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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

May, 1835.

L—*Brief Memoir of the Rev. Joseph Kam, Missionary in the Moluccas.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately received from Holland intelligence of the demise of that faithful Missionary, the Rev. Joseph Kam of Amboyna, together with a short sketch of his life, published in the Dutch language by the Netherlands Bible Society. Supposing the same might prove interesting to your readers, I beg to hand you for the OBSERVER an English translation of it, to which I have added a few particulars, with which I became acquainted during a residence of a year and a half with the brother of the deceased at Rotterdam.

Calcutta, }
13th April, 1835. }

I am,
Your's, &c. &c.
L.

(Translated from the Dutch.)

JOSEPH KAM was born in 1769 at *Bois-le-Duc*, a fortified city of Dutch Brabant, of parents belonging to the respectable middling class of society, his father being proprietor of an extensive leather manufactory, and standing in high esteem among his fellow-townsmen. Both his parents were exemplary Christians, and whilst they spared neither pains nor expense to give their children a liberal education, had especially at heart their religious and moral improvement. The Lord blessed their pious efforts with complete success; for one of their two sons, Samuel, became a very able divine, and a most useful minister in the Dutch Reformed Church, and filled during several years the important office of theological tutor in the college of the Netherlands Missionary Society near Rotterdam. The subject of this Memoir also, who was brought up in his father's profession, early gave proofs that the prayers and instructions of his parents had not been vain; when but a youth he became a decidedly converted character, and by his consistent and amiable deportment gained the love and esteem of all his acquaintance.

Joseph Kam, on account of his father's business, had occasion frequently to visit the extensive Moravian settlement of Zeist near Utrecht. Having there heard and seen much that had a reference to Missions, a strong desire arose in his mind to devote himself to the ministry of the gospel among the perishing heathen. He even offered himself as a Missionary to the Moravian Society, whose rules however, it seems, did not permit them to employ him. It was therefore with inexpressible delight he heard of the establishment, in 1797, of the Netherlands Missionary Society, through the instrumentality of the celebrated Dr. Vander Kemp. He at once determined, with the sanction of his parents, to offer his services to the directors; but his father's death, which happened shortly after, rendered it imperative on him, for his aged mother's sake, to continue at home and take charge of his father's manufactory. After his mother's demise, his former wish revived; but his surviving relations were of opinion, that owing to his age, which was already somewhat advanced, and various family reasons, he was no longer a fit subject for Missionary enterprize. He therefore at first yielded to their advice, and resolved to relinquish all further thoughts of becoming a Missionary.

The Lord, however, whose thoughts are not as our thoughts, and whose ways are not as our ways, had determined it otherwise. An amiable wife, whom Kam had married a few years before, and a daughter who had been the fruit of their union, died within a few months of each other. Kam thought he saw in these trying dispensations, and the severing of the ties which had detained him in his native land, the finger of Providence pointing him to go and carry the tidings of salvation to the heathen world; and the very friends, who had first dissuaded him from the undertaking, now coincided in his opinion. He therefore delayed no longer, and in 1808, offered his services to the Netherlands Missionary Society, who cheerfully accepted of them. Kam was then about thirty-nine years of age. He removed to Rotterdam to commence a course of theological study preparatory to the great work he had in view: but his patience was to be put to a severe test ere he could enter on his labours; for when, having been thought by the directors sufficiently qualified for his office, he hoped to have been able to embark immediately for Java, the French authorities interfered, and peremptorily denied him permission to proceed to a colony occupied by the British, except under such a condition as neither he nor the directors could think of accepting. In consequence it was afterwards even found necessary, as his personal liberty was in danger from a suspicious government, that he should leave Rotterdam. He therefore retired to Zeist, and found a secure and agreeable abode among his old friends the Moravians. There he

prosecuted his studies, and met with an excellent opportunity of learning the practical part of a pastor's duty in a neighbouring parish then without a regular minister, where he often preached, visited the sick, catechised the children, &c. These exercises proved of great use to him in his subsequent Missionary career.

After having resided at Zeist till the year 1812, and no opening presenting itself for leaving Holland by sea, he, in company with two other Missionaries who had meanwhile been received by the Netherlands Society, Messrs. Supper and Bruckner, left the Moravian settlement in the disguise of travelling mechanics, and succeeded in passing the frontiers, and reaching Hamburg un molested. Not finding it practicable from this port to proceed to England, they were constrained to go on to Christians in Norway, and from thence embarked for London.

The directors of the Netherlands Missionary Society, apprehensive that the circumstance of Holland being then under French rule, would render it impossible for them to carry on Missionary operations with effect in the Eastern islands, which were in the possession of Britain, made over, by mutual agreement, their three Missionaries to the London Missionary Society. They were accordingly ordained in London, and took their departure for Java in 1813. On their arrival at Batavia, they separated: Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Joseph Kam to the Moluccas. Subsequent to this arrangement, which pleased Kam exceedingly, as he hoped in the Spice islands to be brought more immediately in contact with the heathen, he continued some time at Madura and Soerabaya, with a view to render himself master of the Malay before he took charge of his station. At length, having attained a competent knowledge of that language, he entered upon his work, after eight years of patient waiting and preparation.

Kam fixed his residence at Amboyna. The Netherlands Government, which had in the interim resumed possession of the Eastern Archipelago, desired him to take the pastoral charge of the European Church and congregation on that island. To this he reluctantly agreed, but the drawing of his heart continued towards the natives. He re-established the Native Church which for more than twenty years had been destitute of a pastor, and did every thing in his power to revive the dying flame of religious feeling among those long-neglected Neophytes. Shortly after, however, Kam was to his great satisfaction, relieved from the charge of the European congregation, by the appointment to it of a clergyman sent out for the purpose from Holland. He then turned his whole attention and efforts to the natives.

It is perhaps not generally known, that there are in the Eastern islands, thousands of converts who formerly embraced Christianity during the dominion, and by the exertions, of the old Dutch East India Company. Having been for a number of years deprived of teachers and of every kind of religious instruction, they had relapsed into a state bordering on heathenism. These wandering sheep Joseph Kam first sought out, and for that purpose visited all the islands where any of them resided, renewed their acquaintance with the Gospel by public discourses and private instruction, re-organized them into regular societies, appointed native teachers from Amboyna over them, furnished the latter with sermons composed and written by himself, and which they were to read to the people during his absence, took measures to have the young properly educated; in short, he placed things on as favorable a footing as times and circumstances would permit. Nor did he neglect the heathen, but labored most actively among them, and he had the happiness to be instrumental in the conversion of numbers of idolators, some of whom were chiefs of high rank.

In 1819, the Netherlands Missionary Society sent out five labourers to join Kam. This reinforcement was to him exceedingly welcome, whilst his knowledge of the country and experience, proved highly valuable to these brethren, chiefly in assisting them to select for their permanent residence such of the islands as afforded the greatest prospect of usefulness. Mr. Kam's pecuniary circumstances having for some time rendered him independent, his connexion with the Netherlands Missionary Society, as far as regarded support, was dissolved. The Society, however, which placed the highest confidence in him, elected him one of its directors. He felt very sensible for the honor conferred upon him, but never used it for the purpose of lording it over his brethren; on the contrary he considered it as imposing on him, to a higher degree than before, the duty of being of service to them and promoting their usefulness. Indeed all the Missionaries, who were successively sent from Holland to that part of the world, found in him a true friend, a father, who on their arrival in that heathen land, cordially received them under his hospitable roof, assisting them with his counsels as well as in the acquirement of the language, and on all occasions ready to promote their welfare, and to encourage and comfort them under their trials. Long will the remembrance of his affectionate and truly paternal solicitude be cherished and prized by them!

Mr. Kam at Amboyna entered a second time into the marriage state with a Miss Timmermans, a lady highly qualified for

the important relation of a Missionary's wife, and who proved a true help-meet to him in his laborious career. Her thorough knowledge of the high Malay enabled her to be eminently useful in the female department of the Mission. She also kindly undertook to teach that language to all the Missionaries who arrived at Amboyna, as long as they resided at the Mission house. From this marriage a son was born, who was lately sent for education to Holland, and is now at the Moravian Institution of Zeist, promising, as far as appearances go, to tread in his father's steps.

Mr. Kam neglected no available opportunity to increase the prosperity of the Mission with which he was connected. He established a press at Amboyna, and undertook himself the task of teaching some young Malays the art of printing. Numbers of valuable tracts of his composition have issued from this press, and their influence in spreading the knowledge of the Saviour has been considerable in all the islands where they have found their way. He was a zealous agent of the Bible Society, whose views he powerfully promoted by the distribution of the word of life wherever an opportunity offered. He built, chiefly at his own expense, a handsome church for his native congregation. He erected schools wherever it was found practicable, and founded a seminary of a higher order for the forming of native teachers and catechists; in this institution he took a peculiar interest, and devoted much of his time to it. He also established Auxiliary Bible and Missionary Societies, whose efforts have been thankfully acknowledged by the respective Parent Societies at home, and which contributed much to create a philanthropic spirit in the European inhabitants of the Eastern Archipelago, and to stir them up to take an interest in the spiritual and eternal welfare of their ignorant and perishing fellow-creatures.

Joseph Kam was not a man of brilliant talents; but he possessed those more substantial qualifications which are indispensable in a Missionary—a sound judgment, a thorough acquaintance with the Scriptures, and an easy and lucid way of bringing divine truth home to the hearers, a burning zeal for the glory of God, and compassion for the souls of men, together with an immovable faith on the divine promises, which enabled him cheerfully to bear the numerous trials to which he was exposed, and courageously to meet the frequent obstacles which came in his way. To these, he added a consistent walk. He was very frugal and simple in his manner of living, which he had regulated, as he thought a tropical climate required; and though often present at sumptuous entertainments at the houses of the servants of Government and wealthy merchants, could never be prevailed upon to alter in the least the method he had adopted. At the

same time it may be said, that on such occasions, he did not set up himself as a judge, and condemner of those who acted differently, provided they did not transgress the rules of moderation.

Kam possessed the advantage of a vigorous and hardy constitution, and generally enjoyed excellent health. Without these, he would have found it impossible to endure all the fatigues and privations caused by the long and repeated Missionary journeys he undertook. Twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, he travelled in that burning climate for several months together, from island to island, exposed to storms and dangers of various kinds. On such occasions, he added to his duties of a preacher of the Gospel, those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British Government, so was he frequently employed by the Netherlands Government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavours he seldom failed. His judicious views, good temper, integrity, and the holiness of his life, rendered him greatly respected even by the heathen chiefs of the Moluccas, and made the humble Missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

In March, 1833, Kam left Amboyna on a Missionary tour for some months; but it proved his last! On the 14th July he arrived at Banda exceedingly ill, and, after three days of suffering, died in peace in the arms of his young friend and successor Gericke, at the age of sixty-three years and ten months, deeply regretted by his family and friends, and by the societies with which he was connected. His body was followed to the grave by all the civil and military authorities, and by crowds of natives, both Christian and heathen, who were anxious to testify by this last mark of respect the high esteem they entertained for his character. The Batavian Government also did not fail in their official gazette to record in very honorable terms the valuable services, and the virtues of the departed Missionary; but what is better than all, he has, no doubt, been approved by the great Lord whom he loved and served. He has heard from his blessed lips the "Well done, thou good and faithful servant." He rests from his labours, and his works follow him!

II.—*Reminiscences of Home.*

[Continued from page 111.]

CHAPTER II.

The shock which the feelings receive on the discovery of a deep loss, especially of a parent or child, is so intense that it usually produces a cessation of sensibility amounting almost to stoicism. When however the dream of sorrow has passed, sensation returns, and we find ourselves really bereft of our beloved associate, like the lion deprived of its young—a storm of passion succeeds the calm. Such an arrangement is wise; for as the violence of the hurricane clears and purifies the atmosphere, so does this turbulent effort of the passions leave the mind more clear, and better adapted to look with calmness on the scene of distress, and decide with judgment on the steps which altered circumstances may induce.

Such were the successive operations of the mind of the afflicted Marie on that to her momentous night. When she recovered from the swoon in which she had been borne from the room of death, a hurried tide of recollections rushed upon her mind. She gazed around with an air of wildness, as if in search of her beloved parent. She struggled to return to the room in which her remains lay.

