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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1833.

I.—An Account of the Karens, a race of people inhabiting the mountainous parts of the Burman Empire and Siam; with some particulars regarding the Introduction of the Gospel among them.

IN the Asiatic Researches, vol. xvi. there is an interesting account by Lieut. Trant, of the KHYENS, a race of people inhabiting the Yúmu mountains, between Ava and Aracan. It has not till lately been known that there existed in the same country another body of people called KARENS, much larger as to number, and equally remarkable in national character and habits; while they are also more interesting to the Christian Philanthropist, from their having already presented a successful scene of Missionary labour to those devoted men the American Baptist Missionaries in the Tenasserim Provinces. Respecting this numerous yet hitherto almost unknown race of people, we now proceed to present our readers with some information, derived partly from communication with the Rev. Mr. Wade, during his late visit to Calcutta, on his way to America for the benefit of his health, and partly from the correspondence of his associates.

The Karens inhabit the back ground and mountainous parts of all the provinces in the Burman Empire, even beyond Ava, as well as of the Tenasserim Provinces belonging to the British; they also occupy a large tract of country lying between the British possessions and the kingdom of Siam. Their number cannot be correctly stated, but as far as Mr. Wade has been able to ascertain from different inquiries, they cannot be much inferior in this respect to the Burmans themselves, who are now estimated, (it is believed correctly,) at about 10 millions. Those of them who reside in the Burmese provinces are of course under the Burman government; but they have also chiefs of their own, who are called Sunkais, and whose office is hereditary. These chiefs are looked up to as arbiters in all matters of dispute between man and

man ; but rarely, if at all, inflict corporal punishment : such a thing as a jail or prison is not known among them. The Burman rulers scarcely interfere with their affairs, except so far as regards taxes.

Those Karens who inhabit the tract of country bordering on the kingdom of Siam have always remained a distinct government, (if government it may be called,) having never been subdued either by the Burmans or Siamese, though frequent attempts to gain this end have been made by both those governments. These are called wild Karens. No one as yet has been among them to preach the Gospel, but numbers who have obtained religious tracts among their Karen neighbours in the neighbourhood of Tavoy have carried them home as a kind of sacred charm, cut them in pieces, and distributed them among their relatives and friends, all being desirous of getting a word or line of the book of God, although quite unacquainted with letters.

In respect to domestic economy the Karens are more civilized than most nations of the East. This is the case, particularly in regard to their *females*, who hold the same rank in society which females do in civilized countries. They are exceedingly hospitable, not only to persons of their own race, but to strangers. They build their houses a considerable distance from the ground, in order to secure them from wild beasts ; and in each house, besides the inner apartments for sleeping, cooking, &c. they have a large open room in which they spin, weave, &c. and accommodate visitors. They cultivate fields and gardens, which not only furnish nearly all the food they require for themselves, but an overplus for market ; this they sell to the Burmans in exchange for farming utensils, earthen-ware, &c.

In their morals they are far superior to the Burmans, excepting (as is the case, alas ! in many civilized nations) a great proneness to intemperance in spirituous liquors. They have a strict regard to truth and integrity in their dealings, and disallow polygamy.

The Karens, properly speaking, have no religion of their own ; but many of them, from their intercourse with Burmans, Talings, and Siamese, have embraced the religion of Boodh. They have however a tradition that in ancient times God gave them his word written on leather (or parchment), but the family to whom it was committed laid it carelessly on a shelf when they went out, when a fowl scratched it down, then a dog carried it out of doors, where a swine got hold of it, and quite destroyed it : in consequence of this they use the bones or other parts of these animals as oracles to this day ; but their tradition states farther, that in after times their sacred books should be restored to them by the *white foreigners*. In cases of illness or misfortune they propitiate evil

spirits, in which case some of the animals above-mentioned, particularly the fowl, becomes the victim.

It is a remarkable fact, with regard to the tradition before referred to, that though surrounded by different nations (the Burmese, the Siamese, the Chinese, and others), who deny the existence of a *first cause*, the Karens have preserved a very correct knowledge of the creation and fall of man. This is contained in a number of couplets familiar to the oldest and most respectable of the people, of which we have been favoured by Mr. Wade with the following translation :—

“ In ancient times God created the world ;
 All things were minutely ordered by him.
 He who in ancient time made the world
 Has power to enlarge and power to diminish.
 God who made the world in the days of old
 Has power to change, as may suit his own will,
 The borders thereof, be it more or less.
 God, who in ancient time founded the world,
 Ordered what should be for food and for drink.
 By Him was established the Tree of Trial.
 He gave a law to guide us in all things ;
 But Satan seduced our progenitors ;
 He caused them to eat the Fruit of Trial :
 They believed not in God, nor obeyed his voice,
 But turned and ate the Fruit of Trial.
 Then became they the subjects of disease,
 They became victims to old age and death.
 The Lord commanded, but they gave no heed.
 He definitely commanded all things,
 But they regarded not the divine word.
 God is omnipotent, and he is truth ;
 Him have we disobeyed and disbelieved :
 Had we obeyed, had we believed in God,
 Pain and disease had then been far from us.
 Whoso returns to obedience and faith,
 Prosperity shall attend all his steps :
 He who obeys shall not be destroyed ;
 Distress and want shall be far from him.
 Let him who hears God's word do him homage ;
 Let him minutely believe and obey.
 He that rises to serve and worship God,
 He is the same as though he were immortal.
 Let us rise, let us serve and worship God ;
 Then shall prosperity crown all our steps.
 The Lord our God has returned unto us,
 Joyful to us is the voice of his word.
 Manifold are His works ; they are perfect :
 He who believes, he who obeys His voice,
 Shall escape the retribution of sin.
 Whoso imbibes the true spirit of love
 He shall never meet with adversity.
 Great are the works, great are the blessings of God.
 With great facility he wrote a book,

Which he gave to the white men, with a charge
That they should go and distribute the same :
His servants gave this book of God to men,
This sacred book which God wrote on paper
He sent to the people of every clime."

Mr. Wade has made numerous inquiries, in order to ascertain if the above verses were an original tradition, or had been introduced by some foreign Missionaries ; and has been led to the conclusion that the former is the case. He has asked many very old men residing in different provinces, who were fully acquainted with the verses, as to their origin ; and has been by all assured that they and their fathers, as far as they knew, received them from their ancestors by tradition from time immemorial.

The derivation of their language is unknown. There is indeed among them a small tribe who have a spurious language, evidently derived from the Taling ; but though many of their words are undoubtedly of Burman, Taling, or Siamese origin, yet in some respects the genius of the true Karen language is quite diverse from any of these, particularly in its having no final consonants, every syllable ending with a vowel sound. Through this peculiarity, the language is exceedingly harmonious and admirably adapted to poetry. When Mr. and Mrs. Wade, a short time since, were on a visit to their head chief near Mergui, to converse with him on Christianity, they were much interested by the singing of several young women whom he had invited, among others, to meet them on their arrival. Though the chief himself could readily understand Burman, in which alone at that time Mr. and Mrs. Wade could converse, yet the young women referred to were quite ignorant of this language. When however they were requested by Mr. and Mrs. Wade to give them a specimen of poetry in the Karen language, the latter were agreeably surprised by their almost immediately chaunting a hymn, evidently composed on the spur of the moment, of which the following appropriate sentiments, as translated by the chief, formed the first verse and chorus.

" The Lord his messengers doth send,
And he himself will quickly come ;
The priests of Boodh, whose reign is short,
Must leave the place to make them room."

The first endeavour for the salvation of the Karens as a people was made by the late Rev. Mr. Boardman, who in April, 1823, proceeded from Moulmein to Tavoy, taking with him a young man, a Karen, whose mind had been impressed with the truth of the Christian religion, but was not yet baptized. On the first of May, soon after his arrival, a number of Karens, residing in a village three days' journey from Tavoy, called upon him, and mani-

festated a deep interest in the subject of religion. It appeared that more than 11 years ago, a Moosulman, in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, such as pork, fowls, &c. must practise certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were perhaps thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren; and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle and defender of their faith. On account of their devotedness to this new religion, it appeared that the poor villagers have suffered much persecution from their Burman neighbours and oppressors, and their lives have been put in jeopardy; so that the teacher has ventured out only once into the city since he has embraced it. The persons who related the story said, that as the English were now masters of the country, the Burmans would not offer them any violence, and accordingly they promised to request him to bring his book out for Mr. B. to examine.

The deputation invited Mr. Boardman to visit them, which he promised to do after the rains. He gave them a Burman tract, which some of the people at the village it appeared could read, and invited the old teacher to visit him, with the sacred but unknown book which for 12 years had been the object of their worship.

On the 15th of the same month the messengers from the old teacher arrived. They were all his relatives, and the best instructed among his people. One of them read Burmese well, but the rest spoke it so imperfectly, as to need the aid of an interpreter when conversing on religious subjects. After exhibiting their present (14 ducks' eggs) they delivered to Mr. B. the following message: "The Karen teacher has sent us to say that he is very ill, and cannot visit the English teacher at present: after the close of the rains he will come and bring his book to be examined. He desires that his relative (one of the messengers) may be allowed to remain with the English teacher two or three years to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others also believe. It would afford great joy if the English teacher, or one

of the Christians with him, could come out and explain the Christian Scriptures; many would believe."

The deputation stayed with Mr. Boardman three days, during which he gave them full instruction in the principles of Christianity, and then renewed his former promise to visit them after the rains. On their departure they travelled from village to village, exhibiting and reading to their countrymen the tract which they had received, and thus influenced the minds of many in favour of the Gospel.

The old teacher himself, with several of his followers, soon afterwards paid Mr. B. a visit, bringing with him the venerated book; and we feel persuaded that we shall gratify our readers by extracting the following graphic account of the interview.

"According to the Missionary's advice, a company of Karens, after three days' journey, visited the Mission house. The two most interesting persons among them were a chief, of much native talent, and a soldier, who had received the venerated book from a Moosulman Jogue. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, 'Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karens' mind is like his native jungle.' The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds, containing the sacred deposit, wrapped in many successive folds of muslin. 'Shew me the book,' said the Missionary; 'I will tell you whether it be good or bad.' All was silence as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity.—Lo, it was an old English prayer book! 'It is a good book,' said the Missionary; 'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book: I will teach you to worship the God whom the book reveals.' The eye of every Karen beamed with joy. They tarried two days, listening to religious instruction with the deepest interest. On leaving, the conjuror resumed his Jogue dress and fantastic airs. He was informed, that if he would be a disciple of Christ, he must lay aside all his former habits and airs. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat in yonder river.' He instantly divested himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure, they exclaimed, 'We will no longer worship any but the true God, and Jesus Christ his son!'

For 12 months, while the health of Mr. and Mrs. Boardman allowed them to remain at Tavoy, they were almost constantly visited by parties of this interesting race, who drank in the religious instruction their teachers communicated with uncommon eagerness. The latter also visited them in their own villages. In the end, a number were turned to God, and a wide spread spirit of inquiry was excited among their countrymen.

In this state of things, the health of Mr. and Mrs. Boardman failed, and while the Karens were finding their way to them from

numerous villages, to ask what they should do to be saved, both were obliged to retire. The parting scene was truly affecting. The anxious inquirers were loath to part with those to whom they looked for direction in the path to heaven, and in return, the teachers were as loath to leave. Duty, however, was imperative, and all acquiesced.

During the absence of their teachers the Karens were not inactive. 'Their conduct,' says Mrs. Boardman, 'reminds us forcibly of what we read respecting the Apostles and primitive Christians. The chiefs, Moung So, and Moung Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers.'

It was not till near the end of the year 1830, seven months after their departure, that Mr. and Mrs. B. accompanied by a Native Preacher, were able to resume their labours at Tavoy; and then Mr. B. was in a state of very great exhaustion through disease. No sooner had they arrived, however, than his faithful Karens visited him from the country, bringing with them many others who gave satisfactory evidence of piety, and were anxious for baptism. Several days in succession were spent in a diligent examination of their feelings and conduct, and in the course of six weeks *twenty-three* were on the best evidence admitted to the sacred rite. While Mr. B. was rejoicing in these trophies of divine grace, information was brought him that in remote villages which he had previously visited, a still larger number had evidently embraced Christ Jesus as their Saviour, and were anxious to be baptized in his name; they were however unable to come to Tavoy, and earnestly entreated Mr. B. without delay to visit them. Though so enfeebled by sickness as to be unable to ride or walk, the devoted Missionary could not hesitate to comply with their request; and some necessary arrangements having been made, he prepared to commence his journey. Just at this juncture Mr. Mason arrived from America to aid in the labours of the station; and though on seeing the emaciated form of his zealous colleague he hesitated respecting his undertaking the journey, he perceived from the ardent desire he manifested on the subject that offering objections was useless. He therefore determined to accompany him, and on the 31st of January, 1831, he and Mrs. B. commenced their journey, Mr. B. being borne on a cot. After three days they reached the place of their destination, and we must record in the language of Mr. Mason the interesting and affecting scene which he was called to witness.

"During our stay, Mr. B. so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, "The cause of God is of more importance than my health, and

if I return now, our whole object will be defeated—I want to see the work of the Lord go on!" Wednesday morning, it was apparent, that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence *thirty-four* individuals, who gave satisfactory evidence to all that they had passed from death unto life. After this he seemed to feel that his work was done, and said, "Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" The day but was after, while on the boat that was to bear him to Tavoy, he took his upward flight."

Thus ended the labours of the first Christian teacher of the Karens—and great was the loss which by this event they sustained. Mr. and Mrs. Mason, however, with Mrs. Boardman, have ever since continued at the station, and have carried on with great diligence and success the work among them so auspiciously begun. The Gospel has been extensively preached, tracts and Scriptures distributed, and boarding and other schools efficiently conducted. Many more have been admitted to baptism since the death of Mr. Boardman, so that the church must now consist of upwards of 100 members; yet will our readers have with pleasure observed it stated, in the letter from Tavoy inserted in our last No., (pp. 511, 512,) that "not one member has yet caused their pastor grief by turning aside, or walking unworthy of their profession."

The Missionaries at Moulmein and Mergui, have also exerted themselves for the good of the Karens. The Rev. Messrs. Judson, Wade, Kincaid and others, have gone to different villages inhabited by them, some of them not less than 200 miles distant, and many in return have visited their teachers at Moulmein. Deep convictions of sin and lively faith in Christ have been manifested in the hearts of many, who have in consequence with joy been admitted into the church; and to the present time, we believe, the conduct of all, with two exceptions, has been highly exemplary.

Thus in five years, through the blessing of God on the pious labours of his servants employed in different parts of Burmah, have upwards of *two hundred* of this hitherto unknown people been brought to the knowledge of Christ, and been baptized in his name, while many more are anxiously inquiring for salvation through his blood. May God grant that these may prove but the first-fruits—the assured pledge of a far more abundant harvest.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen and Amen."

BETA.

II.—*Strictures on a former Criticism on Gen. iii. 8.*

To the Editor of the Calcutta Christian Observer.

Sir,

From the unassuming manner in which your correspondent § puts forth his criticisms*, I take the liberty to suggest that the latter part of his critique on Gen. iii. 8. is not tenable. He appears to have been misled by inadvertently taking it for granted that **וַיִּלֶךְ** in Ex. xix. 19. signifies “sounded,” but which I think § will scarcely attempt to prove. It will not be controverted that “placed before another verb or participle preceded by **וַיִּלֶךְ** imports the *continuance* or *increase* of the action expressed by such verb or participle.”—Thus,

(2 Sam. iii. 1.) **וַיִּדְרֹךְ דָּוִד חֲזָק** Lit. “And David went on and strengthened,” i. e. increased in strength. There can be no question of the proper rendering here, and the words are the *same* in Ex. xix. 19.—Hence,

(Ex. xix. 19.) **קוֹל הַשֹּׁפָר הוֹלֵךְ חֲזָק** Lit. “The sound of the horn went on and strengthened,” i. e. increased in strength.

וַאֲרֹחַ צְדִיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ
(Prov. iv. 18.) **וְאוֹר עֲדֵינְכוֹ הַיּוֹם** Lit. “The way of the righteous as the shining light goes on and shines, (i. e. increases to shine) unto mid-day.” It will not be deemed necessary to write out the parallel passages. Est. ix. 4; Jonah i. 11; 2 Chron. xvii. 12.

It does not appear quite certain that our translators ought to have given the reflective signification of Hithpael to **וַיִּתְהַלֵּךְ** in Gen. iii. 8. That Hithpael frequently does not differ in signification from Kal must be admitted; and that the precise shade of meaning attached to any given verb in this conjugation can be determined only by reference to the actual usage will not be denied by any one conversant in the Hebrew language.

The Hithpael of the verb in question does not, in the following passages, appear to require any difference of rendering from the same verb in Kal.

(Job xxii. 14.) **וַיִּחַד שָׁמַיִם יִתְהַלֵּךְ** “He walks upon the canopy of heaven.”

(2 Sam. xi. 2.) **וַיִּתְהַלֵּךְ עַל־גַּן בֵּית־הַמֶּלֶךְ** “And he walked upon the roof of the king’s house.”

(Ex. xxi. 19.) **אִם־יָקוּם וַיִּתְהַלֵּךְ בְּחָוִין** “If he arise and walk without.”

(Ez. xxviii. 14.) **בְּתוֹךְ אֲבִנֵי־אֵשׁ הִתְהַלַּכְתָּ** “Thou hast walked in the midst of precious stones.”

* See Calcutta Christian Observer, vol. i. 1832. p. 300.

In the passages below, Hithpael differs from Kal in signifying not only to walk, but to walk to and fro; and under this head possibly some of the examples above may be ranked.

