reader, he will consider it his duty to bring the same to the notice of the Committee.

12th. A meeting of the Committee will take place monthly, at which time only Readers will be engaged for the Society; and when any objections taken against the conduct of Readers will be considered.

previously to passing the order for their payment.

13th. The Committee will consist of the following Gentlemen, with power to add to their number should they deem it expedient, three being sufficient to transact business.

Ven. Archbishop Corrie,
Dr. Corbin,
Captain Dalby,
Rev. J. Macqueen,
Rev. Mr. Boyce,
Mr. J. J. L. Hoff,
Rev. T. Dealtry,
Rev. A. Macpherson,
Mr. Dunbar, and
Mr. Murray.

II.—That Prame Messie, who was introduced to the Committee, and unanimously approved of, should be employed as a Reader by the Christian Instruction Society.

III.—That the monthly meetings of the Committee be holden at the Mission House, Mirzapore, at half past 6 o'clock, A. M. on the last Monday in the month.

T. SANDYS,
Secretary pro tempore.

CEYLON.

AMERICAN MISSION, JAFFNA.

The mission continues to occupy five stations, each of which will be first separately noticed, and then some general account added to the whole.

Tillipally.

The Rev. L. Spaulding, Missionary, Mrs. Spaulding.

L. Payson, Jordan Lodge, Readers and Assistants.

J. Coduan, } Teachers in Prep. School.
Champlin, .. }

Dewassanyam, } Visitors.
Parumathy, .. }

Preparatory School, 50 boys.

2; Native Free Schools.

26 Native Members in Communion.

The Preparatory school has not been so large the last year as in some preceding years, as the place of the class which left it to enter the seminary in 1830, in consequence of the funds of the mission being limited, and a greater part of them needed for the Seminary, was not supplied by new admissions. The average number of boys in the School through the year has been 50, who have made good progress in their studies and given satisfaction as to their general behavi-

our. Near the beginning of the year, almost the whole school was awakened to attend seriously to the concerns of the soul. This attention afterwards declined, and about half of the boys have again become indifferent to their best interests. Of those whose religious impressions appeared most abiding, and who gave the most satisfactory evidence of a change of heart, four have been admitted to the Church, and four or five others are now candidates for admission.

Of the 222 boys and 100 girls in the schools, 318 are reported as having finished learning the smaller and larger Catechisms, and as studying the Scripture History, a small book, prepared in Tamul by members of the mission, containing a sort of abstract of the Bible History and most important doctrines. The number able to read the Scriptures with more or less fluency, is stated to be about 214, but of these many of course do not yet read so difficult a language as the Tamul with much readiness or understanding.

Eleven natives have been admitted to the Church in course of the year. One who was suspended has been restored, and one excommunicated. There are 5 candidates for admission, and several more who express a wish to be admitted.

The congregations in the Church have been larger the present than any former year. The attendance of women has been particularly encouraging. Generally 30 or 40 of all classes, excepting beggars, have been at Church, several of them School-master's wives and other women of some respectability. Many of them have also attended a meeting for females only, on a week day. A considerable part of the year small meetings for prayer in different neighbourhoods, where members of the Church resided or could attend, have been held every morning at an early hour. The attendance at some of these has been quite encouraging, and they have doubtless been the means of good. "In looking back upon the Missionary work at the station during the year," Mr. S. remarks, "I see many things which call for especial thankfulness and gratitude, and not a few which lead to personal humiliation. At the commencement of the year, there was great encouragement to labour and pray. The Holy Spirit was awakening sinners to a concern for their souls."

Batticotta.

B. C. Meigs, Missionary, Mrs. Meigs.
D. Poor, Missionary, Mrs. Poor.

Gabriel Tissars, N. Nilos, Native Preachers and Teachers in Seminary.

S. Worcester, G. } Teachers in Tamul
Dashiell, J. Gris. }
wold, T. Ashbury, } and English.

Sanmogum, Tamul Teacher. E. Porter, Native Assistant. Ambalavanum, Superintendent of Schools.

54 Native Members in Communion.
10 Free Schools, 624 boys, 105 girls, 83 students of the Seminary.

1st Class, 17 Students.

- 1 Lennie's Grammar and Exercises.
- 2 Blair's Lectures on Rhetoric.
- 3 Porteus' Evidences of Christianity.
- 4 Euclid, through 4th Book.
- 6 Blair's Grammar of Natural Philosophy, through Optics.
- 6 Translation, Declamation, and Composition.

2nd Class, 18 Students.

- 1 Woodbridge's Geography.
- 2 Lennie's Grammar.
- 3 Euler's and Bouycastle's Algebra.
- 4 Mental Arithmetic, reviewing.
- 5 Tamul and English Phrases.
- 6 Euclid's 1st Book.
- 7 Pronouncing Testament.
- 8 Tamul Grammar of the high language and Tamul classes.

3rd Class, 18, and 4th Class, 30 Students.

- 1 Lennie's Grammar.
- 2 Colburn's and Joyce's Arithmetic, through Logarithms.
- 3 Phrases.
- 4 Native Arithmetic.
- 5 First Lessons in Astronomy.
- 6 Writing in English and Tamul.
- 7 Construing the English New Testament and English Tracts.

All the classes have attended to the study of the Bible in both Tamul and English, in connexion with Chronology.