She uttered at intervals alternately incoherent inquiries, exclamations and prayers—"My mother, my mother! Where shall I go! O God; guide the orphan. Yes, yes," she said, in a tone of more than usual wildness, "I am now an orphan. O what a friend have I lost,—but I was unworthy of so good a parent. I have despised her instructions, her prayers; she can now pray no longer for her poor thoughtless Marie." Then, as if a fresh train of thought had suggested itself of a more rousing character, she said in a tone which thrilled all present—"I dread, I dread my future connections—such gaiety, no religion. Oh I have despised religion, perhaps now God will despise me." Such were some of the expressions of the afflicted girl.

Though incoherent, they displayed the genuine operations of her mind, which was evidently dwelling on the neglected privileges of the past, and the trials which awaited her in future life, without those aids which true religion can supply.

When these feelings had in some measure subsided, Pastor attempted to introduce the subject of deepest import, *true religion*, and its beneficial influence under circumstances of especial trial.

"Be calm," he said; "It would be improper to wish your parent's return to this sinful world: she has passed from a state of suffering to one of glorified rest. It is sinful to repine at the blessed arrangements of Jehovah, or to distrust his ability to guide and sustain in every trial. Your principles are now put to the test; you have professed to be a Christian in prosperity, act the Christian in adversity, be strong in the Lord, &c."

"I do not wish," she replied in a subdued tone, "her return—she is happy; but I fear I shall never see or meet her in heaven. I have professed to be a Christian, but I have been playing the hypocrite—while I professed to love Christ, I loved the world. It was to please my mother, not God. Oh I have been a wretch indeed—there can be no mercy or pardon for me—like Cain I shall be a mark for 'the arrows of the Almighty.' I thought," she continued, after a pause, "I once thought I was a Christian; but you broke the charm, you described a Christian, and it unchristianized me. I strove to appear cheerful in your presence afterwards, but in vain. I thought the secret of my hypocrisy was known to you." His reply was, "Happy will it be for you, if this trial should be the means of inducing you to think prayerfully on the all-important subject of salvation; then your loss

will be great gain ! The convictions which now so deeply affect you are the best evidences of your awakened condition—they are proofs that God is striving with you in mercy—your duty is plain—you must pray the hand that wounds, to heal." He was about to proceed, but she interrupted him by saying, " I cannot, dare not pray ; will you pray for me ? " " I will readily," he rejoined, " attempt to teach the trembling spirit how to approach the mercy seat of the Most High, if the divine teacher will but deign to render the effort successful—shall we pray now ? " he inquired. " Yes, now," was the reply. He beckoned the servant to bring the holy volume, and assemble the attendants.

The faithful household, full of sorrow, soon assembled in that apartment in which their dear mistress had often pleaded for them with the Father of mercies. The recollection excited in each breast the tenderest emotions ; a searching silence prevailed, which was broken by the faltering voice of the minister, who, deeply affected by the surrounding distress, could not restrain the tear of sorrow, while he felt it his duty to repress its exhibition in others.

He selected for their mutual edification that sweet portion of divine truth, the 17th of John's Gospel, in which the Saviour so pathetically prays for his afflicted followers to the end of the world. They then attempted to sing,

" Peace, 'tis the Lord Jehovah's hand,
That blasts our hopes in death ;"

after which, they knelt at the altar of mercy, while Pastor prayed for the sanctification of this event to all, but more especially to the bereft child. When they arose, though tears bedewed every cheek, there was that calm serenity stamped upon the countenance of each, which is the result of communion with God, and which nothing but prayer could achieve under such circumstances of trial.

Even the countenance of Marie was lit up with a gleam of tranquil hope ; while she thanked Pastor, and added, " I trust there is yet hope," though she added with trembling anxiety, " have you read the history of ——— lately published ? " (a fearful instance of religious dalliance, terminating in an awful death.) " Yes," he replied, " it is awakening, but there is yet hope ; you live, she is dead." " But," she said in an hurried tone, " she had a pious parent, and despised her instructions—she had a faithful ministry, but did not attend to its warnings—she resolved to be religious, but yielded to the pleasures of the world. She is, almost beyond doubt, where hope can never come or mercy dawn. In all the former instances I too faithfully resemble her, I fear I may in the latter ; yet I hope in His mercy whose mercy is infinite and unchangeable." Still, he replied, " look stedfastly on the cross of Jesus—these are but the suggestions of the evil one. Remember he is but a creature, and is limited in his powers—he cannot touch without the permission of that Being,

" Who guides a sparrow and directs a world."

" All will yet be well," he added, as he left the apartment, saying to each as he passed the assembled household, " What is your life ? it is even a vapour which appeareth, and then vanisheth away."

In a few days, the remains of Mrs. ——— were conveyed " to that bourne whence no traveller returns." There is in a British funeral, even of the poorest, a decency, a solemnity which can only be associated with religion and civilization. The funeral of that class to which our friend was attached is however generally marked by respect and solemnity which the poor cannot command, or the higher orders but seldom know. On the evening of that mournful day, numbers of the rustic inhabitants had assembled. In their healthful countenances might be traced a feeling of real sorrow for the loss of one that had ever while living ministered to their comforts. The shades of evening well accorded with the sombre train of funeral

carriages, and the sad stillness with which every movement was marked was typical of that grave to which each was hastening. The only thing which broke the silence was the howl of the faithful dog, uttering his wild lament for the loss of his mistress. There is something exquisitely touching in the affectionate gratitude of the dog. Such was the case on the present occasion. Many a cotter, while the tear trickled down his cheek, exclaimed, "Poor Dash! She was a good lady!"

The procession moved on towards the antique church, until met by the venerable minister of the parish: he was a man of letters, gravity, kindness and *yease*; and though differing in some points of doctrine with the deceased, they had ever cherished towards each other an intimacy, more than the mere fleeting friendship of the world can afford—the friendship of the faithful. They looked on each other as travelling to the same heaven, though by a different tract. It was evident that, in consigning to the grave this friend, he was performing more than an ordinary duty. His voice faltered, and the tear of sorrow glistened for a moment in his dimming eye, then bedewed his furrowed cheek. "I am the Resurrection and the Life," &c. was in the sonorous tone of age borne on the gentle zephyrs of evening to every ear. Never did the word of God appear so singularly grand and consolatory as at this moment, consigning to the tomb the remains of one endeared—of one who had "died in Jesus," with the assurance of God, that she should rise, and with her all the finally just.

Had the Christian religion no other charm than that of cheering the dark passage to the tomb with the prospect of a bright and glorified resurrection, it would be enough to commend it to the attention of the sons of philosophy, as well as to the more simple children of nature.

At the grave's mouth the mourners gathered, the crowds prest on every hand, the man of God proceeded with his dignified ritual, until "dust to dust," &c., accompanied by the fall of the earth on the coffin, fell upon the ear. At that moment, a faint shriek broke from its prison house. It was from the distressed Marie, who was unable longer to repress her agonized feelings. She was borne or rather torn from the spot, which was soon left to its accustomed stillness and awe.

In a few days, Marie left the abode, which had ever been the residence of peace and happiness, which had now however become the habitation of every painful emotion. It was on a fine October morning, when the remnant of the family, standing on the rustic bridge, took a last glimpse of all that was dear to them. There is something indescribably painful in such an act. The past connects itself with the future, the chequered scenes of which appear in formidable array.

Who does not remember the deep feelings of sorrow which arose in his mind when he separated himself from his father's house, to enter upon the busy scenes and conflicts of life? Yet in such a case the idea of returning, and enjoying the society of early friends, deprives the grief of much of its poignancy; but in the instance of Marie, no such fond hope could hover o'er the future; hence her sorrow was proportionably greater. As she cast her eye around, she spoke not a word, she shed not a tear, until she had feasted her vision with retracing spots familiarized by the advice, smiles, and kindness of her mother and friends. Then turning to the sleeping place of the dead, she burst into tears, and exclaimed, "O Father, be thou the guide of my youth."

The carriage was ready, she hurried to it, and soon it bore her, amid the tears and blessings of the simple villagers, to visit other and less congenial scenes than those on which she had just gazed.

Her destination was the metropolis, at which, when she arrived, her religious principles were put to a severe test; for she was introduced

to the family of a relative not only distinguished for gaiety, but likewise pre-eminent for kindness and polished manners. Sin never appears so deceptive as when the otherwise amiable, give it their countenance: under such protection, it is especially so to the young and ingenuous mind. Such a mind was that of Marie; when the theatre and the ball were first proposed, she staggered, but she did not forget the throne of grace; she likewise solicited the advice of the minister under these, to her novel and trying, circumstances. In his letter he advised a *stern and unbending adherence to religious principle* as the only safeguard to the soul, quoting, as illustrious examples, Joseph, Daniel, and Paul, and urging her, if at all consistent with the rules of courtesy, to remove from the scene of temptation. With this advice she felt it her duty to comply. By the kind arrangements of Providence she was enabled to take up her abode for a time with a relative who professed the gospel, and whose life was a living epistle known and read of men. Under the tutorage of so excellent a guide, Marie endeavoured to rise above her sorrow by engaging in acts of Christian benevolence. Her own trials had peculiarly fitted her to visit the abodes of bereavement and affliction; added to which, a slight knowledge of medicine enabled her at once to attend to the physical and mental ailments of the objects of her solicitude. She became, if possible, more beloved in her present than in her former sphere of usefulness, for to all her natural amiability of disposition religion had now added its additional charm. Instead of the laugh of giddy mirth, the faint smile arising from inward joy played on her cheek; and in addition to judicious temporal advice she added the higher consolations of "the fraternity of love."

While engaged in these acts of evangelical charity, her mind was led to reflect on a subject of the highest import, viz. a *public profession of her attachment to Jesus Christ*. After a correspondence with her former minister, as well as with her present religious instructor—after much anxious solicitude and prayer, she determined to enter the pale of the "communion of saints." She thus cast in her lot with the people of God, and gave the best evidence of the sincerity of her profession by an *act of devotion*, expressly demanded by Christ, "Do this in remembrance of me." The parents of Marie had been from principle attracted to that section of the Christian church designated Baptist, and, never having given such evidence of piety as they deemed essential to her baptism, she had never obtained that initiation into the Christian profession. Her mind from early feeling and education had a natural bias toward the reception of this rite by immersion; added to which, her good guide was connected with Christians of that persuasion. Under such circumstances she determined to enter "the watery tomb," and "be buried with Christ in Baptism."

The night was fixed for this important act. There is something very solemn and interesting in the introduction of a young Christian into the flock of Christ; a variety of feelings are called into exercise—joy, fear, hope, love, all combine with prayer. Such were the feelings excited in the breasts of many, when one so young and beautiful, and on whose cheek pale consumption, joined with sorrow, sat playing its destroying gambols, descended to the narrow sea, which was the emblem of her separation from a guilty world; while as she rose from its troubled waters, she appeared as "a being of another world," about to arise to dwell with God and his saints, in the immortalities of the just. Let us now leave her to that retirement which she sought after an act so solemn, and retire ourselves from that world of strife and affliction with which we are daily called to contend. In the secrecy of the closet, let us ask, Have I been bereaved of a parent, a child, or a friend? If so, has it elicited from me those confessions of guilty negligence, that contrition of soul, that adherence to religious principles, that decision for Christ, which marked the conduct of the orphan Marie?

There is a melancholy pleasure in visiting the dormitory of the dead. Perhaps the feeling which it induces is the most suitable that can occupy the mind of a rational and immortal being destined for eternity. To walk among the tombs of those who but a few years or months past had mingled their converse with yours, joined in your pleasures, and sympathized in your trials; or to tread upon the grave of an enemy, to gaze on the green sward that covers the remains of a child, or the ashes of a partner or parent;—such a work is fraught with instruction often more searching than the appeals of the living voice. The silence, which is only broken by the breeze rustling through the elm grove, or whistling through the belfry of the church, seems to say, “The wise, the proud, the reverend head, must lie as low as these.” Such was the scene which Pastor often delighted to contemplate, that his mind might be fully impressed with his own mortality, and hence better adapted to stand between the living and dead, in his sacred ministrations. While engaged in this solemn employ, on a fine autumnal evening, the attention of Pastor was arrested by a sight of singular interest. The tomb of our departed friend was situated by the side of an elm grove, which encircled the cemetery. It was a grass sward tomb, enclosed with a neat iron palisade: the cottagers, out of respect to her memory, had attended with scrupulous care to the little mound: they had planted at the foot a small white and red rose, and at the head a myrtle bush, while around the railing, some wild plant had entwined its tendrils, giving to the whole a neatness seldom equalled. The simple inscription on the tombstone, adding an air of piety to the whole, “The memory of the just is blessed,” appeared to exhibit in death the living excellencies of the deceased, simplicity and peace.