(Job i. 7.) וַיֵּאמֶר כִּשְׁוֹט בְּאֶרֶץ וּמַהֲלֹךְ בָּהּ “And he said, from roving on the earth, and from walking to and fro in it.”
 וְהַחַמְצִים יֵצְאוּ יִבְקְשׁוּ לָלֶכֶת לְהִתְהַלֵּךְ בְּאֶרֶץ וַיֵּאמֶר לָכֵן הִתְהַלְכִי בְּאֶרֶץ וּתְתַלַּכְנָה בְּאֶרֶץ (Zec. vi. 7.) “And the strong went forth, and sought to go that they might walk to and fro on the earth: and he said, Go walk to and fro on the earth. And they walked to and fro on the earth.” (See also Zec. i. 10, 11.)

When this verb is used figuratively, there is no difference in signification between Hithpael and Kal. Thus, in the first example below, the verb is in Kal; in the second, in Hithpael.

(Ps. xv. 2.) הוֹלֵךְ תָּמִים “He who walks uprightly.”

(Ps. xxvi. 3.) דִּוְתַלְלַכְתִּי בְּאִמְתָּךְ “And I have walked in thy truth.”

There are passages parallel with the last in Gen. v. 22, 24, vi. 9; xvii. 1; xxiv. 40; xlviii. 15; Ps. xxxv. 14; ci. 2; Prov. xx. 7; xxiii. 31, and in all of which the word is used in the same signification.

But *δ* says, “How can it be said that thunder walks, and that in a garden too?” A difficulty truly. *קול* however is not the word with which the participle *מְתַהַלֵּךְ* can naturally be made to agree, when a nearer subject is found in *יְהוָה אֱלֹהִים* and thus we are unavoidably brought back to the construction and rendering of the English version: with which the best Hebrew scholars of the present age, as Gesenius, Stuart, and Rosenmuller nearly or wholly coincide. The latter renders the passage thus, “Tum audivirunt vocem Jovæ Dei gradientis per hortum ad suram diei.” In English it might be paraphrased as follows, “And they heard the noise that precedes the approach of Jehovah God, who was walking in the garden on the evening of the day [in which they had committed the transgression.]” That “a visible manifestation of the Divine Being on this occasion” was expected, is rendered almost certain by the language of the tenth verse, “And he said, I heard thy voice in the garden, and was afraid, because I was naked, and I hid myself.” If no visible manifestation was expected, why should he be afraid [of being seen] because he was naked?

May 7, 1833.

P. S. Should my remarks be thought late, let me observe that the number containing the article commented on reached me *only* four days ago.

III.—*On the Connection between Prayer and the Success of the Gospel.*

In all the works of God, the connexion between the use of means and the attainment of an object, is nearly invariable: sometimes indeed events may seem to be almost entirely accidental, but when more closely observed they will generally appear to be only the results of well known principles, or the effects of definite causes.

One thing in nature follows another with a regularity which admits of few interruptions; so that by observing one event of a series we can often calculate on subsequent events, long before their actual existence.

But what takes place in the system of external nature, appears equally in that system of Providence, connected with man's salvation and the spiritual kingdom of God. Though the regular dependence of one event or class of events on another may sometimes not appear as striking as that observable in the material universe; yet the connexion of cause and effect is no less generally invariable, and the results no less generally certain.

Thus the connexion of the preaching of the gospel with the salvation of men, is constantly referred to in Scripture as one of an essential nature. Faith cometh by hearing, and hearing by the word of God; while the soul's ultimate salvation is entirely dependent on the belief of that truth, which the preaching of the gospel brings to the mind. Without the gospel being heard it can not be believed, and without its being believed, there can be no salvation. For though to us, there may appear to be no necessary connexion between the exercise of faith and the reception of the pardon of sin; yet we are assured that the providence of God has indissolubly united the one to the other. We are assured, that, in the moral world, justification follows true faith, as regularly as the principles of gravitation operate in the natural:—but why one of these events so invariably follows the other, can be resolved only into the will of him, who reigns supreme over both the kingdoms of nature and of grace.

Our present object, however, is not to dwell on the connexion subsisting, generally, between the different parts of the system of revealed truth or the dispensation of divine Providence; but to make some remarks on the connexion that exists between the fervent believing prayers of the people of God, and the success of the gospel in the world. Few subjects of so much practical importance have been more frequently overlooked. The existence of such a connexion has not been denied,—nay it has been often insisted on,—but still there has been a sad practical neglect of the duties involved in the principle admitted.

If we are commanded to preach the gospel to every creature, the proclamation of the gospel becomes a duty which cannot be dispensed with ; but if the success of what we preach is dependent on our prayers, the exercise of earnest believing supplication becomes a duty no less indispensable. We shall therefore make some remarks on the fact, that a close and intimate connexion subsists between the prayers of Christians and the success of the gospel in the world, and then notice the important duty which the existence of such a connexion involves.

Many of the blessings given by God to his people are bestowed, generally, in answer to prayer. All the benefits promised to men are represented in Scripture, as objects for which prayer may be made. In short, all things which it would be consistent with the divine character to bestow, and for the real good of believers to receive, are held out as objects for which they may approach "with boldness unto the throne of grace."

The general purposes of God, respecting his spiritual kingdom, are so clearly revealed, that even had we not been commanded to pray for its progress, our duty would have been easily discovered. To present our prayers for the salvation of men, would have been so obviously in accordance with the known will of God, that no doubts could have existed of its being our duty, even had we not been told that "for this very thing he will be inquired of." We are not left to discover from the general scope of revelation, what is our duty in reference to this object, but are distinctly commanded to pray that the word of God may have "free course and be glorified."

Though it is the unconditional purpose of God to spread abroad his word, and by it to save all who believe ; it is part of this purpose that this great object be accomplished by the agency of his people ; and hence they are taught to regard it as an object of constant and personal solicitude. While the glory is given to Jehovah, they are individually interested, since their own true happiness can never be separated from the honor of God and the universal good of man. The true believer always identifies his own salvation with that of others. There can be no disposition in the pious mind, to monopolize the blessings of the kingdom of heaven. The man who does not wish all his fellow-creatures to become partakers of the blessings of eternal life, cannot be a true Christian. Such a person would be a monster in the spiritual world. His nature would be entirely opposed to all the principles of the gospel, and in direct hostility to the character of Him "who will have all men to be saved and to come to the knowledge of the truth."

Of its being the duty of Christians to promote the salvation of all men, there can be no doubt, and in fact this duty is so closely connected with their own personal happiness and their progress in ho-

liness, as to become one of their highest privileges. When the promotion of the spread of the gospel is not regarded as a privilege, it will never be diligently attended to as a duty. It is so also with prayers for the success of religion in the world.

It is a privilege from which Christians derive, not only their highest and purest enjoyments, but the greatest degrees of improvement in personal holiness. This is one view of the connexion of prayer and the success of the gospel, which should never be overlooked—the tendency of such prayer to promote religion in our own minds. In proportion as we pray for the salvation of others, our own is advanced. Not only he who proclaims the word of God, but he who prays for its progress, experiences the truth of the declaration, “He that watereth others, is watered himself.” Who are the men whose souls rise highest above the attractions of earth, and whose natures become most assimilated to that of God? Are they not the men whose constant, ardent, and believing supplications, daily ascend to the throne of mercy, on behalf of a lost and ruined world?

It is usual to say, that the success of all our efforts for the spiritual good of men is from God, and therefore not dependent on us; our duty being simply to make known the truth. That all success is from God is certain, but that the communication of that success is independent of us, is an assertion inconsistent with Scripture, and contrary to the deductions we are warranted to draw from experience. In fact, the success of the apostles themselves is represented in Scripture as being quite as much dependent on their own, and “the prayers of the saints,” as on their preaching. The fervent believing prayer of the righteous is just as much a link in the chain of means, as the proclamation of the gospel itself. The gospel is indeed in itself a sharp two-edged sword, but it must be wielded by the Spirit of God. It must be preached before it can reach the external ear, but it must be applied by the Holy Spirit before it can reach the heart. Believing the truth is therefore dependent directly on the preaching of the word and the communication of divine influence; but there is no evidence of the Spirit of God ever being bestowed for the conversion of sinners, but in answer to the prayers of the saints or the intercession of the Blessed Saviour.

The Lord Jesus invariably taught his disciples to pray for that spirit which God was ready to bestow on all who ask him; and their subsequent practice showed that they always considered the descent of divine influence, as connected *with*, and even in a great measure *dependent* on, their prayers. All the recorded instances of the remarkable success of apostolic preaching, took place at seasons consecrated to special devotion. It was then that the mighty power of God overshadowed the infant church, and that omnipo-

tent energy descended, which demonstrated the truth of the gospel, and laid prostrate all the principles of opposition at the feet of Jesus. The kingdom of darkness was shaken, the word of God grew mighty and prevailed, and thousands were rescued from the dominion of Satan, and brought into the glorious liberty of the sons of God. In all subsequent ages the same principle has been in operation. All revivals, all reformations in religion, either local or general, have originated in, and have been carried on amidst, the prayers of the saints.

What is indicated by such facts, but that there is, established by God, a real and regular connexion between the prayers of the church, and the success of the gospel in renovating a sinful world. Such a connexion is, in itself, not more mysterious than that which exists between many events in the order of nature: of cause and effect we know little, but that under certain circumstances one event invariably follows another. This order has been fixed by the appointment of God, and we always calculate on its permanency. In like manner we calculate' results in the moral world: as it has *been*, so it will *remain*: between our prayers, and the success of our labours in the gospel, such a connexion has been established, that if we unitedly, devoutly, and with holy faith and confidence, beseech the Father of Spirits, the fruit of our efforts will certainly appear in their season. That fruit, indeed, may not appear in the place, time, or way, that we expect; but we *cannot* doubt of the ultimate result, without first having some misgivings about the truth and excellence of the gospel itself, or the faith, fulness, and reality of the divine promises.

In consequence of this connexion of our prayers with the success of true religion, we are called to a most important duty, that of praying without ceasing, for the out-pouring of the Spirit of God, without which, all external means are ineffectual. We are to regard our supplications as forming part of the general intercession appointed to be made by believers for the world, dead in trespasses and sins. The extent of the efficacy of such prayers, we cannot discover in this world: it is sufficient for us to know that it is the will of God that they should be presented, and that it is also his will to answer them.

In the delightful work of thus putting up our requests for the salvation of our fellow-men, we cannot fail of enjoying that sweet and holy expansion of soul, from which more real happiness arises than from all the objects of worldly pursuit. The showers of divine grace never fall without spreading general fertility. What we ask and obtain for others, we shall never fail of obtaining for ourselves.

How important then and delightful must be the duty which cannot be performed without personal happiness and profit, while

it brings down on others what God has promised to bestow. To neglect such a duty, is to deprive ourselves of enjoyments no where else to be found. Such neglect must contract and enfeeble the mind of the Christian, while the diligent performance of such a duty, must give him an enlargement of soul, and an energy of benevolence, delightful to himself and fraught with blessings to mankind.

How important also the duty of prayer for the success of the gospel, when we remember that the communication of all necessary regenerating grace is made in answer to it. It is indeed inconsistent to pray for the salvation of men without putting forth our helping hand to save them, but it is fully as inconsistent to labour without prayer. All the parts of our duty should have their proper share of our attention.

Let us therefore give ourselves to the work of the Lord. Whether called to preach the word, or otherwise to support and promote it; let every one be earnest in supplication for its prosperity. Here is a part of the work of the gospel from which no one can claim exemption, and which the meanest believer is capable of performing. The most delightful promises are held out to encourage us, while the experience of the saints in all ages gives us the fullest assurance of certain success. To our own souls it will bring a rich reward, while the blessings it will obtain for others, will vastly increase our own and the general blessedness through eternity.

B.

IV.—*A few thoughts relative to the Prevention of War.*

To the Editor of the Calcutta Christian Observer.

SIR,

As you are one of the public advocates of the cause of Christianity in India, I venture to address you on a subject which has lately often engaged my thoughts, and which has now been revived by the perusal of a pamphlet published by order of the American Peace Society, entitled "A Dissertation on a Congress of Nations," by Philanthropos.

I have lately been much troubled in mind at the fact that war is more rife amongst Christian nations than heathen. In our Church at home (when we gained a battle over the French) we used to sing the old version of the xxxvth Psalm, tune forgotten; but it was an inspiring one, and I well remember the martial spirit in which I used to sing, "Stand up with me, and stop the way, &c. &c." The following remarks of Philanthropos have in substance been my own: "If the Christian religion allows of

war, how will the *extension* of it, or the *inculcation* of its precepts prevent war? Do not Christian nations engage in war? Do not professed followers of the Lamb thrust their bayonets into each other's hearts?"

I have the honor of being acquainted with some pious officers and soldiers, who yet, if a war took place, would consider themselves in duty bound to exert their energies in the field to the utmost of their skill and power.

My heart bleeds at this thought.

To prevent such an occurrence has been often a subject of deep consideration, and my limited view can discover no other way but this, of forming at first small Christian societies in every place, whose object should be—1st, to provide for the temporary maintenance of Christian officers and soldiers who are willing to join these societies; 2ndly, to provide a fund for all cases of distress in each society; 3rdly, to encourage industry, frugality, modesty, and simplicity of attire, simplicity in household furniture, or what is equivalent, to do away with and discountenance individual idleness and luxury, useless and ostentatious expenses in dress, entertainments, furnishing houses, education of children; 4thly, to form a social agreement among the members for mutual help and assistance in procuring the necessaries and conveniences of life. To which end, each member should set himself to follow some calling, which may tend directly to the help and benefit of the society. Might not little colonies of industrious Christians, banded together for the promotion of peace on the earth, and taking for their motto, "Having food and raiment, let us be therewith content:"—might not, I say, such a snowball as this in the course of time assume a grand and imposing appearance on the earth? Should you deem this hasty letter worthy of publication, and should it thus meet the eye of Philanthropos, I would wish him to consider, and I offer the above suggestions only as preparatory steps to his own noble and more matured plan.

I remain, Sir,

Your obedient servant and sincere well-wisher,

AMICUS.

Meerut, July 22, 1833.]

P. S. Probably a portion of the funds, now subscribed for disseminating various Christian publications, might be applied to this equally important object?

V.—*A plan proposed for facilitating references to any subject of reading or study.*

To the Editor of the Calcutta Christian Observer.

MR. EDITOR,

As you desire that your periodical may be useful as well as interesting, I doubt not you will be willing at least to peruse my humble contribution ; and should you consider it at all adapted for usefulness, perhaps it may find a corner in your excellent publication.

I beg to call the attention of your readers to a little plan, which may possibly be familiar to some of them, but which I myself have seldom seen put in practice ; though I have experienced the utility of it for the last eight years. I will only just remark, that it was suggested to me by one of the most eminent of the translators of the Bible in the present day.

The object of the plan is, *to treasure up, and to be able with ease to refer to, any subject of reading or study, even after it has escaped the memory ; and we know how very few are able to retain correctly one-tenth portion of what they read.*

The plan itself is, to take a number of slips of paper, of any convenient size ; and making one memorandum upon one paper, any number of memoranda may be so arranged, as to enable the person who collects them to refer to them at pleasure : *e. g.*

In reading a certain native author, I of course met with many words whose meaning was as plain as the sun at noon-day : such as the common names of things, pronouns, conjunctions, &c. and as these were to be met with in every line, there was no need of making any memoranda of them.—Again, there were some things so obscure, that I could affirm nothing of them, and so I made no memoranda (i. e. in this collection) of them—but there were likewise words and expressions not a few, whose meaning I supposed myself to have rightly apprehended ; and yet they were not so common as to be apprehended without diligent search : of these I made a collection : putting one memorandum upon one paper : and afterwards arranging the collection. I will give you an extract of what I actually collected.

	[Native expression.]	[Author.]	[Page.]
4 * Physiognomist.....	—	—	—
3 * Place, to.....	—	—	—
7 * Population.....	—	—	—
1 * Precarious.....	—	—	—
6 † Predetermine.....	—	—	—
2 † Prime of Life.....	—	—	—
5 † Public-House.....	—	—	—

Here the column of figures is supposed to represent the order in which the words occurred in reading. The words marked * to my surprise, on comparing them afterwards with my English-native Dictionary, all gave in the fourth column an *additional* native expression to what was there found ; and the words marked † were not to be found at all : and in case of doubt, from the fifth and sixth columns, the authority could be referred to. The alphabetical arrangement was made from day to day : continually slipping into their proper places, the memoranda for the day. When they amounted to about 500, they were sown slightly together as a book ; and another similar collection commenced : this second collection now amounts to about 400 more ; and shortly it is intended to unstitch the first collection, and putting the latter in their proper places in the alphabetical order, to make *one* : and then another collection will be commenced, and in its turn combined with the former. And I imagine that 850 out of the present 900 memoranda contain additional information to what is in my English-native Dictionary : and yet I do not mean to insinuate the slightest idea, that the Dictionary in question is not what it ought to be ; but

would only shew that every student may add his own contributions to those of his predecessors : and if I may speak of myself, I have not at all been conscious of toil ; as I should have been, in sitting down to compose a vocabulary. I often think, if the motto be “ *nulla dies sine linea*,” we shall have more than 300 lines by the close of the year.

Thus much of an easy plan of vocabulary-making, which he who translates into native languages will find of immense practical utility.

We will now proceed to apply the plan to the illustration of Scripture.

Suppose when we meet with an illustration of any passage, we put the passage on one of the slips of paper : and arrange the memoranda in the order of the books of Scripture, thus :

6. Gen. iii. 8, vide *Calcutta Christian Observer*, vol. i. page 301.
4. Ditto xlix. 1—28 do. *Critica Biblica*, vol. i. page 226.
2. Numb. xxiii. 20, do. *Calmet's Fragments*, No. 204, and No. 539.
5. Job xlii. 11, do. *Blaney on Jeremiah*, page 306.
1. Zech. i. 20, do. *Camp. on Gosp. Matth.* xiii. 55.
3. 1 John ii. 2, do. *Calm. Dic. in verb "Propitiation."* [Additions.]

