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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

October, 1834.

I.—*Visit to the South African Missions.*

NEXT to his personal interest in the Redeemer's kingdom and in the blessings of his salvation, there are no subjects so dear to the heart of every Christian, as the extension of that kingdom, and the wide diffusion of those blessings. As soon indeed as we become acquainted with the value of our own souls, we begin to place a due estimate on those of others; and in proportion as we grow in conformity to the image of our Saviour, we imbibe the spirit, and enter into the views of Him, who briefly but emphatically declared of himself, "The Son of man is come to seek and to save that which was lost."

We read in the Acts of the Apostles, that when Paul and Barnabas passed through Phenice and Samaria, declaring the conversion of the Gentiles, "they caused great joy unto all the brethren;" and it is in the hope that similar tidings will excite similar feelings in the hearts of many in this country, who "pray for the peace of Jerusalem," that the following account of some of the Missions in South Africa has been drawn up. The writer is painfully conscious of his inability to do justice to the subject; he is well aware how little he is qualified to offer those remarks which would make his narrative as interesting or valuable as he could wish: and nothing would have induced him to attempt the description of so large and interesting a field of Missionary success, but the belief that he is perhaps the only one in this country who has lately visited it. Such as it is, he submits his account to the candor of the readers of the Calcutta Christian Observer, and will rejoice if any thing in it should prove of the slightest value to those who are laboring in the same cause here, or be the means of exciting any feelings of gratitude towards that God, whose power and grace were so remarkably displayed in many of the scenes it records.

During a residence of eighteen months at the Cape of Good Hope, I made two journeys into the interior, during which I travelled twice over nearly the same ground; visiting, after an interval of a few weeks, the same Missionary institutions; and possessing during my last journey a great advantage over the first, in having acquired a sufficient knowledge of the language, to enable me to converse pretty tolerably with the people; while from the hymns and services being full of Scripture quotations and allusions, I was able to follow them without much difficulty, so as to understand the greater part of what was said. The two journeys together occupied about eight months; at all the stations I stopped some little time, remaining at none less than a couple of days, and, at the more interesting spots, extending my stay to a week, ten days, or a month at a time. The languages spoken at the stations within the colony are Dutch and English; the latter is chiefly confined to the instruction of the young; divine service and intercourse with the older people are conducted entirely in the former. At those stations I visited beyond the colony, being in Cafferland, Caffer was of course the principal language; but few of the Missionaries being able to speak fluently in the Caffer, Dutch was the medium through which they preached, an interpreter conveying their discourse to the people in their own language. The devotional part of the service was generally conducted by the interpreter; care being always taken that he was a man of decided piety; and if possible, of superior intelligence. Before seeing its operation, I confess I was prejudiced against the use of an interpreter, thinking it would slacken the zeal of the Missionaries in their endeavours to acquire the language, when they found they could address the people, with so much less labor, through an interpreter. After seeing its working, however, I found that, though the plan certainly has its disadvantages, it is attended with much unquestionable benefit. The Caffer language being quite unwritten, and consequently requiring much time for its acquisition, this arrangement enables the Missionary to enter without delay on the most important part of his labors; and thus, instead of having to wait, discouraged by the length of time, and by the feeling that, till he has acquired the language, he has done and can do nothing, he is enabled at once to preach the glad tidings of salvation. The time too, which the interpreter requires for his part of the duty, gives opportunity to the preacher for recollection; and this, in extempore preaching, to a congregation some of whom have never before heard the Gospel, is, I should think, no slight advantage. It may be thought that the length of time required, being in fact that of two sermons, would render the service tedious: but if any of my readers are disposed to think so, I only wish they had been present with me at many a discourse delivered in this manner, where the word of

God was indeed "as a hammer that breaketh the rock in pieces," and the "strong crying and tears" of numbers present testified that the Gospel had to them not come in word only. It must not be supposed that the acquisition of the Caffer language is at all neglected: on the contrary, a Grammar is just being published by the Wesleyans; a few of the Missionaries can speak it, and one very promising young man, a Moravian, appeared to me to be readily and completely understood in it. I am not aware whether the use of an interpreter has been adopted to any extent in *this* country; but I should think the employment of catechists, as such, would, especially on their first arrival, be a great saving of strength to Missionaries, and would not only put it in their power to commence *at once* preaching the Gospel, which is surely a point of the first importance, but would also greatly tend to the improvement of the native teachers. From the habit of constantly hearing and giving expression to a variety of discourses, they would, it might be hoped, gradually store their own minds with valuable matter, and thus in due time, according to their respective abilities, become themselves, "scribes instructed unto the kingdom of heaven, bringing out of their treasure things new and old."

I would wish in this paper to be understood as speaking solely of the London Missionary Society's Institutions. The Church Missionary Society has not established any Missions in South Africa; and though the Wesleyans are assiduously laboring in that field, and I rejoice to say with marked and eminent success among the Caffers, I saw little or nothing of their institutions*. The United Brethren also, as is well known, have long established Missions in the Cape of Good Hope: but though I visited four out of their five stations, I do not wish to enter on any description of them; partly because their system and plans are already well known, and partly because from various causes I was unable to acquire that personal knowledge of them, which would warrant my doing so.

The stations of the London Missionary Society, which I visited, were Bethelsdorp, Theopolis, Graham's Town, Kat River Settlement, Buffalo River, Hankey, Pacaltsdorp, and Zuirbraak. Of these the Kat River and Buffalo River are beyond the Colony; and there is no question that amongst them all, the Kat River is by far the most interesting, both in a religious and moral point of view. It would require indeed almost a volume to give any thing like an adequate description of it, and I feel, that any view I can present within the limits of this paper will, at the best, be very partial and imperfect. I have enumerated the Missions in the order in which I visited them during my first journey, in which

* The Glasgow Missionary Society has also several stations in Cafferland, two of which I saw; but they were quite in an incipient state, so that I need not allude further to them.

I went by sea to Algoa Bay, within nine miles of which Bethelsdorp is situated. If the reader however will just reverse the order, commencing at Zuirbraak, he will have the route I took on my second journey ; and were I called upon to advise any one starting for the first time, and anxious to see the effect of the Gospel, not only in saving, but in civilizing, to the best advantage, this last would be the route I would recommend, as he would then witness a gradual improvement in the Hottentots, as he successively visited each institution, from Zuirbraak to the Kat River.

The Institutions within the Colony are composed almost entirely of Hottentots ; an occasional Caffer, Bechuana, or Bushman, being found at those nearer the frontier. I am sorry to say, that from not having kept memoranda at the time, I am unable to give the exact numbers at the different institutions and schools ; but my memory will serve me I think pretty accurately, and I will endeavour to be rather within than beyond the number. On the books of the institution, there are at Zuirbraak about 350 ; at Pa-calsdorp, about 400 ; about the same number at Hankey ; at Bethelsdorp, about 1200 ; Theopolis, I am uncertain of, and at the Kat River settlement, which consists of about 40 locations, with ten or twelve families in each, there must be in round numbers between 4 and 5000*. At each of the stations I have mentioned there is a Missionary, and at most an English school-master, who conducts the instruction of the elder boys and girls. The Missionaries with their families reside in the midst of the people, with whom they live on the most easy and pleasing terms. The demeanour of the people towards them was invariably as far as I could judge respectful, while that of the Missionaries on the other hand was obliging and kind ; altogether such as is dictated by Scripture, and calculated to promote confidence and good feeling. Infant schools too have recently been established at all the stations, carried on generally by the daughters of the Missionary, who have also at some of the institutions a sewing school for the elder young women. The infant schools are very flourishing, and to those who know any thing of this admirable system, I need hardly mention the delight of the children in attending them. They can scarcely be kept away, when necessary repairs of the room, or any other cause prevents them from meeting : and on the half holidays, they may be seen in groups, repeating their hymns and exercises in the open air. They learn English in most of the schools, and with great success. At the larger schools the instruction is chiefly in English, though partly in Dutch also. Reading, writing,

* I have said on the *books* of the Institution, because many of the families are in turns away, labouring on the farms of the neighbouring Boors, or otherwise employed ; while a very few, who have never resided on the institutions, have liked to continue their names on the books, in order to have an asylum in case of any necessity.

arithmetic, history, and the knowledge of the Scriptures, are taught; and at the school at Philiptown, on the Kat River, conducted by a son of the Missionary, the young people have made a really surprising progress. The delight of the parents in the advancement of their children is very great; and their interest, and the zeal of the pupils, are kept up by periodical public examinations. At all the stations, divine service is conducted twice or thrice on the Sunday by the Missionaries themselves; the people beginning the Sabbath by a prayer-meeting of their own. Adult schools are also kept on this day. I was much struck by the answer given by two or three very old people, who had attended the schools Sunday after Sunday, for many years, without much apparent success, and who, on being asked why they persevered, replied, that as there was singing and prayer, (the schools opened and closed with these.) God must be present, and they liked to be any where, where they were sure of finding Him. "Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth." It ought to be added, that many of the old people are very anxious to acquire the power of reading for themselves. It is no unfrequent sight to see little fellows, of five or six years, teaching the alphabet to grave old seniors of sixty or seventy. At most of the institutions there is also a service on every week day evening, at which either the Missionary, or a member of the church qualified for it, delivers a simple exposition and prayer; besides this, the more pious have regular family worship, and frequently on getting up in the early morning, my ears have been saluted with the sound of a hymn from some poor hut. The discipline observed is of course that of the Independents; the deacons and church consist entirely of natives, who exercise, under the Missionary, all the powers belonging to each. The Lord's Supper is administered every month; and generally on one afternoon of the week, there is a meeting for those who are desirous of becoming communicants*. Temperance societies too have been formed at all the stations, and with great advantage at many; indeed, the number of well authenticated instances of confirmed drunkards being cured of their odious vice by these societies is very great, and furnishes a strong testimony in their favor. Wine, being as cheap, and almost as pernicious as spirits, is included in the engagement made by the members; and in order to set a good example, the Missionaries and their families entirely abstain from the use of both, so that St. Paul's well known determination is not yet quite a dead letter. Collections for the poor are made on Sundays; and it is a

* It may be well to remind those who, like myself, are members of the Church of England, that among Dissenters the attendants on Divine Service are distinguished as church and congregation, and that the former alone attend the Lord's Supper, being, or being supposed to be, living members of the body of Christ.

striking and pleasing fact, that the surplus of these collections was given to the Philanthropic Society at Cape Town—a society which was established for the admirable purpose of purchasing and emancipating young female slaves.

The settlement at Kat River, commencing about fifty miles north-east of Graham's Town, was established on a large portion of country, called the ceded territory, because said to have been ceded by the late Caffer chief Gaika to the British nation. It was thought desirable to have this ground occupied by our own subjects, so that the tracts of country just beyond our frontier might be in a peaceful state, amenable to our jurisdiction, and advantageous to our interests. After much hesitation, the Government, at the suggestion of those who were favorable to the Hottentots, resolved to settle on it such of them as would accept of the proposed terms. Many did so immediately, as the scheme seemed to promise, what it has indeed realized, a great amelioration of their circumstances, and about 4000 individuals were soon located on the ground; many of them came from the old Missionary institutions of Bethelsdorp, Theopolis, and Hankey, and have proved, by their steadiness and good example, a leaven of great value. Each man receives a portion of ground, and if, at the end of five years, he should be found to have built on it a good substantial dwelling house, of a size fixed by Government, he is to receive the land in perpetuity, rent free. They have of course to pay the customary taxes; but the payment of these, and their serving as their own militia in case of necessity, are the only conditions required of them. The experiment was a noble one; and has succeeded as well as its best wishers could have expected. The Hottentots, who are settled there, are fast becoming industrious and intelligent cultivators of the soil; from a state in many cases of helpless and abject poverty, they have been put in the way of becoming, if not rich, yet above want; and on this settlement it may now be seen, how much the character and religion of a people may be improved by making them feel that they are men, and putting them in possession of the civil rights which belong to them. It is really remarkable to witness the difference between them and the Hottentots of Cape Town, and in the service of the Boors: well clothed, intelligent, comfortable, they seem almost another race of beings. That this account is not overwrought, will be believed when I mention the fact, that during the four years it has existed, there has not been a single criminal case among the 4000 people on the settlement. Up to the time I left it, there was not a single justice of the peace or constable in the whole territory; and as a proof of their diligence and success in cultivating the soil, I may mention that they supplied the Government with corn, &c. for all the neighbouring military posts. Much of this pleasing state of things is doubtless owing to there being no public houses,

or means of purchasing spirituous liquors; but then it ought to be recollected, that it was at the special request of the people themselves that this precaution was taken. I may just add, that the whole of the settlement, especially the valley of the Kat River, is beautiful in the extreme, abounding in springs of water, large forests, the finest I ever saw, and diversified with beautiful hills and valleys, presenting altogether as fair a prospect to the natural, as to the moral, eye.

But it is to the spiritual state of this settlement that I now revert, and happy shall I be, if I can succeed in communicating to others, any portion of that high and holy delight I experienced myself, from all I saw and heard. I have mentioned that several of the people from the old Missionary institutions came and settled themselves at the Kat River. Soon after their arrival, they became anxious for the ministry of those whom they had formerly been under, and whose interest in them had been long and deeply tried; and arrangements were made for their wishes being gratified. Mr. Read accordingly came from Bethelsdorp, and fixed himself at Philiptown, a position as central as circumstances would admit. It would perhaps have been difficult to make a better selection than this. He is a man who from an early period of life has been engaged in the Missionary work. (having been one of the Missionaries on board the "Duff," in its disastrous voyage,) who had been the companion of Vanderkemp, and who possesses in a long experience of 33 years, and in his great influence over the Hottentots, advantages almost peculiar to himself. Under his labors the power of divine grace soon began to shew itself in the conversion of numbers, and in the gradual formation of a large church, many of whom are seals of his ministry. On my arrival at Philiptown I was particularly struck the first Sunday at seeing the multitudes both of men and women, who were pouring down the hills, arriving from their various locations, and assembling for Divine Service; many of them coming on foot a distance of eight or ten miles "to draw water with joy out of the wells of salvation," while those at a greater distance arrived on the previous evening, to be ready for the Sabbath services. One elderly woman I remember in particular, who finding, as she expressed it, her heart getting cold, set off alone on Saturday evening, walked all night a distance of 28 miles, and arrived just in time for service. The beauty of the whole scene was increased by seeing them all sitting in groups upon the grass between services, talking doubtless of the Lord, and speaking good of his name. The church, which is a neat building, erected by the voluntary labor of the people, is capable of containing between four and five hundred persons, but is getting much too small for the numbers who assemble. On the Sundays I spent there, it was not only completely filled inside, vestry and all, but the windows were

surrounded outside by numbers who were unable to find room within; and, about a hundred yards off, the infant school-room was filled with the young people of both sexes, for whom it was necessary to have this separate service. I cannot easily describe the devout and serious attention marked in the countenances of the people. It cannot indeed be supposed that all present were equally in earnest; but even those who were not seemed to catch the feeling and manner of those who were, till the whole congregation presented the appearance of one mass of sincere and attentive worshippers. The number of services is the same as at the other institutions. There is also a meeting on Wednesday afternoons for those who are candidates for baptism; of these the number remains generally about 100, notwithstanding the frequent drains of 10 or 12 at a time which are made from it, of those who are admitted to that ordinance. Soon after my arrival there, 10 adults were baptized with all their children, being the most promising out of the above mentioned hundred inquirers; all of whom, but for the very strict rules he has laid down to himself, Mr. Read would have baptized in the full belief, that as far as man can judge, they had also been baptized with the Holy Ghost. One of the baptized was a poor Bushman, whose feelings were most powerfully and deeply agitated, having been previously in a state bordering on despair, in consequence of his convictions of sin, so that they had feared his mind would have been affected. Nor is this a work that stands still. What I have just related took place in May 1833; and I have now a letter by me which I have just received from Mr. Read, dated April 1834, in which he gives the following interesting account of its progress.

“That you take an interest in our spiritual affairs I am fully convinced, and I bless God for it, as in that case we shall be continually remembered by you in your prayers at a throne of grace; and my dear Mr. —, I hope you will not forget me particularly. I can assure you I feel now, more than ever I did in my life, my need of divine grace; I feel my insufficiency to conduct the great work committed to me, to direct sinners to Christ in public preaching; so to divide the Word of God that every one may receive his portion in due season, and under the excitement which has long prevailed, to act according to the will of God, receiving into the church only such as are proper persons. Tares and wheat are much alike while growing, and whatever care is taken, the enemy will sow some tares; it was so even in the time of the Apostles, who were endued with such superior gifts and graces. I never think of proposing one to the church who does not give signs of sorrow and contrition on account of sin, and who has not a clear view of the way of atonement, and of acceptance with God through Jesus Christ. Hitherto we have reason to be thankful that but very few, among the many who have been received into the church the last three years, have disgraced their profession. The number of adults baptized in that time is 163. With these and others from different churches, Bethelsdorp, Theopolis, Chunie, Kliplaat, &c. our church is about 300 strong, so that on sacramental occasions the church is filled with members alone; and still there are vast numbers coming forward apparently under great concern for their souls, and desiring to be the followers of Christ. Oftentimes in

hearing them state the dealings of God with their souls, I am ashamed of myself, and wish I enjoyed what they enjoy. Of such we still have from 70 to 80; although a number have been received to baptism since you left. Last week 10 or 12 new ones came forward for the first time. I was struck with the short statement of a poor female a few weeks ago. She had no clothes to wear to go to church in on Sunday, and therefore had spent the day in the bushes in prayer and meditation; and while there, lamenting the loss of the public worship of God, Christ, she said, revealed himself to her, and said to her soul, Although you have not clothes to appear before man in, I have clothed you with the robe of my righteousness. She said her joy was inexpressible, and the remembrance of it still gave her comfort. I was called to visit a Caffer woman, a member of the church, who had been baptized a few months before. She was very ill, not likely to recover, but on hearing my Caffer name, Congola, she made a quick effort to rise, stretched out her hand, and said in her broken Dutch, "Good day, brother." I was rather astonished, but pleased, and she soon began to relate the goodness of God to her soul on her sick bed. She stated that she had requested God to try her by some means, for she was afraid she had stolen the name she bore as a follower of Christ. In the beginning she had been driven almost to despair; sins had been shown her she knew nothing of before, and she thought that destruction was near; but when at the last point, Christ appeared to her, shewed her what he had done for her, and asked her if his sufferings and death were not sufficient for her sins. O, said she, I wanted to embrace, I wanted to be with him, and not to return to the world again; and I felt such a union to him and his people, that I was resolved that the first time I saw you, I would not address you as Sir, but as Brother. These, my dear Mr. —, are two specimens; God's people will understand them, and see that it is one and the self-same Spirit, that teaches a Caffer, and that teaches the best informed European. The great object in all is to attract the soul to Christ, so as to forsake all, and follow Him."

It will be seen from the above extract how mightily the word of God grows and prevails. Many cases of a similar nature came under my own observation; two in particular struck me as remarkable illustrations of that passage in Hebrews, "for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." One was that of a member of the church, who had fallen into a cold and lifeless state, and while in this condition heard Mr. Read preach on the sin and danger of backsliding; when he was so powerfully impressed with the sermon, and its applicability to himself, that he afterwards declared, he was on the point of standing up in the middle of the congregation, and begging Mr. Read to stop, and not expose him further by mentioning his name. On this being subsequently told to Mr. Read, he said that so far from having the man in his mind during the sermon, he did not even know that he was in a state to require it. The other is the case of a man who was supposed to know something regarding an article, that had been either lost or stolen from one of his neighbours. On reply to the inquiry made of him, he said, "I

can tell you nothing about it, but I know who can—Go and ask Mr. Read.—He will be able to tell you.” Reference being in consequence made to Mr. Read, he professed his ignorance, expressing surprise that they should have come to him. On returning to the man, and asking him what could have induced him to implicate Mr. Read, he very simply replied, that Mr. Read having so often told him in his sermons what was going on in his own heart, secrets which no one else knew, he concluded that he must be equally acquainted with the affairs of others, and so, said he, “I told you to go to him.”

The locations, as I have mentioned, are about forty in number, and are distinguished by appropriate names, such as, Philiptown, (which may be considered the little capital of the settlement,) Wilberforce, Buxton, Readsdale, &c. &c. At the larger ones there are separate schools both for the elder young people and infants, and at these the children from the neighbouring smaller locations assemble, many walking daily from four to six miles to attend them. They may be considered in the light of branch schools, being all superintended by the school-master at Philiptown, Mr. James Read, and conducted by the most forward and efficient of his pupils. When the locations are very far from Philiptown, the people from three or four, generally assemble at one on the Sundays, and form a congregation, the worship being conducted by some one of their number qualified to do so.