The shades of evening were just shedding their dark hues on the scene, when Pastor perceived a female figure approaching the tomb in a meditative mood. In the glimmer of twilight he was only able to discern that she was in mournful costume: still he more than suspected that it must be Marie; yet the distance to which she had removed, the time of day, and his not being aware of her intention to visit the scenes of youth, all conspired to negative the supposition. It might be a delusion, however the figure approached until it reached the tomb; then kneeling by its side, and gently turning the tendrils of the jessamine, read “the name endeared,” and gazed intensely on the neatness and elegance, with which rustic kindness had adorned the sleeping place of her parent.

She clasped her hands, and lifted up her eyes to heaven in the attitude of prayer, while her faltering voice gave at intervals expression to feelings of sorrow, mingled with resignation, and thanksgiving with supplication. As she arose, Pastor approached;—her pale features for an instant were suffused with blushes, under a consciousness that she had been seen in her act of filial piety. She soon, however, recovered her calm deportment and self-command, when Pastor expressed his pleasureable surprise at seeing her once more, and especially with fortitude sufficient to engage in such an act as the one in which she had been employed.

“I have long desired to pay this visit, but my health would not admit. I fear,” she replied, “that you will condemn that act as an act of idolatry.” “No,” said the Pastor, “that which has received the sanction of the great ‘High Priest of our profession’ can never be condemned by his servants. He commended the practice in one who went to the grave to weep, and he wept and prayed there himself; and I could not but think, while you were kneeling at the tomb, that if Jesus did take cognizance of one act of piety more than another, it must be the sight of a pious child bending over the grave of her parent, and offering up her thanksgiving and prayers.”

"Feeling," said Marie, "prompted me to the act, yet conscience was not willing to comply, fearful lest that which in itself was harmless might be resolved into sin, by an immoderate indulgence in sorrow, as 'those without hope.'"

While in the midst of this converse, the following incident occurred. "It is Miss," said a sweet little cherub of a girl, interrupting the converse—"it is Miss!" she added with greater emphasis, bounding forward with child-like simplicity and ingenuousness, "O Alfred said you would never come back, but I said you would:" then looking her in the face, she said, "Have you brought me a doll, and Alfred a drum? But you have not kissed me yet," said the little prattler, "and every one kisses Marie; you used to kiss me, and tell me you loved me. Do you now?" she said, looking up intensely with a pair of arch black eyes. Marie clasped her in her arms, and imprinted a string of kisses on her dimpled cheek. "But what, my child," said Pastor, "brought you here at this hour?" "Oh," she replied, "Alfred often comes to bring flowers for the grave, and I lost Alfred; but," she said, peering around one of the trees, and pointing, "I dare say he is there." Immediately a fine little fellow came laughing, skipping towards them; he started back, however, when he saw the stranger lady, but recognizing in her Marie, forgetful of ceremony, he threw his arms around her, kissed her hand, and wept. His tears were soon dried, and he said, "O how happy shall we be, how pleased mamma will be, and papa, and David, and all the people, and Mr. Davidson—won't they, Mr. Christian?" he said to the minister. "Yes, yes, my dear boy; but we must return, for it is late, and your mamma will be alarmed."

"Happy childhood," said Marie, "how few thy cares, how short-lived thy sorrows, and how sweet thy joys; how few thy wants, and how quickly satisfied, and yet it is maturer life in miniature; a succession of sun-shine and cloud, of sorrow and joy, the former forgotten in the enjoyment of the latter, and the latter tinging the darker shades with its brighter hues, and yet who wishes to be a child again? for if a child of God, each hour we live brings us but nearer to our heavenly rest, where each shall be

"No more a stranger or a guest,
But like a child at home."

[To be continued.]

III—Chapter of Varieties.

I.—COLERIDGE'S LETTER TO HIS GOD-CHILD.

In all the great changes which have passed over the face of society, we find that the first, or the transition stage, as it is sometimes called, is marked by an unsettling of public opinion, and that the extent to which this spreads most generally determines the strength and permanency of the revolution that ensues. It is because every avenue to the public mind has been jealously barred and guarded, that Spain and Italy lag behind the rest of Europe; it is to the comparative facility of communicating with masses of people, that England owes her superiority over Hindustan. Here empire after empire has arisen and fallen to pieces, leaving society in nearly the same state as it was 1000 years ago; and if India at last begins to derive benefits from the British sway, it is not because our armies have swept over her, but because our knowledge and our religion are slowly

filtering into her veins. But she has yet for many a long year to look to England for all that is most valuable, and to follow humbly in the wake of those she may be destined to out-strip: For England herself seems on the eve of another great change. And now she will take Christianity to her heart, and, as a nation Christian not in name only, but in deed, show forth its blessed effects on a scale of grandeur, which the Angels will delight to look upon;—or, she will cast it from her, and drink deep of the vial of God's wrath. We think too well of our country to have any fears for the issue. When the day of combat for the good-cause arrives, she will be found in the van: but first, she may have to endure tribulation.

The public of England is indeed a public, for it includes almost every sane individual within her bounds; and great must be the results, either for good or ill, when a public, so constituted, is roused into action. It is now thoroughly stirred up, even to the dregs: the wild desire for change, like a mighty wave, sweeps over all. Truth herself, unless she appear in a new garb, is in danger of being cast aside, "like an old almanack." Christianity, that truth of truths, is again under trial, and her enemies insultingly ask, "Can any new thing come out of Nazareth?" We answer, Nothing new, but a renewing. She is ever the same, but her followers may be renewed in the spirit of their minds. Some already, with Irving and others, rush beyond the mark: many remain behind; but the spread of revivals, of Missionary spirit and Missionary operations, the extraordinary pecuniary support given to every thing that bears the name of religion, and the increase of devoted personal piety, show that she is putting forth efforts adequate to the occasion, and taking deeper root in the minds of men. This would be attended with such evident benefits, that her very enemies anxiously desire it; and many are eager to have a system taught in every school, which they themselves, in the pride of intellect, disbelieve, or affect to disbelieve. For it is a melancholy fact, that several of our leading political and literary characters do not believe in the Christian revelation. The old scholastic quibble about reason and revelation has been again revived among the learned: in France and Germany it has been carried against revelation, but the minority is large, and already the re-action has begun: in England and America in its favour, by a large and daily increasing majority. The quibble, like all other quibbles, is not worth a thought; but straws show how the wind sits.

We purpose hereafter to give our readers some account of the struggle, by attempting to sketch out for them the antagonist systems of Bentham and Coleridge, which may be looked upon as virtually the extremes of the question,

Both these men were great in their own spheres; though, in mind, altogether unlike and unequal. Both were sincere and honest in their opinions, and in the expression of them bold and unflinching. But Bentham made a false step: he left jurisprudence for morals, and the giant became a common mortal. On the other hand, Coleridge's element was the ideal—the poetical of philosophy and religion; and there he ever dwelt. His foot was on his native heath, and on it he stood a king, and had no equal. The one would solve the problem, by rejecting revelation altogether, without question asked or reason given: the other, by erecting on the basis of Scripture a high and thoughtful religious philosophy. And as they lived, so they died. Bentham bequeathed his body to posterity: Coleridge left behind the following splendid testimony to “the truth as it is in Jesus.”

To Adam Steinmetz K—.

MY DEAR GODCHILD,

I offer up the fervent prayer for you now, as I did kneeling before the altar when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the Church.

Years must pass before you will be able to read with an understanding heart, what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of Mercies, who, by his only-begotten Son, (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light—out of death, but into life—out of sin, but into righteousness, even into the “Lord our Righteousness;” I trust that He will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and mind!

My dear Godchild!—You received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz, whose fervent aspiration, and ever paramount aim, even from early youth, was to be a Christian in thought, word, and deed—in will, mind, and affections.

I too, your Godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing,—competence obtained by honourable industry a great blessing,—and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.

But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languors, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick-room, and, at this moment, in great weakness and heaviness, write from a sick-bed, hopeless of a recovery, yet without prospect of a speedy removal; and I thus on the very brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he hath promised, and has preserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the support-

ing assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the Evil One!

"O, my dear Godchild! eminently blessed are those who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ!

"O preserve this as a legacy and bequest from your unseen Godfather and friend,

"Grove, Highgate,

"July 13, 1834."

"S. T. COLERIDGE."

He died on the 23th day of the same month.

No words of ours can add force to this humble and solemn testimony of a mighty human spirit in the view of eternity. Nothing, should come after it—nothing, but his own epitaph written by his own hand.

"Stop, Christian passer by! Stop, child of God,
And read with gentle heart! Beneath this sod
A poet lies, or that which once seem'd he;—
O lift in thought a prayer for S. T. C.,
That he, who, many a year, with toil of breath,
Found death in life, may here find life in death!
Mercy for praise—to be forgiven for fame,
He asked, and hoped, through Christ. Do thou the same."

2.—LIFE AND LABOURS OF CALVIN.

There is now no want of Missionary spirit among the Lay Members of the Church: they are willing to go as far as they are urged, perhaps farther. As compared with former times, the number also of those who go forth and preach the gospel has greatly increased: they have little to fear in the way of privation or danger; the rough places have been made smooth, and the crooked places straight before them; every where encouraged, sympathised with, and protected, it seems, as if the Lord had said unto them, 'Go ye up, and take possession of the land.' Whence comes it then, that they meet with so little success? We will not compare them with the Apostles, but why have they been left so far behind by the good of later times? We fear, it is because they have chosen a lower standard, and compare themselves with themselves, and not with the giants of former days. Which of us can say with Paul, "Are they ministers of Christ? I am more;" or again, "I laboured more abundantly than they all?" When we read of their learning, their zeal, their prayers without ceasing, their ardent piety, and Herculean labours, we feel at once that they were men of another mould—men, not like us, timidly following, or timidly struggling against, the movement around us, but fitted to excite and to direct it. In the hope that their example may stir up some amongst us to aim at something higher than merely following the crowd, and to gird up our loins for a race like theirs, we intend to present to our

readers occasionally brief sketches of some of the most eminent servants of Christ in other times; and we have chosen for the first, JOHN CALVIN.

1. CALVIN. He was born in France, and laboured in the work of the gospel at Geneva. Returning out of Italy, (into whose borders, he used to say he went, that he might return again,) he settled his affairs, and taking along with him his only brother, Anthony Calvin, he intended to go to Basil or Strasbourg; but all other ways being stopped, by reason of wars, he went to Geneva, without any purpose of staying there. A little before, the gospel of Christ had been very providentially brought into that city by the labour and industry of two excellent men, William Farell of the Delphinat, some time a scholar of Faber Stapulensis; and Peter Viret, a Bernate, whose labours God afterwards wonderfully blessed and prospered. Calvin, hearing of these worthy men, (as the manner is amongst the godly) went to visit them, to whom Mr. Farell, (being a man endowed with an heroical spirit) spoke with great vehemency, and charged him to stay with them at Geneva, and to help them in the work of God. Calvin, being moved with his earnest protestations, submitted to the judgment of the presbytery and of the magistrata, by whose suffrages, together with the consent of the people, he was chosen professor of divinity. His ordinary labours in that office were these: every other sabbath he preached twice; Monday, Tuesday, and Wednesday, he read his divinity lectures. Every Thursday he assisted in the consistory for the exercise of ecclesiastical discipline. On Fridays he read a lecture for the clearing of some hard places of scripture; besides which, he wrote many commentaries upon the scriptures; answered many adversaries to the truth; wrote many letters to sundry places, of advice and direction, in weighty affairs; so that we have cause to wonder how it was possible for one man to undergo so many businesses. He made very much use of Farell and Viret, and yet himself contributed much more to them. And truly their familiarity, as it was much envied by the wicked, so it was very grateful to all good men. And it was a very pleasant sight to behold these three men, so famous in the church, and all agreeing in the work of the Lord, and yet so excelling in several gifts of the Spirit. Farell excelled in a certain greatness of mind, whose thundering sermons could not be heard without trembling, and whose ardent prayers would lift a man up into heaven; Viret did so excel in sweet eloquence, that he chained his hearers to his lips; Calvin, how many words he spake, with so many grave and pithy sentences he filled the minds of his hearers; so that (saith Mr. Beza) I often thought that the gifts of these three men meeting in one, would make up a complete pastor. Besides the fore-mentioned labours of Calvin, he had also many foreign businesses; for God so blessed his ministry, that from all parts of the Christian world he was sought to, partly for advice in matters of religion, and partly to hear him preach: so that at the same time there was an Italian church, an English church, and a Spanish church, besides the church of Geneva, and that city seemed too little to entertain all that came to it for his sake.