Where, as before, the column of numbers is supposed to represent the order in which the illustrations are met with : and the next their Scripture order, for the sake of easy reference, and any new memoranda may be slipped into their proper places.

In this manner I have collected about 1400 references to illustrations, or Scholia on Matthew's Gospel alone : and in a minute or two I have before me all that I have read, on any given passage.

The plan in one way or other is applicable to every species of study, or desultory reading. I have applied it to the illustration of Hebrew, Greek, and Native words. It is evident that it may likewise be applied to *subjects, poems, &c. &c.*

Nor let the reader suppose that the plan requires much time : with a number of slips of paper already cut to size, he has nothing more to do than just to make a reference, and at his leisure to slip it into his place. To prevent the papers becoming disordered, two thin boards of the same size may be provided, and the whole tied round with a string. If a book be taken out of doors to read, a mark may be made in the margin, and the references collected at pleasure. The expense of paper need be an objection to few, as the commonest white paper answers every purpose.

But the reader may be disposed to ask, why not make the references in the margin of the Bible or Dictionary ; especially if they be interleaved ? I have tried this plan likewise, but have not found it equal to the one now proposed. Because if the references multiply *ad infinitum*, the interleaved Bible is filled up on many more important passages, and the references are liable to confusion ; whereas the present plan literally admits of references *ad infinitum* : and the circumstance of confused references soon discourages the student in his plan*.

I ought to have mentioned the *degree of precision*, with which the references may be arranged. Now suppose I have read the views of 20 authors, on any given passage of Scripture : and after a time, I call to mind that a certain author has made judicious remarks on the passage, which I shall be glad to refer to—or suppose the inquiry be, if a certain author has said any thing on the passage in question, I refer to my index, and instantaneously have the required information : thus, suppose it be required to know if “ *Owen*” has said any thing on the subject of the Saviour's temptation, Matthew iv. 1, I seek in my index arranged according to the book, chapters, and verses of Scripture for Matthew, iv. 1. Between Matthew

* Besides on this plan it would be necessary to have a Bible, Native Dictionary, Greek and Hebrew Lexicons, &c. &c. all interleaved.

iv. 1, and Matthew iv. 2, I find 20 slips of paper, and these are arranged alphabetically either according to the author's names, or according to the names of their works. In this secondary arrangement, I seek for "Owen," and directly find what I want without having to wade through a mass of materials having little or no arrangement.

On the interleaving plan, the student must carry his interleaved books with him : or else he must *transcribe* (a labour always annoying to a student) his materials on his return home ; whereas, the slips of paper have only to be put into their respective places ; and all that he need take with him, is his author, and a few papers.

If it should be desirable to make *extracts*, one or more papers may be placed immediately behind the first, for the *continuation* of such extracts as are too long for one : and if hereafter any memorandum may be deemed useless, it may be withdrawn without detriment to the rest, or disfiguring the whole.

I would not be thought to disparage the plan of interleaved books, because some may much prefer them : but my object is to suggest hints upon another plan, which *ORREN* appears to me more convenient. I say *often*, because I myself am thankful for the interleaving mode, in some cases where it is found practically to excel the one proposed.

This leads me to speak of another plan, which I have found of immense utility in translating into a native language ; and revising the already existing translations of the same.

1st. Every native author that I read is divided into chapters and verses ; or *vols.* pages, and verses ; as the case may be, being numbered with a pen in red ink, calling each line a verse.

2nd. Every work has a mark which always designates that work : such as § ÷ || = A. B. C. &c. and is written in the cover.

3rd. All students know that the exact meaning and use of a word may be gathered more correctly from the context with which it is more immediately connected than from any dictionary of the language.

4th. If a certain word be met with, and sought for in a dictionary, and a short note be inserted in the margin, thus § 17—529 ; i. e. see native author, marked thus § xvii. chap. 529 verse, it is plain that the next time the word is required, not only may the dictionary be consulted, but the place where it occurred before, and the context may be referred to. And if there be twenty references of this kind, the use and meaning of the word may be pretty well ascertained upon the best native authority.

In order the more effectually to be enabled to consult native authors for the use and meaning of words, a writer was employed to transcribe all the words in the language into a blank ruled book, leaving for every word a space for about 20 references, which space he filled up thus, in native character, (putting the same into European character, thus)

	§	§	§	§	§	A	A	B	B
Native word.....	1.15	1.75	1.150	2.91	5.7	3.569	17.14	1.15	1.84
	§	§	§	§	§	§	§	§	§
	3.8	3.15	5.90	5.177	18.9	19.76	18.100	3.5	8.19
	B	B	B	C	C	C	C	C	D
Native word.....	1.501	3.19	5.49	18.9	18.5	19.17	19.54	19.87	4.9
	A	A	A	B	B	B	B	B	B
	6.4	7.18	9.23	1.15	1.38	1.101	3.9	12.5	1.36

In this way, between 30,000 and 40,000 references have been collected by a heathen writer, without any trouble on the part of his employer, and yet his employer turns them to Christian purposes, making use of them as a kind of native dictionary. But to be more explicit.

In Matthew viii. 2, we have the word *καθαίρει* meaning to cleanse : but in the native language to which I allude, the idea is expressed by a variety of words, such as "wash-cleanse," "heal-cleanse," "sweep-

cleanse," &c. Looking in the index for the native word *cleanse*, and turning to the references, I found among others the very expression I wanted, namely, *heal-cleanse*; I had no idea of these shades of meaning before I turned to the word *cleanse* in the index of references: much less that I should find an expression so apposite to the place (Matt. viii. 2,) as, "*heal-cleanse*."

I have seldom consulted this index in vain: to me it is such an invaluable treasure, that I make a point of referring to it in all cases of difficulty: and when it does assist, the assistance is valuable, as it furnishes classical authority for every expression.

Again, to shew the use of this index in writing tracts—it was required to write in the native language, "In this world we frequently shed tears," in contradistinction to the idea, "God shall wipe away all tears from their eyes." The expression "frequent tears" would have been unidiomatical: turning to the index, and from thence to the references, the expression was found, "frequently flowing tears fill the face." This was exactly what I wanted to say, but should have thought long before I had hit upon so idiomatical an expression; hence it was selected for my purpose.

We proceed to notice how this plan may be otherwise applied—suppose I am reading a native author, for obtaining an acquaintance with the language, and while reading the author, called [§] at vol. 1, chap. i. page 12, [§ i. 1-12] occurs this expression: "The winds blew, and the floods overflowed," the idea suggests itself, that this may afford some help in revising Matthew vii. 25—27. Without stopping at the time to consider this point, in an interleaved native Bible at Matthew vii. 25—27, this note is made [§ i. 1-12] and when the hour comes for this employment, the point may be examined; and if the expression prove to be more intelligible, simple, and idiomatical, than the one employed in the existing translation, the latter is crossed through with a pen, and the former written by its side as a correction: on this plan there are in the gospel of Matthew alone some hundreds of corrections of the present translation: and hereafter they may be re-examined as the authority for the expression is always given.

I will only mention one more application of the plan. Under the word *καθαρίζω* § 2, in Schleusner's Gr. Lex. N. S. I find I have inserted the native word corresponding to "*heal-cleanse*," with this reference †† 1-11: probably the same word may suit in the other places given under this paragraph*. And when I come to translate Mark i. 40, and meeting with the word *καθαρισαι*, this word is sought for in Schleusner, and an apt translation of it into the native language is given in the margin, without further trouble: and the authority quoted, to afford opportunity of re-examination if need be.

The only serious objection that any one has yet made to the plan, is this, that it takes up time: but none need adopt the plan *any further* than they find it practically useful. I conceive the consumption of time is amply repaid: especially if a native be employed as much as possible in the native portion of the labour.

If references to European authors are intended for the public, they should be made to suit *any edition* of the works quoted: and the edition used should be specified.

In conclusion, it should be carefully distinguished when to use the interleaving plan; and when the other. If memoranda are likely to be collected *ad infinitum*, the latter is the preferable plan: if the references be limited, or intimately connected with the lexicons, the margins, or blank leaves may suffice; and be more convenient.

You see, Mr. Editor, how rapidly I have put down my ideas; if you can by any editorial amendments turn my ideas to account, they are much at your service.

ΦΙΛΑΔΕΛΦΟΣ.

* I am far from thinking that Schleusner's places in the same paragraph always bear the same meaning.

VI.—The Bishop of Calcutta's Pastoral Address to the Church of England Missionaries, respecting the Abolition of Caste amongst Native Christians.

In the account of the Calcutta press lately drawn up by the Editor of the Englishman, the editorial management of the Calcutta Christian Observer has been slightly misrepresented. We know that this could only have arisen from inadvertence or misinformation, and have no doubt that the author will do what he can to correct the unintentional mistake. In contradistinction to another periodical conducted *exclusively* by an ordained minister of the Church of England, and designed *exclusively* to advocate the peculiarities of that Church, it has been stated that "the Observer is conducted by Dissenters." Now this assertion, from its contrasted position in the sentence, is certainly calculated to mislead. If it means that the Observer is conducted *exclusively* by Dissenters, it involves a contradiction to the plain broad fact that from the very commencement up to the present hour, ordained Ministers of the established Churches of England and Scotland have been connected with the editorial management, as well as ministers of the Independent and Baptist denominations. If it implies that the Observer is devoted chiefly to an exposition and vindication of the principles of Dissent, the supposition is equally wide of the truth. So much the reverse of this is the reality, that the Observer has studiously and constantly avoided all discussion of questions respecting "Church and State," "Church and Dissent," and all peculiarities whatsoever in matters of Church Government and the administration of Christian Ordinances. In a word, the Observer has been uniformly conducted on the most Catholic principles, so far as concerns all minor distinctions amongst Christians. It has always endeavoured at least to do justice to good plans and good men, in whatever denomination of Christians the former may have originated, or to whatever class the latter may have belonged. And if at any time it has been prevented from doing full justice to works of merit, it is solely because these may have been too much tainted with the peculiarities of sect to admit of our expressing a decided opinion. It is, in fact, when standing on this Catholic ground that we do not hesitate to assert, that there is not a *real* Christian in India that need be conscientiously precluded from rallying round us with his co-operation and support.

In farther corroboration of these statements, if any such were necessary, we refer to the present number of our work, in which deserved eulogies are passed on members of different denominations labouring in different vineyards. And it is with heart-felt satisfaction, that we now crave the special attention of our readers to the Bishop of Calcutta's admirable Address to the Church of

England Missionaries respecting the abolition of caste. It is reasonable in its demands, and judicious in its recommendations. Considered as the production of a Bishop addressed to those who acknowledge his power of controul, it is faithful without severity, authoritative without harshness. It displays no ordinary dexterity in the application of Scripture sentiment and language, and no ordinary tact in the management of human nature. It breathes the tenderness of Christian affection, and glows with the warmth of Christian love. The official superiority of the Bishop melts away in the earnestness and kindliness of the Christian pastor. It is altogether one of Dr. Wilson's happiest efforts, and perhaps it is so, because the subject is of a practical nature, and the treatment of it wholly free from the least taint of party-feeling, and the remotest allusion to party distinctions. Often may we meet this respected servant of God on such Catholic ground, and in an atmosphere so congenial; and long may he live to pen such admonitions as those contained in the present address.

ALPHA.

To the Reverend Brethren, the Missionaries, in the Diocese of Calcutta, and the flocks gathered by their labors or entrusted to their care.

Palace, Calcutta, July 5, 1833.

REV. AND DEAR BRETHREN,

Having heard that some usages of an unfavorable nature prevail in certain of the Native Churches, and more particularly in the Southern parts of the Peninsula, I am led by the obligations of my sacred office to deliver to you this my paternal opinion and advice. My honoured and revered predecessors in this See, now with God, labored to abate the inconveniences to which I allude. And I am much relieved in discharging my own share of this duty by the memorials of their previous admonitions which I have had the opportunity of consulting. Their abstinence from any official interference ought to have commended their advice to your cheerful acquiescence, and to have superseded the necessity of my now entering upon the subject. But as their forbearance and kindness have failed to produce the desired effect, you will not be surprised if I feel compelled, as the Pastor and Bishop of souls, under Christ our Lord, in this Diocese, to prescribe to you what seems to me essential to the preservation of the purity of the Christian faith amongst you.

The unfavorable usages to which I refer arise, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of Almighty God, and even in the approach to the Altar of the Lord, are derived from them—the refusal of acts of common humanity often follow—processions at marriages and other relics of heathenism are at times preserved—marks on the countenance are sometimes borne—envy, hatred, pride, alienation of heart are too much engendered—the discipline and subjection of the flock to its shepherd are frequently violated—combinations to oppose the lawful and devout directions of the Missionaries are formed. In short, under the name of Christianity, half the evils of paganism are retained.

These various instances of the effects of the one false principle, the retention of caste—might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others, numerous and dangerous. Many, many native congregations, are, as I trust, free from them altogether. Many have nearly accomplished their removal. I speak therefore generally, as the reports have reached me. I throw no blame on

individuals, whether ministers or people. It is to the system that my present remarks apply: and it is in love I proceed to give my decision.

The distinction of castes then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really "put off, concerning the former conversation, the old, and having put on the new man" in Christ Jesus. The Gospel recognizes no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognize. On the contrary, it teaches us, that God "hath made of one blood all the nations of men:" it teaches us that whilst "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them," it must not be so amongst the followers of Christ; but that, "whosoever will be great amongst them, is to be their minister, and whosoever will be chief among them, is to be their servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The decision of the Apostle is, accordingly, most express. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." For if the strong separation between the Holy Nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel; how much more are Heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished?

Yet more conclusive, if possible, is the holy Apostle's language in another Epistle,—“Seeing ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him: where” (in which transition, when this mighty change has taken place) “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.” So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate, position in civilization are effaced—and one grand distinction substituted, that between those who are renewed after the image of God, and those who remain in the state of fallen nature.

Imagine only the blessed Apostle to visit your Churches—suppose him to follow you in your distinctions of caste—to go with you to the Table of the Lord—to observe your domestic and social alienations—to see your funeral and marriage ceremonies—to notice these and other remains of Heathenism, hanging upon you and infecting even what you hold of Christianity—to hear your contemptuous language towards those of inferior castes to yourselves—to witness your insubordination to your pastors, and your divisions, and disorders. Imagine the holy Apostle, or the blessed and Divine Saviour himself to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the Gospel—what would they say? Would not the Apostle repeat his language to the Corinthians, “Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” And would not the adorable Redeemer say again, what he pronounced when on earth, “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me.”

There are two objections, dearly beloved, which may be raised against this statement. The one, that St. Paul "became all things to all men, that by all means he might save some." The other, that civil distinctions are recognized in the New Testament, and prevail in all Christian nations.

To the first I answer, that the Apostle did, indeed, for a time tolerate the Jewish prejudices in favour of the Mosaic law, which had been itself of divine institution, and was not wholly abolished till the destruction of Jerusalem and the dissolution of the Jewish polity; but that this lends no support to a distinction heathenish in its origin, and inconsistent with the equal privileges to which all are, under the Gospel, admitted. A divine law introductory to Christianity, though at length superseded by it—and a cruel institution which sprung at first from idolatry, and is opposed to the whole spirit of Christianity, are totally different things. Nor are we to forget, that even during the brief period that the Jewish law was permitted to retain any force, the Apostle denounced, in the strongest manner, and directed the whole Epistle to the Galatians, against the fatal error of trusting to it before God. All the mildness and gentleness of the Apostle, therefore, we desire to imitate in the wise and gradual instruction of the new convert; but an inveterate evil, spread through large bodies of professed Christians, and going on to evaporate the whole force of the Gospel, we must carefully eradicate.

The other objection is answered in a word. The civil distinctions of rank amongst Christians form no hinderance to the intercourse and offices of charity. There is no impassable barrier. The first noble in the land will enter the abode, and administer to the wants, of the poorest cottager. There is nothing to hinder any one from rising, by industry and good conduct, to the loftiest elevations of society. The shades and gradations of rank are shifting perpetually. Birth condemns no class of men, from generation to generation, to inevitable contempt, debasement, and servitude. The grace of Christ, charity, the Church, the public worship of God, the Holy Communion, various circumstances of life, and occasions of emergency, unite all, as in one common fold, under one common Shepherd. "The rich and the poor," under the Gospel, "meet together; the Lord is the maker of them all." Distinctions in civil society the Gospel acknowledges and retains, only when they are the natural result of differences of talents, industry, piety, station, and success.

The decision, therefore, remains untouched by these objections; in the necessity of making which I am confirmed by two circumstances; the one, that in Bengal no distinction of castes is known amongst the converts—it is renounced in the very first instance: the other, that apostacies to Heathenism have been of late but too frequent in the congregations where the distinction is permitted to remain.

In the practical execution, however, of the present award, dear brethren, much wisdom and charity, united with firmness, will be requisite.

1. The Catechumens preparing for Baptism, must be informed by you, of the Bishop's decision, and must be gently and tenderly advised to submit to it. Of course, the Minister informs the Bishop or Archdeacon a week previously to the intended Baptism of each Convert, agreeably to the directions given by my honored predecessor, in his Charge delivered at Madras, in Nov. 1830: and this will afford opportunity for each particular case being well considered.

2. The Children of Native Christians will, in the next place, not be admitted to the Holy Communion without this renunciation of castes—their previous education being directed duly to this, amongst other duties of the Christian religion, no material difficulties will, as I trust, arise here.

3. With respect to the Adult Christians already admitted to the Holy Communion, I should recommend that their prejudices and habits be so far consulted as not to insist on an open, direct, renunciation of castes. The

execution of the award in the case of all new converts and communicants will speedily wear out the practice.