The general morality prevailing throughout the whole settlement is very remarkable, even in the absence of decided piety. The influence of the church-members, who are scattered throughout the locations, is so great, that their salt may be said to season the whole mass; and I must say that in my frequent rides in every direction, during which I saw the people in their own houses, at different times and under a variety of circumstances, coming upon them often quite unexpectedly, I never witnessed any thing like quarrelling, swearing, or any other thing that is “contrary to sound doctrine.” This I consider worthy of being noted, for the Hot-tentots in the various towns and villages I passed through within the Colony, were the most drunken, quarrelsome and degraded set of human beings I almost ever saw. The Temperance Society has been a great benefit to Kat River; quarterly meetings are held, and at one which I attended, the extreme anxiety to exculpate himself manifested by a person who was accused of having broken his engagement, proved the judgment which he knew would have been passed on his conduct, and the strength of the general feeling on the subject.

The spirit of prayer seems to prevail very generally, and I remember being told an anecdote which I thought very interesting. During one of his rides Mr. R. passed a hut, in which he heard some one praying very fervently; not recognising the voice and being sur-

prised at the occurrence, (the bushes are their general resort for private prayer,) he got off and listened to what he declared to me was the most beautiful, comprehensive prayer he had ever heard, including both petitions for the general extension of the Saviour's kingdom, and the most earnest intercessions for relatives, friends and neighbours, many of whom were mentioned by name. When the prayer was concluded he went in, and found a young lad of about sixteen, the son of a church-member who had died lately. He asked how he came to be able to pray in such a manner, and who had taught him; when the lad replied, that his father on his death-bed had called him, and solemnly urged him to the constant practice of prayer, adding—Don't say you cannot, for if you ask God, he will teach you how to pray; and so, said the boy, "I immediately began to try, and God has helped me ever since." He died a few months afterwards in the peace of the Gospel. I am not aware that any particular mode of preaching is adopted, except that great plainness of speech is observed.

The love of Christ is urged and felt as the constraining motive to obedience—"O Mr. Read," cried a dying Hottentot, "O Mr. Read, The love of God in Christ, what a depth it is! I never can get to the bottom of it!" and in unison with this is the general feeling among those who give hopes of conversion. At Betheldorp indeed, so strong at one time was the sense of the love and preciousness of Christ, that the missionary was obliged to avoid the mention of the Saviour's name, from the simultaneous burst of feeling which he knew would be sure to follow it. Anecdotes and recollections multiply upon me, but I must put limits to this account. I have said enough to convince every lover of Zion that God has indeed done great things, whereof he may be glad; and it only remains for us in India to keep no silence, and to give him no rest, till he establish and make this country also a praise in the earth.

Any account of the London Missionary Society's Institutions in South Africa would be incomplete without the mention of their able and excellent superintendant, Dr. Philip, to whom, under the Divine blessing, may be attributed their great success and efficiency. Of this eminent and faithful servant of God I will not trust myself to speak; his praise is in all the churches, and any expression of my admiration and respect would therefore be superfluous. I may however be permitted to say, that few who have been favoured with his acquaintance and friendship, will hesitate to admit, that he furnishes one of those rare examples which are occasionally to be met with, of the combination of high intellectual powers, with the most amiable and attractive qualities of the heart. Eminently endued with that meditative and practical wisdom, which is perhaps the rarest, as it is the most valuable attainment of the human mind, he has been enabled to stem a torrent of opposition, which would have carried away any one less

firm in principle and judicious in conduct : and he has now the privilege of witnessing the complete fulfilment of the great object for which he labored so many years, in the restoration to their full civil rights of the people whose battles he fought ; and in the secure and peaceful establishment of those institutions which were formed for their benefit.

I have had occasion to dwell more particularly on the Kat River settlement, because it may be considered, without partiality, as presenting decidedly the most interesting features. Had I space, however, I should find much to say of other spots, and other old and faithful labourers in the Missionary work, with whom it was my happiness to become acquainted during my two journeys. From the Missionaries I invariably experienced the most kind and liberal hospitality. Of some of them it may literally be said, that for the work of Christ they have been in journeyings often, "in perils of waters, in perils in the wilderness, in hunger and thirst, in cold and nakedness*," and for all of them I have the highest esteem and regard, and shall never cease to look with gratitude to the providence which led me amongst them.

South Africa is highly favoured in the number of laborers whom the Lord of the harvest has already sent forth to it. There are Missionaries in it from almost every European Protestant nation. Besides those of our own country, including the London, Wesleyan, and Glasgow Societies, Missionaries have been sent from France, from the Rhine, from Switzerland, and from Prussia ; while arrangements are in train for Missionaries from America, establishing themselves at Port Natal, on that large scale which characterizes the efforts of Christian zeal in that country. The desire of the various tribes of the interior for Missionaries knows no bounds but the sad limits imposed on the societies at home, by the want of adequate funds. I heard myself two Caffer chiefs almost quarrel about which was to have the next Missionary, and a gentleman lately travelling in the interior, met a chief with some hundred head of cattle, with which (the tribes around the colony being entirely pastoral) he was going, he said, to Cape Town, to buy a Missionary ! Indeed the confidence of the various savage tribes in Missionaries, is a most gratifying proof of the extent to which they have gained their affection and esteem. The English traders in Cafferland declare that their only protection is in the

* In confirmation of what I have said above, I may mention that the venerable Mr. Anderson of Pacaltsdorp wandered about for five years with the Griquas, before he could prevail upon them to settle ; during which time he tasted neither bread nor vegetable, and had no communication with the colony. At one time he shared a piece of a dog with a fellow Missionary ; at another a pair of embroidered white satin trowsers were privately conveyed into his hat by some one who must have observed his need of them, and who must by some means have procured them from a trader, not knowing how unsuitable our customs rendered such an article to the individual to whom they were presented.

vicinity of the various Missionary stations; and while writing this paper, I see an extract from a Cape paper, which says, "An invaluable accession has been made to the expedition for exploring the interior, by the arrival of some German Missionaries, who will accompany it." These are the very labourers from Prussia mentioned above, and whom I had the pleasure of seeing before I left Cape Town. The Saviour seems indeed to have opened the door of faith to these poor African tribes, and has thus answered the affecting inquiry made by a poor female of their number, Are the descendants of Ham to remain for ever under the curse? submissively adding, that she only wished to know, and would then be satisfied. Of their need of a Saviour no one can doubt, but of their wretchedness and misery without Him, none can form an idea who has not witnessed it. I was assured by a Missionary who laboured long among the Bushmen, that this wretched people are literally destroying themselves by the indulgence of their furious and revengeful passions. Devoured as whole families of them are by lions, they are found still more dreadful enemies to themselves. He mentioned a fact which he witnessed himself, of a father who was obliged to stand in one position for nearly an hour, while he warded off with a shield the poisoned arrows which his own son in a fit of rage was shooting at him. Well then may we pray, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty;" and well may we long for that blessed time, when "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's meat, and they shall not hurt nor destroy in all God's holy mountain."

August, 1834.

C. G. F.

[We insert the preceding communication with the greatest pleasure. From the high character of the writer, whose name has been communicated to us, we can readily assure our readers that its statements may be relied on with the greatest confidence. We question whether a gentleman, obliged to go to the Cape for his health, could employ his time with more probability of advantage to his physical or mental constitution, than in the way adopted by our intelligent correspondent. Inspection on the spot by disinterested visitors, who stay long enough to see what is really going on in Missionary operations, presents the most satisfactory evidence to the world, as well as greatly cheers the labourer—often solitary, and always happy to see a Christian friend interested in his labours and success. We recommend the trial, and shall be most happy to be made the medium of communicating the result to the public.—Ed.]

II.—*Anecdote.—Effect of good Example.*

A distinguished nobleman having observed, one Lord's day at church, that the greater part of his servants were absent, on his return home inquired the reason. On the butler's stating, that it was owing to the wetness of the roads, his lordship replied, "Well, this shall soon be remedied;" and on the next wet Sabbath-day that occurred, he ordered the servants to take their places in a large covered cart, while he followed them *on foot* all the way to church. This singular kind of reproof had the desired effect; and the day must have been very bad indeed, if any of his lordship's servants were absent from public worship.

III.—The Christian Sabbath.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Neither you, nor your readers in general, need to be informed of the unhappy controversy which has, at various times, been agitated in Europe, and latterly in this country, respecting the observance of the Christian Sabbath. Having lately had my attention painfully called to this subject, and especially, having been grieved at seeing it recently treated, in a professedly Christian Journal, as a matter of very inferior moment, I have thought that a paper on this topic might not be unacceptable to many, and might probably be of use also in strengthening some of those who maintain the propriety of observing the Sabbath, and of confirming others who may be wavering in their minds.

Before stating what appear to me to be scriptural reasons for keeping holy the Sabbath day, I shall venture to urge a few considerations, the tendency of which will be to shew, *a priori*, that it is not likely God would leave us without some such appointment as the sacred day of rest.

1. We infer, that if a Sabbath was thought necessary for man in his unfulfilled state, a similar day must be much more necessary for him now that he is so sunk in sin and misery. The spiritual object of the Sabbath was unquestionably to give us an opportunity, free from all worldly cares, of complying with the moral duty of contemplating God as the maker and preserver of all things. Now, if a select portion of time was deemed requisite for this, when man had naturally no tendency to forget his God, how much more is it necessary for us now that we have such a proneness to exclude him from our thoughts? Such a consideration must be obvious to every reflecting and unprejudiced mind. Busied as we must ever be with things below, and possessed as we are with an awful tendency to depart from the Most High, we cannot see how, in any age, God can be remembered as he ought, without the special appointment of a set season for this purpose. At any rate, we can feel the adaptation of such an ordinance to such an object. And we much fear that the men, who are regardless of keeping the Sabbath, are not persons, whatever their professions may be, who employ themselves much in the contemplation of their Maker. There is great truth in the following remarks of the late Mr. Toller of Kettering, in his printed sermons, p. 321: "The cares of the world, the natural darkness of our own hearts, the influence of intercourse with mankind, and the temptations by which we are surrounded, have such an influence as almost to expel Christianity from the mind; so that we need frequently to be roused and refreshed and invigorated. Not that I am at all an advocate for running about continually hearing sermons, and neglecting the proper business of life. There is a time for every thing, for temporal as well as spiritual concerns; but it is always a bad sign, when the divinely-appointed, regular returns of Sabbaths and religious seasons seem too frequent, and become tiresome, and when the world and business and pleasure are suffered to encroach upon what ought to be devoted to God. They that have any just sense of the importance of religion, find that they need all the helps that God has appointed. Suppose the Sabbath were abolished for a few weeks, or to come once a fortnight, in what state, think you, would some of you find your minds? Why, you would feel as if you had scarcely any knowledge or power of religion at all. There is great weight in what a person said many years ago, and I have often thought of it since I heard of it; "We should forget what sin was, if Mr. Boyce* did not tell us." And so, without the appointed means of grace, would it be with us. If we were not reminded, again and again, of the plainest things in God's law and gospel, we should

* The author's predecessor.

sink down into a sort of spiritual ignorance and indifference. The return of religious seasons, and particularly of the Sabbath, is of unspeakable importance to people who are much in the world, and is calculated "to rub off the rust of the whole week."

2. We infer again, that *if bodily rest was deemed necessary for Adam in paradise, it is much more necessary for man now, that he is doomed to eat his bread in the sweat of his brow.* No one can tell, but those who have had the misfortune to be compelled, for a series of years, to labour, rising early and sitting late, during the whole six days of every week, how welcome and refreshing the rest of the Sabbath is. It is my sincere belief, from what I have seen in England, that were it not for the Sabbath, life among most of the labouring classes would be insupportable. They would pine away, and no lengthened period would elapse before they would be reduced to the utmost degree of imbecility in both mind and body. And can we suppose, that the good and gracious God would be so regardless of the happiness of his creatures, as to leave them without an appointment so needful to their comfort? Let any one of those who contend against observing a weekly day of rest, ask a poor labouring Christian in England, whether the Sabbath be not indispensably requisite to his being able to support existence amidst the toils of life. Verily, the opponents of the Sabbath are men of hard hearts; and are indifferent to both the poor Christian's needs and his Sabbath joys.

3. We infer once more, that *if under the patriarchal and Mosaic dispensations the people were favoured with a day of peculiar blessing such as the Sabbath, it is difficult to believe, that we, who are under a dispensation stated to be in all respects superior to these, should be deprived of a similar privilege.* Is not the Sabbath a day of grace? Did not God bless it, that is, promise a blessing to all who kept it? and has not this promise been verified in the experience of every humble and devout Christian? Yes; there are thousands among the pious poor in Britain, who would, could they be heard, testify, with one heart and voice, to the faithfulness of God in blessing the sacred day. And can we, therefore, credit that this is not a time of God's appointment? If, under the Christian economy, there be no Sabbath, we certainly cannot flatter ourselves with being blessed with a dispensation so very superior to the past. We may be favoured with a greater degree of knowledge than those of former times; but what is knowledge without seasons to increase and improve it? Vainly, as far as the labouring poor are concerned, is it said, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," if a set time be not afforded them for this purpose. Consider, also, in connexion with the poor, the words of a great, a learned, and good man—Judge Hale: "I have found," says he, "by a strict and diligent observation, that the due observing the duties of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me. And, on the other hand, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments. So that I could easily make an estimate of my successes, in my own secular employments, the week following, by the manner of passing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

But all this, it may be said, is mere declamation. We grant that it is; but at the same time, we contend that it is declamation, which has truth for its basis: and to make this manifest, we shall now proceed to argument. In discussing the subject we shall endeavour to establish and illustrate the following assertions, attempting as we proceed, to meet the objections which may be raised against them:—That the law of the Sabbath, as revealed in the decalogue, is still in force; that there is abundant evidence from the

New Testament to prove that the Gospel dispensation is blessed with a sacred day of rest ; that the frequency with which Christ dilated on the Sabbath affords an argument for its observance ; and that the institution of the Lord's day was strictly attended to in the churches which existed immediately after the apostolic age.

1. *The law of the Sabbath, as revealed in the decalogue, is still in force* We presume that this will be considered as proved, if we can shew from the New Testament, that the *whole* of the decalogue, as recorded in the two tables, is obligatory upon all under the Christian dispensation. In substantiation of this, we quote several direct references made to the ten commands both by Christ and his apostles ; and pressed by them on the attention of the people of that age, and consequently on the people of all succeeding ages. Matt. xxii. 37—40., "Jesus answered him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Luke x. 26, 27., "He said unto him, What is written in the law ? How readeest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." Luke xviii. 20., "Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness. Honor thy father and thy mother." Rom. vii. 7., "I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet." Rom. xiii. 9., "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Eph. vi. 2., "Honor thy father and mother, which is the first commandment with promise." James ii. 8, 10, 11. "If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

These references cannot be mistaken. Both tables are particularly mentioned by the Saviour ; and both are cited without the least reservation, as law. There is no quoting, in this authoritative way, from the ceremonial code. *It*, we are again and again told, is abolished ; but *this* is again and again insisted upon as binding on both Jews and Gentiles. The one is expressly said to have vanished away, but this is prominently brought into sight ; and is sealed with the double sanction of the Lord of glory, and his inspired servants. Not the smallest hint is given throughout the whole New Testament that the decalogue ever occupied the same ground with the ceremonial law, or was destined to share the same destructive fate. It is true, that in all the foregoing citations there is not the smallest reference made to the law of the Sabbath ; but neither is there any allusion to the other commands of the same table. The silence, therefore, of the Redeemer and his apostles, if interpreted as an argument against the fourth command, will be equally valid against the three which precede it.

If proof beyond this be required by our objector, for the continuance of the decalogue, it is necessary to tell him, that the *onus probandi* lies with him rather than with me. It is for him to shew, as completely as I think I have done, that the decalogue *did* make a part of the ceremonial law, and has, along with it, been dismissed as of no farther obligation. But let us suppose, for the sake of argument, that it did make part and parcel of the Jewish law, and what is gained ? The New Testament will not allow us

to regard any thing as abrogated, but what it affirms to be so. And does it ever assert, that the ten commandments have ceased to be of force? Let the chapter and verse, in which this is declared, be pointed out, that we may know it. But the contrary, we think, has been distinctly shewn. Nothing, we apprehend, can be more to the purpose than the words of Christ and his apostles as quoted above.

But if farther proof be required, that the decalogue did not exclusively make part of the ceremonial law, this will be found in the fact of its having occupied a prominent place in the patriarchal dispensation. Traces of the whole may be discovered in the book of Genesis—a history containing a relation of events long anterior to the publication of the law from Sinai. Should the reader feel curious or doubtful in this topic, let him consult the following ten passages, in which he will find the substance of the decalogue in the order in which it stands in the two tables. Gen. xxxii. 9, 10.—xxxv. 2—4.—xxxix. 53.—ii. 2, 3.—ix. 22, 23.—ix. 6.—xxxix. 19.—xx. 3, 9.—xxvii. 12.—xxv. 31.

In addition to the passage establishing the fourth commandment, read the following account of a transaction which took place a short time before the arrival of the Israelites at Sinai. Exod. xvi. 27—30. "And it came to pass, that there went out some of the people on the seventh day, for to gather, and they found none. And the Lord said to Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." This, together with the intimations we have of weeks, Gen. viii. 10, 12; xxix. 27, 28, and particularly with the command itself, "*Remember the Sabbath day,*" plainly declare, that it was neither a new command, nor peculiar to the Jewish dispensation; but an ordinance which had existed from the beginning. And if from the beginning, it is almost impossible to resist the inference, that it must be binding on all men to the end of time. For if the first man was, as is generally believed, the federal representative of all his descendants, then whatever obligation of a moral nature was imposed on him, must be equally imposed on them; and therefore they are as much bound as ever he was to obey the law of the Sabbath.

To sum up our reasonings on this topic, we remark, that if the decalogue made a part of the patriarchal law, it is absurd to assert it as belonging exclusively to the Jewish. It did indeed make a part of the latter; but no more than it did of the patriarchal, and now does of the Christian codes. It stands prominently forward in both, and the reason is obvious. It contains laws, every one of which is moral in its nature, and which can no more be changed than the nature of God, or abolished, than the distinction between sin and holiness. Virtue, like its great author, is immutable; and it ever has been, and ever will be, a virtue of the highest kind to devote a select portion of time to the contemplation and worship of the Creator and Preserver of the universe. It is a duty which angels practise. Job, i. 6.

But the objector may again reply, that if the law of the ten commandments be still in force, then, to be consistent, the fourth commandment ought to be literally observed—that the seventh day should be kept, and not the first—that it should be held from even to even—that no fire should be kindled in it—that the transgressor of it should be punished with death, &c. &c. There would be some justice in this remark, were there any attempt made to contend for the observance of the Sabbath beyond what is contained in the decalogue, and particularly as interpreted by Christ and his apostles in the New Testament. But nothing of this kind is urged. We maintain that the law of the decalogue, and the law on which the objector founds his reply, are perfectly distinct. The one is clogged with

the requirements and with the penalty already stated; the other stands simple and unfettered. The one existed from the beginning of the world, and was merely repeated to the Jews; the other was unheard of till two thousand and five hundred years after the creation. The one was originally spoken by God to Adam, and afterwards proclaimed by his own mouth from Sinai; the other was delivered more privately to the twelve tribes through Moses. The one is purely and strongly moral; the other is a compound of morality and ceremony; and the one was written on stones by the finger of God himself, whilst the other was merely inscribed in a book, forty days afterwards, by the hand of the leader of Israel. Indeed, the celebrated Lightfoot (no mean authority in all matters connected with the law of Moses) maintains, that the decalogue never was, in reality, incorporated with the ceremonial law of the Jews, and never made any part of the book of the covenant to which they were obligated to swear. See *Exod. xxiv. 3—7*, and *Lightfoot's Works* by Pitman, vol. ii. 386, 387. Whether this opinion be correct or not, is a matter of little moment. It only tends to shew, that those most acquainted with the Israelitish law recognized in it two distinct codes. And distinct they are. They have, it is true, laws in common, but the requirements in some are different, and the sanctions in almost all are various. For instance, according to the ceremonial law, not only is the violation of the Sabbath punishable with death; but adultery, blasphemy, idolatry, and contempt of parents, are visited with the same infliction. But nothing of these penalties is attached to the law of the decalogue. It makes no mention whatever of punishments. Not that transgression will be allowed to pass unvisited; but God has reserved the infliction of it to himself. It is not meant by this, that murder, theft, and perjury, when committed and proved, should not be punishable by men. This is highly proper; and was, as far as the Israelites were concerned, provided for by the book of the covenant. But the decalogue goes farther than this. It intimates, by its expressive silence, that the offender against any of its precepts, will, whether his guilt be ever discovered to men or not, be visited by his Maker. The one law was applicable to the temporal government of the Jews only; the other is the standard law of the divine government. The one, as far as the Sabbaths are concerned, was intended as a rule to all mankind; the other was meant, as all the other ceremonial laws were, to make the seed of Abraham a distinct body from all the nations of the earth, even from those individuals who in other tribes might be worshippers of the true God. The ceremonial Sabbath was instituted as a sign betwixt the Jews and God, (*Exod. xxxi. 13.*) but the Sabbath of the decalogue was appointed, as already observed, for the highest of all moral purposes, that of contemplating and worshipping the Creator of all things.