When he was indisposed, his colleagues admonished and earnestly entreated him, that he would abstain from dictating, but especially from writing; but he answered, What? would you have me idle when my Lord comes? Before his death, among other things in his speech to the syndicks and aldermen of Geneva, he had these words, "Of mine own accord, I acknowledge that I am much indebted to you, for that ye have patiently borne with my too much vehemency sometimes; which sin also, I trust God, that he hath forgiven me. But as touching the doctrine that you have heard from me, I take God to witness that I have not rashly and uncertainly, but purely and sincerely, taught the word of God intrusted

unto me." When he understood by letters from Farell to Viret, that he, who was now an old man of eighty years old, and sickly, was yet determined to come from Neocom to visit him, and was now onward upon his journey, he wrote thus to him to stay him: "Farewel, my best and sincerest brother, and seeing God will have you to outlive me in this world, live mindful of our friendship, which as it hath been profitable for the church of God here, so the fruit thereof tarrieth for us in heaven. I would not have you weary yourself for my sake. I hardly draw my breath; and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is gain to his, both in life and death. Again farewel, May 11, 1664." Yet for all this letter the good old man came to Geneva, and, having fully conferred with Mr. Calvin, returned back to Neocom. The rest of his days, even till his departure, Calvin spent almost in perpetual prayer, with his eyes fixed upon heaven. The day after his death there was a great weeping and wailing all over the city; and when he was carried out, the senators, pastors, and professors of the school, and almost the whole city followed the corpse, not without abundance of tears.

He was a man of an incredible and most ready memory, in the midst of numberless distractions, and of a most exact judgment. He was very regardless of preferment, even when it was often offered: he ate little meat, and took very little sleep. He had a certain sweetness mixed with his gravity. Discreet and mild he was in bearing with men's infirmities; yet would he severely without dissimulation reprove their vices, which freedom he always used from a child. Such a preacher he was, that he drew England, Spain, and Italy to him, filling Geneva with strangers. Such a voluminous writer, that (as it was said of St. Augustine) he wrote more than another can well read. His writings were so eagerly received, that as most rare and precious pieces, they were forthwith translated into all languages. What shall I speak of his indefatigable industry, even beyond the power of nature, which being paralleled with our loitering, I fear will exceed all credit? and may be a true object of admiration, how his lean, worn, spent, and weary body could possibly hold out. He read every week in the year three divinity lectures, and every other week, over and above, he preached every day, so that (as Erasmus saith of Chrysostome) I do not know whether more to admire the indefatigableness of the man, or his hearers. Yea, some have reckoned up that his lectures were yearly one hundred and eighty-six, his sermons two hundred and eighty-six besides. Thursday he sat in the presbytery. Every Friday, and when the ministers met in conference to expound hard texts, he made as good as a lecture. Yea, besides, there was scarce a day wherein he spent not some part, either by word or writing, in answering the questions and doubts of sundry pastors, and churches, that sought unto him for advice and counsel: over and above which, there was no year passed wherein came not forth from him some great volume or other in folio, so that in few years, (besides many golden treatises, and sundry exquisite answers, which upon short warning he made to principal adversaries,) his huge explications upon the five books of Moses, Joshua, Job, Psalms, all the prophets, and almost the whole New Testament, came forth into the world, fuller of pithy sententious matter than of paper. These things considered, what breathing time could he find for idleness, or loose thoughts? In his last grievous sickness, he could scarce be compelled by his friends to premit his daily task of preaching, and reading his divinity lectures: and at home, when he could not go abroad, he rather wearied others with continual dictating to them, than himself. Nothing was more frequent in his mouth than this, "Of all things, an idle life is most irksome to me." Yea, such conscience did he make of mispending a minute, that he was loth to detain the ministers that came to visit him from their public exercises. He died 1562.

3.—AMERICAN POETRY.

In no part of the world is Religion stamped more unequivocally on the intelligence of a nation than in America. It is delightful to see it extending even to the lighter walks of her literature, and influencing her poets to draw all their inspiration from the living oracles of God. In our own country, Coleridge is gone; and no one has yet ventured to take up the seer's fallen mantle. What, if it has fallen on a young American? The name of Richard Dana is probably unknown to most of our readers; but we doubt not, that the following verses will remind them, and not unworthily, of the magnificent hymn in the vale of Chamouni. We hope speedily to return to this subject.

"O, listen, man!
 A voice within us speaks that startling word,
 "Man, thou shalt never die!" Celestial voices
 Hymn it unto our souls: according harps,
 By angel fingers touched when the mild stars
 Of morning sang together, sound forth still
 The song of our great immortality:
 Thick clustering orbs, and this our fair domain,
 The tall, dark mountains, and the deep-toned seas,
 Join in this solemn, universal song.
 O, listen, ye, our spirits; drink it in
 From all the air! 'Tis in the gentle moonlight;
 'Tis floating 'midst day's setting glories; Night,
 Wrapped in her sable robe, with silent step,
 Comes to our bed, and breathes it in our ears:
 Night, and the dawn, bright day, and thoughtful eve,
 All time, all bounds, the limitless expanse,
 As one vast mystic instrument, are touched
 By an unseen, living Hand, and conscious chords
 Quiver with joy in this great jubilee.
 The dying hear it; and as sounds of earth
 Grow dull and distant, wake their passing souls
 To mingle in this heavenly harmony.

4.—BISHOP HEBER, AND THE DIVORCE QUESTION.

Our readers may perhaps bear in mind certain propositions regarding marriage and divorce, which were inserted in the January No. of the OBSERVER. These were also kindly permitted by the Editor of the CHRISTIAN INTELLIGENCER, to appear in that work; and he has since further favoured us with his own observations on the latter part of the third proposition. He thinks we have failed to establish, that divorce is allowed in the New Testament for any other cause than adultery. We will not at present enter on the arguments which he brings forward, further than to state that there is no inconsistency between the first and the third propositions. Divorce, in cases of desertion on religious grounds, is legal in America, and illegal in England:

and, so far as it is a civil question, each country may have a different standard, whether wrong or right. But which is the wrong, and which is the right, must be gathered from the authoritative word of God: and there only would we search for it. The *legality* of such a divorce, in this country at least, will probably be soon determined by the new Law Commission on its *expediency*, which we believe to be one of the strongest points in its favour, we shall afterwards enter; but we have always laid, and still lay, the main stress of the argument on the passage in the Epistle to the Corinthians. If it can be proved by the rules of criticism, and fair interpretation, that the passage will not bear the meaning which we have attached to it, the dispute is at an end, and we shall willingly come over to the opinion of our brother Editor. In the mean time, we refer him to Bishop Heber's Journal, vol. i. p. 368, where he says, of a case, which had been submitted to him, "It seemed a case to which St. Paul's rule applied, that if an unbelieving husband or wife chose to depart, on religious grounds, from their believing partner, this latter was, in consequence, free." Indeed the Bishop went much further than even *we* propose to go: for he actually married a man to a second wife, whose first wife was alive, though no legal divorce had ever taken place, and though the civil magistrate had previously refused to interfere.

IV.—*Revival of Religion in Ceylon.*

Extracts of a Letter from the Rev. Mr. Eckard, American Missionary, to a Friend, dated Batticotta, December 10th, 1834.

"There have been some events of deep interest at this and the neighbouring stations lately. The Lord has been, and I hope still continues to be, in this district, convincing, converting, and sanctifying. We have had some flashes of divine glory breaking through the dark heathen atmosphere of Jaffna. About the middle of November, brethren Spaulding and Scudder came here to assist in a protracted meeting to be held in the seminary. I cannot enter into the particulars, but shall simply state, that solemnity and awakening pervaded the seminary. The Church Members were benefited, and 10 or 15 boys give good reason to hope, that they have passed from death into life. *Five or six of the best scholars in the first class had lagged together in a secret compact never to become Christians.* The whole of these were the first subjects of Divine power. Two or three of them were, I believe, *converted*, and perhaps the others also. We have hopes of them all. It was from their own public and penitent and voluntary confession that we learned of their guilty agreement to reject Jesus. Even as they made that wretched covenant with hell, the merciful Saviour pleaded for them, "Father, forgive them, they know not what they do," and His intercession has prevailed, I trust. The exhortations of these young men had apparently a great effect on the others. The brethren went with brother Poor, after five days, to Oodooville, where the female boarding

school is located. The Lord made bare his arm there, and about twenty of the girls have given us reason to hope that they have learned "the secret of the Lord." Besides these, some of the Church Members were converted again, one or two confessing that they had joined the Church from worldly motives. Others were much tried; for the Holy Spirit came as a Sanctifier, and 'who can abide the day of His coming?' The brethren then went to Nellore, and from thence to Jaffnapatam, which are respectively the stations of the English Church and Wesleyan Missionaries. Some hopeful conversions attended their labours, especially in Jaffnapatam. At the time I am writing these lines (Dec. 11th), the prospect still looks well. Twenty of our heathen school-masters have expressed an intention of taking Jesus in future as their Saviour and God, and some at least are, I believe, deeply sincere. Some conversions took place at Tillipally whilst the work was going on elsewhere, and a protracted meeting is soon to be held there, if the Lord permits. I suppose that between 30 and 50 cases of conversion have occurred at our various stations already. 'Thine, O Lord, is the greatness, and the power and the glory, and the victory and the majesty.' 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

"P. S. Feb. 19th, 1835. All things still look well, though there are no new cases of conversion very lately; from fifty to one hundred give good reason to hope that they have been converted recently."

March 3th. The Rev. Mr. Poor writes from the same place: "We are expecting to receive about fifty persons, from the different stations, to our communion, at the next quarterly session."

A few simple remarks are suggested by this intelligence:

"If religion is worth any thing, it is worth every thing." This saying loses nothing by its triteness. Not only should every thing be relinquished, which hinders one from becoming interested in the salvation of Christ, but those who are thus interested should make practical godliness their chief concern. To this every thing else on earth should yield. God's law must be continually obeyed; holiness of heart must be daily cultivated. Our divine Master must in every thing be honored: his cause among men must be uninterruptedly promoted. When men become followers of Jesus, something more is to be accomplished by it, than merely their soul's salvation. They have a *work* to perform. The universal establishment of Christ's spiritual reign on earth has been made to depend instrumentally on them. Through their exertions, sinners are to be recovered from the perdition of sin, and raised to God's right hand. How then can a Christian live, for himself, or for any earthly objects? The thing cannot be. To do this would involve a forfeiture of Christian character. "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, &c." The way to live *for the Lord* is to live *according to his word*. Living thus, we shall let our light shine, and shall not fail to promote the interests of our Lord's cause. Then sinners will be converted, and songs of praise to the Almighty will be greatly multiplied. Says the Saviour, "Let your light so shine before men, that they may see your good works, and glo-

rise your Father which is in heaven." This is the natural fruit of holy living.