4. In the meantime, it may suffice that overt acts which spring from the distinction of castes, be at once and finally discontinued in the Church; whether places in the Church be concerned, or the manner of approach to the Lord's Table, or processions in marriages, or marks on the forehead made with paint or mixtures; or differences of food or dress—whatever be the overt acts, they must, in the Church, and so far as the influence of Ministers goes, be at once abandoned.

5. Subjection in all lawful things to the Ministers and Pastors set over them, must further accompany this obedience to the Gospel. The resistance to due discipline, the tumults, the slanders, the spirit of insubordination, the discontent of which I hear such painful tidings, must be renounced; and the temper of evangelical piety and obedience, according to the word of Christ, must be cultivated.

6. The only effectual means, dear Brethren, Missionaries and Pastors of the Native Congregations, of restoring the simplicity and purity of the Gospel, is to preach and live yourselves more fully according to the grace of the New Testament. The union of scriptural doctrine with holy consistency of conduct, is the secret of all revivals of the decayed piety of Churches. You will observe that when the Apostles depress and condemn inferior and petty distinctions and grounds of separation, they do it by exalting the gigantic blessings of salvation—by declaring that they who have been baptized into Jesus Christ, have “put on Christ;” by asserting, that if “any man be in Christ, he is a new creature;” by pronouncing, that “Christ is all and in all” to those, who “believe in his name.”

7. Let us do the same. The holiness of God's law, the evil of sin, the fall of man, his responsibility, his helplessness, his state of condemnation before God—these are the topics which prepare for the Gospel of Christ. Repentance is thus wrought, by the grace of the Holy Spirit, in the heart. Then the glory of Christ begins to break out upon the weakened and contrite soul. The sun shines not with more clearness, when the whole heaven is illustrated and gilded with his beams, than the Sun of Righteousness pours his bright light upon the unveiled mind. This leads to pardon, justification, acceptance, adoption, peace of conscience, hope of heaven. Then regeneration and progressive sanctification, have their due course. Holiness is the fruit of faith, and follows after justification. The inhabitation of the Spirit consecrates every Christian a temple of God. Good works in all the branches of newness of life, are thus produced, even as the rich fruit by the tree, enabling us to discern its real nature and value. Prayer, the worship of God, the divine authority of the Sabbath, the Sacraments, the apostolical order and discipline of the Church, the obedience due to Pastors, the general duties springing from the communion of saints, with preparation for death, judgment, and eternity, close the main topics of evangelical doctrine.

8. When these are enforced with the tenderness and boldness which become the Minister of Christ; when they are accompanied with private visits, exhortations, and prayers, and are bound upon the conscience by the consistent walk of him who delivers them, the blessing of the Holy Spirit gives efficacy to the instructions—men are awakened, born anew, roused, brought from the darkness of Heathenism into the light of the Gospel, and “from the power of Satan unto God.” They burst the thralldom of a natural state. Friends, family ties, privileges, caste, distinctions fall, like Dagon, before the truth, of which the Ark of old was the symbol. The convert rejoices “to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.” He crucifies the whole body of sin; he presents his

body "a living sacrifice, holy, acceptable to God, which is his reasonable service."

In this way, beloved Brethren, will "the God of all grace" recover your decayed Churches. Thus will "the power of godliness" revisit you. Thus will apostacies cease, and the weak be confirmed and "built up on their most holy faith."

Full of love to you all, is the heart which dictates these lines. I long to be able myself to visit you, and see the effects of this my pastoral letter upon you. Think me not too harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolations. Faithless is the shepherd who sees the wolf coming, and fleeth, and leaveth the sheep. So would be the Bishop, who hearing of the enemy of souls ravaging amongst you, shunned, from a false delicacy, to warn you of the danger. Rather, Brethren, both Ministers and people, I trust that my God will give an entrance to His word, by however weak and unworthy an instrument, into your hearts. Rather, I trust, you will "suffer the word of exhortation." Rather, I hope, you will be ready, before you read these lines, "to put away from you" these practices, which weaken your strength, and dishonour the "holy name wherewith you are called." 'Yes,' let each one say, 'It is the voice of the good shepherd that we hear—we will follow the call—we will rejoice to renounce for Christ's sake our dearest objects of affection—we will offer our Isaac upon the altar—we will give up ourselves without reserve, not only in these instances, but in every other, to Him who hath "lived, and died, and revived, that he might be Lord both of the dead and living."

To the grace of this adorable Saviour I commend you, and am,

Your faithful Brother,

(Signed) DANIEL CALCUTTA.

VII.—A short Account of the Life and Death of Stephen Roberts.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following short Memoir of the life and death of Stephen Roberts, private in H. M.'s 38th Regiment of Foot, now stationed at Ghazee-pore, was written by one of his companions, who had intimately known him for upwards of five years. It records a striking instance of the grace of God, in reclaiming an abandoned sinner from the error of his ways, and enabling him for a series of years to maintain a holy consistency of character, in circumstances which all who are aware of, will readily acknowledge are extremely unfavorable to the growth, or even the existence, of religion. In a note accompanying the "Memoir," the author apologises for any errors in the composition, &c. on the ground of his being "a poor illiterate layman;" and requests that the necessary corrections may be made: but it was found impossible, for reasons that will be obvious on inspecting the MS. to comply with this request to any great extent, without affecting the identity of the composition. It is therefore sent with little alteration, with the hope that if you consider it expedient to publish the whole Memoir

r any extracts from it, it may, by the blessing of God, prove useful to some ; it will at least serve as another evidence, that the conversion and holy life of a soldier are not impossible, notwithstanding the prevailing iniquity of almost all around him, and the innumerable temptations and snares by which his way is beset.

II.

STEPHEN ROBERTS, son of Richard and Elisabeth Roberts, was born in the year 1793, at Wickbary, near Fordinbridge, Hampshire, where he followed the labouring line, until his twenty-fourth year. His parents gave him no education, for he did not know the alphabet before his conversion. Being brought up in perfect ignorance of the ways of God, he neglected his own soul, and openly walked according to the course of this world, walking in the paths of vice with impunity, loving the creature, and neglecting the Creator, God lessened for evermore.

He enlisted, into the 38th Regiment, on the 5th June, 1817, at Gloucester ; and in the year 1818, he arrived at the Cape of Good Hope : where he gave himself up to all kinds of wickedness, and became a complete votary of the world, the flesh, and the devil ; being truly without Christ, and without God in the world.

The prominent features of his character at this time were swearing and drunkenness ; these were his besetting sins.

The oaths which issued from his profane lips were dreadful and shocking to those not accustomed to such expressions. For every assertion he uttered, whether it were truth or falsehood, he generally affirmed the sacred name of God, to confirm it. His mind being darkened, his heart hardened, and his soul alienated ; instead of serving and obeying God, and paying the highest reverence to his sacred name, it was his constant practice and pleasure, to blaspheme it, and use it with levity. This evil result of his dissipated life, was never more visible than when irritated, for he was very passionate ; then a whole train of the most obscene, diabolical imprecations, would flow from his mouth, which originally was intended to be an instrument to praise God. The violation of the third commandment was nothing to him.

Drunkenness was the other characteristic mark of his wicked life. It is said that he has been three and four days successively, and that frequently, in this horrid state. I have heard himself say, that once when in this state of inebriety, he committed a most heinous sin, a sin which he never after his conversion spoke of, but with shame :—he permitted himself to be laid out as a corpse, stretched on a cot, and carried round the barracks, by his

dissipated associates, while they played the dead march. In this abandoned state he lived until his twenty-ninth year, without a desire of reforming, but sometimes under great convictions : for he often said that in his sober moments, awful reflections would agitate and terrify his soul ; and that when any person died, he would pass sentence on him in his own mind, saying, " If that person had lived a pious life, his spirit would now have been happy in heaven." These convictions, though often drowned by sin, ended in his conversion, for when the appointed time of the Lord was come, he convinced him of his danger, " to the praise of the glory of his grace."

To appearance, he was one of the last persons, whose heart we could have expected would be changed ; but that which is impossible with man, is possible with God. Such is his divine will and mercy, that he often passes by those who are apparently not far from the kingdom of heaven, and chooses some of the lowest and most debased, and makes them signal monuments of his free, unmerited grace, and of the sanctifying power of his Spirit. Such was the display of his spontaneous love towards the subject of this narrative, for there was nothing in him, which could possibly merit the divine favour, but the reverse. It must solely be ascribed " to the praise of the glory of His grace, wherein he hath made him accepted in the Beloved."

He arrived in Bengal in 1822, and proceeded to Berhampore, where a religious society was formed ; and by the frequent solicitations of a pious soldier named Enoch Coleman*, of the same company, (who afterwards became his comrade,) prevailed on him to attend the chapel : and it was not in vain. Then for the first time in his life, he bent the knee at the footstool of mercy, where the sunshine of grace beamed on his soul, and the rays of divine love softened his impenitent heart, dispelled the darkness of his mind, and removed the enmity of his soul. The Spirit of God operated effectually to the regeneration of his heart, and filled him with most bitter sorrow for his complicated guilt, the remembrance of which was grievous and a burden intolerable for

* Enoch Coleman, was a most pious humble and exemplary Christian ; he was drowned in 1828, when the regiment was proceeding to Cawnpore.

him to bear. Now the breath of prayer incessantly ascended from his weary and heavy-laden soul, for his convictions were great and many: and often has he been amazed at the infinite mercy, and long-suffering patience of God, exercised towards him, in not plunging him into the horrors of the nethermost pit of perdition. He began to see the evil of sin, and to feel a true sense of the depravity of his fallen nature; and daily without intermission, he would with fervency invoke the God of mercy, to pity and forgive a rebel sinner, through the invaluable atonement of the Saviour. His language was that of a man who saw himself condemned, and he continued for a length of time, under awful apprehensions of the wrath of heaven being ready to be poured out upon him. Thus he continued burdened, until through the preaching of the word, he was drawn by a living faith to lay hold of Jesus, the sinner's hope, and received consolation in believing; for being justified by faith, he found peace with God, through our Lord Jesus Christ. He applied to that fountain which is open for sin and uncleanness, and to that precious blood which satisfies justice, reconciles man to God, expiates human guilt, and cleanseth from all sin. He felt the love of God, and his goodness in giving Christ to die for him; he experienced that love wherewith Christ loved him, and saw the willingness of God, to save returning sinners. Now he could say of a truth, "It is a faithful saying, that Jesus Christ came into the world to save sinners," of whom he felt himself, the chief. The language of his heart was,

"I the chief of sinners am,
But Jesus died for me."

He in a short time became a member of the society, and continued an exemplary ornament to the same; adorning the Gospel and religion of Christ, by walking worthy of the vocation wherewith he was called; for the power of divine grace was evidently manifested, and illustriously displayed in the whole of his walk and conversation.

Sincerity from the commencement of his Christian career, unto the end, shone with a resplendent lustre; it might have been truly said of him, "Behold an Israelite indeed, in whom there is no guile!" All his actions were sincere and disinterested, springing from the pure fountain of a Saviour's love. For the period of eleven years, in the sincerity of his heart, he served God, and apparently never deviated from the standard of rectitude and virtue. As soon as he began to serve God, he stood in the midst of the public barrack, and solemnly told his former associates, that he would have no more to do with them; this vow, by grace he kept. Often was he solicited to accept promotion, but he always declin-

ed, on account of its having frequently proved a snare unto others. The love of his Lord and Master constrained him to maintain an aversion to liquors. Often have his comrades endeavoured to make him break his word, by urging him to drink, but in vain; he would say, "I have said no, and I cannot violate my word."

His humility was great; he endeavoured to copy the example of his Saviour, who said, "Learn of me, for I am meek and lowly in heart." At all times he possessed a deep sense of his guilt, and low thoughts of himself; he was abased in his own eyes, and always called himself an unprofitable servant, and the chief of sinners. His prayers at all times were marked by a strain of the deepest humility, and reliance on the merits of Christ for acceptance.

His persevering spirit of piety, was great and genuine. He continually pressed forward. He never fell into open sin, and dreaded the least deviation from the path of duty. During the expedition against Burmah in 1824 and 25, where many and great were the trials and sufferings he was called to endure, he like a good soldier of the cross, conquered them all. While many around him drew back, he continued firm and loyal, in season and out of season. He always revered the ordinances of God, and punctually attended them: his delight in prayer was very great; he every day enjoyed the means of grace, and in the hottest season of the year he would go to chapel, two and three times a day, for secret devotion, notwithstanding its great distance from the barracks*. Prayer was his delight: every means of grace was a Bethel to his soul, and he experienced with the poet that

"Prayer ardent opens Heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

Reading the Scriptures was his constant employ and delight. Like Job, he valued them more than his necessary food: and like David, he appreciated them above fine gold, and they were sweeter than honey or the honey-comb to his believing soul. It was his constant aim to pay an unfeigned and uniform obedience to all the commands of God, his heavenly Father, knowing that Christ left an example, that he should follow his steps.

His other books were few; and next to the Bible, Dr. Doddridge's "Rise and Progress of Religion," was his favourite. Frequently he would read it with great delight, and endeavour to experience its contents.

His repentance was also great and genuine: all the essential ingredients of Gospel

* He had an impediment in his speech: in conversation and reading it was very perceptible; but singular to say, that in Prayer, it could not be observed.

repentance, were seen in him. Daily he bewailed his infirmities, the wanderings of his heart, and the evil propensities of his nature. In his approaches to the throne of grace, ardent were the breathings of his soul after an union with Christ. His constant wish was to serve God better, and love Jesus more, and that he might receive more grace to praise the Lord, more love to commune with God. His daily prayer was,

"O for a heart to praise my God,
A heart from guilt set free,
A heart that's sprinkled with that blood
So freely shed for me."

His faith, hope, and charity, were of a purely Christian kind. His faith at times was exceedingly great, though often his hope was weak: still he retained that hope which maketh not ashamed, and that faith which purified his heart from the love of sin. His charity was unlimited: he loved and respected all, especially the household of faith. He was likewise very liberal; he contributed to the Bible Society, and always gave his mite to every Christian purpose. He often remitted a few pounds to his aged parents in England.

His warnings to others against sin, were impressive and solemn, for he had tasted of the bitterness of the cup of guilt. At all times he was anxious to inform others, of what the Lord had done for his soul, and what he was waiting to do for them, if they would but seek him. He always reproved sin with boldness; and when any of his Christian brethren neglected their duty, with humility he would tell them the sad consequences of it, always exhorting them to persevere, and to beware of falling away, knowing that

"Life is the hour that God has given
To 'scape from hell, and fly to heaven."

His conversation also was very spiritual and consoling. He was in many respects a burning and a shining light in religion.

Thus lived this humble servant of the Lord in the army, where there are so many trials, temptations, and difficulties to encounter; but he found the truth of the Saviour's promise verified to his soul, "my grace is sufficient for you, my strength is made perfect in weakness."

Soldiers often say that they cannot serve God, because they are surrounded with so many trials and temptations; but he not only served God in spirit and in truth, but endeavoured and was enabled in sincerity to fulfil that Scripture, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

We are come to the last part of his life. He always enjoyed good health, and he appreciated it, as a great blessing, with his usual spirit of thankfulness. On Wed-

nesday, the 3rd July, 1833, he felt a little unwell, but could not account for it. He still attended his usual duties, and that evening he read the 11th and 12th chapters of the Gospel of St. Mark, and went to prayer with a member of the Society. It was a solemn and consoling occasion. After prayer, he spoke freely and long upon the love of Jesus, and the bright prospect of the eternal world. At night he opened the public services with a solemn prayer, in a low and mournful manner. On being asked, what ailed him, he did not complain; but said he should be better in the morning. That night however, about 12 o'clock, he was seized with the Cholera, and was taken to the hospital, where every possible attention was paid him. I visited him about 9 o'clock next morning, and when he saw me, with his usual smile, he said, "My poor tabernacle is going." I replied, "Fear not, soon your race will be finished; and a crown of glory awaits you." He pressed my hand, as a token of the truth of what I asserted, for he could not speak at that moment, through the excessive pain of the disease. He lingered for a few hours, calling on his Saviour, at intervals, and saying, "I feel very easy; soon all my trials will be over." About 12 o'clock, A.M. on Thursday, in the fortieth year of his age, his happy spirit, in the steadfast assurance of faith in Christ, and with a hope full of immortality, took its flight to that rest which remains for the people of God.

Thus lived and died Stephen Roberts, one of the brightest ornaments of religion in the regiment to which he belonged. His remains were committed to the dust in sure and certain hope of the resurrection to eternal life. Few were allowed to attend, on account of the disease being contagious, and the intense heat of summer. A tomb has been erected over him, in Ghazepore burying place, by the Christiana society, as a mark of their esteem and respect.

The many virtues, which adorned his character, and which to every one's eyes but his own shone like so many sparkling gems, were of a purely Christian kind. His religion was that of the New Testament. "Being justified by faith, he had peace with God, through our Lord Jesus Christ," whereby he received the spirit of adoption, and was enabled to cry, Abba Father: and all his acceptance with God, was through the meritorious passion of Christ, his only Hope, Saviour, and Redeemer.

"'Tis finished, 'tis done; the spirit is fled,
Our brother is gone, the Christian is dead;

The Christian is living in Jesus's love,

And gladly receiving a kingdom above.

All honour and praise are Jesus's due!
Supported by grace, he fought his way thro'
Triumphantly glorious thro' Jesus's seal,
And more than victorious o'er sin, death and hell."

W. BIBBY.

REVIEW.

The Life of the Rev. T. T. THOMASON, M. A., late Chaplain to the Hon'ble East India Company. By the Rev. J. SARGENT, M. A. Rector of Lavington. Sold by Thacker and Co. Calcutta, Price 9 Rupees.

We have perused this volume with feelings of no common interest, or pleasure; and are free to acknowledge that it has excited in us emotions which we would wish long to cherish; emotions of deep humility, sincere gratitude to the author, and veneration for the man whose life exhibits a pattern of such unfeigned piety, and unostentatious goodness. To say that it is an interesting book, highly so, would be commendation far beneath its merits. To us it appears, both for matter and manner, by no means unworthy of the author of the *Life of Martyn*; which by general consent is placed in the very first class of Christian Biography.