For the observance, therefore, of the Sabbath of the decalogue we contend, and for nothing more. But here our supposed objector may again be introduced as remarking, that in the above reasoning, the grand point of the literality of the Sabbath, even as contained in the decalogue, remains untouched, viz. the entire cessation from labour of ourselves, of our servants, and of our cattle; and also the observance of the seventh day instead of the first. In reference to the former of these topics, we maintain, what indeed we believe no one will dispute, that the occasions and the degree of rest required by the decalogue, are to be regulated by the interpretation of the Lawgiver himself. Now, it is fortunate for us, that we are not left without this very important explanation. He has taught us, *Matt. xii. 1—13*; *Mark, iii. 1—5*; *Luke, xviii. 11—17*; *John, v. 1—11*, that what are usually called works of necessity and mercy, may and ought to be performed on the Sabbath; and hence he has left us to infer, also, that it will be perfectly legitimate, in the accomplishment of these acts, to employ both

our servants and our cattle, if the object cannot be effected without them. There may be, and there probably ever will be, a diversity of opinion as to what works are necessary, and what are not: but the decision of this point may be safely left with the consciences of all. The monitor within will not neglect its duty. At any rate, no lengthened nor striking departure from the rule need be feared in the case of him whose heart is right with God. He will be cautious of indulging in any unwarranted liberties with the sacred day of rest.

But besides this, the command itself will not allow of that strictness of interpretation with which the anti-sabbatarians, to serve their own purposes, are wont to charge it. The term translated "work" in the law is rendered by Parkhurst, "employment, work, workmanship, business, affair." The injunction, therefore, merely forbids us to employ ourselves, our servants, or our cattle, in our usual secular avocations, or for purposes of amusement or pleasure. Isa. lviii. 13, 14. Beyond this not a word is said. All the latitude given to the ordinance by the Saviour is fully permitted and confirmed. We may remark, also, in addition to this, that the permission given by our Lord to the man who was healed on the Sabbath-day to carry home the cot or mat on which he was lying, rather than to abide by it till sun-set, or to allow it to remain and be stolen; and the example he adduces, for authorizing a deviation from the strictness of the law, of David eating the shew-bread, which "was not lawful but for the priests only," appear to give all the freedom which any one, who loves and fears God, can possibly desire. The latter instance will, if we mistake not, give relief to many in this country occupying subordinate situations in life, and who suffer much uneasiness of mind from being compelled either to do that which is plainly a violation of the command, or to deprive themselves of their daily bread. Could such persons exchange their situations for others in which they would not be called to perform such a painful part, they would be bound to do so, even though it might be at the expence of some pecuniary advantage; but if they cannot do this, without exposing themselves and families to destitution, we judge that he who said, in connexion with what was esteemed a breach of the Sabbath, "I will have mercy and not sacrifice," will pardon them in this thing*. To pious soldiers the Bible speaks plainly. There were in the days of Christ and his apostles, centurions who believed, and common soldiers who asked, what they should do; but to the former it was not said, "Throw up your commissions," nor to the latter, "Refuse to obey, or desert your standards."

In reference to the particular day of the week on which the Sabbath should be observed, every reflecting person must, we think, see that it matters but little whether the seventh, or the first day, be devoted to this object. The command is, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. The spirit, if not the very letter, of this injunction is, to observe every seventh day as sacred, not laying any great stress upon the particular day of the week. It is readily acknowledged, that the seventh was the day originally appointed; but can any one prove that, that which we now reckon the seventh day is indeed the seventh? For aught that we can tell, the very day we now call the first may have originally been the seventh, and we may therefore now be, as it were by chance, observing the command in the very letter. It is neither impossible nor improbable,

* We are not sure of our correspondent's meaning: but are confident that he does not intend to justify the conduct of those, who, at the command of their employers, spend their Sabbaths in the shop or the counting-house. We doubt not he has chiefly in view assistants to Indigo factors, who, if they do not at the proper moment secure the produce of their factories, are liable to have it all destroyed. They have therefore some plea for requiring those employed by them to labour even on the Sabbath during the making season, to preserve by this means the produce of the whole year.—ED.

that in the lapse of ages, and particularly during the captivity in Babylon, when the Sabbath does not appear to have been kept by the Jews, time may have been miscalculated, and the original reckoning lost. And in addition to this, it may not be improper to call to mind that that, which is the seventh day in one country, cannot be the seventh day in all countries. Betwixt us and our antipodes time varies the whole space of twelve hours. It must, therefore, appear to every sensible mind little less than egregious trifling to contend about the day on which the Sabbath should be observed. Besides, even if the present seventh day could be proved to have been the very day originally appointed by God, its being changed, by a subsequent ordinance, cannot cause any violation of the command. It is a seventh part of time which God demands; and a seventh, by the present arrangement, is still given to him. And, as it regards the grand purpose for which the Sabbath was originally instituted, viz. the contemplation of God as the Creator of all things,—this is not defeated by the change from the seventh to the first. Jesus is equally the Creator of the universe, and the Former of the new heavens and the new earth, or the gospel dispensation. See Col. i. 16, Isa. lxx. 17, 18, and lxxvi. 23. The alteration, therefore, of the day, causes no diversion from its original object. It only adds, and adds gloriously, to the subjects of thought designed to be cherished.

II.—*There is abundant evidence from the New Testament to prove, that the gospel dispensation is blessed with a sacred day of rest.* Were there no intimations, in the New Testament, of the appointment of a Sabbath, the argument of the preceding section, for the perpetuity of the law of the ten commandments, would be authority sufficient for the continual and strict observance of a day of sacred rest. But there are more than intimations on this head in the Book of the New Covenant. We have in Rev. i. 10, express mention of a day styled “the Lord’s day,” an appellation usually given, by the primitive Christians, to the day we regard as the Christian Sabbath. That we may clearly perceive the force of the designation, let us compare it with a similar one in 1 Cor. xi. 20, 21, “When ye come together therefore into one place, this is not to eat the Lord’s Supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken.” Here, two suppers are spoken of, the Lord’s Supper and a man’s own supper, or, in other words, a sacred supper and a common supper. So in the case before us. The term “the Lord’s day” implies the existence of other or common days; and, at the same time, points out its own peculiar sacredness above the rest. That we are not mistaken in this interpretation of the appellation, the conduct of the first converts affords the most ample confirmation. We are expressly informed, that they devoted this day, by uniting in the worship of God, to a sacred use. Thus it is written, that the members of all the churches in Galatia, of the church at Corinth, and of the church at Troas, were accustomed to meet severally on the first day of the week, 1 Cor. xvi. 1, 2, “Now, concerning the collection which is for the saints, as I ordered the churches of Galatia, so also do ye. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered: putting it into the treasury, that when I come there may be then no collections. (Magnight’s Translation.) Acts xx. 7, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” And that this was the continual practice of the primitive saints is still more manifest from the fact, that all the meetings, which are recorded, of the immediate disciples of our Lord were held on this very day. John, xx. 19, 26, Acts, ii. 1. At the assembly mentioned in the last of these passages, and which the learned and diligent Lightfoot proves, beyond the shadow of a doubt, to have been on the first day of the week, not only were there present the immediate disciples of our Lord, but there is reason to believe that besides a very great number of unbelievers, there were in the place, wherever it was, the whole hundred and twenty believers spoken of in chap. i. 15.

Now, how are we to account for these identical-day meetings at times so far remote, and at places so distant from each other? Was it by chance that the disciples and all the churches mentioned above always met on the first day of the week? The thing is impossible. No man can believe it. There must, therefore, have been some order issued by the Great Head of the church previous to his ascension, or immediately afterwards by the Divine Spirit, speaking through his accredited servants the apostles. They were not men to make laws of their own accord; neither is there any reason to believe, that the first Christians were such easy-minded folks as to be persuaded to the regular observance of any appointment which did not emanate from their Lord. The example, therefore, of the apostles, and of the early churches, stands to us in the place of an explicit order, which we dare not disobey without calling in question the inspiration of these men of God, and their faithfulness, as stewards of the mysteries of Christ. It was required of them to be found faithful; and it is demanded of us that we "be mindful of the words which were before spoken by the holy prophets, and of the commandments of the apostles of the Lord and Saviour." Hence, we are compelled to adopt the conclusion, that under the Christian dispensation there is both a sacred day called the Lord's day, and a day fixed by the mandate of heaven for the assembling of ourselves to worship him.

The objector may perhaps say, that this has never been doubted. All that has been questioned has been the setting apart of the *whole day* for sacred purposes. If the term "the Lord's day," as before explained, does not include the whole day, it becomes an opponent to shew how much of the day is meant. Besides, we verily believe, that if there be a day at all appointed for the assembling of the saints, there are few, if any of those deserving this character, that would wish it to be disturbed by worldly cares. A contention to be freed from the obligation of devoting no more of the day to sacred purposes than the mere hour of assembling with the church, seems to speak in some such language as this: "We desire to give God no more of our time than we can help, and to be no farther devout than we are obliged."

III. *The frequency with which Christ dilated on the Sabbath affords an argument for its observance.* See among other passages Luke, vi. 1—9; xiii. 14—17; xiv. 1—6, and John, v. 16, 17. It is very sure, that the subject is forced upon him: but he does not shun it. He always speaks of the Sabbath as an ordinance of God: only he will not allow that it should be interpreted according to the customs and traditions of the Jews. Burdensome as it had already been made by the ceremonial law, they had rendered it, as also many of the other enactments in the same code, still more burdensome by their own additions. With these human devices the Saviour was, as he always is with every thing of the kind, at variance: but it is plain that he never attacked the law itself. He never once intimated that it was his intention to abolish it. On the contrary, he speaks of himself as its Lord; and in his discourse respecting the destruction of Jerusalem, He, in the plainest terms, intimates its continuance among his disciples. "Pray ye," said He to them, "that your flight be not in the winter, neither on the Sabbath day." Why was this injunction given if he did not intend his people to keep up the observance of the sacred day of rest? Let the opponents of the Sabbath explain this if they can.

IV. *That the institution of the Lord's day was strictly attended to in the churches which existed immediately after the apostolic age.* We do not bring forward this as an argument upon which we imagine any great stress should be laid, for we know that corruptions both in doctrine and practice became very early prevalent in the Church. Antichrist had begun to work even in the apostles' days. And, hence, a plea drawn from this source for the establishment of any point, must ever be very dubious. Besides, to admit either the principle or the necessity of an appeal to church-history, for the truth of any doctrine or practice authoritative in the church of Christ, is at

once to grant the insufficiency of the Scriptures—to fly counter to the exhortation, which says, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them”—and to declare the assertion of the apostle to be false, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished unto all good works.*” It is, however, satisfactory to know in what light the Christians so near to the apostolic times regarded the ordinance of the Sabbath, and it is also particularly grateful to be informed, that they had not then departed, in this instance, from the command and example of the inspired apostles of our Lord and Saviour Jesus Christ. Pike, in his *Young Christian’s Guide*, gives the following extract from the *Apology of Justin Martyr*, a man who wrote within fifty years after the death of the apostle John: “Upon the day called Sunday*, all that live either in city or country, meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave: when the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts: at the conclusion of this discourse, we all rise up together and pray: and prayers being over, as I now said, there is bread and wine and water offered, and the bishop, as before, sends up prayers and thanks-givings, with all the fervency he is able, and the people conclude all with the joyful acclamation of Amen.—But the wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent.—Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration.”

With this extract we might leave the subject: but it will be necessary first to notice shortly, one of the strongest arguments of the opponents of the Sabbath. In Col. ii. 16, 17., the apostle says, “Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come, but the body is of Christ.” These words are supposed to militate strongly against the existence of a sacred day of rest under the Christian dispensation. But before any objection from this quarter can be allowed, it will be necessary for the anti-sabbatarian to prove beyond all doubt that the Sabbath of the decalogue is here referred to. It is our decided opinion that it is not. The term Sabbath was unquestionably applied to other days besides the seventh day of the week. Thus in Levit. xxiii. 27—39, the tenth day of every seventh month, on whatever day of the week it might happen to fall, was commanded to be kept as a Sabbath; and the same was ordered with respect to the fifteenth day of the same month. Now every one must perceive, that if even the first of these days always fell on the seventh day of the week, it is absolutely impossible that the second should happen on the same numerical day. And from the Apostle’s connecting Sabbaths

* On the name Sunday the translator of Justin observes, “It was called Sunday by Justin and Tertullian, because it happened upon that day of the week which by the heathens was dedicated to the sun, and therefore as being best known to them by that name: the fathers commonly made use of it in their apologies to the heathen emperors; but the more proper and prevailing name was the Lord’s day, as it is called by John himself.”

(in the plural) with holy-days and new-moons, we have certainly more reason to conclude, that he refers to the feast-days of the ceremonial law, all of which are abolished under the Christian dispensation, than our opponents have to maintain that he refers exclusively to the law of the decalogue.

Thus we have endeavoured calmly to consider both the arguments for and against the Sabbath, and we may now safely leave our readers to make up their minds on the subject. We cannot, however, conclude without reminding them of the Saviour's solemn language in reference to the decalogue: Matt. v. 18, 19, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Monghyr, August, 1834.

L.

IV.—Millenarian Sentiments.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

You remark in your notes on "Millenarian Errors," that you are not aware of any of the Millenarians who hold, that the first resurrection is the day of judgment. You of course mean the judgment of the righteous,—as it is only of that judgment that mention is made. I can assure you, however, that they do hold this opinion. I have now before me a copy of a sermon in which their sentiments are fully developed by one of themselves, and also a tract entitled "Twelve Short and General Reasons for the Second Advent of our Lord." In the former is the following sentence: "The coming, the appearance, and the kingdom of Christ," are, in Scripture, often mentioned together. Thus, in 1 Tim. iv. 1, "Paul charges him before God and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing, and his kingdom.*" And in the latter are these words: "Since, therefore, the glorious coming of Christ takes place at the destruction of Anti-christ, and since this destruction occurs, by the unanimous consent of the Church of God in all ages, before the millennium, it follows that Christ comes in glory to *judge the world before that period.*" The judgment in Matt. xxv. 31, commences, therefore, "When the Son of man sits upon the throne of his father David:" i. e. at the commencement of the millennium.

In addition to this, I may just remark that the above sentiment has also been very recently taught in India, by a very powerful advocate—of which there are many witnesses. L.

[In justice to our excellent correspondent we insert the above. We think, however, he is unfortunate in his references; as they both relate, not to the judgment of *the righteous*, but to the judgment of *the world*. Very possibly an individual, here and there, may hold the opinion he maintains; but we spoke of the body. They indeed hold the judgment of the quick: which they explain to be Christ governing and judging the world, in which a select number of his saints act under him: but they make no mention of a judgment of the righteous: on the contrary, Ben Ezra, together with Irving and his followers, assert that the greater portion of the saints have no part in the first resurrection.—ED.]

V.—*Memoir of Marianne, Wife of the Rev. John Goadby, Baptist Missionary, Cuttack.*

No uninspired writings are perhaps more welcome and interesting to the Christian reader than those which relate to the pious dead, containing as they do pictures of vital religion in real life; and though none are free from failings, there are, and have been many, whose virtues, pious exertions, and consistent deportment, have drawn a veil over their frailties, and excited a disposition in their circles of acquaintance to imitate them while living, and to hallow their memory when dead. Very many too have been stimulated to increased activity and more extensive labours, by reading the memoirs of those who now rest from their labours. This was the case with the subject of the following memoir; and should the same effect follow this brief sketch, her labours and trials will not be lost, though she has been called by the Lord of the harvest to his more immediate presence. The sources, whence more minute information of her Christian experience and exertions might have been obtained, were destroyed by her own hand; consequently many of the most interesting circumstances of her life are lost.

MARIANNE GOADBY was the eldest daughter of the Rev. Robert Compton, of Isleham in the county of Cambridge; she was born August 18th, 1809. Of the early part of her life I know nothing, except that at the age of seven years she lost her mother, who died very suddenly; at the age of fifteen, the care of three brothers and a sister devolved upon her, towards whom her conduct was such as to gain from all of them the most ardent attachment. They regarded her as sustaining the place, and performing the offices, of their dearest relative; and being assured that she would not stoop to require any thing of them merely to manifest her authority, and make them feel their subjection, they yielded willing obedience to all her requests, for in this form was every command given, and in many, very many instances, her desires were performed before they were expressed.

For several years, previous to her enjoyment of the blessings of religion, she was the subject of very serious impressions; indeed from early life her mind seemed directed to the things of eternity, and, as her character was developed, it became evident to all who knew her, that she had been affected by the precepts and doctrines of the gospel, and that in her conduct and conversation she was in a good degree under their influence and direction: so that she never was the subject of any remarkable change. Previous to her making a public profession of religion, she had been some years an active teacher in a Sabbath school; she was baptized by her father, and added to the church under his pastoral care about Mid-summer 1827, from which time to her leaving England, her exertions became more general and extensive; distributing religious tracts, visiting the sick and dying, reading and praying with them, conversing with female candidates: in short, she was engaged in all those acts of piety and mercy which are proper for an active and devoted female.

In distributing religious tracts she appeared peculiarly in her element, because she was thus afforded an opportunity of conversing on religious subjects with many who by years or infirmities were unable to attend any place of worship, and often introduced to the dying bed of the young and thoughtless, or of the old and hardened in wickedness. One circumstance of this kind she often referred to with much pleasure; she was introduced to two sisters who had been gay, thoughtless and wicked, but, when she saw them, were both sinking from the bloom of youth to the grave. Consumption had laid its withering hand upon them. She spake to them of death and eternity, and their unfitness to enter into the presence of a just and holy God, unredeemed, unsanctified; she pointed them to the blood of Christ, as shed for

sinner, and urged their immediate and earnest application to him as the Saviour of the lost; she visited them frequently, and had the pleasure to see one, if not both of them, rejoicing in the Lord Jesus, and blessing God that He had afflicted her. The days set apart for this good work often passed away before she had completed half her round; but then she did not neglect it, but went the next day to the remainder: indeed toward the latter part of her time in England, she made it two days' work instead of one. Nor was she less active in the Sabbath schools: the instruction she imparted there was almost exclusively of a religious character. Hence she had not time to attend to those departments of Sabbath-school instruction which too much secularize that holy day: yet, far from neglecting them, she spent more time in attending to them than any of her fellow-teachers, setting apart two evenings in the week for those things she could not conscientiously teach on the Sabbath. She also spent an hour with her class, and as many from other classes as would meet her in the vestry, after public worship in the afternoon: she conversed with them about the sermon they had heard, endeavouring to explain any thing they did not understand, and to impress upon their minds the importance of attending to religion while in youth, and often when speaking of the love of Christ would she and her little assemblage weep together. This meeting, which she called *hers*, was never on a trifling account neglected, and always concluded with prayer.

In every other department of her work she was the same zealous and indefatigable Christian: rain and cold were never obstacles in her way, if duty, or a prospect of being able to speak for Christ, led the way; and when asked why she exposed herself so much? she would answer, "that others may not be more exposed. Should my fear of getting wet and taking cold, or suffering a little inconvenience for a short time, prevent me from discharging my duty, and doing my Master's work? I think not, nor shall it, while I can go about."

At the age of eighteen, her mind was directed to the heathen world by reading the Memoirs of Mrs. Newel; this subject for a time engrossed nearly the whole of her attention, until she came to the settled determination, should ever Providence open a way, that she would embark in the great and good work. Well do I remember the time when, talking on missionary subjects, the question was started, Should you like to engage in that arduous work? She answered, her countenance beaming with divine benevolence, "Were I qualified, and had an opportunity, nothing would delight me so much."