Here then we have a cause for the Revivals of Religion, which in different ages have blessed the Church. Although God is a sovereign, yet he generally dispenses his converting grace, agreeably to principles that are well defined. Accordingly, when there is a special ingathering of souls into the kingdom, it is always connected with humble, prayerful, zealous effort on the part of God's people. To this cause Revivals of Religion must always be ascribed—this phrase being used in the common acceptation, to denote a diffusion of ardent piety throughout any given portion of the Church, and the conversion of sinners, in large numbers, to the faith and obedience of Christ. The conversion of the three thousand at Jerusalem was preceded by the earnest and unceasing supplications of the whole band of disciples, for many days; and the most pointed, as well as affectionate, presentation of divine truth to the consciences of those who were made subjects of the grace bestowed. Subsequently, when "they which were scattered abroad, upon the persecution that arose about Stephen," went into the surrounding countries, and with hearts full of zeal for their Saviour, and love to men, spoke about the redemption of Christ, and exhorted their perishing neighbours to become reconciled to God through him, "*a great number believed and turned to the Lord.*"

So it was with Revivals then, and so with all that have occurred since, as their history plainly shows. Though differing in the minutiae, their general features are alike. All are characterized by prayerfulness, and accompanied by diligent, faithful, untiring effort. The cause necessarily produces the effect.

This being so, a Revival of Religion may arise in any age, in any country, in any place; this being so, the Church is required by her Lord to be in a state of perpetual revival. And is this not desirable, as well as right? Who that loves God, and loves his law, would not rejoice to see that law obeyed by his servants on earth, with the constancy and zeal which characterize his servants in heaven? Who that understands what salvation is, and knows the peril of sinners, would not desire to see them flocking to Christ, with hearts broken under a sense of guilt, and with importunate crying for the life of their souls? These things we can see. Let our desires be poured out before God in "effective, fervent prayer," and cease not till our prayers are answered; at the same time, whatsoever our hands find to do, for the accomplishment of our desire, let us do it with our might, and we may be assured, that as God changes not, our "labour will not be in vain in the Lord."

What is there to hinder the same powerful displays of grace in India that are seen elsewhere—in America for example? Is

there any thing? Can the relaxing influence of the climate be urged? Three successive Revivals in Ceylon have proved that an Indian climate is no impediment to the work of God. Will it be said that the population, on which divine grace must chiefly operate in this country, is peculiar—still heathen, or just emerged from heathenism, and therefore unprepared for such extraordinary and powerful influences of the Holy Spirit as are experienced in Revivals of Religion? The instance in Ceylon also forbids this opinion, and the same language is spoken by the Missionary reports from the Sandwich Islands and other places in the heathen world. There can be *nothing* in the *natural* circumstances of men to oppose the idea of Religion being elevated to a high tone, and conversions to God being greatly and rapidly multiplied. Human nature is every where substantially the same, and God has revealed but one system of gracious operations for the human heart.

Why then are not Christians every where revived, and sinners every where pressing into the kingdom? God is no respecter of persons. He loves his church in one place as much as in another, and is ready to dispense grace equally to all. A want of revival then argues guilt. Let those on whom responsibility rests look into this matter. Whether I be an ordained minister or a private Christian, *on the holiness of my daily walk, on the fervency and perseverance of my prayers, on the zeal and constancy of my labors*, the salvation of multitudes may depend. It becomes me to beware then, lest, in the judgment, the blood of these thousands who are perishing around me be required at *my hand*.

These remarks have been extended too far to allow much respecting the means of revival. Let it suffice then to say, that nothing is needed but the common Bible-means of grace, *diligently used*. It is not the means themselves, so much as the *manner of using* them, that makes the difference between the lively and the death-like state of churches. A thousand times have pastors and people sought a reviving from God, and failed to obtain it; and this not unfrequently when means *seemed* to be used properly. The difficulty perhaps was that their *motives* were not entirely right, or that they lacked that *earnestness* in seeking which God requires.

A short quotation from an American pastor, who wrote from observation and experience, will show something of the feeling which usually precedes a large out-pouring of the Spirit; and then a single remark must close this article.

“Individuals are not to wait till the whole church awake, but when God is about to revive his work, there will be some who will feel the pressure of a burden, which can be removed only by laying it over upon the arm of the Lord. A desire will

spring up in the soul for the conversion of sinners, which will express itself in secret in-groanings that cannot be uttered. The imminent danger of the impenitent will be so clearly perceived, that they are *seen* to stand on a slippery steep overhanging the burning billows of eternal wrath. The bleeding compassion of Jesus will be felt to the very centre of the soul. With such views and feelings, how can one refrain from strong crying and tears? There are times when the Christian has a desire which almost breaks the heart;—a desire which swallows up every other; which is more intense than any one can conceive who has not felt it. The man goes bowed down all the day long under sorrows too great for him to bear, because men keep not God's law—because they are bound to that land of darkness from which there is no return. He sees it utterly impossible for him to enjoy life any more, unless the Spirit be poured out from on high. Nothing in the universe does he desire so much, nothing else in the universe will satisfy him. The mighty care hangs immoveably upon his heart. It goes with him from morning till noon—from noon till night—and cannot be shaken off for any other matter. It is the last to press upon him when he sinks to sleep; it is the first to meet him when he opens his eyes."

This must be the feeling, and nothing short of this:—otherwise it is perfectly vain to look for an abundant out-pouring of God's Spirit, and the multiplication of converts, whatever may be the means employed. But where this feeling exists among Christians—though it be a *little* band or perhaps but a single soul—it will secure such a blessing from God that there will scarcely be room to receive it.

V.—*The Little Boy's Letter, intended for our little Readers.*

My dear young Friends,

Will you read the following letter? It was written by a good little boy in England, on the death of a little *brother*, and given to me by his mamma. He was only about 11 years of age when he wrote it, but he was very pious and useful. I love you, and wish you to be pious and useful, therefore I wish you to read the letter. .

May 3rd, 1834.

" My dear Mamma,

" I was very much grieved to hear that dear little Alfred was gone; but I trust he is gone to heaven, he is gone to the Saviour; he is now a glorified spirit; he is now a little angel in heaven; he is now singing glory to God and the Lamb; he has changed an earthly for a heavenly world, a mortal for an immortal state. If he had lived he might have grown up an irreligious man, but perhaps the Lord has foreseen this, and so taken

him away. I seem glad that he is gone for this reason, he is happier now than he would have been if he had lived here. He is now enjoying heaven and all its blessings; all his afflictions are over, all his pains and sufferings are over. His body was sown in corruption, but it will be raised in incorruption; it was sown in dishonour, it will be raised in glory; it was sown a natural body, it will be raised a spiritual body.

"Your dear little Alfred is now a little lamb in glory; he now forms one of the little company above, never more to part; his little spirit has now fled to God who gave it. We should not repine, but say, 'The Lord gave and the Lord has taken away, blessed be the name of the Lord.' This teaches us not to 'boast ourselves of to-morrow, for we know not what a day will bring forth.' I felt it very much at first, but I seem more composed now. I am afraid it does not do me the good it ought. I wish I could feel it more. It would be very wrong to repine, or wish him back; it would be very cruel: for we shall soon follow him; the time is short, and we are hastening to the grave; if we are the children of God, we shall meet him again in heaven at the last great day. For 'whom the Lord loveth he chasteneth.' Perhaps we loved little Alfred too much, therefore the Lord has taken him away.

"This teaches us to set our affections on things above, where no death is; where all pain is over, where all is happiness and peace. 'Is there not an appointed time to man upon earth, and are not his days like the days of an hireling?'

"I remembered him at the throne of grace in all my prayers. I asked God that if he died, he might die happy, and go to glory; and that if he lived, he might live to his glory, and grow up to call him blessed. Mr. A. tells me that he thinks that when infants or children die, they grow up to maturity; and when we die, that we shall see them matured spirits; that we shall not see them little children. He says that he had an infant taken away from him, and he expects to see it a matured spirit when he dies.

"I should very much liked to have seen little Alfred before he died; but this is not of much consequence, for I hope to see him again in glory. I have been pretty happy and comfortable lately, and I hope that this trial will do me much good; for we have our trials to draw us nearer to God and heaven, to try our faith. And I hope that this will do the family much good, and teach them to 'flee from the wrath to come.'

"I enjoy reading the Scriptures very much: for there lies the treasure, there is in them 'eternal life.' Our short afflictions are but for a moment, and work out for us exceeding joy. I recollect hearing Mr. Harris of St. Alban's preach a sermon at Ware from these words, two years ago this summer. And I recollect hearing him talk about the forms of Christ, and about striving to get the highest form in the school of Christ, and I hope I can say, that sermon did me some good. I should like, if it be agreeable to you and papa, to have a tomb-stone put at the head of little Alfred's grave, with these words on it: 'Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And will you, if you please, send me Abbott's Young Christian.

May God bless what I have written, and may it do much good to our souls.

"Love to all friends, and accept the same yourself. And may you enjoy good health, and the very God of peace preserve you. From

Your affectionate Son,

J. O. J.

Well, you have read the letter, do you not think the writer was a very good and kind boy? Do you not desire to imitate his example? If you do, you must pray very much, love and

read the Bible, love Jesus with all your heart, and poor sinners as yourself. Let me say a word or two about the letter.

I. It teaches you that *little children* die. Yes, they die, and are put in the coffin, and buried in the cold grave. Their mammas weep for them, but cannot bring them to life again. My dear young friend, you will die. You may die while you are young: about half the human race die under seven years of age. We think when we are old, well, we must die now; but we may die while we are very young. Children have souls, and good people say, when the young person dies, I wonder if its soul was saved or lost? For the soul goes at death either to heaven or hell. To which place would your's go, if you *were to die to-night*?

II. It teaches you that when *good children* die, they go to heaven.

“ There is a heaven on high,
Of peace and joy and love;
And holy children, when they die,
Go to that heaven above.”

You wish to go there, I have no doubt, my young reader, but you must be holy. What is it to be holy? you ask. Holy children love the Bible, love Jesus Christ, trust in his mercy, and seek to keep from sin by the help of the Holy Spirit. You say, How can I do this, I am so young? Remember, Jesus was a little boy once, and became a child, that he might teach children to imitate his example. The more you are like Jesus, the more will you be fit for heaven. Do you not wish to be like Jesus?

III. It teaches you that young *Christians love the Bible*. This little Christian in his letter says of the Bible, “ There lies the treasure.” Sometimes young people think they cannot love the Scriptures, because they are too young to understand them. Timothy understood them from a youth, Samuel read them when quite a child, Jesus explained them when 12 years old. If you seek for the Holy Spirit, you will read and understand too. Young people should especially read the Bible. They wish to be happy, the Bible only can make them so. They are inexperienced, and need a guide—the Bible is the best guide; for it conducts to Jesus and heaven. Read and love it.

IV. It teaches you that *good children* are thoughtful and kind.

This boy knew that his mamma would be much grieved for the loss of the child. Instead of playing, he said, I am sorry my brother is dead, and I am sorry mamma is afflicted. I will write a kind letter to her, perhaps it will do her good; and he went and wrote the letter, and you see it is full of comfort and hope. He says, that his brother is dead, but that he is happy that he is in heaven, and if they are good, they will meet him

there. He was both kind and thoughtful. You should be kind too. Kind to dumb animals, never hurt them; kind to servants, never annoy them; kind to the poor, never deny them what you can spare to make them happy; kind to the old, never mock them; and kind to your parents. Be sorry for them in trouble, and happy when they are glad. But you should think about yourself, about your soul. You should be thoughtful about its salvation when you go to rest, and when you rise in the morning. You might die while you were asleep, and if Jesus was not your friend, what would become of your soul?

V. It teaches that sin *makes children* die. Perhaps you may say, but why do little children die? It is sin which is the cause of their death. It was sin which took away your brother and sister, your parents, your play-mate. Do you not dislike sin very very much for this? Is it not very cruel? Sin will one day make you die. If you are good, it cannot touch your soul; but if you are bad, it will kill the soul as well as the body. You should hate sin, look upon it with as much dread as you would on a serpent, that had killed your sister that you loved, or your papa.

VI. It teaches you that *good people will meet in heaven*. This will be very delightful. We shall then see all the people we have loved, all that have loved us and Jesus. We shall meet them in a beautiful house, where they will never be cross, or sick, or die. Jesus Christ, the friend of little children, will be there, and all will be happiness and joy. Do you not wish to meet good people? Then you must pray God to make you good on earth.