It would not be difficult to mention volumes of the memoirs of good men from which some scores, if not some hundreds of pages, might be expunged; not only without detriment, but greatly to the advantage of the works from which they were erased. We have always viewed the *Life of Mr. Scott*, in this light. It is a valuable piece of biography, but possesses that most intolerable of all evils, either in writing or speaking, *dulness*. In the charming little work, which may be considered an autobiography, *Mr. Scott's Force of Truth*, there is an energy and a nervous brevity which makes its way at once to the heart; but in his *Memoirs by his son*, you seem to have the same wine so much diluted that it has lost all its spirit and flavour, it is become vapid and stale. What a contrast it forms to the admirable lives written by good old Isaac Walton! Quaint as they are, who has ever read them without feeling their captivation: and we may add, what a contrast to the volume now under review; in which it would be difficult to point out a page that might have been omitted without injury to the work. The character of the man is drawn to the life, and is at full length, but the picture is not after the manner of the Dutch school, where all possible, and all imaginable things, are crowded into one scene: but it is simple and beautiful, commanding the admiration of the heart by the justness of its proportions and the unity of its design. The spirit in which the work is written is upon the whole truly catholic; and in an age when writing books is unhappily degenerated so much into a mere trade, we feel grateful to the author for this second volume, calculated so admirably to promote the interests of piety and enlarged Christian benevolence. We think it next to impossible for any person to rise from the perusal of this volume without, under the blessing of Almighty God, being made a better man by it:—more humble, benevolent and diligent in the ways of holiness

So much for the manner in which the work is written ; we shall now venture a few remarks on the matter of which it is composed.

Even amongst men of real worth there are some who can be viewed to advantage only at a distance ; others, who to be duly appreciated must be seen near at hand. The former have qualities of a commanding character, and seem to be made to move in a wide sphere : but these qualities are often attended by imperfections which are glaringly offensive in proportion as the men become well known ; they are objects much more of admiration, than esteem or regard. The latter are little known, so as to be appreciated, beyond their neighbourhood, or the circle of their friends and associates. They shun notoriety, and sometimes in their love of retirement shrink even from duty : but to those with whom they are familiar, they are the objects of veneration and love ; their course may be traced, like the poet's noiseless brook, by the verdure on its banks and the living green which almost conceals whilst it betrays its waters. To this class belonged the excellent subject of this Memoir ; the qualities of his mind and character were less commanding than amiable and attractive. He had not the enterprise of Martyn ; he had not the calm collected energy, the native grandeur of mind of David Brown ; he had not the poetical fancy of Heber : but he had, what gave him uncommon control over the hearts of all who knew him, a child-like simplicity, both of mind and manner ; a frankness and an uncompromising integrity ; a fervour of enlightened piety, combined with attainments of the highest class, and talents of the most useful, most practical, and most benevolent order.

Mr. Newton once said, (we quote from memory,) " I measure ministers by square measure. If a man tell me the length of a table, I have but an imperfect conception of it ; I must know its other dimensions : it is in this manner I judge of ministers. It is not enough to tell me a man is a good preacher ; I want to know what he is out of the pulpit, as well as in." Few men would have borne this kind of measurement better than the subject of these Memoirs : his public ministrations were of the most respectable character ; less distinguished by imagination than by judgment, less marked by ingenuity than propriety and truth ; more calculated to secure and repay fixed attention, than to excite applause. They were lucid, forcible statements of divine truth, owing little to embellishment either of style or manner ; and yet there was about them what will never fail to find its way to, and meet with, a response from the human heart ;—nature improved, not spoiled, by cultivation ; so that the most fastidious had nothing to condemn, whilst the candid and the pious were always instructed and improved. Into the higher order of eloquence he never rose ; perhaps because he conceived it a style not suited to the pulpit, more ornamental than useful, more pleasing than profitable : or more probably, because it was not in character with the

peculiar properties of his mind, which were solidity, depth of judgment, calmness, and self-possession, rather than intensity of feeling, or fervid passion.

But valuable as these public labours were, the character of Mr. Thomason would be but imperfectly estimated were it taken from these alone ; he must be known out of the pulpit as well as in it ; in his family, in the social circle, and above all in his unwearied efforts for the promotion of the welfare, both temporal and spiritual, of his fellow men. He was connected with, and in many instances took the lead in, almost all the benevolent institutions in Calcutta. To him, under God, the Bible Society in this city owes much of its efficiency. As Secretary to that institution he consecrated much of his valuable talents to its service ; and as a translator, still more. The Church Missionary Society received his full and hearty co-operation : and every object of distress in him found a friend ; his house was the home of the stranger, and the asylum of the destitute and afflicted.

Few men in any country, more especially in this, ever possessed a greater buoyancy of mind, than he did. Happy himself, he diffused happiness around him ; and the combination of cheerfulness, wisdom, and piety, which there was in his social intercourse, imparted to it the freshness of a flower, with the mellowness of fruit. With a character of so much simplicity, innocence, and benevolence, he did not entirely escape censure and reproach. His "*good was evil spoken of,*" and in one of the most benevolent efforts of his whole life, his motives were misinterpreted and misunderstood. The case referred to, was the establishment of the European Orphan Asylum ; an institution which will long embalm his memory, and carry his name down to posterity joined with a title which God himself has deigned to assume, who in his high and holy habitation is the "*Father of the fatherless.*"

The point in which we consider the conduct of this good man open to animadversion, and which we should have been glad, had his Biographer noticed more fully, was his removal from the Old Church to the Cathedral. To persons who look to the office of the Christian ministry with no higher views than that of a profession by which they are to gain a livelihood, every step in advance is one nearer the attainment of their object. "They have their reward." But these we are convinced *were not* the views entertained by this eminently devoted servant of the Lord Jesus Christ, and we should have been happy, had his Biographer furnished us with some of his motives for that important change—the more so, as we know it was at the time the occasion of some heart-burnings amongst his people, and on the face of it evidently is of doubtful aspect. In the Old Church, his influence was established, and he had the entire confidence of his people : his labour had been blest to many : their families had grown up under

his ministry, and they looked up to him with a respect bordering on veneration. He was to them as a tree planted by rivers of water, whose leaf never withers; he had taken deep root in their affections, they sat under his shadow with delight, his fruit was the food and solace of their spirits, and whatsoever he did appeared to prosper. But by his removal many of these tender fibres which entwine themselves around the best feelings of our nature, were violently burst asunder.

There is another ground on which we always considered that removal of doubtful propriety: Mr. Thomason's great fort lay in the direct and immediate duties of a Pastor;—in preaching the Gospel, and all that is immediately connected with building up the people of God *on their most holy faith*. By his removal, his time and attention, were to a great degree, occupied in subordinate concerns; in the mere appendages of his office, which any man, with one-fourth of his talent, could have performed as well as he. To have entered into some explanation of this event would, we think, have been the legitimate province of his Biographer. An illustrious example of what we mean may be seen in the very celebrated life of John Knox, by Dr. McCrie. The character of that stern Reformer was certainly open to some remark for his apparent severity of temper and rudeness of manner. By a certain class of writers he has been represented as a perfect savage, and no language seemed to be too severe to describe his behaviour toward Mary. Such writers seem to have thought it was a fine subject for effect, and after the manner of artists, they have made the sterner features of the Reformer's character serve like a dark frowning rock, to throw out the feminine graces of the Queen. Men of this class generally judge more from feeling than from reason or truth; or we were about to say, that it would be difficult even for them to rise from the perusal of those volumes of Dr. McCrie without being convinced, that if at times the Reformer was rigid and uncompromising, the occasion called for it: he had to deal with a woman who, whatever may be said of her subsequent hard fate, was artful, deceitful and wicked. A man of a milder temperament,—a man of no principle, as has been the character of some who have thought themselves at liberty to write contemptuously of John Knox;—would have been blown down by the strong wind that was then stirring, or as is common with light and worthless materials, such as sticks and straws, would have been drawn into the eddy of a licentious court.

What the author of this volume has said on this subject had decidedly better have been unsaid; it not only savours of weakness, but shews that he was altogether unacquainted with the state of the case. His remark is, "Doubly gratifying was advancement *thus* received. On many accounts the decision was pleasant; a station in the Cathedral produced closer contact with the Bishop,

it opened also a more extensive intercourse with the lower classes, affording employment more distinctly *parochial* than before." On the first of these assertions we refrain from making any remark, and on the last, to any person acquainted with the subject, none is needed ; it carries its own refutation.

But this by the way : the volume, with this slight exception and another omission which we will just notice, meets our warmest approbation. The omission we allude to is this : It is well known, and is mentioned by Dr. Gregory in his life of Mr. Hall, that during the time Mr. Thomason was at the village of Shelford, Mr. Hall resided there too, and they often rode together into Cambridge, and were upon terms of intimacy. But not the slightest intimation is given of this friendship ; an intimacy which would have been honourable to any man : the name of Hall, does not however occur in the volume : on what principle is it omitted ? We hope it was an oversight of the Author, and no party prejudice, which led to the omission.

Of the selections which we shall make from the work, we shall confine ourselves chiefly to those which have a reference to this country. The first we shall insert contains his own statement of his views in prospect of coming out to this country. In a letter to his mother he thus writes :

"My acceptance of the appointment has not yet come before the Court of Directors, yet I cannot help feeling that the event will assuredly be brought about. I own that the more I consider the various leadings of divine Providence, and reflect on the unwearied tenor of my former wishes and plans, comparing them with what I now feel, the more am I convinced that such a change of my situation will be accomplished. And I think, my dear mother, when you reflect on the course of my life from the beginning, on the singular manner in which I was led to devote myself to the ministerial work, on the course of Providence by which the matter was brought about, and above all on the earnest and repeated desire I have felt again and again for this particular destination, especially when you think that the wish of my heart has been uniformly prevented by one great obstacle, and that this is now entirely removed, I think you will conclude that the time appears to be come. The same person who was once decidedly adverse, so as not to hear of it without tears, is now happy in the thought of it. She no longer thinks of the sea, nor of the climate, but counts it a privilege and an honour to be exposed in such a cause. For my part it appears to be of great consequence to the work of God, that help should be applied in that quarter where it is most wanted ; and that where most lasting good can be done, ministers should labour. Now certainly God is doing a great work in India. The labourers are few, and the field amazingly extensive : they want men who will work, and whose habits are such as to render them useful workmen in a business where application and study are much wanted. In this respect, my habits and inclinations are favourable. It will be a pleasure to me to acquire their languages, which are so much studied in Bengal, the acquisition of which is so important to usefulness, and my heart leans to that part of the world with the same desire it did just before I entered into orders. *I consider that while others expose themselves for lucre and worldly honours, ministers ought to endure for nobler ends.*

"All this I am sure meets with corresponding feelings, my dear mother, in your own mind. You have again and again given me up to God, and I have no doubt you will be supported on the present occasion. What an honour and happiness there is in making sacrifices for Christ's sake. I am sure the more we are enabled to do this, the more solid peace shall we enjoy, and the more shall we know him to be a good Master. I trust that you will be fitted for every trial, and strengthened to do and suffer the whole will of God."

The following is a very striking picture of devotedness to the cause of his great Master, under difficulties and discouragements of no ordinary kind or degree.

"I feel the necessity of a close and diligent reading of the Scriptures. It is impossible to occupy the teacher's chair with advantage to our hearers, except we are very much engaged in experimental reading of the Scriptures ourselves. O what treasures are to be found in the word of God. Blessed be God for a little sense of them!—Would that I could give my whole heart and soul to them. But I am as yet only on the surface of things; this at the age of thirty-seven. God knoweth I deplore my ignorance, and count myself to be a mere novice, and feel unspeakably unworthy to preach Christ to lost sinners. I want to have my heart warmed with His love. But oh, my exceeding vileness and hardness of heart! Were I not assured of your tender affection, I could not write thus: at such a distance we ought to communicate with each other in strains of grateful praise and love:—to which, with all my unprofitableness, I am led, when I think of the amazing riches of His grace.

"Now, my beloved brother, go on to write to me. I never needed so much the kind communications of a Christian friend and brother:—the state of society here, and the state of the climate, oppose difficulties which you can hardly appreciate if described. The climate has influence upon one's natural aloth in a thousand ways; and society is so constituted, that we are opposed at every step by the pride of rank, and office, and colour, to a degree surpassing all conception. Had I chosen to live here in the state and dignity of chaplain, my path would have been easy; but in the attempt at a *parochial line of labour* the difficulties are prodigious. I find my heart sick sometimes, and learn the drift of that verse in Ecclesiastes, "That which is crooked cannot be made straight." In England different classes coalesce easily: here, even after religion has its decided hold on a man, he remembers his little insulated sphere, and finds it hard to be cordial with those who are above him, or with those who are beneath him: not with those above him, the pride of the great produces a re-action in the lower order; not with those below him, for obvious reasons. To relieve myself from such painful inconsistencies, I find the best practical remedy is to be much in company with the most wretched, the diseased, the poor, the sick and dying. These are thankful to hear the words of life. I have much comfort at times with the poor invalid soldiers in the hospital. About fifty attend, and I visit them twice, on Tuesday and Friday evenings. With respect to the sick, the miserable sick people in this truly miserable place—I mourn over myself and them; I go rather with the hope of good to myself than to them. So rich is the mercy of God, and so precious the service of our Master, some of the happiest moments I enjoy are in going to, or returning from, these unhappy creatures."

Of the fire which broke out in the Mission premises at Serampore in 1812, Mr. Thomason, in a letter to Mr. Simeon, speaks in terms highly creditable to him as a Christian.

"This fearful prodigy was succeeded by that desolating disaster, the Serampore fire. I could scarcely believe the report; it was like a blow on

the head which stupifies. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing office, two hundred feet long, and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense. Carey walked with me over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the Missionary establishment with, perhaps, too much self-congratulation. *The Lord has laid me low that I may look more simply to him.*' Who could stand in such a place," he asks, "at such a time, with such a man, without feelings of sharp regret, and solemn exercise of mind? I saw the ground strewn with half-consumed paper, on which, in the course of a very few months, the words of life would have been printed. The metal under our feet amidst the ruins was melted into mis-shapen lumps—the sad remains of beautiful types consecrated to the service of the sanctuary. All was smiling and promising a few hours before—now all is vanished into smoke, and converted into rubbish!"—adding with self-application,—Return now to thy books, regard God in all thou doest. Learn Arabic with humility. Let God be exalted in all thy plans, and purposes and labours: he can do without thee."

The subjoined account of the strong faith, meek submission, and sublime views of that devoted man of God, David Brown, during his last illness, will be read with interest by every sincere believer.

"Those who are acquainted with Mr. Brown's labours, have seen an example of patient continuance in well-doing. He maintained his post here, under circumstances that would have dismayed others who possessed not the same humble dependence upon God. The attendance at first consisted of no more than two or three families; still this faithful servant kept his course, and he lived to see much encouraging fruit of his labours.

"About two months before his decease, he wrote in pencil some recollections, which contain an account of the consolations he enjoyed in his low estate.—'March 22, prostration of strength to the utmost degree, without the least check to the disease. I feel myself to be sinking fast. I said, My times are in thy hand. I ascended into the chamber of the divine attributes, and had a pleasing assurance that Jehovah is good; that great is the Lord, and of great power, and that his understanding is infinite, and I rejoiced in his sovereignty. He made me sensible that for aught I know, that every day was the best for my dissolution. I was persuaded that if it were his will, that very day were best in all respects, how much soever appearances might be contrary: that it would be best for my soul, whose dealings I could commit to Christ, and even best for my family, dark and very stormy as the dispensation must appear within, and awfully afflictive. Thus my view of God in Christ delivered me from depression of mind; from all fear that hath torment, and from apprehension of evil of every kind, both with respect to mind, body, and estate. I could trust all confidently with God. Nor was the adversary permitted to assault me for a moment. Isa. lix. 9, assures me of mercy infinite: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"My crimes are great, but not surpass,
The power and glory of thy grace.
Great God, thy nature hath no bound,
So let thy pardoning love be found."

"The glory of Christ and his kingdom occupied my thoughts: my heart prayed, Thy kingdom come. Thou art worthy, O Lord, to receive all

glory, and honour, and power ; come, Lord Jesus, come quickly, with power and great glory ; come to be glorified in thy saints, and to be admired in all those that believe. Thus have I been supported and cheered during the whole period of my failing strength. " O give thanks unto the Lord, for his mercy endureth for ever."

How touchingly affecting is the account given by her husband of the death of Mrs. Thomason ; in whom it may be truly said he had a *help-meet* both in piety and active benevolence, as well as in that very catholic spirit which would recognise and admire godliness under any external garb or denomination. Of her self-denying benevolence a very remarkable instance is mentioned in this volume. It appears that some time after the formation of the Orphan Asylum, the mistress was removed, and an epidemic attacked several of the children. Mrs. Thomason, unwilling to trust the orphans to native management, left the comforts of her home, and acted for some weeks as the sole guardian, nurse and mother of these poor children. Instances of a somewhat similar character have occurred amongst ladies of the Roman Catholic persuasion, and were common in the primitive days of the church of Christ ; but to the honour of Mrs. Thomason and the disgrace of Protestantism but seldom amongst them. "*Many daughters have done virtuously, but thou excellest them all.*"

Easter-day, March 26, 1826.