Not till several months after the acquaintance between her and her now bereaved husband was formed, did she know that he had any desire on the subject: when she knew, her desire never varied; she would often say, "If this desire has been imparted from above, God will doubtless open a way for our going; to the present period I have all the evidence I desire, for he has directed to me one whose desires are like my own, though I knew it not at the time."

She was married on the 9th of May 1833, and on the 9th of July bid a final farewell to the shores of her beloved country. Her only object was to promote the glory of God and the eternal welfare of the deluded heathen; no other object could have reconciled her to breaking her earliest ties, and quitting without hope of return the land of her birth.

With feelings of peculiar pleasure she hailed her approach to the shores of India, full of anxiety to commence those studies which were requisite for future usefulness; high in hope of being the means, directly or indirectly, of alleviating distress, and pointing out the Lord Jesus as the only Saviour to some of the wretched inhabitants of this wretched land. But alas! how short-sighted are the children of men; she landed at Calcutta on the

15th of November, and in less than eight months was numbered with the dead. In the bloom and vigour of youth she arrived; but shortly after she reached Cuttack, the disease which consumed her vitals made its appearance, and commenced its work; she withered, as withers the beautiful flower with a living destroyer at its core. Consumption, that always flattering and fatal disease, made its appearance in January. We hoped, [and who does not hope in such a case?] that by timely application its progress might be arrested, or at least its issue be postponed several years—but no! In her breast the spoiler nestled too firmly to be removed by any means art and experience could suggest; she gradually sunk under its influence; her vivacity left her, and gave place to a not unpleasant melancholy—a melancholy such as they feel who know they are declining to the tomb, and have nothing to fear for the future; but whose dejection, if it can bear that name, is for the dear friends they are leaving to mourn in this vale of tears. Such was hers; she feared not, nor mourned for herself, but for her beloved husband, and friends at home: but even this was mixed with hope of meeting them again in a better and infinitely happier world.

During the last six weeks of her life she conversed very little; her voice was quite gone, and she spake only in whispers; her cheeks became flushed and her pulse quick and feeble. Daily she grew weaker till the 7th of July, when she seemed much better and stronger, spake with less difficulty, breathed more freely, and began to talk of recovery; thus she continued till the 9th, when she was delivered of a dear little boy, who died five hours after his birth; on the 10th and 11th she appeared to be gaining strength rapidly, but about mid-day on the 12th she suddenly became worse. The hopes, which for five days had animated her, and cheered her husband, were suddenly blasted, and once more the painful truth was pressed upon them—she had not long to live. Towards evening she became delirious, but still continued at lucid intervals to recognize all who were about her. On the 13th her perspiration, which the evening before had been profuse, became more so, her hands and feet cold and clammy—this day, the last to her on earth, was with little exception a day of delirium—the longest interval of sanity was about eleven o'clock, and it continued but little more than a quarter of an hour; during this time her husband told her, that her end was near; she was quite happy and resigned, had no doubt to becloud, and no fear to terrify her mind, but expressed her willingness to die, her confidence in the atoning blood of Christ, and her assurance that God would support her in the moment of dissolution. She again became delirious, but throughout it appeared pleasing to herself. About 5 P. M. her breathing became heavier, her hands and feet more cold and death-like, her eyes fixed but sparkling. In this state she continued about an hour and a half, when her breathing though hard was changed for deep drawn sighs, with once or twice a slight and involuntary motion of the extremities; now sighing for a second or two, and now perfectly still—her pulse scarcely perceptible—another sigh, but weaker than the former—another and another, weaker and weaker, till she sighed her last, and her happy spirit took its flight to the regions of unclouded glory at 7 P. M.

As a daughter, she was affectionate and dutiful; as a sister, attentive and kind; as a friend, constant and faithful; and as a wife, all that a reasonable man could wish; but as a Christian, her virtues appeared in the strongest and most prominent light. Though frequently the subject of painful exercises of mind, she was always ready to afford consolation to the distressed, to strengthen the weak, and establish the wavering; and, while she mourned with them who mourned, seldom mentioned to any one her own griefs; if joyful she imparted to others, but if mourning she kept it to herself; this she did from a principle of benevolence, always willing to afford pleasure, and

never pain. In labours, in patience, in perseverance, in piety, and in devotion to the work of the Lord, she was a pattern worthy of imitation.

"There is no person," said a pious young minister to me, "whose removal from the church would be an equal loss, her father excepted; her equal in labour, perseverance, and usefulness will not be left behind."

But it may be, and often is asked, in such a case, Is there no drawback? What were her failings? They were these; her temper was irritable, but under considerable controul; her antipathies strong, but few; her decision of character sometimes bordered on obstinacy; her detestation of evil-speaking and surmising unbounded; and her aversion to religious controversy complete—thus "even her failings leaned to virtue's side."

May we imitate her as far as she imitated her divine Master, and, should we attain to greater holiness, she will never envy us, but we shall be fitted for higher seats in the kingdom above, and more prepared for the pure and unspeakably happy society of heaven.

J. G.

VI.—*Central School at Kotah in Rájputána.*

We have lately very frequently had the pleasure of reporting to our readers the establishment and progress of new institutions for the promotion of English education in India; but these have been chiefly for the benefit of the middle and lower classes of society. The institution referred to at the head of this article is of a different—we believe we may say, as it regards India, an unique—description, and therefore particularly claims the attention of all who look to the attainment of European knowledge, religious and common, whether acquired in the original English, or transferred into the Native languages, as the great means of regenerating India.

We are determined friends to the education of the lower classes, not only as conferring unspeakable blessings on them, but as reacting with immense advantage on the upper circles. As in raising the level of a sheet of water, you by degrees necessarily raise also every vessel which floats upon it, so in elevating the intellectual level of the lower classes of any people, you necessarily, though it may be insensibly, elevate also the higher classes of the same community. To the education of vast numbers of her peasantry and manufacturers by Sunday schools, England is greatly indebted for the elevated literary and intellectual character of her country gentry and wealthy citizens; and were schools for the education of the poor universally instituted in India, soon, very soon, should we see a vast improvement in the character and attainments of the wealthy classes of the people. Still, however, we cannot but feel the great advantage of the higher classes taking the lead in the acquirement of our language and literature, especially where *example* is so necessary to overcome prejudice and excite to exertion; and we therefore hail with joy the establishment of an English school at the expense of the King of Kotah, in which he takes the liveliest interest, and in which several of his own household are enrolled as scholars.

While recording the progress of education in Rájputána, it would be unjust not to refer to the long continued and at last successful efforts of Mr. Wilkinson. We have lately met with some memorials of his exertions, in letters to a friend in Calcutta, with the use of which we have been favoured; and trust that should his eye ever notice them in these pages, he will, from a regard to our motives, forgive our giving them publicity.

Mr. Wilkinson has been for several years acting as Assistant to the Political Agent in Malwa and Rájputána, and in that capacity has had necessarily much intercourse with the native princes, particularly at Schore, Kotah, and Bundí. While residing at the former place some years ago, he established a small school for the youth of the place, to the progress of which he alludes in the accompanying extract, written after he had left it for Kotah.

“To the school at Schore I had given many a spare hour, and had not less than a dozen youths, Hindus and Mussulmans, who were tolerably well acquainted before I left with the shape of the earth, and its dimensions, and with the outlines of our astronomical system; who could point out all the capitals of all the kingdoms on the face of the globe; tell me the longitude and latitude, and convert time into degrees of longitude, and vice versâ. This was a grand labor accomplished, but it is pleasing to see falsehood dispelled by truth.

“I am afraid however that many of my little pupils will speedily forget all their vast lore, unless countenance is granted to the school, and the agent is sanctioned to call upon the states to pay their contributions. On ——’s arrival I took a crowd of ragged boys to him, and got him to examine them. He was somewhat surprised at their progress. But such is the effect of the system, we are whipped about from place to place, and are no sooner warm in the traces than our course is stopped. In time however I hope to get a post at which I may remain for some years, and see the result of my labors.”

On Mr. Wilkinson’s removal to Kotah, the same spirit of benevolence prompted him to exertion there also. He soon gathered around him a few of the more intelligent youth of the place, and with the aid of his native assistant, commenced giving them instruction in English. Respecting their progress and some other subjects he gives in another letter, written after his return from a journey on official duty, the following interesting notices.

“I am quite surprised to witness the progress of my young students of English. During my absence, three or four have, with the assistance of my Babu, got through the greater part of the Spelling Book, No. 1. On my return yesterday, my surprise was great to find the most forward of my scholars with my Gilchrist’s Dictionary, and when he came to the word “Gray,” and one or two others he did not know the meaning of, he turned over the leaves instantly, and explained to me the several meanings of Gray! My heart leaped within me, and I excused his encroachments on my Library. What will they not do with the aid of a superior teacher at their side?

“If —— and —— will only give their encouragement to the promotion of education, what may not be expected from our small beginnings?

“My Kotah friends were highly amused and entertained with Stewart’s Anecdotes: and with another work, giving in question and answer a good

deal of useful information upon many philosophical subjects. Neither at Kotah nor Bundi, have the Brahmins generally the same influence they have in Nágpur, and the other Maratha states.

“Jumiyat Khan is a remarkably well informed and shrewd fellow: his long stories of Rájputána are little inferior even to the best of Col. Tod’s.”

At this period His Lordship the Governor General adopted two measures, both admirably adapted to promote the cultivation of the English language among the native princes. In the occasional presents, which as tokens of friendship it is the custom of the Supreme Government to forward to the powers in alliance with it, His Lordship determined, instead of sending articles of mere dress or amusement, which had hitherto been done, to forward books, globes, philosophical instruments, atlases, plates of public buildings, and new inventions, in all cases where it was probable they would be rightly appreciated. He proposed in this way, by giving a correct view of the progress of the English nation in science and the arts, to excite a desire for their literature too. He also intimated to the states in friendly relation to us, that in future he should be happy to conduct all correspondence with them, should they prefer it, in the English, instead of the Persian language. A present to the King of Kotah being at this time determined on, a pair of large elegant globes, with an excellent atlas, telescope, microscope, barometer, thermometer, and a few books carefully selected for the occasion, were accordingly despatched. As they proceeded up the country, the globes, through the size of the package, attracted uncommon attention from the people, while they and the other articles accompanying them were highly appreciated and thankfully received by the King and his family. He was also most happy to adopt the suggestion of His Lordship as to the exchange of the English for the Persian, and immediately determined to have an English Secretary to carry on all public correspondence with our Government. Nothing could appear more suitable to the establishment of a good English seminary on a permanent basis, than such an event: on the one hand its establishment would afford useful employment to the individual selected as English Secretary, who, in the latter capacity, would have very little to do, and on the other it would make his services appear of indispensable value to his employer. Under this impression, Mr. Wilkinson suggested to the King the propriety of uniting the two offices, and Mr. A. Johnson, an intelligent young man, was with this view engaged to proceed from Calcutta to Kotah. He arrived there in March last, and we have now the pleasure of presenting our readers with the following extract of a letter from him, exhibiting the progress of his pupils to the date of his letter.

Extract of a Letter from Mr. Johnson, dated Kotah, August, 1834.

“I am now able to give you some account of the young people under my charge, as I have had sufficient time to prove their strength and make my-

self acquainted with their several abilities. The Mahárau has sent me four pupils : Abdullah, the Qázi's son, aged 20—Sri Lál, of the Káyath caste, aged 22—Birjbalabh, aged 12, and a little boy, named A'li Baksh, who attended only for a few days. Of these, Abdullah and Sri Lál are in the English Reader, No. 1, which they translate and *parse*, by the aid of dictionaries. They have advanced as far as the *verbs* in the grammar, after having once been drilled generally through all the parts of speech. They write, besides their regular daily copies, the lessons they read, as exercises, and are committing to memory the words of two syllables in the Spelling Book, No. 2 ; together with their meanings, every one of which I make them write. On the part of the Ráj Rána, I have the charge of four young students. Karan Singh, aged 10, and Chaman Singh, aged 8, having been previously instructed by a Bábu here, (the three boys above mentioned had been taught by the same person,) are now in the Spelling Book, No. 2 ; but as they can neither read Hinduwi nor Persian, dictionaries are useless in their hands, and I make them commit to memory sentences of easy construction. It is surprising to see how quickly they translate and answer any thing I speak or write for them. Indar-sál and Fattih Singh, aged about 14 and 10, have but just commenced their alphabet. The boy Birjbalabh is equally advanced with Karan Singh. The Ráj Rána's Munshi, Panáh Lál, comes to me in the mornings, and I have every expectation of his becoming an excellent scholar : he is rather too sanguine perhaps, and is apt to feel disappointed and impatient at the least difficulty ; but from his extraordinary diligence and ardour of application, I feel confident of his success. In addition to these, I am teaching two other young men, writers to the agency, in whom Mr. Wilkinson takes much interest. At the Ráj Rána's desire, I have attended for the last two months at a place in the city, where I am engaged every day (Sundays excepted) from 10 A. M. to 4 P. M. with my regular pupils, and from day-break till 9 A. M. I have the two Mutasaddis and Panáh Lál at my own bungalow ; so that I am occupied in teaching the whole day.

“ It gives me great pleasure (and I hope you will excuse me), to extract parts of Mr. Wilkinson's letter to me, received only a few days ago, where he says—

“ ‘ I have derived the sincerest satisfaction from the accounts I have recently received, as well from yourself, as from my other correspondents at Kotah, of your success in the discharge of your duties, and also of your mode of procedure.’ ‘ At your success with your several pupils, I am truly delighted.’

“ The globes, which were presented to the Mahárau by Lord William Bentinck, have been so ornamented with gold and precious stones, that I have written to Mr. Wilkinson, who was solicitous to get them for me for the College use, that Mr. Macnaghten, when I spoke to him on the subject, was in doubt whether the Mahárau would allow them to be touched ; so that I have no means of illustrating my short lectures on geography and astronomy, which as yet I am obliged to give in the native language.

“ I would beg to represent, that I am in want of a few Persian dictionaries, Persian and English, as well as English and Persian, by Rámadhan Sen ; also some copies of Saiyid Azimuddin's Grammar, Persian and English, together with some *elementary* works on geography, astronomy, common arithmetic, and history, all in *English*. I find that the few little translated works I have brought with me, both in Hindustáni and Persian, are never read by those to whom I give them. They greedily devour any thing in English, be it of the dullest composition ; but as to their own language, the most pleasing tales or interesting anecdotes, translated from our's into their's, they throw aside with contempt.

“ I have to thank you for your little treatise, which I have received through Mr. Macnaghten. Panáh Lál has taken it home with him, and is engaged in studying it very attentively.

“ In conclusion, I would say, that the Ráj Ráná has shewn himself particularly anxious for my personal comfort, and it would be ungrateful in the extreme in me to find fault with my present situation.

“ The lads, particularly the *gentlemen*, shew great sensibility, and there is much emulation among them. With regard to the discipline I exercise over them, you will be pleased to learn, that on *several* occasions, when I have thought proper to reprove them, which I have done in a kind tone and manner, and by appealing to their feelings and their sense of shame, their penitence has shown itself in *tears* ! And these were the sons of Rájput chiefs ! who might be supposed too proud to attend to the voice of admonition. Their anxiety to see me comfortable in the minutest trifles, and their ready obedience to all I have to say, fully compensate for the harassing nature of my duties.”

Thus amidst many discouragements, has Mr. Wilkinson succeeded in exciting a taste for English literature in Rájputána, and in establishing a school which he hopes, (and who that wishes well to India will not respond to his feelings ?) may prove the nucleus of a university at Kotah, for the instruction of the neighbouring Rájputs—soon may it be our happiness to record “ a consummation so devoutly to be wished.”

We have thus been particular in recording the steps which led to the formation of the central school at Kotah, not merely with a view to do justice to him who may be justly regarded as its parent, but also of exciting others of our countrymen, who possess influence among the Natives, to use it in a manner equally beneficial. The pages of the present and the few last numbers of the *OBSERVER* happily testify, that the number of benevolent individuals, who are thus exerting themselves for the benefit of the country, is every month increasing ;—but we cannot conceal from ourselves the fact, that there are still a great number perfectly indifferent to the intellectual, moral, and religious improvement of the people among whom they dwell. We would call upon such to consider well the responsibility of their situation. They may, it is true, rest entirely unmindful of the welfare of their ignorant and perishing fellow-subjects, and yet live in ease and affluence, surrounded with the comforts and luxuries of life ; but in this case they will live unblest and unblessed, and might almost as well not have lived at all. They may, on the other hand, at some trifling expenditure of time and property, and some self-denial as to personal ease, like the *Clevelands*, and *Duncans*, and *Careys* of the generation now passed to their fathers, and like many yet living, who are the followers of such splendid examples, become the benefactors of the native population. In this case, as their motives are gradually appreciated by those whose good they seek, they will secure their thanks ; by their descendants in future generations their memory will be blessed, as that of the authors of their real prosperity ; and above all, where their actions are performed from Christian motives, they will receive the blessing of Him, who condescends to employ

human agency in accomplishing his own great purposes, and who will graciously reward every effort made to promote the temporal and eternal welfare of his creatures. Let each one recollect, that his time of exertion is *very short*, and *very uncertain*, and be determined, in promoting the happiness of others, as in every thing else worthy of his pursuit, that whatever his hand finds to do, he will do it with *all his might*. Like our great Example, let every one “work while it is called to-day, because the night cometh when no man can work.”

Let not the friends of British India, (as we fear in some instances is the case,) be content to fold their hands, and indolently to remain inactive till Government address itself with corresponding energy to the great work of National Education. We yield to no one in anxious desire that under its auspices the glorious work should be commenced, on a scale in some degree suitable to the wants of this vast empire; and are grieved to see months and years roll away with so little effort made to secure it. But the neglect of Government will never excuse our indolence and inactivity. We are responsible to God as individuals, and if as such we labour not, to the full extent of our ability, as individuals we shall be condemned for neglect or misuse of our stewardship. Besides, nothing will more tend to excite Government to emulation, than the zealous and successful efforts of benevolent individuals in different parts of the country; and when Government takes up the subject, such individuals as are familiar with, and devotedly attached to, Native education, will be absolutely necessary, effectually to secure the judicious and economical disbursement of the funds which it may appropriate to the object. We hope therefore that every friend to Native improvement will be “up and doing.” Every thing invites to exertion—a desire for education, and facilities for promoting it, never possessed before, are in favor of the attempt. “England expects every man to do his duty,” and no duty can be more imperative in its nature, or more ennobling in its performance, than that of enlightening the ignorant, and introducing the degraded heathens into the light, and liberty, and joy which the Gospel of Christ can alone impart.

At the same time we hope that the decided efforts of Government will be no longer delayed. We begin almost to fear, lest accident, sickness, or death should deprive us of the presence of the present respected Head of the Government of India, ere he has brought into operation the enlarged plan of education on which it was understood many months ago that his active mind was engaged, and should thus snatch from his brows that honour which would otherwise await him, of being regarded in future ages as the greatest Benefactor of British India, because he had introduced the comprehensive system of education by which its teeming myriads in successive generations had been elevated and blessed.

VII.—*Chapter of Indian Correspondence, No. II.*

[A glance at the following correspondence will show that the cause of education is rapidly advancing. Ignorance, prejudice, and barbarism, could not be more fitly represented than by the Coles, the Rájputs, and the tribes on the Indus: yet these people flock to our schools, as soon as ever they are established. We hear much of the apathy of the natives, and their dislike to innovation: the apathy, we are persuaded, is not in the people of Hindustán, who are ever keen enough to see and to follow what is for their own interest, but in their European Masters. If they did but exert themselves in the cause of native improvement, the experience of those already in the field proves, that the only bar would be, not the want of encouragement and success, but the want of means. If any one doubts that the people of India are willing to learn, let him read the letter from the Cole country, where our benevolent correspondent, assisted by no better teacher than a Bengálí Sarkár, has already gathered upwards of 30 boys in an English School. We rejoice to see Providence so graciously overruling the conquest of this people to effect what we doubt not will prove their civilization and moral improvement.—ED.]

I.—TRIBES AND DIALECTS ON THE BORDERS OF THE INDUS.

Extract of a Letter from a Political Officer on the banks of the Indus, dated 4th July, 1834.

“ I have to acknowledge the receipt of your packet containing a number of copies of the Synopsis of the mode of applying the Roman letters to Asiatic languages.