VII. It teaches you that *good children love not only the Bible*, but other *good* books. This little boy asks for "Abbott's Young Christian." This is a very excellent book. First you should get a Bible, next Abbott's Christian. It is very cheap, and perhaps if you were very good, mamma would buy it for you to read. But I am afraid I shall tire you, so I will say a word to mamma.

My dear Friend,

You wish your child to be pious and useful. Then you must pray for it, and with it. When it is a baby, take it with you into the closet, that its first associations may be with piety; that even while it hangs upon the breast, it may imbibe pious and holy sentiments. Endeavour to impress on its mind lessons of early piety, in the simplest and most affectionate manner. Induce it to love religion by the loveliness of your example. Never make religion a task. Strew the path with flowers, not with thorns, so that, with God's blessing, its little feet may be led into the way of pleasantness and peace. This was the course of conduct pursued by the mother of the little boy

whose letter you have read. She was a lovely, faithful Christian, and God honoured her fidelity and affection, by permitting her to see a numerous offspring grow up with the brightest promise. So will he reward you, if you use the means pointed out by God. Children are never too young to be pious. I have addressed mothers, because they have so much influence over children. Dr. Doddridge ascribed his conversion to the instructions of a pious mother, and many many useful ministers have to look to the prayers and solicitude of their maternal parent, as the means under God of their conversion to Jesus.

But let me say one word to *Fathers*. How responsible a part do you fill. The pastor of a little flock. Do you diligently feed the lambs of Jesus? Do you kindly take and lead them to the cross, and point out to them its saving characters? If not, you have not done your duty to your child. *An indifferent parent is a curse to a family; a praying, anxious parent, a blessing.* Be careful that you do not mar the efforts of your partner in the good work. Never frown upon them, never pass by her efforts with indifference or contempt. Encourage her by your attentions and smiles, your co-operation and prayer; then will you

Point to brighter worlds, and lead the way.

8th April, 1835.

W. L. S.

VI.—*Nature and Extent of the Aid, which ought to be rendered by Missionaries, to destitute Native Christians and Enquirers.*

Q. What principles may safely be taken as a guide to Missionaries in reference to such applications as are continually made to them by professing Native Christians and enquirers, for aid in obtaining employment, by recommendations, whether to private gentlemen or to Missionary Societies—so as at the same time to meet the natural claims of such individuals upon the good offices of their religious pastors and teachers, and yet avoid a practical encouragement to a worldly spirit or a false profession.

As a general principle, it admits, as appears to me, of no question whether any thing ought to be done for the temporal benefit of converts or enquirers, that should operate as a *tare* to an insincere profession of Christianity, or encourage a worldly interested spirit in existing professors of it. The genius of true Christianity is in all respects remote from covetousness, desire of gain, or love of ease and pleasurable indulgence. It is essentially disinterested, generous, active, pure, and heavenly. All sordid aims are diametrically the reverse of its elevated character. Consequently, if we desire to see that spirit pervading and influencing a community of Native Christians, scrupulous regard must be had to exclude the operation of its antagonist principle from entering and gaining ground among them. The more so, as the native mind, under the debasing and enervating power of a false religion of the most corrupting character, is already reduced to so low a condition of energy and moral sensibility, as readily to fall in with whatever may be presented to it promising indulgence or advantage with as little expenditure of exertion and self-denial as possible. It is now

clearly ascertained, that the native mind in general is little attached, from superstitious regard, to its own faith and ceremonial: at least, wherever any tolerable measure of general information has reached, there is almost universally an avowed indifference to Hinduism as a religion. The display and gait of its festivals, indeed, are alluring, but only or chiefly as pastimes, as means of dissipation or amusement, diverting without even aiming to instruct, gratifying the senses or the passions without imposing a solitary restraint; rather by the most revolting and licentious exhibitions, exciting and gratifying the lowest of the animal appetites, inflaming wantonness and lust, perverting the natural sentiments of tenderness and humanity, stupifying and deadening both conscience and judgment, and rivetting the chains of sin upon the pitiable victims of satanic usurpation. Under the fostering influence of Hinduism, cupidity exerts a paramount influence, unchecked save by the chances of detection—counteracting sentiments of honesty, honor, and shame. Truth with justice has disappeared; a selfish cunning, an artifice that never is at a loss, an utter insensibility to truth, a facility of unblushing falsehood and deceptiveness almost without a parallel, describe the general native character without exaggeration or breach of charity.

The love of gain is paramount to every other consideration; and in the pursuit of it, the only restraints are those of worldly policy or fear, which affect not so much the *measure* as the *mode* of prosecuting the end, itself uninfluenced. There is nothing in the religion of the Hindu to check this sordid appetite, nothing, at least, of power sufficient effectually to bridle it; and no efforts of flattery the most fulsome, of falsehood the most shameless, of effrontery the most unblushing, of low cunning and chicanery the most insidious and persevering are omitted, that may aid in securing the most trifling advantage, the smallest present acquisition of what is esteemed the real, primary object of life.

It is evident then, that a very trifling matter indeed will not be without value to the Hindu mind; that the smallest modicum of worldly advantage which a profession of Christianity may even seem to offer, cannot but have effect. Caste, indeed, is a great obstacle, but not an insurmountable one. In men of the higher and better classes, it is equivalent to standing and respectability in society, and that is all; yet still quite adequate to oppose an insincere adoption of, or pretence of inquiry into, Christianity: but in the lower classes, whose ways of gain are small, whose subsistence is often difficult and precarious, the prospect of a support from a profession of Christianity, possesses clearly a strong likelihood of prevailing over ties, that neither standing in society, nor probability of greater gain under their restraint, helps to confirm.

The Missionary or other, engaged in prosecuting directly, or indirectly forwarding the conversion of Hindus to Christianity, should lay it down as a general principle, therefore, that every encouragement, intentional or consequential, to an insincere adoption of the Christian profession, should be most diligently and conscientiously guarded against. The offering of what might in effect prove a premium to hypocrisy; the holding out of direct worldly advantage, whether for reputation, support or influence, by embracing the Christian religion; the giving of place or employment for the avowed purpose of drawing away from Hinduism, should not only be disclaimed but rigidly protested against. A civil Government indeed, as was the case in Ceylon, but has never been such in India, may innocently and even commendably do much to aid the reception of a purer faith, by giving employment to otherwise qualified and respectable natives, who should adopt it; and it can not be deemed even fair and impartial in a Christian Government, *ex professo* to exclude such from its favour, and so throw its own mighty weight into the scale of a false superstition and an unsocial system. Let it, at least,

throw open to fair competition all places of trust or emolument to which a native may aspire, irrespectively of religious profession; let the public servant, too, indulge both the natural feeling and positive duty of a Christian, satisfied of the excellence and authority of his divine religion, and alive to the evils of all false systems; and even give the preference, *ceteris paribus*, to the respectable and well-conducted Christian Native; but let the Missionary, who is directly engaged in the work of conversion, ever beware of any thing of the kind. Should an inquirer, indeed, offer in the ordinary way of household service, for instance, it does not appear requisite that he should positively refuse employment to him, simply because he professes a desire to become acquainted with Christianity; but let him have no ground for supposing, that thereby an allurement is held out to him to profess what he does not feel; oblige him to perform the same duties on the same wages as if he were hired in the ordinary course; and, if on trial, his insincerity appear evident, let him be discharged for *deception*, as a testimony to the other servants. But let no situation be evidently made for a professed inquirer, in which no duties are exacted, while support is given. This would be a bonus held out to hypocrisy, and be most injurious in its result, giving the impression of a desire to proselyte at any cost, and exciting the just suspicion of insincerity, among the surrounding heathen, in every case of conversion. In addition to his cupidity and deceptiveness, the natural indolence of the Hindu must be noticed, as cautioning the Missionary against an injudicious readiness to afford temporal aid to such as apply to him sincerely or otherwise. No Hindu will, however able, vigorous and healthy, set himself to obtain by honest labour what may be otherwise secured—he has an instinctive horror of exertion. The *vis inertiae* is strong in him, and adequate to overcome many and powerful influences. He will ever therefore incline to perform as little and in as long a time as possible. No excuse will be too mean, no artifice too petty, by which he may hope to evade the necessity of an application of his own energies. He will beg, borrow, steal, impose—he will be content with little, and that acquired in the most disreputable way—provided he can only obtain it with little toil. A Christian Native, too, if even principled, sees no violation of principle in indolence and idleness. This debasing character must be corrected—it never can be permitted to foster it. Charity must be confined, when truly such, to the narrowest limits consistent with humanity and necessity—lest in relieving the body, the soul be injured, and an evil of awful prevalence be encouraged and perpetuated.

Thus far, I have ventured to dwell on the general principle. The question itself was lately discussed, with much particularity, by a large number of those interested in its decision, and the result of the examination then entered into, may be communicated in the following observations:

As a general principle, the offer or affording of any kind or degree of temporal inducement to inquiry or profession, is decidedly inadmissible. On the other hand, the genius of Christianity is equally a principle of charity, kindness, and generosity. The Christian Missionary must be *willing* and *able* to exhibit the liberal character of his holy and divine religion in relieving poverty, solacing affliction, and doing good to the bodies as well as the souls of men; yet much caution is requisite in fixing upon the 'just milieu' between an encouragement of insincerity or indolence on the one hand, and a suppression of the sweetest character of Christian mercy and benevolence on the other.

The general opinion seemed to be that some distinction should be made between actual Christians by profession, and simple inquirers. Every measure tending to the moral, religious, and social improvement of the former, is obligatory on the Missionary. He may, he ought to employ them as household servants, for instance, yet so as to guard against the evils in

question. While still a learner, for example, acquiring the requisite skill in domestic offices, let a Native Christian receive lower wages than a fully competent person; let his proper service be exacted; and while all patience and forbearance with an unskilfulness arising from new modes of occupation, are used towards him, let no appearance of insubordination, no conceit of superiority, no undue familiarity be tolerated, as well for his own sake as for the example to his heathen co-servants. A Missionary may use his best exertions with his friends and others, and with establishments that give employment to natives, to procure occupation affording an ordinary subsistence, for the members of his Native Christian flock. In all cases, it seems very desirable that none should be removed from a previous sphere, save where that may be done with manifest advantage, individual or general. No new habits involving greater expensiveness, ought to be encouraged, as in the mode of dress, of living, of interment, &c. No idlers should for a moment be tolerated; all must be required to labour for their support, and for that of their families. Yet "the poor ye have always with you," said our Saviour; and the great majority of conversions among the heathen abroad, as among nominal Christians at home, will ever be from the poorer classes of society. The sick, those with large and burthensome families, those incapable of any or of much exertion for their own support, must be relieved—seasons of scarcity, whether of food or employment, occasional accidents, calamitous occurrences, as losses by fire, and others, will produce demands upon Christian charity, which the Christian Missionary must never be backward to meet. It should seem here, as in regard to the question of mendicancy and pauper relief at home, that while an essential branch of Christian character, that 'charity which is the bond of perfectness,' which 'never faileth,' and which is even superior in excellence to its concomitant though temporary graces of faith and hope, is exercised on principles of duty and benevolence, all care should be taken not to give encouragement to a spirit of mendicancy; relief should be temporary, partial, moderate; support less both in measure and quality, than what may ordinarily be secured by honest industry and personal exertion. To Native Christians, in a season of scarcity, one Missionary had, with the happiest result, tried the experiment of giving the *lowest* remuneration for labour, on which healthy life could be sustained. Being connected with a large printing establishment, he set them to pick up types scattered about the premises, or to perform any other simple *actual* labour, for which he allowed them two pice a day each man, and one pice for each child. He found that after months of subsistence on this modicum of supply, those who had no other resource whatever, were yet alive, strong, and in health; showing how much may be done at little cost, and without injury to principle, in the way of necessary relief.