" I feel it right to lose no time in communicating to you the sad intelligence of our common loss. It has pleased God, whose ways are unsearchable, to defeat our sanguine hopes. He has taken to himself your most beloved parent. Assured as I am that it is simply solidly true that she is with Christ, it is yet with anguish of heart that I record our irreparable bereavement. O that I might have been spared the pain of this afflicting communication. But it is the will of God, and I desire to submit with resignation to the disposal of infinite wisdom. About midnight on Good Friday, she was seized with the agonies of dissolution, which were greatly protracted ; she did not breathe her last till near ten o'clock the following morning. About ten minutes before ten on Saturday morning, her spirit took its flight. O the unutterable anguish of this sad—sad scene ; sad to us—but she has joined the innumerable host of glorified spirits and angels—she died in the Lord. Three days before her death she expressed to me a strong hope that God would raise her up to be a comfort to her husband and children : " But what if it should please him to dispose otherwise," I said ; " then," said she, " His will be done ! " She added expressions of dependence on her Saviour, but complained that her heart was dull and sluggish : conversation was highly injurious ; I could only read with her at intervals, with a few words of prayer. To a question whether the Saviour comforted her, she said, " He does." Her countenance indicated that she was much exercised in prayer. On Saturday evening her precious remains were committed to the deep. The evening was still, and all was solemn ; the service was read by dear S.—whose brotherly tenderness and sympathy I cannot adequately describe. Being myself overwhelmed with the bereavement, I was unable to perform the last service, but I saw from a distance the coffin dropped into the sea, and heard the words, " We commit her body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come through our Lord Jesus Christ, who at his coming shall change our vile body, that it may be like unto his glorious body, according

to the mighty working, whereby he is able to subdue all things to himself." O my beloved boy, I cannot tell you the consolation afforded by that hope. I earnestly trust it will be as a healing balm to your own heart. I felt comfort in the thought, that the whole Christian world were celebrating the death and resurrection of Christ. She was committed to the deep on Easter even, when we commemorate the Saviour's lying in the grave, thus consecrating it as the place of repose for his faithful followers, previous to the great and joyful day of resurrection. I must not forget one circumstance that made an indelible impression upon my heart. Before she took to her bed, your beloved mother sat and read a few hymns. She came at last to the hymn,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

And never can I forget the sweet affectionate tone of her voice. She was deeply affected. In reading the second verse her voice faltered; however she continued to get through, till she came to the verse,

"In every scene of life and death
Thy promise is our trust,
And this shall be our children's song
When we are cold in dust."

"In reading these last lines she was quite overpowered. God grant this hope may be realized! my heart springs toward you all with a new tenderness. I can only in deep anguish commit you to God, who I trust will provide for you all needful good. If you seek him he will be found of you—if you forsake him, he will cast you off for ever. Seek him earnestly then; read your Bible more, I beseech you, with prayer for divine teaching. This will consecrate all your other labours, and will be a fruitful source of happiness to you here and hereafter."

Our last quotation will refer to the last hours and the death of this eminent child and servant of God.

"The voyage to the Mauritius proved beneficial to Mr. Thomason, and she who had accompanied him had brighter hopes of his recovery; but when the anchor was dropped at Port Louis, June 7, which proved to be his birth-day, alarms and fears greatly exceeded favourable expectations. For himself, he was quietly waiting the Lord's will in a humble, patient, thankful peace of mind, full of praise, yet lying low at the feet of Jesus. And on Sunday June 21, twelve days after landing in the Isle of France, his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect.

"On Saturday morning the 20th, it is from her pen who watched over him with unremitting tenderness, 'his cough and breathing became worse, which intimated that his change was drawing near; he requested me to read the appointed psalms for the morning, (as was my frequent custom) the first of which being the 102nd, he said, How descriptive of my case! On Sunday he had a very suffering day, but his mind was composed: he was quite sensible his end was approaching, and his frequent prayer was for *patience*: yet indeed he was an example of patient suffering. Toward the evening I perceived evident signs of approaching dissolution, and therefore requested a Christian friend to be with me at the closing scene; he can bear witness with myself, to the firm faith and strong hope which disarmed death of its sting, and shed a holy quiet and peace around.

'Many sweet expressions we heard from his dying lips, in the midst of severe bodily agony, such as the following, 'This is a dark valley, but

there's light at the end.' "Thanks be unto God for his unspeakable gift. "Lord Jesus receive my spirit." "Lord give me patience, may patience have its perfect work." "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." About three o'clock in the morning, he inquired what time it was, and when told, he replied, 'I thought I should have been far away before this.' He complained of a sharp pain in his heels, and also at the back of his head, which reminded him of the first great blessed promise vouchsafed to fallen man. He seemed to watch the progress of death as it advanced up his cold legs. He asked why there was not a candle in the room: on being told there was, he said, 'Oh then, I am losing my sight, for it appears dark.' After a slight convulsion, I saw his change was near, and said to him, 'The Lord is coming quickly:' he replied with a smile, 'I hope so.' Shortly after this his heart ceased to beat, his spirit fled, and he entered the joy of the Lord.

"During the voyage from Calcutta to this island (the narrative proceeds), a period of nine weeks, in which that season of the year was included, wherein we commemorate our Saviour's Death, Resurrection, and Ascension, he read twice over the Harmony of the Gospels, which, as he intently perused, he frequently said, 'I have been feasting on the bread of life.' He appeared sometimes to be absent from all earthly scenes; so elevated was his soul with meditation on the boundless love of God in Christ, which was heightened by his deep sense of his own vileness: indeed, this characteristic much increased as he ripened for glory: he lamented his great defect in every relative duty, in his ministerial office especially; and in deep humility of heart used to break out in the publican's prayer, and frequently said, 'I cast myself on the boundless mercy of God. I throw myself at my Saviour's feet: if I perish, I perish there.'

'He was very earnest in his petitions at the throne of grace for the spiritual welfare of India, for the coming of Christ's Kingdom, and the fulfilment of those prophecies relating to it. He left an affectionate farewell to those most dear to him in the following words,—'To my dearest Mother, give my most affectionate love, and may her last days be her best days. To my very dear Mr. Simeon say, I feel unworthy of the great love he has at all times honored me with. Oh may his bow abide in strength, and may he be, if possible, still more useful in his age.'

After reading a quotation like this, who does not seem to hear a voice from heaven, saying, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." And whose heart does not say, "Let me die the death of the righteous, and let my last end be like his."

We had expressed our gratitude to the Author of this volume; since writing the above we have heard that he too "*sleeps with his fathers, and is gathered unto his people;*" where he is far removed, either from the praise or censure of mortals; "*having come to the innumerable company of angels and to the spirits of just men made perfect.*"

We take our leave of the subject by congratulating the Christian public in general, and the members of the Old Church in particular, that they have in this volume, a monument more durable than marble, of a man of exalted worth, who consecrated all his powers to the glory of God, and their everlasting welfare.

Poetry.

For the Calcutta Christian Observer.

Remember, thou'lt be to dire perils no stranger ;
 Familiar, oh! make them then *now* to thy mind !
 The path thou must tread is full-teeming with danger ;
 No comfort—no solace—no ease—wilt thou find.

But let not this truth serve thy courage to weaken,
 Young Christian ! the rather more manfully fight :
 Remember the *prize* ! be that point, as a beacon
 To the goal, which appeareth already in sight !

The pleasures of earth, oh ! how quickly they sate thee,
 Of the title their utter unworthiness prove !
 Oh ! think of the pleasures and joys that await thee,
 In the regions of peace, in the mansions of love !

When toss'd by the tempest on life's dreary ocean,
 Still firmly in Jesus our Saviour confide !
 Think ! *soon* thou shalt reach that blest shore, where commotion,
 And sorrow, and weariness, never abide.

Oh ! let not then earth, and her false joys possess thee,
 Thou soul formed for pleasures far higher than these !
 Let no worldly applause, nor affection impress thee,—
 They are transient delights, which a moment may please.

Aspire *thou* to happiness nobler and brighter,
 Enduring and fadeless, that knows no decrease ;
 Each trial below will appear then the lighter,
 As it leads thee to Heaven, to Glory, to Peace !

As the soldier, when on to the battle he speeds him,
 Expects not a triumph with each passing breath,
 But prepares for the *danger*, which oftentimes leads him
 To fame and renown, tho' it may be to *death* !

Thus, Christian, remember the duties that call thee ;
 Resemble the Warrior approaching the field !
 Prepare thou for *death*, or whate'er may befall thee,
 But never to sin nor despondency yield !

[The above lines derive a melancholy interest from the fact, that their young and amiable writer is no more. Her perils and her temptations are over ; and we have reason to hope, that she has attained unto that happiness, after which she aspired.—Ed.]

Missionary and Religious Intelligence.**CALCUTTA.****1.—NATIVE CHRISTIAN BOARDING SCHOOL.**

On Wednesday, October 3rd, a School was opened at Allipore, for the education of the children of native converts, in connection with the London Missionary Society. The boys are to be instructed in English and Bengalee, are to be boarded and lodged in the house, and to be continually under the eye of the resident Missionary. Experience has proved the important consequences resulting from removing the children of Christian Native parents from the contaminating influence of heathen associates, and placing them in circumstances where by example and precept they are trained in the ways of God's commandments. The Boarding School at Jaffna, in the island of Ceylon, conducted by the American Missionaries, has been attended with the greatest success:—no less than 120 youths have been hopefully converted to God, and have joined the Christian Church. In a similar Institution, established at Chitpore, under the charge of the Calcutta Baptist Missionaries, much good has also been done:—a few months ago no less than six lads were publicly baptized in the Circular Road Chapel. The School at Allipore was opened under very favorable circumstances, and is under the immediate management of Mr. and Mrs. Campbell, who reside on the premises. Mr. Lacroix on the morning of the Lord's day conducts Divine Service in Bengalee. There are at present 24 boys in the school.

2.—GENERAL ASSEMBLY'S INSTITUTION.

The Annual Examination of the Seminary of Education for Native Youths, supported by the General Assembly of the Church of Scotland, and conducted by the Rev. Messrs. Duff and Mackay, took place in the Town Hall on Friday, the 4th of October. It was carried on with great spirit for upwards of four hours, and was attended by a very large and respectable assemblage of individuals connected with Calcutta and its neighbourhood—among whom we observed the Lord Bishop of the Diocese, one of the Judges of the Supreme Court, many Gentlemen of the Civil, Military, and Medical Service of the Honorable Company, some Members of the Bar and of the Commercial Community, several Clergymen and Ministers of different denominations, and some Native Gentlemen of the highest respectability. From the brilliant results which had been witnessed on former occasions, as well as from the distinguished reputation enjoyed by the Teachers, the expectations of the visitors were very highly raised; but, if an opinion may be formed from the expressions of astonishment and delight that occasionally escaped from some who, from their talents and education, are entitled to be considered competent judges, we may affirm with confidence, that these expectations were not only realized, but exceeded. The manner in which all the boys, about 300 in number, acquitted themselves in their various exercises, was truly admirable; and, while it reflected the highest credit on them for their industry and application throughout the year, demonstrated the superiority of that system of tuition which is pursued in the seminary—a system which effectually excludes learning by rote, and which at once makes an incessant demand upon all the activities of the scholars, and calls into vigorous operation not only their memories but also their other intellectual powers. The lads in the highest class, as might have been expected from their having for the longest period enjoyed the peculiar advantages of the institution, attracted the largest share of attention; and we feel that no description could convey to those who had not the good fortune to be present, any thing like an adequate conception of the appearance which they made. The questions proposed to them by Messrs. Duff and Mackay, and by two or three Gentle-

men who were solicited to take part in the examination, embraced a very wide range,—turning upon ancient history, sacred and profane, down to the age of Augustus, mathematical and physical geography, the practical parts of political economy, the first book of Euclid's Elements of Geometry, the Evidences and leading doctrines of Christianity, and on points of general knowledge, more or less connected with these several branches—and we really feel puzzled to say, on which of these departments of study they acquitted themselves to the greatest advantage. They seemed to be completely at home in *them all*; and, indeed, had such a well-grounded confidence in their acquirements, that instead of shrinking from a searching and minute examination, they were evidently eager to be subjected to it. The complete command which they had of the knowledge that had been imparted to them; the readiness, precision, and almost unflinching accuracy with which their answers were returned; and the acuteness, ardour, and general intelligence which they displayed, called forth universal admiration, and produced an impression which cannot fail, we think, to operate powerfully in favor of the great cause of native education. The hour at which it was deemed proper to close the examination arrived before they had been even partially examined on all the subjects which they professed; and we are quite sure that, if it had been continued for other four hours, they would have furnished still more striking displays of their knowledge and ability, and would have confirmed the highly favourable opinion which has been expressed.

Three of the advanced pupils read English essays on subjects selected by themselves, which were listened to with great attention by the audience. These were declared to be *bonâ-fide* their own productions—of this, indeed, they presented the strongest internal evidence—and evinced a very creditable acquaintance with the rules of grammar and the principles of composition. We confess, however, that these were not the points about them which most forcibly arrested our attention. We were especially delighted with the wonderful superiority which their respective authors shewed to the prejudices of early education,—with the manner in which they referred to certain grand principles as being too firmly established to admit of being called in question—with the high tone of moral feeling with which they brought out their peculiar views—and with the manly, unshackled, and independent style of thinking in which they indulged.

Before the distribution of the prizes, the Rev. Mr. Charles, of St. Andrew's Church, delivered a short address to the boys, in which he commended them very highly for the progress which they had made, and pronounced a well-merited eulogium on their teachers, Messrs. Duff and Mackay. The seminary under their charge has acquired a higher reputation than, so far as we know, has ever been possessed by any school for the native youths of India which has been conducted upon Christian principles, and, in fact, is coming more and more to be regarded as a model-school; and we merely express an opinion which will be re-echoed by men of all parties and all shades of sentiment in our community, when we say, that it is mainly indebted for the pre-eminent place which it holds to their high talents and acquirements, their indefatigable ardour, their rare tact in communicating knowledge, and the Christian fidelity with which they discharge the important trust that has been committed to them.

3.—CALCUTTA BETHEL SOCIETY.

The Report of the above Society was read in the Circular Road Chapel, on Thursday Evening, October 4th, after a sermon preached on the occasion by the Rev. Mr. Lacroix. The operations of this Society are so simple that the labors of a year can be told in a few words. Service on board the *Seamen's Floating Chapel* has been conducted every Lord's day, and tracts

have been distributed to the Seamen frequenting the vessel. A considerable sum was expended in repairing the vessel, but by the liberality of the Captains and Officers of Ships visiting the port, it was nearly all paid. A balance of about 200 Rupees only stood against the Society. It was stated that some hopes were entertained that a Minister from the American Seamen's Friend Society would come to Calcutta, to devote his time entirely to the spiritual interests of the Seamen, both Native and European. It is a lamentable fact that though there are at Calcutta near 10,000 Native Seamen and boatmen, and at Bales, Chinsurah, Colna, and Cutwa, above Calcutta, and at Oolabariah, below, about as many more, yet no effort has ever been made to lead them to a knowledge of salvation through Jesus Christ the Lord. Whilst the benevolent exertions of Christians have been directed to almost every other class of men, these have been left to perish for lack of knowledge, no man caring for their souls. We shall therefore rejoice to see a Missionary in Calcutta, who will consider it his principal duty to attend to their spiritual wants.

4.—MONGHYR.

Our readers are perhaps aware, that on the 26th September, the night of the earthquake, Mrs. Chamberlain, the widow of the late Rev. J. Chamberlain, expired. She did so under circumstances peculiarly afflicting to her friends. The dreadful shocks which followed in quick succession having cracked the walls of the house in which Mr. and Mrs. Lealie with Mrs. Chamberlain resided. the former were obliged to leave the house, and in her dying moments to remove Mrs. C. to the open air, where after a few hours she expired. She was a most amiable, devoted woman, and with her valued friend and companion, Mrs. Webberly, was of great use in superintending female schools, overlooking the female converts, &c. Both are now, we doubt not, united in blessedness as well as friendship.

On the 4th October, there was experienced another shock of an earthquake at Monghyr, after which Mr. Lealie's residence was deemed, by a committee of survey, so unsafe, as to render residence in it quite dangerous. It will therefore be immediately taken down. The house of the Rev. Mr. Moore and of others at the station has been also much injured.

5.—ORISSA.

The friends of the General Baptist Mission in this district will be gratified to hear, that the Rev. A. Sutton, with Mrs. S. and the orphan child whom they adopted, as well as Mr. and Mrs. Wade, and the children of Dr. Price and Mr. Bennett, arrived safely at Boston, U. S. A. in the early part of May. The voyage was short, and with exception of a gale off the Isle of France, very agreeable. Mr. Sutton's health was much benefited by the voyage. We are happy to find that a letter on Missionary subjects, which Mr. S. addressed some time ago to the Freewill Baptists in the United States, had led the denomination generally to a desire to aid in efforts for the evangelization of the world. Liberal subscriptions had already been raised, and several young men had offered their services as Missionaries, before Mr. S.'s arrival; and he now indulged the hope, that if spared to return, he should do so with several coadjutors in the great work. It is unnecessary for us to say, that with a field so vast as Hindoostan, and so few from Europe to occupy it, we shall heartily welcome evangelical Missionaries of any denomination, whom zeal for the divine glory and compassion to the souls of men may lead to unite in this glorious work.

The friends of Missions will be gratified to hear, that a very respectable man, well acquainted with the Sanscrit, Taloogo, and Ooriya languages, was last month baptized at Cuttack, and that hopes are entertained of the piety of some other candidates.

6.—PROGRESS OF RELIGION AND LITERATURE IN THE UNITED STATES.

It gives us great delight to perceive the progress of piety and benevolent feeling among all denominations of Christians in the United States of America. The noble efforts now making to supply theological education to candidates for the ministry, and to furnish the newly populated western states belonging to the Union, with Ministers, Sunday Schools, Bibles, and Tracts, must command our admiration, while the gigantic exertions which American Christians are making to spread the Gospel in foreign climes ought to shame British and Anglo-Indian Christians for their criminal apathy and neglect.