“ I am so much out of the world, and the newspapers are so long in reaching me after their issue from the press, that I may be excused pleading ignorance of what is going on in the capital. Your letter was the first intimation I had of any new plan being adopted for the dissemination of a knowledge of the English language among the natives. The only paper I see is the *Englishman*, and that very irregularly; therefore I must have lost much of the discussion on the merits of the plan;—there can be little doubt, however, that it would greatly facilitate the attainment of the object in view, if it could be brought into general use. All who have the interest of their fellow creatures at heart must rejoice at the exertions now making in the cause of instruction, however remote the chance of success. I am sorry to say the banks of the Sutledge do not at present offer a very promising field for our exertions. Learning and learned men are not patronized at the Court of Baháwalpur, nor are the *mass* of the people at all anxious or *curious* to be instructed. Perhaps next to Sinde, no country in the East presents a picture of more debasing and gross ignorance, pervading all ranks, than this: among the Daúdputras, the rulers of the country, if we except the Khan's own family and nearest relations, it is rare to meet with an individual possessing a knowledge of reading and writing. Even those filling responsible situations in the government are quite ignorant of their letters. A few industrious Hindu Lálas enjoy respectability, and earn a scanty pittance by acting as secretaries and conducting the duties and correspondence of these pampered minions. The eastern idea, that it is unbecoming in a great man to be his own scribe, is carried to a fault among them.

“ The Mussulman population are, in proportion to their ignorance, superstitious and bigotted beyond any thing we see in other parts of Hindustán, although they may be freer from some of the minor prejudices of Indian growth. They consider a Faringí who believes in the divine origin of Christ as much a Káfir or heathen as they do the Hindu, and look upon our learning and science as something forbidden. Their blind submission to their FATE is a fatal bar to all improvement.

“ The Khan is hardly less jealous of our designs than the Sindhians, and any attempt on my part to introduce the study of our literature would be construed into a design of establishing our authority in his country. He expressed a very strong desire some time ago to be supplied with English books, from an idea, which he must have culled from his news-

writer at Delhi, that his doing so would be highly gratifying to Government; but since his wish was complied with, I have not heard of his having made any great progress, or having taken measures to provide any instructor for his son and heir. I have been long absent from Ahmadpur, but am now returning to that place, and I shall take an opportunity at my first interview of shewing the Synopsis, &c. to the Khan.

"In my short note to you from Mithankot, I mentioned that the mass of the population inhabiting the banks of the river have no written language. Since their conversion to Islamism the educated among them have adopted the language used by their Mussulman conquerors, the Persian; and no traces of their Hindu origin remain. The population of the few towns on the river is, on the contrary, chiefly Hindu and of the Bunniah caste; they have a written language, a specimen of which I am preparing to send you. The dialects vary considerably in the different towns; those of Bahawalpur and Khairpur resemble each other; Mithankot and Sítpur are different, and approach to that of Multán. In the Deraját the majority of the Hindus, from their constant intercourse with Khorasán, speak the Persian fluently. The character used by the Hindus is as exclusively confined to a particular class, the mercantile, as the Mahájani character is to the merchants of Hindustán. It would therefore be lost labour to compile a book in it. I have several specimens in the shape of dialogues in the Beloch language, which I committed to writing for my own amusement in my intercourse with the Beloch zamindars, and at a time when I contemplated a trip into the Suleman Range: but the Beloches have no written character. Their language has a great deal of Persian in it, and is pleasing to the ear. A knowledge of Persian would not however be of much use to a listener in hearing them talk, until familiarized to their mode of expression. When committed to writing, the affinity of the two languages is very apparent. Nearly one-third of the words, especially the verbs, are Persian, and differ only in termination.

"From what I have said, you will see that I can be of little use in furthering your object of familiarizing the people on the Indus with our language. With regard to familiarizing their language to us, with the better educated, a knowledge of Persian will carry us through. With the peasantry, who have a different dialect at every thirty or forty miles down the river, the Brij Bhákhá must be our ground work, but it would be difficult to recognize any thing of it in the mouths of the Jats and other Mussulman castes. The language spoken by the Hindus of the different towns is as distinct from Hindi as the language of the upper part of the Panjab. Should you wish for specimens of all the different dialects it will be no trouble to me to provide them, and I can use either the Roman, Persian, Deva Nágri or Khula Nágri character in sending them to you, whichever you prefer."

II.—BENEVOLENT EFFORTS FOR THE EDUCATION OF THE COLES.

Extracts of letters from Lohardigá, the Civil station in the Cole country, lately the seat of war, dated Sept. 1834.

"Your letter in defence of Sir W. Jones is admirable—all except *causa, cowa*, which I shall never be Scotchman enough to approve of, as far as Latin is concerned. You have I think fully established the matter, and though I am, or rather was, prejudiced in favor of Gilchrist, I will give him up for ever.

"When will your Picture Letters and Primer be ready?—I have sent Mr. Ostell a hundred rupees to discharge the bill for the books which you were so good as to bid him send me, and have written for others. What I now want is, a couple of masters, and though I know your hands are full of business, I hope you will ask Mr. Mackay to send me a pair of his lads,

to make an impression in this obscure corner of the country. I have had a class *going* at English for nearly a month ; but it is small, and I can only spare a Bábú for a couple of hours, and myself for half an hour, early in the morning, to attend to it. The thing however takes, and I am most anxious to establish it before I leave for my tour through the district in the latter part of November. Now pray get me a couple of intelligent, hard-working, praise-worthy scholars from Mr. Duff's school. They should be both Hindus, I think, as they would be more comfortable together, and I will endeavour to make them as much so as possible. This climate is quite delightful, and now the rains are closing, I think they might get on a couple of Tattus and find their way up here *viâ Hazaribâgh*, without danger or difficulty. Mussulmans are disliked, and Persian is abhorred by the Maháráj and many of the people. You see therefore, that I get rid at once of one of your stumbling-stocks. Romanized Hindi and English for ever ! But it is of great importance that I should get them *as soon as possible, to set them going at once*, and lay the foundation of the future University at Lohardiga !

“As to their pay, I will give them, as long as I am here and they work well, whatever may be considered proper. I have at present a couple of English writers, Bengáli Brahmíns, who get 40 and 20 rupees : perhaps something of this kind as a beginning would be sufficient—but more if necessary—though I think it a bad policy to be too liberal. A European would be lost here at present, but these will be pioneers, and I hope to be able to build a house next year, and then we shall see about it. Meantime I know you and Mr. Mackay will pick me out a brace of young men, who will be willing to exert themselves, and prepare matters for a more able successor.”

With regard to turning the Persian into *Colish*, it would be useless ; it would be making a translation for *Zumurzetsaire*. In fact all, who can read, read and speak Hindi, and all understand it :—wherefore then perpetuate a barbarous provincial dialect ?

You have little idea of the low ebb of things among the Coles. Witches are as common as blackberries ; and it was only 15 years ago that the Maháráj, at the instigation of a Faqír, took off the heads of 7 for bewitching his children.

Saint Matthew in Hindi shall be romanized, as I can find time, as quickly as may be, though with regard to St. Matthew, as the first book for the Coles, I think it too *hard* by far. We *must* begin with some simple composition, questions and answers. Now our version of the Scripture is, to say the least, difficult as a whole. I think selections, with language simplified, the thing.

III.—PROSPECTS OF EDUCATION AT NIMACH.

Extract from a letter, dated Nimach, Aug. 21st, 1834.

“Our school is going on slowly, but I hope surely. There have been some discussions of late, but I hope that they are now at an end. Difference of opinion in such matters, as well as in all others, must be expected. I have sent for two supplies of books, including a few copies of the Sermon on the Mount ; I mean to give them to the school, and they will, I hope, lead to a larger order. I feel quite convinced that nowhere would schools prove of greater benefit than on this wild frontier, and in that of Guzirát towards Sirowi. The Minas, Kulís, and Bhils, and I may add many of the Rájputs on the latter named border, have but few prejudices, and their superstitions sit lightly upon them in general ; they would I am sure gladly avail themselves of any opportunity of having their children educated. Almost all the female children of respectable families amongst the Rájputs can read and write Hinduwí : the Rau of Sirohi's daughter, who is married to the Jaipur Rájá, constantly used to write, and I believe does now write, with her own hand to her father.”

Poetry.

WEEP! A LIGHT IS DIM!

“Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”—Isaiah lxi. 3.

Weep! a light is dim,
 A Christian's soul is fled;
 But not a tear for him,
 The bless'd, the risen dead!
 Weep for her, whose soul is heavy
 Nigh to death, in yonder bower,
 Smitten like the summer lily
 By the thunder shower.
 Fled the love, that shower'd its glory
 O'er her heart, and fed her life;
 The freshness from her soul has faded,
 The brightness of her brow is shaded,
 Lone, bereaved, of all unaided,
 Weep for the forsaken wife!
 Deep horror will be with her in the night—
 Too deep for prayer!
 Come, Mother Earth, bring all thy gay and bright
 To wile away her care;
 Or bid thy wise ones, in their pride of might,
 Give peace unto the desolate, and light
 The blackness of despair!—
 They are not *thine*, the three that conquer Death,
 Hope, Love, and Faith!

Lo! all motionless she lies,
 With pale cold lips, and closed eyes,
 Statue-like, but for that brow
 With its crushing weight of woe,—
 Weep, oh weep!
 Soon will pass her soul's wild hour
 Of unnatural sleep;
 Soon the storm in all its power
 O'er her head will sweep!
 Who shall raise the flower again,
 From its bed of dust and rain?
 Who shall comfort the forsaken?
 Who shall say to Hope, 'Awaken?'
 HE! 'tis HE! The Lord of Life,
 Will be with her ere the morrow,
 Helping in the fearful strife
 That must be 'twixt Faith and Sorrow;
 He, who binds the bruised reed,
 Will be with her in her need!

Oft in thunder-storm, and cloud,
 Comes the genial rain;
 Oft from Darkness, ebon-brow'd,
 Leaps the Sun again;
 Oft when human hearts are riven,
 There is joy in heaven!

REVIEW.

I.—*Interlinear Works, English and Bengáli.*

- 1.—*Picture Alphabet, English and Bengáli.*
- 2.—*The English Instructor, No. I. in English and Bengáli, containing English Sentences, with a literal and free interlinear version in the Bengáli character.*
- 3.—*The English Instructor, No. II. in English and Bengáli, containing English Sentences, with a literal interlinear version in the Bengáli character, and a free version in the Roman character.*
- 4.—*Æsop's Fables, in Bengáli and English.*

It is with the greatest pleasure that we introduce the above works to the notice of our readers. Among all the means of acquiring a foreign language, the Hamiltonian or interlinear system, especially when combined with a free version in both languages on the same page, is perhaps the best adapted to effect the object. Strange however to relate, although every other means of giving to the natives of this country a knowledge of the English language has been tried by those who have sought their improvement, none had published any work whatever on this plan till the appearance of the little volumes at the head of this article; and even when a respected member of the Civil Service, (Mr. Shaw of Chittagong), about two years since, made a generous offer to secure from loss any one who would compile such a work, by the purchase of a large portion of the impression, no one was found disposed to embrace it.

We rejoice that circumstances have now altered, and that the appearance of the works before us gives us reason to conclude, that the deficiency in this department will be soon supplied in Bengáli; and that the friends of education will in due time furnish us in other dialects with similar works.

The works before us were published in the following order: the First Instructor; Æsop's Fables; the Second Instructor, and the Picture Alphabet: but in our present notice we shall preserve the order most suited to the perusal of the scholar.

In the Picture Alphabet the letters are arranged in the native order in classes; but the English letters, both capitals and others, are exhibited very large and prominent in comparison with the Bengáli ones; the latter, however, are given, that those, who know the Bengáli only, may acquire the words, as expressed in the English characters, without a teacher. By their arrangement and their large size, the ear and the eye of the native student will soon render them familiar.

The English Instructor, Nos. I. and II. are both translations of works under those names published by the Committee of the Gene-

ral Assembly, and used in their flourishing native school in the Chitpur-road. The first few pages, comprising English words of one and two letters, contain sentences which from their peculiar construction admit but of a lengthy translation, and are indeed sometimes incapable of a complete sense. With the exception of this part, which on these accounts appears not so well adapted for translation, we think the work admirably suited to the purpose of instructing natives in the knowledge of the English language. To No. I. is prefixed Mr. Trevelyan's Address to the little Boys and Girls of Bengál, which contains a spirited exhortation to all natives to prosecute the study of the English language. Were it not so well known as it undoubtedly is to our readers, we would insert some extracts from it for their benefit. We recommend all who are, with ourselves, convinced of the great importance of the spread of English among the higher and middle classes of Native society, to promote the intellectual and moral improvement of India, to secure the reading of this work in its English or Bengálí dress in all the schools in which they have influence, and among all respectable natives with whom they associate. Nothing can be better adapted to induce them to commence this study, so richly fraught with advantage to themselves and their countrymen.

Both Instructors consist of two parts, the first entertaining, and the second religious. The way of using the work recommended to teachers, is to let the pupils read a lesson out of both parts every day. This judiciously combines amusement with instruction, and common with sacred truths. The following extract will exhibit the nature and plan of this little work.

Oh, Oh, there goes a young ass. How wise
 বাঃ, বাঃ, সেখানে যাইতেছে এক যুবা গর্দভ কেমন জ্ঞানী
 বাঃ, বাঃ, সেখানে দিয়া একটা যুবা গাধা যাইতেছে. তাহার লম্বা
 he seems with his long ears. Yes, he has
 সে বোধ হইতেছে সঙ্গে তাহার লম্বা কাণ. হাঁ, তাহার আছে
 কানদ্বারা তাহাকে কেমন জানি বোধ হইতেছে. হাঁ, তাহার মুখস্থান
 a grave face. Can he read? No, yet he has
 এক গভীর মুখ. পারে সে পড়িতে? না, তথাপি তাহার আছে
 বড় গভীর. সে কি পড়িতে পারে? না, তথাপি তাহার এক
 a great mouth. And he has ears, and eyes, and a long
 এক বহু মুখ এবং তাহার আছে কাণ, এবং চক্ষুঃ, এবং এক লম্বা
 বহু মুখ আছে। এবং তাহার এক লম্বা খন্সে লেজ, এবং কান, এবং
 rough tail. But an ass can not learn to-read. Boys can.
 খন্সে লেজ. কিন্তু এক গাধা পারে না শিখিতে পড়িতে. বালকেরা পারে.
 চক্ষু: আছে. কিন্তু গাধা পড়িতে পারে না. বালকেরা পারে.

No. II. is distinguished from No. I. by having the free translation expressed in the Roman character, and thus forming a valuable step to the ready perusal of works as thus represented. Should any hesitate to introduce the Roman character *at once* into schools under their superintendance, we would recommend this book for their adoption, especially as it contains at the commencement a scheme of the application of the Roman alphabet to the Bengálí, by which in the course of a few hours any native may make himself quite familiar with it. Our readers will judge for themselves of the propriety of our recommendation, on inspecting the following short extract.

9.—It is right for you also to-know, that you
 ইহা হয় উচিত কারণ তোমার আরো জানিতে, যে তুমি
 may lie by nods or signs, as well as
 পার মিথ্যা কহিতে দ্বারা ঘড়নাড়ার কিম্বা সঙ্কেতের যেমন ভাল যেমন
 by words. And you may lie, even when your
 দ্বারা কথাসকলের এবং তুমি পার মিথ্যা কহিতে, সমান যখন তোমার
 words are true, if you use them in such
 কথা সকল হয় সত্য, যদি তুমি ব্যবহার কর তাহাদিগকে মধ্যে এমন
 a way as to-make him who hears them take
 এক পথের যেমন করিতে তাহাকে যে শুনে তাহাদিগকে নয়
 them up in a wrong sense.
 তাহাদিগকে উপরে মধ্যে এক অশুদ্ধ অর্থের.

9.—Tomár áro jánite uचित hay, je bákyer dwára tumi jerup mithyá kahite pára, sei rup ghár-nára diyá, kimba kona isára dwára o mithyá kahite pára ; ebang jadi tumi erupe satya kathá hyabahár kara, je jáhára táhá shune táhára anya kathá bodh kare, tabe satya kathá kahiyo mithyá kahite pára.

We understand that the Picture Alphabet, and the two Instructors, are published at the expense of Mr. Trevelyan ; and from their extreme cheapness (they consist of fifty-six and eighty-two pages, at a charge of only 3 and 4 annas respectively) our readers will perceive that instructors and pupils are both laid under great obligations by the liberality which affords them at so low a rate.

Æsop's Fables, Part I. is a valuable addition to our stock of Anglo-Bengálí works, and Mr. Marshman has done an acceptable service to the student of both languages in compiling so useful a manual. The original is too well known to need any notice from us. No work can be better adapted to excite the interest, and improve the intellect of the native reader. We trust the translator will soon present us with the remaining parts. We give the following as a specimen of the work, that our readers may see and judge for themselves as to its suitability for adoption in the schools they superintend.

FABLE XV.

The Man and his Goose.

মানুষ ও তাহার রাজহংস ।

A man had a goose which laid a golden egg every day; but he being avaricious was-resolved to kill the goose that he might obtain at-once the treasure which he supposed was within her. He did so but found nothing, and thus lost the golden egg which he used-to obtain every day.

এক ব্যক্তির ছিল এক রাজহংস যে পাড়াইত এক স্বর্ণ ডিম্ব প্রতি দিন; কিন্তু সে হইয়া লোভী নিশ্চয়-করিল বধ করিতে যে রাজহংসকে যেন সে পায় এককালে সে ধন যে সে বুঝিল was within her. He did so but found nothing, and thus ছিল মধ্য তাহার। সে করিল তাহা কিন্তু পাইল কিছু-না এবং এইরূপে lost the golden egg which he used-to obtain every day. হারাইল এই স্বর্ণ ডিম্ব যে সে পাইয়া-থাকিত প্রতি দিন।

এক ব্যক্তির এক রাজহংস ছিল সেই রাজহংস পুতি দিন এক স্বর্ণ ডিম্ব পুসব করিত কিন্তু এই ব্যক্তি লোভী হইয়া এই রাজহংসের ওদরে যে বন আছে তাহা এককালে পাইবার নিমিত্তে হংসকে হত্যা করিতে নিশ্চয় করিল। পরে তাহা করিয়া কিছু পাইল না। এবং তাহাতে যে স্বর্ণ ডিম্ব পুতিদিন পাইত তাহাও হারাইল।

The Gentlemen engaged in the effort to introduce the Roman character as the medium of expressing all the languages of India, as intimated in our last Nos. are most vigorously pursuing their object. We had proposed to notice the various works they have published during the last few weeks in the Roman character only, but they have followed in such rapid succession that we despair of doing justice to them this month, and must therefore defer our observations till the next No.

II.—*A Polyglot Interlinear. By Rau Krishna Rau—with a Memoir of the Compiler.*

[From a correspondent.]

In a former number of our Journal (No. 11,) we noticed the arrival at the presidency of a native Mahratta youth, named Krishna Rau, who, smitten with the love of knowledge, and intent upon its acquirement from the fountains of English literature, had formed the laudable purpose of communicating it to his countrymen.

It is the great characteristic of truth, when it has once entered the heart of man, to expand under the genial influences which its own presence has awakened. It is one of the attributes of Truth himself, “his pride and his glory, to impart;” and thanks be to God, it is the peculiar privilege and pleasure, as it is the duty of all who have themselves become acquainted with the “power of God and the wisdom of God,” to seek to communicate to all within their

influence that happiness which passeth human knowledge. Oh ! who is there calling himself a Christian who will put forth his sacrilegious hand to stay the ark which is now on its progress through this land ? Cold and selfish must be his heart, imperfect his participation of the graciousness of our Lord, unsteadfast the faith which he professes in a Redeemer's love ; it were better for that man that he had never been born.

It was said by Voltaire, that "reasonable enthusiasm is the patrimony of great poets only ;" but who has more *reason* to be an enthusiast than the Christian ? There has never been any great good achieved in the moral or physical world which is not the result of enthusiasm ; and shall we, to avoid the idle unmeaning reproach of enthusiasm, unyoke our best steeds from our chariot, whose wheels have already tarried too long, when the way still before us is long and difficult, when time is short, and eternity is at hand ; while we are exposed not only to an enemy active and alert without, but carry with us and among ourselves many impediments, and know that the Evil One is watching for our halting ? Let us rather leave to him and the workers of his will, to retard our too rapid progress, if such it be called. It is enough of encouragement for us, enough of reason for our *empressement* onwards, that we are beckoned, and called upon, from regions which having long sat in the shadow of darkness, now see a great light dawning upon them ; that we ourselves feel, and confess with regret, that we have already loitered too long ; that the people of God in other parts of the world, who take an interest in us, accuse us of this too ; that a breath from heaven has at length been seen to shake the dry bones scattered over the arid plains of India ; that a movement has been made which it is our duty to second ; that a new song has been raised, and an echo given back from India, which will ere long employ all nations, "Worthy the Lamb, for he was slain for us ;" and that we have the sure word of prophecy to tell us that the time is coming, yea now is, when—

Nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.