With regard to enquirers, it is true that many natives of the lower caste do occasionally profess a wish to learn the doctrines of Christianity, chiefly or merely with a view to worldly advantage, either permanent or temporary. Suppose one or more persons to come professing a desire to be instructed in Christianity; they are, say, husbandmen or fishermen, incapable at once of any other regular employment. Let them be tried, as were the Christians above-mentioned; if insincere, they assuredly would not continue long satisfied with such mere exemption from animal suffering. In general, the same Missionary found a few days decided the case; the *interested deceiver* tired of earning his pittance and went off; meanwhile, actual instruction by the Missionary in the truths of Christianity, at stated times, would shew its result on the *sincere inquirer*; and the trial ended, he was of course put into a way of earning a sufficient support, or returned to his native spot to pursue his previous course of labour, Christianized, and every way improved. ↵

Again, cases of another complexion may occur. An inquirer comes from a distance, leaving his usual occupation for, as he professes, the advantage of consulting a Christian teacher; he has no means of supply for his daily wants while absent from home. An experienced Missionary will perhaps commonly be able to form a tolerably correct judgment as to his real motives; something in the appearance, or manner of the man, some manifest self-contradiction, or clear absence of the actual spirit of inquiry, will betray him. If nothing of this kind appear, the Missionary will not deem it proper to withhold a few pice or annas for the food that nature requires. An experienced and intelligent native Catechist, more versed in native character and duplicity than the European, and better acquainted with the modes in which it exerts itself, will be found of essential use in obtaining an insight into the actual mind of the inquirer. A few days, at all events, will generally suffice to bring the trial to conclusion; and though a few annas may sometimes prove to have been lost in the experiment, it will not be always, nor altogether, so. Charity at least has been exercised, and no impression, notwithstanding, been given that mere cupidity will gain its end in such applications. Sometimes, it may be evident at once, that bodily relief was the only object; and if destitution be manifest, it does not seem a duty not to afford it; then, however, not as to an inquirer, but as to a fellow creature in actual want; particularly if accompanied, as it should be, with a rebuke of the intended deception.

No doubt, after all, there will be room left still for failure in the exercise of the most cautious prudence, and the most diligent circumspection. But what then?—shall the Christian Missionary steel his heart against the sweet charities of his nature, allow the milk of human kindness to turn sour within him, and distort the fair beauty of the most merciful of religions, lest perchance he should now and then be deceived by a hypocrite, or lose a trifle by the artifice of a rogue? Let it be manifest from his general carefulness in these particulars, and his positive freedom from all forwardness to encourage insincerity, and to hold out a bait for profession in order to proselyte to his faith, that he is discriminating and firm,—and he will neither be often taken in himself, nor give reason to the heathens around to charge him with stimulating the selfish, the covetous, and the base to abandon one superstition for another; for only such at best would a Christianity, so embraced and so professed, assuredly prove to be.

In the villages, the difficulties in all these points, are less and fewer than in the towns, and especially in Calcutta. In the former, individuals are known—have usually acknowledged means of support—and unavoidable misfortunes are matters of notoriety; so that their relief is easy and without danger. In towns, the case is far different; many congregate there having no certain or regular mode of obtaining subsistence, dependant on chance supplies of work; more ready therefore to try the experiment of gaining on the simplicity or kindness of any: far greater caution therefore is requisite in dealing with such. And even when there is hope that men have really received the influence of the truth, the difficulty of securing their temporal support is not lessened. Yet supported they should be—and if judged genuine Christians, they should not be abandoned without necessity to the dangers consequent upon an irregular mode of living; but, as far as possible, engaged in steady services, affording, with the means of moderate subsistence, opportunities for attending to Christian duties and ordinances, and facilities for the oversight of the Missionary pastor. There seems a fair warrant in these cases, for his exertion with lay European Christians, to receive such persons into their household or other establishments; and even if less qualified at first, a strong call for the exercise of considerable indulgence and forbearance with awkwardness or inefficiency, in consideration of the ultimate end and the claims of *real* native Christians on our kindness and charity.

Assuredly no Christian, I think, will say, that so long as the difficulty of their finding support for themselves without our aid exists, such persons should not be baptised, even if judged truly to believe in the gospel of our blessed Redeemer, who has given the warrant and the command to admit all that believe to that symbolical and initiatory ordinance. Who has the right or would use the presumption to deny it to them? And who, supposing it administered, will contend they should not then, be assisted to use their own most industrious exertions for their temporal support, for fear of encouraging cupidity or hypocrisy, but, should be left to contend with the difficulties and consequent temptations, to which all human nature is alike everywhere exposed, and by which it is alike everywhere assailable?

Our blessed Lord, it is contended, worked even a miracle to relieve the pressing and immediate wants of the multitudes who followed him into the wilderness, although he himself declares openly to them his knowledge that they followed him only for the loaves and fishes; but this he did when the occasion justified it, on common principles of humanity and charity. It was not his practice to draw the people after him by such gratuitous displays of his power for the temporal benefit of the sordid and the covetous. In many instances, too, in his divine history, we find some gracious act of bodily relief to the sick, the maimed, or the sorrowful, &c. giving the first impulse to the mind of the persons so benefitted to inquire into his doctrine; and why should it not still be so? Why should not the merciful and benevolent character of Christianity, and its happy influence upon the temporal welfare of mankind, still arrest attention and draw the heart to its better power upon the soul, and its better supplies of peace, purity, and hope?

So, if we advert to the early history of the Christian Church, we find the same principle of charity eminently in exercise; when "all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all as every man had need." More in detail—"and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common; neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." It is not of course contended, nor to be justly inferred from these passages, that a similar procedure is in all cases or in the present, a duty; but assuredly while circumstances of time, locality, national usages, or a condition of public persecution, and many others, did then and will always modify the detail of Christian principles, those principles themselves are universal, and above all circumstances; nor may any who profess the doctrine of Christ, the brightest pattern and most persuasive teacher of heaven-born Charity, be entitled to so holy a designation as that of Christian, while deficient in this peculiarly Christian virtue. Let all wealthy Christians especially, be respectfully exhorted to consider whether they might not essentially contribute to the promotion of the Redeemer's holy cause, by a discreet and yet very moderate application, in some of the modes above alluded to, by the hands of a prudent Missionary, or otherwise, of some of that substance with which God the great Giver has blessed them in their vocation. The Missionary's personal means are manifestly inadequate to much effort, in this way, on his own part; occasional assistance from others would both encourage him and do good to many, while the great object of Mission would be additionally advanced.

Societies, too, should not be too niggard of the means requisite, with all prudent management, yet with all liberal benevolence, to enable the Missionary to display all the virtues that in his person should describe the full loveliness of his pure and holy faith.

I have thus, with as much accuracy as memory would enable me, put together the substance of the remarks, and the result of the experience, of many individual Missionaries; among whom, while there was I think a general harmony as to principles, of course there yet existed differences of view as to the detail of their application. Should any of the readers of the CALCUTTA CHRISTIAN OBSERVER be enabled, from larger experience, to offer further elucidation or correction of them, they will confer a great benefit upon their co-labourers in the vicinity of Calcutta, by communicating them through its pages, or in any other eligible mode.

HAVARENSIS.

VII.—*Missionary Itineracies and Composition of Tracts.*

We have noticed, with great pleasure, that during the last cold weather our Brethren of different denominations appear to have been actively engaged in spreading abroad the knowledge of Christ Jesus by means of itineracies. We have reason to believe, that as the result, not only have many thousands at a distance from any Missionary station, who before have heard the gospel, been again favoured with its proclamation; but that in hundreds of villages it has this year been preached, where it never was preached before. This is as it should be. May the Lord add his blessing!

As a consequence of these and similar efforts, and the spirit of inquiry now abroad in India, tracts in different languages have been most loudly called for; and though large numbers have been lately printed, the stock in the Tract Society's Depository, we understand, is unusually low. To this fact we call the attention of our Missionary associates. The cold season is the best adapted to out-door exertion—the hot-weather, to literary employment. We submit therefore to Missionaries qualified for the task by intimate knowledge of any native language, the propriety, during the approaching hot season, of aiding the usefulness of the Tract Society. As the heat of the weather will probably confine them to the usual routine of labour in their own immediate neighbourhood, each may have leisure to prepare some useful publication on a subject which has not before been touched on, or but slightly treated, in the publications already issued; or which is capable of being discussed in a far more interesting or impressive manner. Such an effort will not only procure for the individual the thanks of an active Committee, but may also secure his usefulness long after his decease. By his tract he, being dead, may yet speak; and when his voice has long failed in death, he may be the means of the conversion of many by this effort of his pen. We commend the hint to the attention of our Brethren concerned, and shall be truly happy should it excite any of them to the effort proposed.

BETA.

VIII.—*The Progress of the English Language, and of the Roman Character, in India. No. V.*

Various circumstances have prevented us, during the last three months, from referring particularly to the important subjects at the head of this article. We now proceed to notice both in order.

As it regards the first,—the progress of the English language in India,—we are happy to assure our readers, that whether we look to the princes or the people, we feel justified in announcing a decided advance. If we look to the princes of India, or those who are to be its future governors, we see, that beyond the Sutlaj and the Narbadda to the west, and the Brahmputra to the east—at Láhor, Kotah, Naipál, and Manipur, the desire for acquiring a knowledge of English is excited or increased; and if we look to the people, we see that in most of the principal cities—Dehli, Agra, Allahabad, Banáras, &c. as well as Calcutta, the study of this language is every day becoming more extensive and popular.

As it regards Láhor, the following letter from an intelligent native, who accompanied the Rev. Mr. Lowrie as an interpreter, will show how well disposed His Highness Ranjít Singh and the chiefs in the Panjáb are to the acquisition of English. As the Rev. Messrs. Wilson and Newton, lately arrived from America, intend on the opening of the river to proceed to Lodiána, to join Mr. Lowrie, there is every prospect that a flourishing English school for the natives of the Panjáb will be soon established at Láhor, under the patronage of the Mahárájá himself. On this subject we hope to supply additional particulars in our next, in extracts from an interesting journal of Mr. Lowrie.

Láhor, 3rd February, 1835.

“You must have been ere now informed, that I have come to Láhor with the Rev. Mr. J. C. Lowrie, to act as Interpreter to Mahárájá Ranjít Singh. Before my departure from Lodiána, I had the honor to receive a circular, about my acting as agent for the sale of books at Lodiána. I will do my utmost to give them an extensive circulation. I herewith enclose a letter, with a list of books required at Lodiána, for Mr. Ostall, which I hope you will favor me by forwarding to him.

“We arrived at Láhor on the 6th instant, and since that time have had two interviews with His Highness; though he has been treating us kindly, he has not hitherto come round to the object of Mr. Lowrie. There are many youths who are anxious to prosecute English studies, but they require means of education. His Highness has lately sent a young boy of about 19 years of age, to learn English with us while we are here. He has already been studying English for about seven or eight months. He appears to be very sharp and active. He is the son of Jamádár Khushiál Singh, the minister of Ranjít Singh. If a permanent school could be established here, the Panjáb would provide better English scholars than any part of India. The young men here generally are very smart, and possess an ingenuous mind. A young man, 18 or 19 years old, came here from a distance of 90 miles, to solicit a note from Mr. L., in order to be admitted in the Lodiána school,

which was immediately given. On its being inquired, how he could live during his stay there, he replied, that for even five or six years his family would support him. At the same moment he departed to Lodiána.

"The Lodiána school is getting on remarkably well. Before we left Lodiána, Mr. Lowrie examined the students in the presence of all the ladies and gentlemen of the cantonment. All the boys acquitted themselves so remarkably, that the gentlemen present were quite surprised at the progress which they had made in so short a time. It is hoped, that if they continue to study with the same ardour and zeal which they have hitherto shown, they will beat the scholars of the Dehli College."

We proceed to *Kotah*. In our No. for October, 1834, we gave an account of the seminary there established, and the following letter from Mr. Johnson, their tutor, exhibits further particulars of the character and progress of the pupils. From this it will be seen that four of them are near relations of the present Ráj Ráná, and the other two are the sons of respectable Muhammadan and Hindu officers of Government. Several letters, well expressed, and very neatly written, evidence the progress made by these interesting pupils under the care of their active instructor.

Kotah, 26th March, 1835.