The people at Batticotta, on witnessing the operations of the Seminary, have been moved to jealousy, and manifested considerable interest in the establishment of an English school in the village, that their children even at this late day may have an opportunity of preparing to enter the Seminary. Attention to personal religion among the students has been greater the last year than any preceding year. The special religious excitement, which so happily marked the close of 1830, continued through the early months of this year, and as fruits of it and of former awakenings, 26 of the Seminarists have been added to the Church since the year commenced. Of the whole number, 83 in the Seminary, 38 are members of the Church, and there are several candidates for admission. In all the classes, but especially the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none; and though while the heart remains unchanged, there can be no security that any one on leaving the school will not turn back to heathenism, yet the folly, if not the sin, of idol

worship, must be so apparent to all as to leave little prospect of its ever being heartily embraced by any one. Some few who were for a longer or a shorter time in the institution, and in one or two cases were members of the church, now are seen marked with holy ashes and bearing other badges of heathenism; but it is more in compliance with the wishes of their friends, or from a spirit of opposition to Christianity, than from any reverence for the gods to whose worship they thus profess to return. In most cases even where there has appeared no saving change in those who have left the seminary after having finished or nearly finished their course, there has continued to be manifested an onward respect for the institutions of Christianity, and an utter disregard for the Brahminic institutions.

The facts disclosed in the study of Geography, Astronomy, and the Elements of Natural Philosophy, are so entirely discordant with the doctrines of the Puranas as, if believed, necessarily to overthrow their authority, as divine records; and though such is the perverseness of the human mind, and especially when warped and biassed as here by most inveterate prejudices, that it will sometimes obstinately cling to any system which it loves, however shattered and sinking, yet a general truth will ultimately prevail. It does prevail. One instance in proof of this, as given by the principal of the Seminary, is here added. "Shortly before the eclipse of the moon, on the 26th of February, a printed tract was put in circulation on the nature and causes of the eclipses, shewing the fallacy of the arguments urged by the Brahmins and others in support of Hindoo mythology, arising from their ability to calculate eclipses, pointing out also the errors noticed in the native calculations of eclipses within the last three years, and calling the attention of the people to an error of 25 minutes in the commencement of the then ensuing eclipse. This tract had the desired effect, so far as our observation extended, upon all who noticed the eclipse.

(To be continued.)

PERSIA.

FROM THE REV. MR. PFANDER.

Shushi, September 13, 1831.

The Persians, in general, possess a greater spirit for inquiry than the Turks; and for this reason they are the sooner inclined to accept a New Testament when it is offered to them, and to read it; partly, indeed, from sheer inquisitiveness, but partly, also from a certain degree of love for truth. I believe, therefore, that I

am warranted in asserting, that Persia offers a wide and very encouraging field for the dissemination of the word of God, in the language of the country. Besides this, I have several times had opportunities of ascertaining, even among some Turks at Bagdad, though still more among Persians there, that Mahomedans, notwithstanding their hatred toward Christ, when they have calmly read the New Testament, could not refrain from acknowledging its truth and superiority, and were evidently staggered in their belief as to the truth of their own religion.

EUROPE.

ORDINATION OF MISSIONARIES.

Mr. James Paterson.

The Directors of the London Missionary Society having appointed Mr. James Paterson, formerly of St. Andrew's University, and latterly of Highbury College, to succeed the late Rev. John Adam of Calcutta, as a Missionary to India, a public service was held in the congregational chapel of St. Andrew's (Mr. Paterson's native city), on Wednesday, the 21st of December, 1831, for his solemn designation as an evangelist to the heathen. The Rev. Thomas Aitken, of the United Secession Church, St. Andrew's, began the services of the day by praise, reading the Scriptures, and prayer. The introductory discourse was delivered by the Rev. David Russell, of Dundee, from Isa. iv. 4, 5. The Rev. Robert Machray of Perth, proposed the usual questions, which were answered by Mr. Paterson in a very satisfactory and highly interesting manner, and seemed to produce a very pleasing effect upon the auditory. Mr. Machray then offered up the ordination prayer, accompanied by the imposition of hands; and the charge to the missionary was given by the Rev. Mr. Lothian, Mr. Paterson's former pastor, from 2 Tim. iv. 5:—"Do the work of an evangelist." The service commenced at 12 at noon; and though it lasted four hours, the

deepest interest appeared to be felt by the numerous and respectable audience assembled on the occasion, which we have no doubt will tend to promote the cause of missions in general among the inhabitants of St. Andrew's. It is pleasing to reflect that several young men, educated at the University of that city, have of late years devoted their talents to the work of the Lord among the heathen; and it is hoped, that the services of this day may be the means of exciting others to emulate so noble an example. The interest felt on the occasion referred to, was also heightened by the circumstance of Mr. Paterson's predecessor, Mr. Adam, having been for some time a student at St. Andrew's, where he was well known and universally esteemed, and where the news of his lamented death had been received only a few weeks before.

Mr. Orlando T. Dobbin.

On Friday, January 6, 1832, Mr. O. T. Dobbin, who, with Mr. James Paterson, had been appointed to Siam, but on account of the recent visitations of death in India, and other circumstances, had their appointment changed, was ordained at York Street Chapel, Walworth, when the Rev. George Browne introduced the service by reading the Scriptures and prayer. Rev. John Burnet preached, on "the great door, and effectual," which is now opened into the pagan world for missionaries of Jesus Christ. The usual questions were proposed by the Rev. William Ellis. The ordination prayer was offered by the Rev. John Clayton, jun. (instead of the Rev. Dr. Henderson, Mr. Dobbin's tutor, who was prevented by illness,) the charge was delivered by the Rev. George Clayton, and the Rev. John Arundel concluded the interesting service by prayer.

On Thursday, January 26th, Mr. and Mrs. Dobbin, and Mr. and Mrs. Paterson, sailed from Gravesend in the Hon. East India Company's ship *Asia*, Captain Bathie, for Bengal*.

* They have since safely arrived.—E.D.

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