Were encouragement needed, it might be amply derived from the proofs daily presenting themselves to us, of desire created and efforts made by the natives themselves to come at the truth, and to acquire knowledge through the medium of the English language ; and what is still more gratifying, their avidity to engage one another in the pursuit.

We shall not therefore be either disappointed or discouraged by the smile of contempt or of ridicule which may in some quarters be bestowed upon the little volume, whose title is at the head of this article, from the pen of our young friend Krishna Rau, which has just been published.

It is the first of a series of translations of some elementary works, published by Mr. Duff for the use of the Assembly's school in Calcutta. It includes an English line, with the sound in Nagri characters, and a translation in the Hindí, (both the Nagri and the Roman character,) with the Mahrathí and the Persian. The interlinear polyglot is acknowledged by Krishna Rau's friends and himself to be an imperfect production, and by no means free from mistakes and barbarisms. It is the "attempt" more than the "deed" which is so gratifying, and it would be the height of injustice and cruelty to visit his work with the severity of English criticism, to which standard in truth it does not appeal. As the production of a young native of one of the most unenlightened districts of central India, with hitherto but scanty means of qualifying himself in the mysteries of authorship, it is deserving of all praise, as well on account of the modesty of its pretensions, as the general execution of the task. With the exception of the pronunciation in the Native character, we consider it very well adapted to answer the purpose for which it is intended, that of assisting the natives of the different provinces of upper India, whatever their particular language may be, in the study of English, with which they are as yet altogether unacquainted; and we believe that the book will come fully up to the most approved standard of taste among his own countrymen, in whose estimation the highest degree of knowledge consists in an acquaintance with a great variety of languages.

We wish our young friend all success in his future labours, and rejoice that the promise and hopes entertained of him, upon his arrival some months ago in Calcutta, have not been disappointed.

If we might be pardoned a hint to the Rau's friends, it would be one of caution how they mete out to their "author" words of praise and smiles of commendation. Let the punkah of encouragement be pulled by the hand of discretion. The wisest and the best have often need of all their caution in its gentlest gales; and we have had our secret misgivings as to the disturbing effects upon the bias of his purpose, likely to be produced by praises—

" Poured forth by beauty splendid and polite,
" In language soft as adoration breathes."

The following interesting particulars regarding Krishna Rau and the Ságar Schools, having lately been furnished us by a friend, we insert them with great pleasure, persuaded they will interest our readers. May their perusal lead them to "go and do likewise!"

Rau Krishna Rau is the son of Náná Dewán Sáhí, a Pandit, who, in succession to his fathers for several generations, was a confidential officer in the employ of Rájá Gobind Bahádur, governor of the province of Ságar, then belonging to the Peshwá. He is the youngest of three sons,

and was only eleven years of age when the fortunes of his house and his own prospects were blighted, in consequence of the fall of their master before the victorious arms of the English in 1818. Previous to this period, the administration of the government in all its details, legal and financial, had been carried on in Mahratta, the language of the Peshwá ; but upon the change of administration, which now took place, the Persian language was substituted for Mahratta in all the courts, the old law officers were dismissed, and a new train of men, chiefly Musulmán and Káits from Gangápár, foreigners skilled in Persian, were introduced, and became the interpreters of law, and the functionaries of Government. Thus a people just beginning to become familiar with one foreign language, so far as they found it necessary to be so towards securing or maintaining their rights, were violently subjected to a change as well of government as of the language in which this was to be henceforth administered, and of the channels through which its measures were to flow ; and thus those blessings which an improved form of government might have conferred were removed to a greater distance, and their attainment encompassed with greater difficulties than before.

It was the custom of the new English Resident (Mr. Maddock), to hold his darbar every *Sunday* ! at noon, and thither Náná Dewán was wont to repair with his three sons, in all the humility of ex-office, to watch the eye of "this new Governor," whose will dispensed power, and place, and wealth ; whose frown was fatal to hopes. It is difficult, through the palpable obscure with which the narrative proceeds, to discover what the young Krishna Rau really thought of Mr. Maddock ; he doubtless participated in the bitter feelings of disappointment shared by his father and brothers, on finding that however well-disposed their new governor might be towards them, they were disqualified by their own ignorance of Persian from holding any office whatever under Government. Some kind words of encouragement however seem to have inspired him with the hope of future favour and distinction, and he resolved to set about the study of Persian forthwith.

The system of education then pursued by his countrymen does not appear to have been remarkably successful, for at his then age, eleven years, he scarcely knew his letters in his mother tongue, Mahratta ; and to the acquirement of this was now to be added the study of the Persian character and language. In consequence of a tedious illness and confinement from a severe accident, his studies were much interrupted, and it was not until 1827, nine years after, when at the age of 21, that he was in his own opinion qualified to read, write, and interpret Persian law—or had made any proficiency in its barren, unprofitable, and unenticing lore.

The books which during this time had been his chief study were—1st, Kalibári, (a vocabulary of Persian words ;) 2nd, Karimá and Mámú-Kimá, (elementary books of moral instruction ;) 3rd, A'madnámah (another elementary book ;) 4th, Madhúrámá (a polite letter-writer ;) 5th, Abul Fazal, (a history of India ;) 6th, Bágh-o-Bahár ; 7th, Gulistán ; 8th, Bostan, (books of poetry,) and some others of similar scope. In geography, history, and natural science, he remained profoundly ignorant, and except a smattering of arithmetic, just enough for the ordinary purposes of life, he knew nothing whatever of mathematics—and this, at the age of 21, after having spent all his life in study ! Yet was he both in his own eyes and those of his neighbours, a well educated young man, and was looked upon by all men as a youth of expectation.

About this time, (that is in 1827,) he became acquainted with Captain James Paton, who, apparently struck with the youth's shrewdness and intelligence, took a lively interest in him, and invited him frequently to his house. Himself even then a tolerably good Oriental scholar, he proposed

to Krishna Rau to assist him in the prosecution of his Persian studies, undertaking in return to instruct him in English.

It was not long before Krishna Rau learned to appreciate the amiable and benevolent character of his new friend, who simply passed over the barriers of pride and prejudice, which have so long served to interrupt the free and unrestrained communication of thought between the natives of India and their rulers; by which alone their *capacity* for instruction may best be discovered and enlarged, by which their wants and grievances may become amicably known and adjusted, and by means of which, our power may be most surely established upon the firm basis of public opinion. The degree of intimacy to which he was thus freely and frankly admitted produced in Krishna Rau's mind not only feelings of deep gratitude and respect and attachment to Captain Paton, but imbibing insensibly a similar tone of opinion and sentiment, he was speedily filled with the desire of imparting to his countrymen that light which was bursting upon himself.

A plan of general education was concerted between them, in which the zeal and qualifications of Krishna Rau were made eminently serviceable in promoting the disinterested and philanthropic views of his patron. Within the space of little more than one year nine schools were established in the city of Sâgar, whereof the teachers were paid by Captain Paton, and the immediate superintendence entrusted to Krishna Rau; Captain Paton himself generally visiting one or two of them daily in company with him.

While engaged in following up their plans of benevolence, thus commenced and carried on quietly and unostentatiously, they no doubt reaped from their own gratified consciousness of well-doing, an exceeding great reward; but their most sanguine hopes could scarcely have anticipated the happy results which their perseverance for seven years has produced in the improved moral character, intelligence, industry, and happiness of the people.

Their pupils consisted of village children of all castes and ages, and as their previous acquirements had been of the scantiest description, little more was attempted at first than to establish habits of inquiry, of investigation and of application, in the study of their native language. As they advanced, the more attractive studies of natural history, geography, astronomy, biography, history, and mathematics were added.

Several gentlemen, at the station, lent their ready and valuable assistance in the construction of globes, maps, &c. Books and instruments were procured from Serampore and Calcutta, and they now look forward to the speedy establishment of a press of their own at Sâgar.

The attainments in sound and useful knowledge, made by the senior students, in the short space of six years, contrast favourably with those of Krishna Rau in 1821. A glance at the published report, which exhibits in detail the progress in study of nearly 600 children, will easily account for the high gratification expressed by His Excellency Lord WILLIAM BENTINCK, upon the occasion of his visit to Sâgar in 1833.

Who indeed could possibly behold with indifference so interesting a spectacle as that of 5 or 600 children, born in the midst of ignorance and heathen darkness, rushing forward with eagerness and delight to catch the dews of knowledge and moral principle, sprinkled over them by the hand of one born and educated among themselves, and immolating their ancient indolence, superstition, and bigotry at the base of the statue of Truth, that hitherto unknown God, now erected and fixed for evermore, to be worshipped among them under the auspices of English philanthropy and liberality.

Missionary and Religious Intelligence.

ASIA.

CALCUTTA CHURCH MISSIONARY SOCIETY.

The following brief notice of the Eighteenth Anniversary Meeting of this Society is abridged from the *Enquirer*: it has been before postponed through press of matter. The Meeting was held on the 1st of July in the large room at the Old Church. The Bishop was in the Chair, and the assembly was numerous and respectable.

The proceedings were opened by the Secretary, the Rev. T. Dealtry, with singing and prayer.

The Bishop then addressed the meeting. His duty in presiding on an occasion like the present was, he thought, not so much to enter into details, or to enforce the claims of this Society—this would fall more properly to the lot of others—as to endeavour, as far as might be practicable, to give somewhat of a proper tone to the proceedings, which if rightly set, generally influenced all that afterwards was urged, and made a meeting a blessing. With this view he would direct them to one text of Holy Scripture, which would express in a condensed form the objects which were proposed in a missionary Society, and the spirit in which all their proceedings should be conducted. It was from St. Paul's Epistle to the Thessalonians—"Remembering," he says, "your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father*." All these were peculiarly characteristic of the work we were engaged in; and the spirit in which it should be pursued.

After enlarging a little upon each of these topics, his Lordship called upon the Rev. Mr. Dealtry to read the Report.

We cannot even touch upon half the topics which it embraced, detailing as it did the operations of the Church Missionary Society, in Calcutta, and its environs; Burdwan, including Culna, Bancoorah, and Kishnaghur; Chittagong; Patna and Buxar; Goruckpore; Jaunpore; Benares; Chunar; Allahabad; Agra; Bareilly; Meerut; Kurnaul and Futtehpore.

To Calcutta itself we must confine our notice. The number of converts added to the Church by Baptism, during the past year, were one hundred and thirty. About sixty individuals had been confirmed in the Cathedral, and after Confirmation had been addressed through the Missionary by the Bishop. This increase in the number, and the growing attention of the Natives to Christianity, had rendered it necessary for the Committee to decide upon enlarging their present Church at Mirzapore or building another. After mature deliberation, they had resolved upon the latter, and a plot of ground had accordingly been purchased very near to Mrs. Wilson's establishment. Another congregation was also in a state of encouraging progress, which consisted chiefly of Mahometan teachers, converts, and inquirers. This had arisen from the union of one small congregation conducted for some time past under the eye of the Venerable the Archdeacon, with another, precisely similar, for females, under the superintendance of the late Miss Bird. The union of these formed a little church of from thirty to fifty individuals, and being now taken under the care of the Society, afforded every prospect of usefulness. Concentration of Missionaries in Calcutta was strongly recommended, and a supply of pious and able men had been earnestly sought for from home.

Our limits prevent us going through the details of the different Missionary Stations throughout the Mofussil; but the general effect was cheering and encouraging, not so much from the actual number of converts, as from the impression every where making, the attention excited, and the universal establishment of schools in connection with the several Missions.

2 —MIRUT TEMPERANCE SOCIETY.

The cause of "Temperance" is part of the good cause advocated by the *Calcutta Christian Observer*, and it will be gratifying to its editor to learn that a meeting took place at this station for the purpose of forming a Mirut Temperance Society. I enclose a handbill containing an account of the proceedings of the meeting. It was not so well attended by officers as the friends of the society could wish, but of soldiers more attended than there was room secured for their accommodation. The society meets with much opposition; the newspaper of the station has violently opposed it,

* 2 Thess. i. 3.

but its columns are open to replies, and the editorial arguments have been met and answered most ably. It appears to me that the benefits which are reasonably looked for from Temperance Societies will not be produced in this generation so extensively as in the next: their friends therefore must not be disheartened if the measure of present success be less than their fond hopes would desire; let them labor in faith, assured that their labor shall not be in vain in the Lord. What a blot upon the character of our countrymen in India is the crime of drunkenness, and how much is every one professing a love of his fellow-men called upon to lend his aid towards the accomplishment of the ends in view by the Temperance Society. They may not approve the means, but let them ponder ere they condemn that which has proved so efficacious in other countries. Membership calls for a degree of self-sacrifice, and it is not to be expected that the many will be at once prepared to yield to its requirements. Men's minds must be convinced, the ground must be cleared, and the errors of many generations must be eradicated, before the new principle can take root. Men have been taught to believe that spirits taken in moderation make them more robust, enable them to endure fatigue, and preserve them from the effects of noxious climate, &c. &c. Many of these notions have recently been pronounced fallacies, by those upon whose opinion we set a high value when we need their services,—I mean the Medical Gentlemen, amongst whom many of eminence have recorded their views on the subject. In No. 118, of the Edinburgh Medical and Surgical Journal, Henry Marshall, Esq. Deputy Inspector General of Army Hospitals, has recorded his sentiments on the use of Ardent Spirits by the Troops in India, and pronounces them injurious whether drank unmixed or diluted, their noxious quality proportionally decreasing with the measure of dilution. How many of our companions from time to time are removed from us, whose lives we have much reason to believe have been shortened by the use of Ardent Spirits; they, one and all, were once moderate drinkers, temperate men, fearing no ill consequence from their moderate habits. It is amongst the temperate that the friends of the Society should labor, that the temperate may be saved before they also join the ranks of the drunkards.

At a meeting held July 22nd, 1834, at the Soldier's Station Library, Mirat, for the purpose of forming a Temperance Society, on the principles of the British and Foreign Temperance Society,

Major-General the Honorable J. Ramsay in the Chair,

It was proposed by the Major-General, and seconded by the Rev. J. C. Proby,

1st. That we, who are now assembled, according to the purport of the handbill calling the meeting, under a conviction of the evils of intemperance, do form a Society, to be termed the Mirat Temperance Society.

Proposed by the Revd. J. C. Proby, and seconded by the Rev. J. Whiting,

2nd. That the declaration adopted by the British and Foreign Temperance Society in London, and since generally adopted by branch Societies, be adopted by us, namely, this: "We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

Proposed by Dr. Bell, and seconded by Captain Blundell,

3rd. That all who subscribe to this rule shall be considered Members of the Society.

Proposed by Captain Blundell, and seconded by Major James,

4th. That it shall be lawful for any person, at any future period, deliberately to withdraw his name from the list of members.

Proposed by Colonel Oglander, and carried unanimously,

5th. That Major-General the Hon'ble J. Ramsay be requested to become Patron, and Brigadier Sir David Ximenes, Vice-Patron, of the Society.

The Major-General then rose, and expressed his willingness to comply with the wishes of the Society, and stated that he was authorized by the Brigadier (who was prevented by a family affliction attending the Meeting) to say, that he readily accepted the office of Vice-Patron of the Society.

Proposed by Captain Pratt, and seconded by the Rev. J. Whiting,

6th. That a Committee be formed, which shall meet at least once a month, and shall

consist of the Chaplains, one Officer from each European Corps in cantonments, and one Member of the Civil community of Mirut, whose names will be hereafter ascertained, from the bodies which have to furnish them.

And lastly, it was proposed and carried,

7th. That this Committee shall exercise the usual superintendence, and report the state of the Society once a quarter, through their President, to their Vice-Patron and Patron.

After the meeting *Forty-five* persons came forward, and signed the declaration, and since the day of the meeting fourteen names have been added.

August 12th.—A Meeting of the friends of the Mirut Temperance Society having taken place, with reference to Rule IV. the Committee was filled up, and is composed as under.

<i>President.</i>	COLONEL OGLANDER,
	REV. J. C. PROBY,
<i>Members.</i>	REV. J. WHITING,
	CAPTAIN PRATT, AND
	CAPTAIN BLUNDELL.

3.—AMERICAN BAPTIST MISSION, BURMAH.

In a letter from Mr. Sutton, dated Boston, April 26th, we have received the gratifying intelligence that the health of Mr. and Mrs. Wade is quite re-established, and that with the two Native converts they took with them to America, nearly eighteen months ago, they expected to sail for Burnmah in June. They will be accompanied by 11 associates, making in all a Missionary party of *fifteen* persons, all the agents of *one* society—the American Baptist Mission Board for Foreign Missions! In order to avoid the extra expense and delay of a second voyage from Calcutta to Burnmah, the Board propose to get the captain of the vessel to call with the Missionaries at Maulmein, and there is every probability that this arrangement will take effect.

We are happy to add, that a considerable number of the Baptists in the Southern and Western states, who through the influence of hyper-calvinistic sentiments were before opposed to missions, have gradually become enlightened as to their duty on this subject, and determined to perform it. Hence the Board have now every prospect of a large accession of friends and influence from their brethren residing in those parts of the United States, and will doubtless enlarge their sphere of labour and number of agents accordingly.

4.—BANKOK, SIAM.

We have been favoured with the following interesting extract from a letter recently received from Bankok, dated April 4th, 1834. Though it is as yet the "day of small things" in that part of the world, it is delightful to see that a commencement has been made to make known among its inhabitants "the unsearchable riches of Christ," and that a few afford reason to hope that they have experienced the saving power of the truth upon their minds.

"I wish I could tell you of the triumphs of the cross here over the gross superstition, heathenism, vice and misery, which have for many centuries held their sway over the wretched inhabitants of this land; but alas! they still reign triumphant; and we know of none who are yet rescued from their grasp, except a few poor Chinamen, who have professed faith in the Saviour of mankind, and meet for his worship weekly in our compound. One of these, (Bun-Ty,) made a profession of Christianity while brother Gutzlaff was here, and was farther instructed by brother Abeel, with whom he used to worship on the Sabbath, accompanied by three or four of his countrymen. After Mr. A.'s return to Singapore they continued their meetings at his deserted house, and on our arrival came to us. Two others, to whom Bun-Ty set the example, have been baptized by Mr. J. and

* Eph. i. 3.

with two or three more, who, though they have forsaken idolatry, have not yet openly professed Christianity, continue to give good evidence, as far as we are able to judge, of having been born again. Their little congregation has increased to 14 or 15. We distribute many Chinese, and some Malay, Burmese, and Portuguese books. All our Siamese books are spent, and Mr. J. has succeeded so well in the acquisition of the language, that he is preparing more. We are daily visited by Siamese, Peguan, and Burmese priests, who, although they come out of curiosity or to beg medicine, are not allowed to leave us without learning something of the way of salvation by Jesus Christ.

“ You have no doubt heard that the Siamese have been for some months at war with their Cochin Chinese neighbours. They are now returning for this season, but the reports they bring are so contradictory that it is difficult to learn from them the actual state of affairs. Those who are least interested in flattering the king say, that little has been gained except a few towns in Camboja, that a great number of men have been lost, and that if the C. C. were not engaged in a civil contest, the Siamese would have come much worse off. They are bringing away great numbers of Catholic refugees, who are to be colonized in various parts of the King of Siam’s dominions, all Catholics having been banished from C. C. Some of these refugees, hearing that we have Chinese books, which they can read, have come to beg them, and appeared much pleased to find the New Testament. How long they will be allowed to keep their treasure is doubtful; perhaps, however, until they have read enough to shew them the true way of salvation. Our situation here is in many respects better than we had reason to expect. The heat, during the first three months of our residence here, was greater than I ever felt it in B—; but the rains were much less severe, and the rainy and cold seasons were pleasant, for a tropical climate.

“ We trust God is with us, and ‘all we need is found in this.’ If being shut out from the busy scenes of this world should lead us to contemplate with more intensity the realities of another, and leave us more leisure of the affections to commune with God, we need not regret the change. If we may be honored to promote the cause of our blessed Jesus in the smallest degree or save a soul from death, our severest sacrifices are comparatively nothing.

5.—EVANGELICAL EFFORTS IN CHINA.