We observe it noticed in one of the last American publications, that the Baptists, in *New England only*, had during the last year contributed and funded no less than *one hundred thousand dollars* for the theological education of students for the ministry—while the American Tract Society have devoted 10,000 dollars to the printing of Tracts in foreign countries; and the Bible Society, having in part redeemed their pledge to supply the Scriptures to every family in the United States, contemplate the noble task of giving it, in co-operation with English Societies, to *every family in the globe able to understand and willing to receive it*.

The desire to spread the Gospel in foreign climes seems greatly on the increase among all denominations. The American Board of Foreign Missions, composed chiefly of Presbyterians and Congregationalists, have determined to send forth 50 labourers within the year; and we have this last month had the pleasure to welcome to Calcutta the Rev. Messrs. Louris and Reed, with their wives, appointed to commence a new Mission in Hindoostan. These labourers are sent out by the Western Foreign Missionary Society—a new Institution, raising supplies chiefly from the Presbyterian denomination. It has already sent out Missionaries to Africa, and including the Brethren whose arrival we have announced, has determined to send out 12 Missionaries this year.

The Episcopalians (especially those who are called the Evangelical party) are participating in the holy influence which seems to be pervading the American Church. In addition to efforts now in progress to supply with Clergymen destitute Churches in the middle, Southern, and Western States, they have one Mission of considerable interest in Greece, and one or two Mission families among the North-western Indians. The Methodists are also making vigorous exertions to raise funds for the promotion of learning among their Ministers, and are also beginning to turn their attention to the foreign field. They have recently sent one or two Missionaries to Liberia, on the Western Coast of Africa, while their Missions among the Indians have been much blessed. Their peculiarly efficient system and their great numbers induce large expectations, concerning the part they will sustain in the conversion of the world.

The following extract from a letter from a Gentleman at Philadelphia, distinguished at once for the sobriety of his views and the activity of his labours, will be read with interest by our readers. It is dated May 25th, 1833.

“From circumstances, which it is unnecessary to detail, I am fully persuaded that the cause of Missions is gaining ground in the American Church every hour; and I widely mistake the signs of the times if in ten years from this time she does not count A THOUSAND of her sons and daughters abroad in the earth in the Great Master's business. I find the command—“Go ye into all the world,” &c. is pressing with unwonted power upon the hearts of many young men in humble life; and I see too among those who have the strongest attractions and the most flattering prospects at home, a disposition to forsake all and spread the glad tidings of peace and salvation through the earth. I hope too that our children will soon be generally trained in the spirit of active benevolence, and that we shall find in a little while, that our whole people are tendering their sympathies to the wretched and lost in heathen lands.”

SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTSLAFF.

The following extracts from the Rev. Mr. Gutzlaff's interesting Journal, continued from p. 409 of our work, complete the account of his progress to Teen-tsin, the sea-port of Peking, the capital of China.

ON the following day favourable winds continued till we reached the channel of Formosa (or Tae-wan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeen, as colonists, and who gain a livelihood by trade and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbours, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonised, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy, and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeen sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Ting-hae, in the department of Fuh-chow-foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-sou), on which the goddess Ma-tsoo-po is said to have lived. Here we were detained some time. The houses on the coast, are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuh-chow-foo, the residence of the governor of Fuhkeen and Che-keang, is large and well built. Small vessels can enter the river; the harbour of Ting-hae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbour, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighbourhood of rocks, where our lives were placed in great danger. The next day the storm increased and the gale became a tornado, which threatened to overwhelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us: with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in the cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking. Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighbouring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when, at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow-passengers went on shore; unconscious of the object of their visit, I was rather pained when I saw them returning in their state dress: but soon suspected, (what was true,) that they had been to the temple of Ma-tsoo-po, to render homage to their pro-

tectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birth-place of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

The temple of Ma-too-po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the vessel and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meagre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceeding as a missionary. My Books, they said, were not wanted at Teen-tain; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues,—who are very numerous throughout China. But when I told them that I proceeded as the servant of Sheng-to (the Supreme Ruler), and did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the Gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But," I inquired, "have you never read the books I gave you, which assure us that Jesus died for the world?"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the Gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the Gospel and their happy tendency on the human heart.

As soon as we had come in sight of the Chu-san (or Chou-shan) islands, which are in lat. 29° 22' N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper-junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of (Chu-san or Chou-shan), situated in lat. 30° 26' N., has fallen into decay, since it has ceased to be visited by European vessels; its harbour, however, is the

rendevous of a few native junks. Ning-po, which is situated a short distance westward of Chu-san, is the principal emporium of Che-keang province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keang-nan province, trade mostly to the north of China; copper cash, reduced to about one-half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yang-tze-keang, on the banks of which stands the city of Seang-hae (Seang-hae-heen), the emporium of Nanking, and of the whole of Keang-nan province; and, as far as the native trade is concerned, perhaps the principal commercial city in the empire. It is laid out with great taste; the temples are very numerous; the houses neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuh-keen men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keang-nan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuh-keen men, go to the Indian Archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shan-tung promontory, in lat. 37° 23' N.; and when we did so, the wind continuing unfavourable, we cast anchor at Le-to (Le-taon, an island in the bay of Sang-kow), where there is a spacious and deep harbour, surrounded by rocks, with great shoals on the left side. This was on the 23rd of August. There were several vessels in the harbour, driven thither by the severity of the weather. At one extremity of Le-to harbour, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; but they appeared industrious, and laboured hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of them called me *Se-yang-tze*, 'child of the western ocean;' and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable, after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou-leang*; they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leang* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighbourhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo-po, were again ensnared by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct; for some of them had not only to sell their little stock of merchandise, but were also visited with loathsome disease. Often did they lament their folly; and as often did they remark, that they had no power to become better men. A disgrace to human nature—a scene at which even the corrupted heart of man revolts,—girls scarcely twelve years of age were given up to the heathen passions of the men! Some of my fellow-passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Eo was among this number;—"I am a forlorn wretch," said he; "in vain I strive against vice, every day brings me nearer eternal destruction." Though he endeavoured to stifle remorse, by placing an idol in his cabin, and by repeating his "O-me-to-Fuh" (i. e. Amida Buddha, an expression which commences most prayers to that deity), yet all his efforts were in vain; his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the Gospel of Christ,—"I have no friend; all my vicious companions forsook me when I was wrecked on Pulo Way; the little property I now have is only sufficient to support myself alone; but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice." The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation

with captain Hae, his neighbour, who was a great proficient in iniquitous schemes and practices. In conversation, during the night-time, they would relate to each other the particulars of their feats; it was painful to hear their narrations, especially when I remembered that, in the case of Eo, they proceeded from the lips of a hoary-headed man, who, after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the heroes of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my sentiments were entirely at variance with those of Eo, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was over-righteous. He would sometimes give me accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogether erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighbourhood of some unknown country, which he thought might be America. Though his ideas were ridiculous, he possessed a good understanding: and had he not been debased by idolatry and crime, he might have formed a talented and useful member of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

The vessels of the last English embassy touched, it seems, at Le-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to those majestic ships, which might have spread destruction in every direction; and to this day they are over-awed and tremble, even at the mention of the *Kea-pan** ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answers; I was able, however, by describing the character of Europeans, in some degree, to quiet their minds.—“If,” said I, “they had come to injure you, they would have done so immediately; but as they came and went away peaceably, they ought to be considered as the friends of the Chinese.” My reasoning, however, was of little avail:—“They were not traders,” they replied; “if they had been, we should have hailed them as friends; but they came with guns, and as men never do any thing without design, they must have had some object, and that object must have been conquest. Those mandarins who did not inform the Emperor of their arrival were severely punished; and how could this have been done, if he had not perceived an ultra design?”

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas, I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

They were anxious, however, to know from whence all the dollars came, which are brought to China; and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China; but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage:—“For where,” they earnestly inquired, “shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?”

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead; for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me an adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam; and I have been earnestly importuned by individuals to teach them this valuable art; silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade; and hence they inferred that I made silver and coined money, and by these means had always a stock on hand, sufficient to defray my expenses.

* We are unable to ascertain the meaning of this term *Kea-pan*. It may perhaps be derived from *Captain* or some other foreign word.

After staying several days at *Le-to*, we again got under weigh; but the wind being still unfavourable, we proceeded slowly, and on the 2d Sept came to anchor in the deep and spacious harbour of *Shan-so*. The town from which this harbour takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton, and partly of silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to *Teen-tsin*. Many junks were in the harbour at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here: and I endeavoured, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed as prevalent here as at *Le-to*; the sailors borrowed money in advance, and before we left the harbour, every farthing of it was expended; I predicted to them that such would be the consequence of their vicious conduct;—that prediction was now fulfilled, the poor fellows became desperate, and, as they had no other object on which to vent their rage but myself, they exceedingly wearied and annoyed me.—Did I ever offer an earnest prayer to God, it was at this time; I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their nothingness, and to console and strengthen my own heart. The following morning the weather was very sultry; I was roused from sleep by loud peals of thunder, and soon after I had awaked, the lightning struck our junk; the shock was awfully tremendous;—the masts had been split from top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of *Shang-te*, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect.—The elements seemed, at this time, to have conspired against us; winds and tide were contrary, and our progress was scarcely perceptible.

In the neighbourhood of *Shan-so* is *Kan-chow*, one of the principal ports of *Shan-tung*. The trading vessels anchor near the shore, and their supercargoes go to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that, in general, the *Shan-tung* people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as greatly their inferiors.

On the 8th of September, we passed *Ting-ching*, a fortress situated near the shore, on the frontiers of *Chihle* and *Shan-tung* provinces; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country generally presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of *Shan-tung*.

On the 9th, we were in great danger. Soon after we had anchored near the mouth of the *Pei-ho* (or *Pih-ho*, the *White river*), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbour of *Le-to* with us, were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable temperature of the air was soon changed to a piercing cold. Though we were full 30 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar; and our sailors went out in different directions to catch crabs, which were very numerous. But in a few days afterwards, a favourable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk in from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts; these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored, when some opium dealers from *Teen-tsin* came along side. They stated, that in consequence of the heir of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the *Pei-ho* presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent; and the country more

inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me, that when the vessels of the last English embassy were anchored off the Pei-ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of 'the middle kingdom.' They rejoiced that the water at the bar of the Pei-ho was too shallow to afford a passage for men-of-war, (which, however, is not the case; when the south wind prevails, there is water enough for ships of the largest class;) and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had 'fire-ships,' which could proceed up the river without the aid of trackers; this remark greatly astonished them, and excited their fears; which, however, were quieted when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen; their food consists, almost exclusively, of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from Keang-nan, Fah-keen, and Canton provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labour hard and to little purpose, in trying to obtain from the productions of the soil the means of subsistence.

The village of Ta-koo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei-ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets: they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the mandarins, which are of brick. The hovels of the poor have but one room, which is at the same time, their dormitory, kitchen, and parlour. In these mean abodes, which to keep them warm, are stopped up at all points, the people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the Emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said, perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear; most of the articles for domestic consumption are brought from other districts and provinces; hence many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from Ta-koo, came on board our junk; their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river; this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favour of Ma-tao-po, some offerings should be made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her; it is strange, that she should be so in want, as to need any offerings from me." "But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for

them; and let Ma-tsoo-po, if she is really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her; if she has any being, let her provide for herself; if she is merely an image, better throw her idol with its satellites into the sea, than have them here to incumber the junk."—"These are barbarian notions," rejoined my antagonist, "which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—"Barbarian reasoning is conclusive reasoning," I again replied; "If you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one God, even as there is only one sun in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied *his* authority, and given yourself up to the service of dumb idols: reform or you are lost!" The man was silenced and confounded, and only replied,—"Let the sailors feast, and Ma-tsoo-po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei-ho has no regular tides, but constantly flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, especially at Teen-tsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the sea shore; from thence it is transported to the neighbourhood of Ta-koo, where, it is compactly piled up on hillocks of mud, and covered with bamboo matting; in this situation it remains for some time, when it is finally put into bags and carried to Teen-tsin, and kept for a great number of years, before it can be sold. More than 800 boats are constantly employed in transporting this article.—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the Pei-ho are many villages and hamlets, which are all built of the same material and in the same style as at Ta-koo. Large fields of Barbadoes millet, pulse, and turnips were seen in the neighbourhood; these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here a rather small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveller can scarcely be found.

My attention was frequently attracted by the inscription *Tsoo-tsen*, "wine tavern," which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leang* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine is extracted from the excellent grapes, which grow abundantly on the banks of the Pei-ho, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness; the men who towed our junk took care to supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some Fuh-keen men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and were placing themselves in battle array, when happily terms of peace were agreed on by a few of the senior members of the party.—Several years ago a quarrel, which originated between two junks, brought all the Fuh-keen and Chaou-chow men in the neighbourhood, into action; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation; the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavouring to gain something from the pursues of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desist from the strife; they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. In

deed, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business; and when there were no opportunities of trading with strangers, they would carry on a traffick among themselves; but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed by the Chinese government, I knew not; hitherto they had taken no notice of me: but a crisis had now come;—as a missionary anxious to promote the welfare of my fellow-creatures, and more willing to be sacrificed in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and dispirited me, if a power from on high had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by *that* alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravado.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security on protection under the shadow of *his* wings, and my expectation of success on the promises of *his* holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China; and that, the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thralldom of Satan by the hand of our great Lord, Jesus Christ—the King of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the Gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatised as a head-strong enthusiast, an unprincipled rambler, who rashly sallies forth, without waiting for any indications of Divine Providence, without first seeing the door opened by the hand of the Lord;—as one fond of novelty, anxious to have a name, fickle in his purposes, who leaves a promising field, and restless hurries away to another,—all of whose endeavours will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded,—until the result of my labours shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavouring to pursue, and have formed the resolution to publish the Gospel to the inhabitants of China Proper, in all the ways and by all the means which the Lord our God appoints in his word and by his providence;—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress; and I can only say,—“Lord, here I am, use me according to thy holy pleasure.”

Should any individual be prompted to extol my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons, rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them; the field is wide, the harvest truly great, and the labourers are few. Egotism, obtrusive monster!—lurks through these pages; it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labour unknown and disregarded, cherishing the joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in “the book of life.”—*Chinese Repository*.

EUROPE.

LONDON MISSIONARY SOCIETY.

The Subscribers and Friends to this noble Institution held their 39th Annual Meeting at Exeter-hall, on Thursday, May 9. It was by far the most numerous assembly convened during the present anniversaries. The weather was peculiarly favourable, and at an early hour every seat in the large hall was occupied. Numbers, however, continued to apply for admission, and it was found necessary to open the galleries behind the platform. These were likewise filled; and then the plan adopted on a former occasion was had recourse to, that of holding a second meeting in the lower hall; but even this would not afford all the accommodation required, and a large concourse of persons were obliged to return, regretting the disappointment.

The services were commenced by singing, at the conclusion of which the Rev. Mr. DOUGLAS offered up prayer. On the motion of Mr. DYER, THOMAS WILSON Esq. Treasurer, was called to preside.

The Rev. WILLIAM ELLIS then proceeded to read an abstract of the Report, which was in substance as follows:

In the South Seas political disturbances have retarded the progress of the mission in some of the Leeward Islands, and led, in one of them more particularly, to both civil and moral disorders; but even there the truly Christian portion of the natives have exhibited pleasing proof of the power of religion, in their commendable efforts for the preservation of peace and the suppression of immorality. In the Windward Islands the state of tranquillity has remained unbroken. The advantages of political and civil institutions appear to be better understood, and the laws to be increasingly effective. Commerce has been extended, and the culture of some of the indigenous products of the soil has advanced. The spiritual state of the mission, as might be inferred from the facts already stated, is not all that might be desired. If, however, in some of the natives piety has declined, in others it has gained strength; and it appears, that the mission in some respects, rests on a firmer basis, and affords more solid ground for confidence than ever. In China, Dr. Morrison and his two native assistants have scattered far and wide, by means of the press, the imperishable seed of the Word. At the Ultra Ganges Stations, the operations for disseminating Christian knowledge among the inhabitants of the Malayan peninsula, the islands of the Indian Archipelago, &c., have been carried on with vigour, and not without visible success. The missions in the East Indies afford greater encouragement than at any antecedent period. The disposition of the natives to attend the preaching of the Gospel, the desire for education, and the spirit of inquiry are on the increase, while the authority of the Brahmins and the influence of Hindooism continue to decline. The religious books of the mission are sought for with avidity by the people, while some of the more talented and better educated among the Hindoos are exposing the folly and condemning the evil tendency of their own. Indeed, the decided hostility displayed by some of the latter against the Hindoo system, threatens its entire overthrow: for which issue the natives generally are in a great measure prepared, by the increase of knowledge, the decline of prejudice, and the national expectation widely cherished by the Hindoos, that their own religion must soon give way to one of a purer character. We are happy to add, that the Native assistants are becoming increasingly effective in the work of the mission; while the English residents, who in great numbers receive the truth in the love of it, multiply the channels for conveying the water of life among the natives. At St. Petersburg the church still flourishes, and abounds in love and good works. In Siberia the work is progressing; and it is hoped the permission granted to print the Mongolian Scriptures, will become the harbinger of light and joy to many. At Corfu the work of education is advancing, and extending to neighbouring islands. At Malta the important labours of the press have been carried on as usual. At several of the stations in South Africa, there is a considerable advancement in spiritual religion, and in civil and social improvement. The formation of a printing establishment at Laitakoo, and of infant schools at many, and of temperance societies at some of the stations, seem to mark the beginning of a new era in the history of the South African missions. The Hottentots who, from two of the society's principal stations, a few years ago removed to the neutral territory, have asserted their claim to a respectable station in general society, by their intelligence, activity, and the evidence of prosperity exhibited at their settlements. The painful events which have lately occurred at Mauritius have compelled the missionary to remove from the island. At Madagascar the government has interfered, we hope for a short time only, with the Christian liberty of the newly-formed churches, but has again thrown open the door to education. Those schools which had been closed for some years, have been refilled with scholars, (increasing the aggregate number to about 6000,) and the work of instruction resumed with renewed vigour. The desire of knowledge is rapidly increasing, and the demand for books proportionably great. The Word of God has taken deep root in

the island, and persons of all classes are rejoicing under its shadow. While the Christians of Britain have been exerting themselves with commendable zeal and vigour, to restore the common rights and blessings of humanity to the slave, the God of all the families of the earth has vouchsafed, beyond all former example, to prosper the labours of the Society's Missionaries in British Guiana, especially in Berbice. The thirst for religious instruction in the latter colony, among both the free coloured people and the slaves, is also unprecedented.