The Rev. C. Gutzlaff, who, in the capacity of surgeon and interpreter, attended the expedition in the *Lord Amherst*, to the northern parts of China, in 1832, has recently published an appeal in behalf of China, in which he has given an interesting account of his evangelical labours on that occasion. From this publication we make the following extracts.

“ Unfavourable winds detained us a long time in different ports of Canton province. Mr. L., the supercargo, gave me full liberty to distribute the word of eternal life, which was everywhere joyfully received. Arriving in Amoy harbour, the greatest emporium of Fukkeen, we were treated as enemies, and found but few opportunities of making known the riches of the gospel to a people, who claimed me as a *native* of their district. We then visited the Pescadore islands; and from thence stretched over to Formosa. No interference of the mandarines hindered the people from intercourse with us; we had many visitors, and the demand for Christian books was great. Christianity once flourished on this island, but we now found no vestiges of it remaining.

“ At Fuh-chow also, the capital of Fukkeen, we were unshackled in our proceedings; the crowd of natives who thronged us for medical assistance and books, was immense. We here met with Roman Catholics; they informed us that *they were printing the New Testament*. Nothing astonished them more than that we had been able to publish it in their own language; the only thing they regretted was, that we should distribute these precious books to the “ignorant and blind heathens!”

"Hastening towards Ckeang, we entered the port of Ning-po. The natives here are a very amiable race, and of all whom we have hitherto met, the most promising as regards the introduction of the gospel among them. This opinion was still more corroborated by our visit to the Kin-tang island. After having staid a considerable time at Shang-hae in Keangsoo province, (which with Ganhwy province formerly bore the name of Keangnan,) we departed for Shantung; and thence passed over to Corea. In all our excursions on shore we scattered the word of eternal life. Neither in Che-keang nor Keangnan did we find the *people* prejudiced against it; they read it eagerly, and I can now say, not in vain.

"As far as my knowledge extends, the mandarins interfered only twice with the distribution of books; and then they made but a feeble effort to discountenance what they could not disapprove. Wei, the lieut.-Governor of Fuhkeen, asked me for a set of Christian books, and sent them up for examination to the Emperor. *Taou-kuang*, the reigning monarch, who has never shown hostility to the catholics, passed no censure upon the glorious gospel; and the magnates at Peking, who examined into its doctrines, did not denounce it,—but they withheld likewise their approbation.

"On our first arrival at Corea we met with no opposition in making known the truth of the eternal God; but afterwards, when we came in contact with the royal commissioners, we found that the door was shut. However the king received a whole copy of the Scriptures, in twenty-one volumes, and a double set of all the tracts, among the presents which we sent to him. Notwithstanding the severest prohibitions, and the anti-national character both of the government and the nation, the good seed is sown in this remote country, and will ere long gloriously spring up and yield fruit.

"From some unaccountable cause we found the Loochoans, whom we next visited, prejudiced against the word of life. This remark however applies only to the government: *the people were anxious* to obtain copies of the New Testament and of our numerous tracts. As often as they were freed from the presence of their rulers, they eagerly pressed forward to obtain from us these books.

"After having returned to Macao, in September 1832, I received several offers to go upon a new expedition, of which the utmost limits were to be Mantchou Tartary. Though this new attempt was on some accounts highly objectionable, nevertheless I embarked, and entered the service of a great commercial house, as surgeon and interpreter.

"We departed in October, met tremendous gales and arrived in November in Mantchou Tartary. Whilst I scattered the seed of eternal life in those distant regions, and anticipated the joy of doing so from the southern shores up to the Chinese Great Wall, our ship struck the ground, and we suffered the most intense cold. But when God had saved us from this imminent peril, we directed our course to Shang-hae. Most joyfully were we received by the natives. Six months before they had read our books; now they understood their contents, and wanted a fuller instruction in the way of life.

"When we arrived at Fuhkeen, on our return, my large store of books was exhausted, and I had to send away numerous applicants empty-handed. After a dangerous voyage, we reached Lintin, near Macao, April 29th, 1833.

"Whilst writing this, I anticipated the pleasure of being again very soon in the northern ports of China, and of remaining there for an indefinite time. We have experienced many severe trials, and have had to struggle with almost insurmountable difficulties; but God has never forsaken us. Our communication with the greatest part of this extensive coast, where we may have intercourse with more than fifty millions of Chinese, may now be considered as established. Let us not, however, expect too great results from these very feeble attempts; but let us believe, that the Almighty God, who has granted his blessing on the beginning of the work, will not suffer China to carry on any longer her system of exclusion. Appalling difficulties may frequently arise; but what are they before an omnipotent God? The decree of evangelizing China is passed in heaven; what therefore can all the contrary decrees of the pretended "son of heaven" avail? I am happy to say, the supreme government at Peking has hitherto not denounced evangelical doctrines as dangerous, but merely censured them as unclassical. Yet should they dare to denounce them, it would only rouse the spirit of the nation to inquire further into the truth of the gospel.

"But let me not draw too favorable a picture of the Chinese nation; though they harbour no peculiar prejudices against foreign creeds, they are entirely engrossed with the things of this world; their hearts are steeled against religious impressions, whilst they satisfy their minds with the punctilious observance of mere rites. We are however by no means dejected on this account; it is the work of God, in which we are engaged; and the Saviour has promised to send the Holy Spirit, and we trust that by his powerful agency a glorious change will be wrought. The wild migratory barbarians, whose hordes once started from the frontiers of China and went on inundating and conquering all Europe, were brought to the obedience of the gospel when amalgamated with the German tribes; why should not the Chinese be benefited by its celestial rays?"

6.—MODERN BENEVOLENCE.

Perhaps there has never appeared (says the Chinese Repository) a more remarkable phenomenon, or been a more cheering event in the history of man, than is the increase of benevolent exertions within the last forty years. For an illustration of this remark, look at the efforts made for a single object, the spread of the gospel of salvation. The first Missionary Society in England was formed in 1792; and from that year we may date the commencement of those truly Christian efforts which promise ere long to change the moral aspect of the world, and extend the blessings of civilization, intelligence and true religion to every nation and family on earth. Associations for benevolent purposes have since been constantly increasing in number and efficiency. A mighty machinery is now in operation; too well planned and directed to fail of effecting its object, and too powerful to be resisted. Its influence is already extensively felt, and will soon pervade the world. The following brief statements, taken from the latest reports which we have at hand, respecting some of the most important societies in England and America, will serve to confirm the truth of our remark. We begin with those of England.

1. The British and Foreign Bible Society, formed in 1804, has issued 6,119,376 Bibles and Testaments, in 143 languages and dialects. In the year 1829-30, the number was 434,424. Income, £34,982.

2. The London Missionary Society was instituted in 1795. It employs, chiefly in India, Africa, and the South Sea Islands, 13 printing presses, 92 ordained missionaries, 20 European and 150 native assistants; and has under its care 391 schools containing 22,193 scholars. Income £48,526.

3. The Church Missionary Society, founded in 1800, employs in Hindustan, Africa, and other countries, 59 missionaries, 102 European, and 483 native assistants, and has in its schools 15,791 scholars. Income £47,328.

4. The Wesleyan Missionary Society employs 229 missionaries, and has more than 30,000 scholars in its schools. Income £55,265.

5. The Society for Propagating the Gospel, formed in 1701, but revived within the period named above, employs 160 missionaries, and supports wholly or in part 4 colleges in foreign countries. Income, £29,168.

6. Society for Promoting Christian Knowledge. Estimated income, £60,000.

7. The Religious Tract Society, formed in 1799, has published 1300 different tracts and books, and issued probably between 170 and 180 millions of copies. In 1829-30, 10,900,000. Income, £24,973.

8. The Baptist Missionary Society formed in 1792, employs 28 missionaries, and 260 native assistants. Income, £11,300.

The income of other societies on the list before us, nearly all of which have the same general object, is £49,875; making a total of £431,717; which is expended chiefly for the benefit of foreign countries. We will now notice a few of the most prominent benevolent associations in the United States of America.

1. The American Board of Commissioners for Foreign Missions, organized in 1810, employs 75 missionaries, and 178 American and 34 native assistants. Its printing presses have issued 61,000,000 of pages in 12 different languages; 14,200,000 in 1831-32. Its schools contain 59,824 learners. Income, dols. 130,574.

2. The Bible Society, organized in 1816, has published about 1,084,513 Bibles and Testaments;—238,583 in 1829-30. Income, dols. 170,067.

3. The Tract Society, instituted in 1825, has issued 648 different publications, of which about 28,954,173 copies have been put in circulation. Income, dols. 62,443.

4. The Home Missionary Society employs 509 missionaries and agents, chiefly in the western states. Income, dols. 43,240.

5. The Education Society assists 673 young men in procuring such an education as will qualify them to become preachers of the gospel. Income dols. 41,927.

6. The Baptist Board for Foreign Missions. Income, dols. 20,000.

The income of other societies whose object, with one or two exceptions, is the same, dols. 142,645 ; making a total of dols. 641,439.

Thus England and the United States alone expend, by means of these societies, to say nothing of what is contributed in other ways, for benevolent purposes *more than two millions, five hundred thousand dollars annually*. In addition to this, probably not less than 1,500,000 children receive instruction in their Sabbath schools from at least 150,000 teachers, who thus make a *weekly* donation of 25,000 days' time to the cause of benevolence.

Let this benevolent spirit continue to increase, and it will soon fill every dark place with light, and cause the whole world to rejoice in its genial influence. Let it progress during the next 40 years in the same ratio in which it has during the last 40, and wherever it is allowed to extend its operation, it will give every child an opportunity to attend a school, give every slave his liberty, enable every individual to hear the gospel preached, and give to every family that will receive it, a copy of the word of God. But opposition and reverses are to be expected, and the grand result, the universal diffusion of the blessings of science and Christianity, will probably not be witnessed within so short a period as that just named. Yet the above statements show an increase of benevolence at which every friend of man must rejoice. It is the true "glory of the age." Viewed in connection with the promises of God it may justly be regarded as a sure indication that the true golden age of the world, when knowledge, virtue, and happiness will be universal, is fast approaching.

DOMESTIC OCCURRENCES.

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

APRIL.

MARRIAGES.

8. Cape Town, J. H. Jackson, Esq. B. C. S. to Miss Catherina J. Rabe.
19. Cape Town, J. M. Ross, Esq. Captain of the 5th Regiment, Madras Native Infantry, to Miss Emma Amelia Segruhn.
28. Cape Town, Mr. J. Harris, to Mrs. Mary Lethbridge.

JUNE.

26. At Simlah, Lieut. John Kennedy Maccansland, Assistant Political Agent, Subbathoo, to Emma, fifth daughter of Colonel W. C. Faithful, C. B.

30. At Vizagapatam, Lieut. Charles James Toriauo, C. E. V. Bat., to Susannah Peel, relict of Lieut. Edmund Peel, son of Thomas Peel, Esq., Penzance, Cornwall.

JULY.

1. Mr. A. G. Aviet, the 4th son of Mr. Gentloom Aviet, Senior, to Miss S. A. David, the second daughter of the late Mr. A. M. David.

5. At Chandernagore, Mr. Samuel Hawkesworth, to Miss Caroline Phillips, the eldest daughter of Mr. Julian Phillips.

— At Ellichpoor, Mr. Benjamin Antony, to Miss Isabella Fonseca.

7. Senior Lieut. Henry Siddons, of the Bengal Engineers, to Harriot Emma, the second daughter of Mr. and Mrs. G. J. Siddons.

10. At Bombay, Conrad Owen, Esq. 1st Regiment, Bombay Cavalry, to Stephana Mary, youngest daughter of the late Major Hawkins, Bombay Engineers.

11. At Colombo, Lieut. G. R. Cummin, H. M. 97th Regiment, to Georgiana Maria, second daughter of Colonel Walker, Deputy Adjutant General to the Forces on that Island, and niece to the late Sir Henry Torrens.

14. At Berhampore, Mr. Augustus Charles Monnier, to Miss Mary Ann Adie.

15. At Gorruckpore, Captain Joseph Leverton Revell, 7th Regiment, to Louisa, second daughter of the late Lieut.-Colonel Charles Wale Lamboon, Bengal Army.

16. At Shikarpore, Assistant Apothecary John Murray, of the 24th Regiment, Native Infantry, to Miss Julia Mary Ann Degrayter.

19. Mr. C. W. D'Cruze, to Miss Maria Cardozo.

— At Bombay, Captain Thomas Miller, H. M. 40th Regiment, Commanding Depot King's Troops, to Ellen Louisa Hagard, only daughter of the late S. Hagard, Esq. of Sion Hill, near Bath.

24. At Cawnpore, Mr. Henry Jacobi, to Miss Harriet Bowman.

26. Mr. Lewis Gomis, to Miss Isabella Swaris.

28. Mr. Charles Kerr, Assistant, Military Board Office, to Miss Anne Smith.

AUG.

5. At Dacca, Mr. E. McCally, to Mrs. Jane Paul, relict of the late Rev. P. Paul.

6. Thomas James Phillips, Esq., to Miss Eleanor Ann Turner, Entally.
14. At Cuddalore, Captain R. B. Preston, 17th Regiment, Native Infantry, to Mary Louisa, sixth surviving daughter of the late L. H. Stirling, Esq. of Madras.
18. At Ceylon, Edward Mattley, Esq., to Susan, youngest daughter of the late Surgeon Abraham White, of His Majesty's Ceylon Rifle Regiment.
19. At Cawnpore, John L. Lock, Esq., to Miss Eliza A. C. Carr.
25. Mr. John Brown Ward, to Mrs. Mary Hyattce.

SEPT.

1. At Madras, John Vaupell, Esq. Chief Translator and Interpreter in the Supreme Court, to Mrs. Mary N. Grey.
3. Mr. Henry Gill, H. C. Marine, to Mrs. Harriette Blaney.
— Mr. James Hayden, H. C. Marine, to Miss Rebecca D'Arcy.
4. At Delhi, Lieutenant C. Reid Browne, 16th N. I. second son of the late John Browne, Esq. of the Medical Establishment, to Miss Isabella Davidson, eldest daughter of the late Captain Hugh Davidson, many years commandant of the Sylhet Sebundies.
6. At Chinsurah, Lieutenant and Adjutant J. E. Codd, H. M.'s 44th Regiment, son of the late P. Codd, Esq. of Rumstead Court, Kent, to Cornelia Mary Ann Holst, daughter of the late Captain Holst, of H. M.'s 53rd Regiment.
9. M. S. Owen, Esq. to Ann, second daughter of the late Malcolm Manuk, Esq.

FEB.

BIRTHS.

26. Europe—the lady of Thomas Bruce Swinhoe, Esq. of a daughter.

MARCH.

31. In Dorset-place, Dorset-square, the lady of Major Hitchins, of a son.

MAY.

25. At Singapore, the lady of Captain W. S. Wilson, of the Platina, of a son.

JUNE.

25. At Manaar, the lady of John W. Huskisson, Esq. C. S. of a daughter.

JULY.

1. At Madras, the lady of John Smith, Esq., Captain 2nd Light Cavalry, of a son.
- At Madras, the lady of T. Oaks, Esq., of a daughter.
4. The lady of Captain T. W. Tingate, of a son.
- At Bombay, the lady of Captain P. Sanderson, 15th Regt. N. I. of a daughter.
12. At Muktl, the lady of Captain Raynsford, of a son.
- At Baroda, Mrs. M. M. Shaw, of a daughter.
14. At Shikarpore, the wife of Serj.-Major Richard Ward, of a daughter.
- At Humceppore, the lady of E. Currie, Esq., Civil Service, of a daughter.
15. At Dapoolie, the lady of J. Bowsted, Esq., of a son.
- At Benares, the lady of Rev. J. A. Schurmann, of a daughter.
17. Mrs. J. T. Pearson, of a son.
18. The lady of the Rev. Alexander Duff, Wellington Square, of a son.
- At Cawnpore, the lady of G. Wood, Esq., of a daughter.
- At Trichinopoly, the lady of Henry Dickinson, Esq., of a daughter.
- At Ahmednuggar, the lady of J. W. Maspratt, Esq., C. S., of a daughter.
19. At Bareilly, the lady of Captain J. T. Boileau, Engineers, of a son.
20. At Secunderabad, the lady of Dr. Pearse, 31st Regt. N. I. of a son.
21. At Chunar, the wife of Apothecary John Francis Pingault, of a daughter.
27. At Monghyr, the lady of J. A. Savi, Esq., of a daughter.
28. At Cawnpore, the lady of C. Mackinnon, Esq. Surgeon, 15th N. I. of a son.
31. The wife of Theodore Dickens, Esq., of a son.

AUG.

5. At Jaunpore, the lady of B. Tayler, Esq., of a daughter.
6. At Azimgurh, the lady of J. Thompson, Esq., Civil Service, of a daughter.
- At Chinsurah, Mrs. Frank Barber, of a daughter.
- At Ahmednuggar, the lady of William Thomson, Esq. 46th Regt. N. I., of a son.
11. At Ahmednuggar, the lady of H. H. Glass, Esq. Civil Service, of a son.
12. At Belgaum, the lady of J. Greenfel Moyle, Esq. Superintending Surgeon, S.

D. A.,

- of a son.
14. The lady of J. Ploumer, Esq., of a son and heir.
- At Madras, the lady of John S. Hall, Esq., of a son.
16. At Mussoree, the lady of John Ross Hutchinson, Esq., C. S., of a son.
17. At Madras, the lady of Henry Chanier, Esq., of a son.
18. At Poonah, the lady of Captain Lloyd, Queen's Royals, of a son.
21. Mrs. C. P. Sealy, of a son.
- At Puttyghur, the lady of Captain Debrett, Artillery, of a son.
23. At Ghazeeppore, the lady of Col. Dennis, H. M. 3rd Regt. or Buffs, of a son.
25. The lady of Mr. J. E. Breen, of a daughter.
26. At Puttyghur, the wife of Mr. James Brierly, Merchant, of a daughter.
28. At Cuttack, the lady of John C. Brown, Esq., C. S., of a son.
29. Mrs. W. Kirkpatrick, of a son.
31. Mrs. J. P. Damoy, of a daughter.

SEPT.

2. Mrs. J. B. Biss, of a daughter.
4. Mrs. M. D'Cruze, of a son.
6. Mrs. R. Scott Thomson, No. 6, London Buildings, of a son.
7. At Deesa, the lady of J. J. Stevens, Esq. 21st Regt. N. I. of a son.
8. Mrs. Charles Cooke, of a daughter.
- At Chowringhee, the lady of G. A. Bushby, Esq. of a son.
- At Gyah, the lady of E. E. Woodcock, Esq. Civil Service, of a son.
9. At Midnapore, the lady of Colonel G. Cooper, of a son.
13. Mrs. George H. Swaine, of a daughter.
14. Mrs. James Wood, of a daughter.

MARCH.

DEATHS.

19. At Cape of Good Hope, Mary, the wife of William Carstairs, Esq., Staff Surgeon, Poona, aged 25 years.
29. At the Cape of Good Hope, William Howard Peach, Esq., late of Cuttack.

MAY.

13. At Futtehgur, Ensign J. W. Tomkins, of the 1st Regiment, Native Infantry.
14. At Sea, Mrs. Elizabeth Oakes, wife of Captain E. Oakes, of Calcutta.
31. At Madras, Captain James Currie, of His Highness the Nizam's Service.

JUNE.

27. At Madras, the lady of Lieut.-Col. Conway, C. B.
- William, the infant son of C. L. Pinto, Esq., aged 5 months and 18 days.

JULY.

2. Samuel Jones, Esq., Deputy Register in the General Department, aged 61 years and 23 days.
3. At Meerut, Ensign A. H. Barnard, of H. M.'s 26th Regiment.
- At Bombay, Elena, wife of John Graham, Esq., Asst. Post-Master, Bombay.
- At sea, Mr. James Cullan, third Officer of the Ship Mermaid.
4. Mrs. M. A. Crawford, wife of Mr. Thomas Crawford, aged 38 years.
6. Mr. William Hudson, Portrait-Painter, aged 54 years and 8 months.
7. At Trastrand, Mr. John Michael Lafrenais, Head Translator in the Hoozoor Kutcherry of H. Excellency the Dewan of that place, aged 41 years.
9. At Noakholly, the infant daughter of Mr. William Jackson, Superintendent in the Bullooh Agency, aged 4 months and 5 days.
15. Alexander Horatio, infant son of Mr. A. Aldwell, aged 1 year and 3 months.
17. At Jessore, Catchatoor Isaac Malchus, Esq., aged 38 years and 7 months.
- Mary Jane, the infant daughter of Mr. Thomas Watkins, of Kidderpore, aged 1 year, 8 months and 19 days.
18. At Delhi, Mrs. Davis, wife of Mr. C. J. Davis, of the Pension Establishment.
19. At Bombay, Sarah Maria, lady of Sir J. W. Awdry, aged 34 years.
22. At Bombay, Mr. H. Meirs, Carpenter of H. M. S. Magicienne, aged 37 years.
25. At sea, Captain J. M. Budwell, Commander of the Bark Ann, aged 33 years.
27. At Dinapore, Mr. William Wortus Taylor, aged 46 years.
- Mrs. Ann Sheppard, widow of the late Mr. Thomas Sheppard, Branch Pilot, aged 48 years.
28. F. G. Ingles, son of Mr. Henry Ingles, aged 1 year and 2 months.
29. At Trichinopoly, Louisa Sarah Grantham, the infant daughter of Lieut.-Col. the Baronde de Rutzleben, commanding the 44th Regt. N. I., aged 1 year, 8 months and 10 days.
31. At Ootacamund, Mr. Peter Prim.
- Mr. James Taylor, junior, aged 19 years and 2 months.
- Mrs. Annabella Boyle, widow of the late Mr. Boyle, aged 24 years.

AUG.

1. At Bombay, Mr. F. W. Kennedy, Midshipman, H. M. Ship Magicienne.
2. At Surat, Elizabeth Laurie, youngest daughter of R. C. Chambers, Esq. Civil Service, aged 17 months.
- Mr. Thomas Beal, of the Ship Andromache, aged 22 years.
- Captain Richard L. Laws, Commander of the Ship Dunvegan Castle, aged 39 years.
- Edward Francis, infant son of Mr. and Mrs. Theodore Dickens, aged 2 days.
- Mrs. Mary Hubberd, relict of the late Mr. Edward Hubberd, Indigo Planter, aged 27 years.
3. At Rajcote, the lady of Captain A. T. Reed, Commanding the left wing, 12th Regiment, Native Infantry.
- At Nellore, Editha, daughter of Lieut. and Adjutant Span, 53rd Regt. N. I.
4. At Monghyr, Lieut. C. W. Carleton, of the Pension Establishment.
5. At Bengetty, Moorshedabad, Gregor McGregor, Esq. aged 27 years.
- At Howrah, Henry Matson, son of Mr. James Matson, Assistant in the Howrah Dock, aged 16 years.
6. At Malligaum, Henry Arthur, the infant son of Lieut. J. Eckford, 19th N. I.

7. At Bombay, Major R. Gordon, Inspecting Engineer of Guzerat, aged 48 years.
 — Miss Mary Ann Isabella MacMahon, eldest daughter of Benjamin and Harriet MacMahon, aged 5 years and 6 months.
 — At Bancoorah, John MacRetchie, Esq. aged 27 years.
 8. James Paton, Esq. late Surgeon of the Ship Exmouth.
 9. William Pinkney, Esq. Officiating Agent and Deputy Post Master at Kedgerie, aged 45 years.
 — Thomas Barrow Day, Esq. Surgeon of the H. C. C. Ship General Palmer, aged 29 years.
 — At Madras, James, the third son of Lieut. E. Willis, 28th Regt. N. I., aged 18 months and 28 days.
 12. Mrs. M. Vellentine, aged 56 years.
 — At Dacca, Cecilia Smithson, the wife of Mr. John Brown, of Burreesaul.
 — At Bengetty, Moorshedabad, Emily Helen Garstin, youngest daughter of Lieut. C. H. Boisragon, 73rd Regt. aged 11 months.
 13. Mr. J. Wilson, aged 45 years.
 — William, the infant son of Mr. and Mrs. W. Bell, aged 2 years, 5 months, and 12 days.
 — At Agra, Emily Wortley, the infant daughter of Lieutenant Moir, 28th Regiment N. I. aged 13 months.
 14. Lieutenant Oswald Halpin, 7th Regiment Bombay N. I., aged 25 years.
 15. Mr. Richard Brooke Smith, Chief Officer of the ship John Adam, aged 31 years.
 — At Bombay, John Archbold, Esq., M. D. Assistant Surgeon H. M. 40th Regiment, aged 33 years.
 16. Mr. William Osborne, Surveyor.
 22. At Allahabad, Garrison Serjeant-Major John Keck.
 23. At Agra, Captain F. B. R. Oldfield, of the 25th Regiment, N. I. and Deputy Commissary General.
 — At Cawnpore, Eliza Bingley, relict of the late Dr. Smith.
 27. Ensign A. Forbes, of the 59th Regiment, N. I.
 — At Meerut, Jaue, eldest daughter of Capt. Roebuck, 71st Regt. N. I.
 — At Meerut, Augustus Towuseud, infant son of S. Lightfoot, Esq. aged 4 months.
 28. Lieut. Henry Donnithorne, H. M. 44th foot, aged 35 years.
 — At Cuttack, the infant son of J. C. Brown, Esq.
 — At Howrah J. Thomas Tingate, son of Capt. T. W. Tingate, aged one month and 15 days.
 — Miss Cecilia Rozalia Ledoard, aged 22 years, one month and 15 days.
 29. Mr. Frederick Lee, aged 21 years.
 — Sarah Knight Chisholm, the wife of G. W. Chisholm, Esq. aged 48 years, 7 months, and 20 days.
 — Laurence Hope, son of Mr. Luis Richards, of Chandernagore, aged 12 years, 6 months and 25 days.
 — At Meerut, Edwd. James, fourth son of Capt. Alexander, 5th Cav. aged 1 year.
 — At Cawnpore, Isabella Eleanor, the infant daughter of Lieut. Charles Carter, H. M. 16th Regiment of Foot, aged 1 year and 8 months.
 30. Isabella, wife of Assistant Surgeon W. B. O'Shaughnessy, M. D. aged 28 years and 6 months.
 — Mr. Joseph Brown, aged 70 years.
 — Mrs. M. A. Flemiug, widow of the late Dr. R. Fleming, aged 40 years.
 — Mr. James S. Kirmon, of the Ship Neptune, aged 25 years.
- SEPT.
1. Capt. George K. Bathie, of the Ship Asia, aged 39 years.
 — At Howrah,—Sheils, Esq. Surgeon of the Ship Amelia Thompson.
 — At Fort William, Isabella Jane, the eldest daughter of Serjt. I. Tratt, Calcutta Town-guards, aged 3 years and 10 months.
 3. At Barrackpore, Brigadier General Knox.
 — Mr. E. P. Ferris, aged 31 years and 9 months.

Shipping Intelligence.

AUG.

ARRIVALS.

7. Selma, (Bark,) D. Luckie, from Liverpool 6th April.
 — Tyrer, L. Ellis, from Liverpool 13th April.
 — William, (Bark,) T. Hemlin, from Greenock 5th April.
Passengers from Greenock.—Messrs. B. R. Landall, Mr. John P. Casenemore ; Miss Jane Boyder.
 — Edward, R. Heavside, from Tondemanar 23rd July.
Passenger from Mauritius.—Mrs. Heavside.
 8. Irt, (Bark,) W. Hoodless, from Valparaiso, Coquemo and Hausco 23rd April.
 11. Ernaad, J. L. Gillett, from London 5th February, Port Louis 15th June, Madras 20th July, and Vizagapatam 1st August.

Passengers from London.—Mrs. Stavers, Mrs. Dagnain, Mrs. Florence, Miss Ranken, Lieutenant H. Laurell, Bengal Light Cavalry; Lieutenant C Chetham, 11th B. N. I.; Lieutenant R. P. Alcock, 46th ditto; Mr. H. Shakespear, Cadet; Mr. J. Davidson, Mr. Tweedle, Mr. T. Roubaun, and B. Bricksalt, merchants.—*From Madras.*—Miss Manly, and Mr. H. Steer, Ensign, 6th M. N. I. *From Vizapatam.*—Mr. S. Hawkins, and Mr. John Dyer.

— Katherine Stewart Forbes, J. Anderson, from London 12th February.

Passengers from Madras.—Mr. J. J. D'Anselme, Mr. Frank Dickenson to join the Ship City of Edinburgh, and Mr. E. J. Roberts.

— Sterling, J. Burnett, from Ceylon 25th July.

Passengers from Mauritius.—Mr. J. Darward, mariner.

— Duke of Roxburgh, J. Petre, from Bombay 23rd July.

Passenger from Bombay.—John de Rocha, Esq. Merchant.

— Hayden, (Danish), J. Burd, from Bombay 17th July, and Pondicherry 1st Aug.

Passengers.—Mrs. Burd; Mrs. Duns; Dr. Canetz, and Captain Muller, from Europe. Captain Mackenzie, from Bombay.

— Amelia Thompson, W. Pigott from London 11th March, and Madras 2nd Aug.

Passengers from London.—Mrs. Elizabeth Campbell, Miss Eliza Turner; Captain P. Patterson, H. M. 26th Regiment; Mr. Colvin Corsiar; Mr. Crawford Rees, and Mr. Alexander Roswell.

— Georgiana, T. Thorn, from London 27th March, Johanna 8th July, and Madras 2nd August.

Passengers from London.—Miss Norton; Lieutenant Anderson, 44th Regiment, N. I.; Ensign Botin, H. M. 3rd Regiment; Ensign R. Dyce, H. M. 3rd Regiment Buffs. *From Madras.*—Mrs. Steward, Captain Steward, Mr. McIntosh, Cadets, and Mr. W. Taylor.

— Eleanor, A. C. McTaggart, from Madras 18th July.

12. Sylph, (Bark,) R. Wallace, from China, 25th June, and Singapore 26th July.

— William Wilson, J. H. Miller, from Mauritius 23rd June, and Tondemanar, 1st August.

— Bengal, (Bark,) C. Lee, from Liverpool 8th April.

— Fatty Rohoman, (Bark,) C. D. Rice, put back leaky.

13. Cavendish Beatinck, R. A. J. Hoe, from Bombay 22nd July.

Passengers.—Captain W. Butler, Country Service.

— Cecelia, P. Roy, from Singapore 10th and Penang 20th July.

Passengers from Penang.—Mr. T. R. Hampton, and J. Blackburne.

— Ann, (Bark,) Jemsetjee Aradjee, put back from sea leaky.

AUG. DEPARTURES.

8. Fanny, (Bark,) R. Edwards, for Madras.

10. Layton, G. Wade, for China.

— Bordelais, (F.) M. Laporte, for Bourbon.

Passengers per Adelaide for China.—William Blenkin, Esq. *For Singapore.*—Lieutenant Innes, Artillery.

Passenger per Aurora for London.—Professor Withers, of Bishop's College. *For Cape.*—Dr. Grimes.

13. Yare, (Brig,) H. H. Fawcett, for Mauritius.

— Captain Cook, W. Thompson, for China.

16. Sophia, J. Papsou, for Penang and Singapore.

Passengers per General Palmer (H. C.) for London.—Mrs. Sutton; Miss Campbell; Major Gray, H. M. 44th Regiment; Captain Douglas, ditto; Lieutenant Crossman, Thomas Anderson, Esq. C. Jameson, Esq. and H. Harris, Esq.

Passengers per Asia for Penang.—Right Reverend the Lord Bishop, Rev. J. Bateman; Mrs. Bateman; and Mrs. Dickeus. *For China.*—C. Kerr, Esq. *For England.*—Mrs. Allen, and C. H. Smyth, Esq.

30. Mary Ann Webb, W. Viner, for Liverpool.

— Majestic, A. Lawson, for Mauritius.

— Patriot King, J. Clarke, for Liverpool.

Passenger per Patriot King.—Captain C. Gale, 18th Regt. N. I.

31. Guillardon, J. J. R. Bowman, for Mauritius.

SEPT.

12. Andromache, J. Andrews, for Madras.

— John Bannerman, J. Watt, for China.

— Mermaid, P. M. Stavers, for China.

— Sylph, R. Wallace, for Singapore and China.

— Hayden, J. Burd, for China.

Passengers per Hyden, for Straits and China.—Mrs. Stevenson and child; Mrs. Duns; Dr. Stevenson;—Martin, Esq; Capt Muller.

Passengers per Forbes (Steamer), for Madras.—Miss Pringle, Major Pringle, Cornet H. Siddons; Joseph Worthington, Esq; Ramchunder, (a Native Gentleman.)

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1834.

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.						
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Rain, Old Gauge.	Rain, New Gauge.					
1	29,436	81,3	80,4	80,	N.	456	83,8	84,3	82,9	N.	444	83,1	82,8	82,5	N. E.	390	83,3	83,	82,3	N. E.	370	83,2	83,2	81,9	N. E.	376	82,4	81,5	81,3	N.	0,45	0,40
2	364	79,	79,4	79,3	st. E.	414	80,9	81,5	80,1	N. E.	400	80,8	80,7	79,6	st. N.	348	83,1	83,9	81,5	N.	342	82,8	82,9	81,1	N. W.	330	81,7	81,2	81,	N. W.	1,15	1,02
3	Blowing a gale, with incessant rain																															
4	442	79,5	79,	79,1	E.	542	81,2	81,3	80,5	E.	540	81,2	80,5	80,7	E.	502	81,7	81,4	81,	S. E.	486	81,5	81,4	80,4	N. E.	500	80,	79,3	80,	N. E.		
5	574	79,	78,1	78,8	N. E.	628	81,1	81,5	81,	E.	622	82,	84,3	81,8	N. E.	560	82,	83,	82,5	CM.	570	82,1	82,8	82,3	CM.	586	80,7	81,2	81,	N. E.		
6	604	79,4	79,	78,3	N. E.	650	81,8	82,3	81,3	CM.	624	83,1	84,	82,	N. W.	574	80,5	80,5	80,5	N. E.	550	80,5	79,5	78,8	N. E.	584	79,8	78,6	78,2	N. E.	0,48	0,40
7	544	78,8	77,8	77,5	N. E.	562	79,7	79,8	79,5	N. E.	564	80,3	78,6	79,5	S. W.	548	81,4	82,6	81,4	S.	548	81,5	83,2	81,7	S.	556	80,2	81,	80,7	S.	1,07	0,95
8	596	79,4	79,7	79,	S.	650	81,2	81,7	80,8	S. E.	650	82,7	85,6	83,3	S.	614	82,7	83,8	82,6	S. E.	596	82,8	82,4	81,7	S.	600	81,7	81,3	81,5	S. E.	0,22	0,19
9	664	80,	79,8	79,8	S.	696	82,	83,5	81,8	st. S.	696	84,	86,	84,	st. S.	664	84,3	86,1	83,6	st. S.	662	82,7	86,2	81,2	S. W.	650	83,	84,6	83,2	S.	0,15	0,12
10	753	80,1	80,	79,9	S.	812	82,	84,	82,2	S.	800	83,6	85,7	83,7	S.	720	85,	87,6	84,1	S.	708	84,5	86,1	83,2	st. S. E.	722	82,1	79,5	79,6	st. S. W.	0,52	0,47
11	756	81,4	80,5	80,	S.	808	83,7	85,4	83,2	S.	790	84,2	88,	84,7	S.	738	85,6	90,	86,	S.	730	85,4	89,5	85,	S. W.	744	83,	85,2	82,7	S. W.	0,50	0,44
12	853	82,	82,	81,1	S.	804	84,3	87,8	84,5	S. W.	790	85,2	89,5	85,6	S. W.	744	85,7	89,5	85,7	S. W.	724	85,7	89,5	85,7	S. E.	720	83,2	82,5	82,	W.		
13	720	81,3	80,6	80,3	CM.	780	83,8	84,6	83,	S. W.	754	84,2	87,	84,6	S. W.	690	85,2	88,4	85,7	S. W.	700	83,7	81,6	82,5	W.	674	80,5	79,	79,	S. E.	4,40	4,13
14	684	82,	81,	80,6	S. W.	748	83,2	84,6	82,8	S. W.	730	84,	86,6	84,7	S. W.	678	84,5	87,	84,8	S. W.	690	84,7	87,	85,	S. W.	674	80,5	84,4	83,	S. W.	0,46	0,38
15	700	82,8	82,2	81,6	CM.	774	83,7	84,8	82,7	S. W.	760	84,1	85,7	83,1	S. W.	734	85,	89,	85,	S. W.	705	84,8	87,4	85,	S. W.	716	84,3	84,7	82,6	S. E.		
16	736	82,7	82,	81,1	S. W.	812	83,9	86,5	83,6	S. W.	792	84,8	87,7	84,5	W. N.	748	85,5	89,3	86,2	CM.	738	85,5	89,3	85,8	S.	744	83,	85,8	84,	S.		
17	750	81,9	81,	80,8	E.	800	82,9	83,7	82,4	E.	784	83,7	82,7	N. E.	726	84,5	85,3	84,4	N. E.	708	84,7	84,3	82,9	S. E.	730	83,8	83,	82,	CM.	0,10	0,10	
18	782	80,5	79,9	79,7	E.	830	84,	87,1	83,9	E.	814	85,2	88,6	85,4	S. E.	766	84,4	85,5	83,	E.	750	83,7	83,6	81,8	CM.	770	81,2	81,8	82,	E.		
19	820	81,	80,5	80,3	S. W.	876	83,	82,	81,7	S. W.	860	84,5	87,5	85,	S. E.	816	85,7	88,	85,7	S. E.	780	85,	86,2	83,7	S. E.	770	83,6	83,	82,2	S. E.	0,25	0,22
20	835	80,8	80,5	79,4	S.	898	84,3	86,7	83,5	S. E.	870	84,8	87,7	84,7	S. W.	812	85,3	87,4	85,5	S. E.	804	85,	86,	83,8	S. E.	806	83,7	83,2	82,3	CM.		
21	866	80,2	79,	79,	S.	916	82,3	83,3	81,5	S. E.	904	83,4	82,3	81,8	S.	884	83,7	85,5	84,	S.	868	83,8	84,7	83,2	S. E.	852	81,2	80,	79,5	E.	0,70	0,58
22	920	79,	77,5	77,5	CM.	974	82,3	83,4	81,5	S. E.	952	82,	80,7	80,5	S. E.	896	83,4	86,	84,2	E.	884	83,6	84,4	82,5	E.	896	81,8	81,7	80,	S. E.	0,12	0,12
23	900	79,4	78,4	78,	E.	932	82,6	86,8	84,	N. E.	926	83,4	86,7	85,	N. E.	854	84,2	86,9	85,7	N.	826	84,8	89,	85,5	W. N.	800	83,7	85,7	83,2	W.	0,06	0,06
24	842	81,2	80,1	79,6	S. W.	890	82,6	85,7	83,8	S. W.	880	84,	90,	86,	W.	776	85,7	93,1	89,3	W.	754	85,5	90,5	86,1	W.	750	85,	88,	85,2	CM.		
25	778	82,	81,	80,9	CM.	824	85,	89,3	85,6	S. W.	798	86,1	91,	87,2	S. W.	728	86,7	93,4	88,5	S. E.	696	87,2	93,	85,5	S. E.	694	86,9	90,6	86,	CM.		
26	764	82,3	82,1	81,5	CM.	809	85,4	88,7	85,6	S. W.	782	85,	85,	83,	S. E.	712	86,7	90,	88,	N. E.	680	86,7	90,7	88,	N. E.	684	85,2	86,2	85,	S.	0,03	0,08
27	740	82,2	82,	81,9	N. W.	792	85,	87,1	85,5	W.	776	85,7	87,	85,	N. W.	706	85,7	87,5	83,7	N. E.	682	86,8	91,	85,6	N. E.	706	82,2	80,5	81,	S. E.		
28	762	82,4	82,1	81,6	E.	803	85,3	87,3	84,6	E.	792	86,2	90,	86,1	S. E.	726	84,	81,7	83,7	S. E.	712	84,	82,9	82,6	S. E.	718	83,3	82,2	81,7	S. E.	0,28	0,22
29	760	81,2	79,9	79,7	CM.	804	85,2	87,7	85,	N. E.	780	86,	90,5	87,	N. E.	718	83,1	81,5	83,1	S. E.	690	83,2	82,3	81,2	S. E.	704	82,	81,7	81,5	S. E.		
30	742	80,7	78,8	79,	S. E.	788	83,6	86,	83,2	CM.	764	84,7	88,2	85,3	E.	712	83,4	82,5	82,2	E.	700	83,7	85,6	83,8	S. E.	704	83,	82,5	82,4	S. E.		
31	804	81,3	80,4	80,2	E.	866	83,8	85,3	83,2	E.	852	85,	87,	85,5	E.	800	83,7	85,6	83,4	S. E.	790	83,5	84,	82,3	S. E.	796	82,7	82,	82,1	S. E.		