The number of Missionary Stations and Out-stations, belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. is as follows :

	Stations and	Out-stations,	Missionaries,	Native Teachers, &c.
South Seas, ..	.. 33 ..	.. 14 ..	.. 14 ..	.. 41
Beyond the Ganges, ..	.. 5 ..	.. 7 ..	.. 7 ..	.. 3
East Indies, ..	.. 142 ..	.. 39 ..	.. 39 ..	.. 113
Russia, ..	.. 4 ..	.. 4 ..	.. 4 —
Mediterranean, ..	.. 2 ..	.. 2 ..	.. 2 —
South Africa, ..	.. 26 ..	.. 26 ..	.. 26 ..	.. 18
Madagascar and Mauritius, ..	.. 3 ..	.. 5 ..	.. 5 ..	.. 23
British Guiana, ..	.. 6 ..	.. 4 ..	.. 4 ..	.. 1
	220	93	93	264

making, with upwards of 400 Schoolmasters, Assistants, Catechists, &c. between 500 and 600 persons, more or less dependent on the Society, exclusive of families.

The number of native churches is 54, and that of native communicants, 4,557 ; of schools the number is 448, and that of scholars, 27,257. The number of printing establishments is 13, from nine of which have been printed 250,050 books, including 37,500 portions of Scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year.

The amount of the receipts of the Society, during the past year, including about 3,300*l.* contributed at the stations abroad, is nearly 37,500*l.* and the expenditure, for the same period, including that of the amount of the foreign contributions, which are applied to specific missions on the spot, nearly 41,600*l.* ; leaving a balance against the Society of upwards of 4,000*l.* for the past year. An income of 45,000*l.*, or about 10,000*l.* annually more than the amount contributed in the United Kingdom, during the past year, will be required to enable the directors to carry on the missions of the society, on their present scale of operation, in an efficient and satisfactory manner. In conclusion, we must again remind our Christian friends, that the calls for help, from the South Seas, India, Spanish America, &c., are numerous, loud, and urgent.

CHURCH MISSIONARY SOCIETY.

The thirty-third anniversary of this Society was celebrated at Exeter-hall, on Tuesday, the 30th April—Sir R. H. Inglis in the chair. After prayer, the Secretary read the report, which commenced with a Christian tribute of respect to the memory of the late President of the Society, Admiral Lord Gambier, a Nobleman whose praise is in all the churches. Affectionate mention was also made of the lamented deaths of Dr. Godfrey and James Stevens, Esq., Charles Elliott, Esq., and Thomas Bainbridge, Esq.—all warm friends of the society. The latter gentleman has bequeathed the sum of £1,000 three per cent. Consols in aid of the great cause. The receipts of the Church Missionary Society for the year ending 31st March, 1832, had been £40,750, and for the past year, £48,600, which, with certain sums contributed for particular objects, will realize the very considerable amount of £49,300. The students in the Mission College, Islington, are, in number, *thirteen*. The missionaries and catechists sent out during the year have been *nine* ; and the whole number of missionaries and catechists, in connexion with the Society, are 110. In *West Africa*, the Society labours among a population of about 21,000 liberated Negroes, of whom about 4,000 constantly attend the ministry of the missionaries. Three thousand children and adults are receiving the blessings of a Christian education, and 624 are enjoying the benefits of church fellowship. At *Malla* the work of the Lord advances, more especially in the printing and circulation of Tracts. In Arabic, 12,368 Tracts have been printed ; and in Greek, 23,393. The report noticed the safe arrival of Dr. Wilson, the newly-appointed Bishop of Calcutta.

CHRISTIAN INSTRUCTION SOCIETY.

The eighth annual meeting of this excellent institution, which has done so much to rouse Churchmen and Dissenters to a sense of their duty to their neglected

neighbours, was held at Finsbury Chapel, on Tuesday evening, the 30th April—Lord Henley in the chair, who, after prayer by Dr. Henderson, opened the meeting in a neat, catholic, and impressive speech, much calculated to rouse attention to the meeting, and to convince all that his Lordship was recommending an employment to which he was by no means a stranger. The report, which was read by the Rev. J. Blackburn, one of the secretaries, abounded in interesting disclosures. It reported in the metropolis alone an aggregate of 63 associations, 1,297 visitors, and 32,452 families, under a regular system of Christian visitation. By the labours of the visitors, 89 weekly prayer-meetings have been established, and 100,000 loan tracts have been put into circulation; 568 copies also of the Holy Scriptures have been distributed; 1603 poor children have been introduced into Sunday or day-schools, and 2,335 cases of distress have been relieved during the year. Six thousand persons, at least, attend every Lord's Day at the prayer-meetings or preaching stations of the society, which, with the regular visitation of 160,000 individuals, shows in a striking light the value of the society. More than 100 towns and villages have established associations on the plan of the Parent Society. The society's income during the past year has been £1,133 1s. 10d. The expenditure, including the amount due to the treasurer, has been £1,302 8s. 9d., leaving the institution in debt £169 6s. 11d. In the depository there are Tracts to the value of £300, and the sum due for Tracts is £162.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday, the 16th May, the twenty-eighth anniversary of this important institution was celebrated at Exeter-hall—the Right Hon. Lord John Russel in the chair, who opened the proceedings of the meeting in a neat and appropriate speech.

The report was read by Mr. Dunn, and it detailed many facts of a nature highly encouraging. The central Borough-school is in a state of great efficiency. During the past year, 63 candidates have been admitted into the institution, for the purpose of acquiring the system, and of these, 51 have been appointed to the charge of schools. Eight schools have been supplied with teachers, and fifteen missionaries have been taught the peculiarities of the British system to fit them for their future labours. *Fifty-one schools* have been opened under the auspices of the society, in those parts of the country where the late dreadful acts of incendiarism were most prevalent. In *France*, 1,561 schools have been opened, in which 2,900,000 children are receiving the benefit of an education directly founded on the word of God. In the *Ionian Isles*, 127 schools for boys have been opened, in which 4,962 interesting youths are daily instructed. The importance of such schools in Greece can be better conceived than described. In *Asia Minor*, in the region of the seven churches, in *Southern and Western Africa*, among the Hottentots, in *Macarthy's Island*, among the Foulah tribes, the British and Foreign system is advancing with encouraging hopes of ultimate success. We regret to perceive that the funds of this admirable and unsectarian institution are totally inadequate to meet the rapidly increasing demands made on the committee. The income last year was £2,978 10s. 6d., and the expenditure £3,212 11s. 7d.

SUNDAY SCHOOL UNION.

The anniversary meeting of this society was held at Exeter-hall, on Thursday, the 2nd May—Lord Henley in the chair. His Lordship set forth, in a luminous and Christian-like speech, the great benefits accruing from the Sunday-school system. Mr. Lloyd, the Secretary, read a report of great interest, which clearly evinced the rapid progress of Sunday-schools in France, Denmark, Malta, New South Wales, and Southern Africa. In the United States of America alone, there are 9,187 Sunday-schools, 80,913 teachers, and 542,420 scholars. The accounts from the West Indies are very encouraging. At home, the total number of Sunday-schools, in connexion with the Union, are 11,275, in which 128,784 teachers are regularly employed, and 1,158,435 scholars are receiving instruction. The increase during the past year has been 329 schools, 12,468 teachers and 22,915 scholars. The sales from the depository during the past year have amounted to £7,030 3s. 2½d. The balance in hand on the benevolent fund is £278 6s. 10d. and of the Jubilee fund £234 13s. 1d. During the last year and this, the sum of £915 has been voted by the committee to aid in building rooms for Sunday and day-schools, in various parts of the country. A condition, however, has been made in most cases by the committee, that an effort shall be made in proportion to the sum voted; so that the buildings raised will be worth at least £10,000.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 1833.

Day of the Month.	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, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.		
1	29.688	80.2	78.8	78.4	s. n. w.	754	84.	84.2	83.5	s. n. w.	736	84.8	86.2	84.5	s. n. w.	690	87.4	90.9	88.2	s. n. w.	692	86.7	90.5	87.3	s. n. w.	620	84.8	85.6	84.5	s. n. w.	0.37	0.36
2	698	80.5	78.6	78.4	s. n. w.	650	82.5	81.3	80.	s. n. w.	636	83.	82.2	81.3	s. n. w.	580	83.6	83.2	82.2	s. n. w.	569	83.4	82.3	81.7	s. n. w.	584	82.2	80.7	80.	s. n. w.	1.40	1.38
3	604	81.3	81.	80.7	s. n. w.	656	83.4	85.	83.5	s. n. w.	648	84.	85.	83.7	s. n. w.	618	84.7	85.8	85.1	s. n. w.	600	84.7	84.8	84.3	s. n. w.	612	82.5	81.9	81.4	s. n. w.		
4	692	79.8	77.9	78.	s. n. w.	740	82.5	82.4	81.4	s. n. w.	734	83.6	84.8	83.	s. n. w.	696	84.6	87.2	85.6	s. n. w.	680	84.4	84.7	84.3	s. n. w.	694	82.8	81.5	81.3	s. n. w.		
5	738	81.	79.8	79.4	s. n. w.	790	83.5	86.	84.5	s. n. w.	786	83.6	82.7	82.8	s. n. w.	748	82.6	81.7	80.8	s. n. w.	700	83.5	85.4	84.8	s. n. w.	724	82.6	81.4	81.5	s. n. w.	0.60	0.54
6	752	81.	80.2	80.	s. n. w.	816	82.5	84.5	82.	s. n. w.	800	83.6	85.7	83.7	s. n. w.	748	83.6	81.	82.7	s. n. w.	722	83.5	83.6	82.8	s. n. w.	738	83.3	83.	82.3	s. n. w.	0.30	0.30
7	794	80.7	80.	80.2	s. n. w.	850	82.5	85.	83.5	s. n. w.	832	83.4	85.7	83.7	s. n. w.	776	84.4	88.2	85.4	s. n. w.	750	84.3	87.	84.4	s. n. w.	764	83.3	83.4	82.4	s. n. w.	0.08	0.28
8	806	80.3	79.2	78.6	s. n. w.	862	82.7	85.5	84.	s. n. w.	840	82.7	85.	83.3	s. n. w.	800	83.7	88.6	85.4	s. n. w.	794	84.	88.	85.2	s. n. w.	778	82.8	82.3	82.	s. n. w.		
9	866	80.5	79.5	79.2	s. n. w.	916	83.5	87.5	84.5	s. n. w.	900	84.4	88.3	85.3	s. n. w.	832	84.7	90.4	86.5	s. n. w.	810	84.7	86.4	84.3	s. n. w.	816	84.	84.	82.2	s. n. w.	0.30	0.16
10	858	81.3	80.	78.8	s. n. w.	924	84.	87.5	84.5	s. n. w.	916	84.6	89.5	86.8	s. n. w.	866	86.	90.5	86.6	s. n. w.	828	84.5	88.5	85.9	s. n. w.	834	83.7	83.8	81.9	s. n. w.		
11	882	82.	81.	80.8	s. n. w.	922	84.1	87.6	85.9	s. n. w.	902	84.6	91.	87.5	s. n. w.	836	85.4	90.5	88.	s. n. w.	806	86.3	89.4	87.6	s. n. w.	826	85.	85.4	84.7	s. n. w.		
12	900	81.7	80.6	80.4	s. n. w.	952	84.5	87.	84.5	s. n. w.	934	85.6	90.4	86.5	s. n. w.	866	86.	91.3	88.2	s. n. w.	840	85.8	88.5	85.6	s. n. w.	852	82.6	83.7	83.2	s. n. w.		
13	884	81.8	80.4	80.2	s. n. w.	940	84.5	87.5	84.3	s. n. w.	912	85.3	89.2	86.4	s. n. w.	842	86.2	89.4	85.6	s. n. w.	824	85.7	88.4	84.6	s. n. w.	834	85.	85.	82.6	s. n. w.		
14	840	82.3	81.	80.4	s. n. w.	876	85.	88.2	86.5	s. n. w.	844	85.8	89.3	86.6	s. n. w.	790	86.6	91.7	87.4	s. n. w.	760	86.	90.3	87.	s. n. w.	766	85.7	86.3	84.2	s. n. w.		
15	832	82.8	82.2	80.8	s. n. w.	874	85.	88.	86.6	s. n. w.	836	86.	89.7	87.8	s. n. w.	770	87.4	92.2	89.3	s. n. w.	790	87.	91.5	88.6	s. n. w.	780	86.4	87.	85.3	s. n. w.		
16	844	82.4	81.9	81.6	s. n. w.	902	85.	88.	86.3	s. n. w.	874	85.7	90.4	86.7	s. n. w.	810	86.8	90.6	87.8	s. n. w.	788	86.8	89.6	87.7	s. n. w.	796	86.8	86.2	84.6	s. n. w.		
17	868	83.	82.2	81.8	s. n. w.	920	85.3	87.5	85.2	s. n. w.	876	86.3	90.	86.5	s. n. w.	802	86.8	91.5	87.5	s. n. w.	772	86.6	90.4	86.8	s. n. w.	794	85.3	86.8	84.2	s. n. w.		
18	788	81.	81.5	80.4	s. n. w.	840	85.5	88.7	86.5	s. n. w.	828	86.2	90.7	87.0	s. n. w.	766	86.8	84.	88.3	s. n. w.	748	86.7	92.7	88.	s. n. w.	756	86.1	86.4	84.5	s. n. w.		
19	850	82.3	80.3	80.4	s. n. w.	890	85.5	88.6	86.2	s. n. w.	856	86.	92.2	87.3	s. n. w.	796	86.7	88.8	86.7	s. n. w.	788	86.7	87.	85.4	s. n. w.	794	84.8	84.2	82.3	s. n. w.		
20	862	83.	80.2	80.	s. n. w.	918	85.	88.2	84.3	s. n. w.	900	85.1	88.	86.5	s. n. w.	816	85.5	91.5	88.2	s. n. w.	794	86.	89.8	88.	s. n. w.	808	85.4	85.1	86.	s. n. w.		
21	800	81.5	80.0	79.8	s. n. w.	860	85.	88.	85.3	s. n. w.	842	85.8	90.2	87.	s. n. w.	750	87.	91.7	87.5	s. n. w.	730	87.3	91.4	87.3	s. n. w.	744	84.7	82.8	81.8	s. n. w.		
22	774	82.1	80.3	80.3	s. n. w.	830	85.2	87.5	85.9	s. n. w.	802	85.6	88.3	85.9	s. n. w.	746	85.	90.5	87.2	s. n. w.	738	84.5	84.	82.3	s. n. w.	742	82.5	82.5	80.9	s. n. w.	0.22	0.74
23	762	81.8	79.7	79.6	s. n. w.	818	84.	86.4	83.	s. n. w.	784	85.	87.5	83.7	s. n. w.	726	83.8	82.4	81.5	s. n. w.	700	82.6	80.6	80.3	s. n. w.	712	82.	79.4	79.3	s. n. w.	0.48	0.40
24	770	81.	79.	79.	s. n. w.	820	83.1	82.5	81.5	s. n. w.	798	84.	87.5	84.2	s. n. w.	730	84.	86.2	83.0	s. n. w.	722	82.3	81.3	80.5	s. n. w.	750	82.9	78.8	79.6	s. n. w.	0.10	0.08
25	770	81.3	78.9	77.4	s. n. w.	824	82.	82.	82.3	s. n. w.	812	82.5	82.5	81.4	s. n. w.	742	82.7	84.	82.5	s. n. w.	738	83.	84.	82.2	s. n. w.	741	82.3	81.8	81.4	s. n. w.	0.60	0.50
26	784	80.5	79.	78.8	s. n. w.	828	83.	85.	83.2	s. n. w.	792	83.4	84.	82.7	s. n. w.	730	81.5	80.2	80.	s. n. w.	718	82.3	81.6	80.8	s. n. w.	726	82.4	81.4	81.	s. n. w.	1.23	1.15
27	692	80.9	78.9	78.4	s. n. w.	742	83.1	85.8	83.3	s. n. w.	770	84.	89.	84.3	s. n. w.	704	84.7	91.5	86.3	s. n. w.	692	85.	90.2	85.7	s. n. w.	704	84.	85.3	84.	s. n. w.		
28	706	81.	79.3	79.	s. n. w.	764	84.	87.4	84.	s. n. w.	748	85.1	86.2	80.2	s. n. w.	664	86.0	90.8	87.3	s. n. w.	652	86.6	91.	88.	s. n. w.	658	84.9	86.4	84.8	s. n. w.		
29	708	81.3	80.	79.8	s. n. w.	764	84.	86.3	84.	s. n. w.	742	85.	88.3	85.	s. n. w.	700	85.4	90.8	84.2	s. n. w.	682	84.5	88.5	85.5	s. n. w.	684	84.3	84.4	84.	s. n. w.		
30	730	81.	79.5	79.2	s. n. w.	776	82.5	82.5	81.3	s. n. w.	764	83.7	87.	84.1	s. n. w.	700	84.6	86.5	84.3	s. n. w.	682	84.4	86.	83.2	s. n. w.	700	83.2	80.2	81.2	s. n. w.	0.92	0.88