Since you wish a particular account of each of the lads, I will commence, if you please, with *Indarsal*. This youth is the only son of Govardhan Dás, and a grandson of the late Zálím Singh. He is highly to be commended for the extreme docility of his disposition, and for the example of obedience and good-will he sets to his juniors. *Karan Singh* is the son of Jhujhár Singh, formerly of Bikánir, and brother-in-law to the late Ráj Ráná Mádhú Singh. *Chaman Singh* is the son of Gopál Singh, formerly of Jaipur, who was brother-in-law to the late R. R. Mádhú Singh, and is the father-in-law of the present R. R. Mudan Singh. *Fattih Singh* is the son of Mahárájá Bhawání Singh of Khátauli, father-in-law to the late R. R. Mádhú Singh. This is the parentage of the young Rajpúts.

Shaik Abdulláh is the son of Shaik Núr Muhammad, formerly Qázi of *Kotah*, resident at Pátan, and *Birjballabh*, of Lálá Mathurá Dás, a bráhman in the service of the Mahárau. The two just mentioned are the most forward of my scholars. Sri Lál, of whom I wrote before, having received employment from the Mahárau, has discontinued his English studies since September last. At the earnest request of some of the boys, I have permitted them to write to you, by way of shewing you their progress hitherto. You will observe that I have purposely allowed them to write in their own style, and I beg to assure you, that the grammatical errors on their elates were so few, that I may say, you have almost the rough drafts before you.

As the letters I have the pleasure of enclosing are a fair specimen and catalogue of the attainments of the writers, I need only say, that *Karan Singh*, and *Little Chimanájí*, as he is called, are rather in advance of *Indarsal*, and would have been much beyond him, had not an illness of nearly three months' duration confined them to their houses and beds. They are now recovering their lost time, and I have promised them, that should you approve of it, they shall address you on the next occasion of my writing you. *Fattih Singh* is a little behind them all.

Paná Lál, now *Vakil* to the Ráj Ráná, is prevented, he says, by business from following up the study of English, which he so zealously had commenced.

I am happy to say, that Major Ross has twice visited the College for the purpose of examining the students, and the notice taken of them has certainly had a very beneficial effect on them ; they look forward to each examination with pleasure.

As it respects *Naipál*, the prospect is equally pleasing. Even in that secluded corner, we understand, the study of English is making some progress. The minister's adopted son, Colonel Sher Jang, has for some years past had an English instructor, by whose aid he has already acquired the power of talking English very intelligibly ; and General Mátabar Singh has just got up a respectable native named Rám Náráyan to instruct his eldest son in English, and has agreed to pay him 200 rupees per month for that purpose. Sher Jang's teacher, before mentioned, we are informed, is a very meritorious, industrious person ; and has now a small band of scholars, *composed of the sons of the chiefs of Naipál*, whom he is instructing in English. He has himself long enjoyed the kind instructions of Mr. Hodgson, the learned British resident at the court of Naipal, and now, we understand, with a thirst for knowledge highly creditable to himself, attends upon him as often as permitted, to enlarge his knowledge of Geography, or to "discover his way through the hard passages of Chamber's Life of Alexander, Sherer's Life of Wellington, and other interesting works, which he is in the habit of expounding to the inquisitive minister. Think of this veteran statesman," says our correspondent, "relieving the toils of Government, by listening almost nightly for an hour to the story of the prowess and policy of the Grecian and British heroes !"

Nor is the prospect, as it regards *Manipur*, at all less gratifying. The Rájá, as our readers are aware*, is but a child, and much must depend on the education he receives, as to whether he become a blessing or a curse to his subjects. With a view to deliver him, as far as possible, from the danger to which an Indian prince, without a good education to restrain the indulgence of his passions, is particularly exposed, the Supreme Government have agreed with his guardian to pay one half the expense of an English teacher ; and an intelligent native, educated at one of our best seminaries, has just been despatched, who will we doubt not, under the judicious superintendance of Captain Gordon, the Political Agent at Manipur, diligently and successfully prosecute this object. It is wisely intended by Captain G. as far as possible, to extend the benefits of the tutor's services to the most respectable youth of the place, so that we may soon hope to see not only the Rájá himself, but also a *class of Manipur nobles*, engaged in the prosecution of English literature and science.

Our readers will hear with pleasure, that encouraged by this general desire to acquire our language on the one hand, and desir-

* See CALCUTTA CHRISTIAN OBSERVER, for JUNE 1834.

ous to foster it on the other, the Committee of Public Instruction are about to establish Schools for instructing the Natives in English, in connection with the vernacular languages, (a connection, which we hope to see made still more intimate*) at Patna, Dháká, Hazáribágh, Gawahati, and other places, where the inhabitants have hitherto had but very scanty means of enjoying this advantage. From each of these schools branch seminaries in time will doubtless be established, and thus a beneficial influence be communicated by them to all the surrounding districts.

It also gives us sincere pleasure to observe, that the judgment of the great body of civil authorities having been found decidedly in favour of the substitution of the vernacular languages for the Persian, it cannot be doubted but that the Government will very soon direct the disuse of the latter in its official business. It is indeed by very many functionaries entirely disused already, equally to the satisfaction and advantage of the great body of the people. In this case, the English will become indispensable for a proper acquaintance with public business, as well as the only available medium of a liberal education; and not only the thousands throughout India who have leisure, means, and inclination to learn a foreign language, in addition to their own, as an accomplishment, but also the hundreds of thousands who look for support and employment to the Government, will direct their best exertions to the acquirement of a competent knowledge of our language and literature.

From several of our correspondents, in confidential situations, we find, that the resolution adopted by our late Governor General to correspond with the native states in English, is found an admirable means of giving dignity and popularity to our language. One of them remarks, that when a letter from a Gentleman high in office was presented to the Rájá of an independent state, a short time ago, he remarked with evident surprise, that though the letter was *English*, the seal was *Persian*! Were the seals of all our public offices, and were all the coins we issue, inscribed with English characters, as has been urgently recommended by most intelligent public officers, it would vastly increase our moral influence, and greatly aid the rapid dissemination of a language and character which it would *then* be seen the Government preferred to that of their Mahammedan predecessors.

But we must hasten to notice the *progress of the Roman alphabet*. This, we are happy to say, is steady and satisfactory.

* See some excellent remarks on the importance of a more assiduous cultivation by Natives of their own language, in connection with English, in the *FRIEND OF INDIA*, April 23, 1836.

Every month supplies fresh books, published by direction of the original projector of the scheme*; while the announcement from another quarter, of a Dictionary in the Roman character†, which we beg leave to recommend to our friends, and of a new edition (the third) of Mr. Yates' Hindustáni Grammar, shews at once the confidence with which the progress of the Roman character is anticipated by the publishers, and patronized by the public. The easy and complete introduction of the system, during the quarter, into the General Assembly's Institution, the most important Missionary Seminary in Calcutta, is also very satisfactory. It also particularly gratifies us to perceive, that the members of Government are gradually becoming satisfied of the practicability and advantage of introducing it into the public records, and it is stated that the Sadar Board at Allahabad have given orders, that any of the native officers of Government, who shall in six months be unable to write the vernacular language in the English character, shall be liable to dismissal. Our correspondent, it will be seen, judging from the general desire manifested to acquire the character, and the success of all who have attempted it, apprehends that *there is no fear of a single individual losing his situation in consequence of the execution of the order.* Were a similar order given to the native officers of every department in Bengal and Hindustán, accompanied, as it would be with advantage, by the present of a set of writing copies, and of a Vocabulary of all the words most commonly occurring in official documents, in the character of the province and the Roman character in opposite columns, to each individual who would be liable to be affected by the change, we venture to say, that no person, with sufficient understanding to carry on the duties of his office, would suffer any loss. We need not point out to our readers how extensive and universal would be the gain!

While on the subject of the Roman character, it becomes a duty to express the obligations felt by its friends to the conductors of the periodical press, for the fair discussion regarding it allowed by all, and the warm and generous support given to the object when first attempted by others. While all have rendered their columns accessible to the discussion of its merits, the Editor of the ENGLISHMAN has sanctioned and adopted the system in that paper, and in other publications under his superintendence; and the Editor of the HARKÁBA has justified and recommended it to the utmost of his power. The following communication, from a correspondent in the latter, is so appropriate to our pages, that we cannot deny ourselves the pleasure of inserting it.

* See Monthly List attached.

† See Advertisement on the cover of the present No.

It occurs to me that many of your readers may like to see a specimen of the style of writing which has been adopted by various gentlemen in different parts of India, in their correspondence with the natives; and as it offers the only means which have yet been devised by which any English gentleman, who has a common acquaintance with the country language, may at any time sit down and address the natives in their own tongue, the plan is becoming more and more popular in proportion as it becomes better known. The only observation which it seems necessary to make is, that the marks over the long vowels may be omitted without inconvenience, when the saving of time is an object; for every person who knows the language will no more hesitate as to the correct pronunciation of words, even without the assistance of these marks, than an Englishman would in regard to the words *tough, dough, plough, man, woman, art, care, &c.*

Nawáb Umdat ul Arábián, Zubdat ul Umró, Jalá ul Dowlat, Munir ul Mulk, Dámsh-máná Khán Bahádur, Diláwar Jang.

MERAZ DOST.—Ap ká khát merí síhat kí mubarakhádí meñ Muhammad Nazír Khán ke háth pahunché aur mujh ko khush kíyá.

Ap ne jo mujh ko tahniyat dí yih dosti kí alámat hai. Khudé ap ko bhí har tarah ká fair pahuncháwe.

Muhammad Nazír Khán ko, jo mujh se ho saké, main ne is shahar ke ajáibát ká sair karwáiyá. Khán Sháhib nek ádmi aur ilm ká kháshán málmúm hotá.

Kitni muddat se akáar is mulk ke khairkháshon kí rái yún muktází hai kí jalául kí do dost ádhá ádhá rásta jákar bich men ba ásaní milte hain, agar isí tarah ham log ap kí zabán likhen, aur ap lok hamáre hurúf likhen, to Angrez aur Hindustánion men nawisht o khund ká ek rawiya ba khubí jári hogé. Ap logon ko is rasm kí ba mújib íkhná parhná sahal hogé, is wáste kí ap kí zabán hai, aur ham logon ko bhí sahal hogé, is wáste kí hamáre hurúf hain. Har tarah kí rasm jis se Hindustháni aur Angrez ke bich men muásilat aur dosti zíádah hogé, bihtar hai.

Calcutta, April 10, 1835.

AP KA DOST.

As the last paragraph contains some remarks of general interest, I will subjoin a translation of it:

“For some time past it has appeared to several persons who wish well to this country, that in the same manner as two friends easily accomplish a meeting by each going half way, so, if the English were to write *your language* and you (it is supposed to be addressed to a native) were to write *our character*, a common form of epistolary intercourse might be effectually established between us. To write and read according to this mode will be easy to you, because it is your own language; and to us, because it is our own character. Every plan by which mutual intercourse may be facilitated between the Indians and English is deserving of encouragement.”

Calcutta, April 10, 1835.

Your obedient servant,
ANGLO-INDICUS.

These and other gentlemen, who patronized the scheme in its infancy, will now rejoice with its friends in its vigorous youth; and will feel particularly gratified by the encouragement now afforded it by the officers of Government at the new Presidency, and which, we may rest satisfied, will not be long withheld by the Government of our own.

Our readers will notice with no little interest, that the system is extending its influence in different directions; and that, in addition to its numerous friends in Bengal, it now claims as its patrons intelligent men in all the other Presidencies of India, in Burmah, and even in China itself. As it regards its applicability to the language of the latter country, we extract with much satisfaction, in addition to the letters appended, the following remarks from the pen of the Editor of the Chinese Repository, in the No. of that work for December last, which we have this moment received. Speaking of the expectations entertained by its friends,

that it would gradually supercede all the other characters of Hindustán, the editor remarks :—

If these high anticipations are realized, as we doubt not they will be, it may be expected that the Barman, the Siamese, the Javanese, the Bugie, and all the other languages of the archipelago, will in due time experience the same renovation. The Japanese, also, must come into the same list. But how will it be with the Chinese? "To convey the Chinese spoken language without the character is not impracticable, though it is difficult and often embarrassing to the learner," is an opinion which was expressed by the late Dr. Morrison, six years ago. Soon after that, and without any knowledge of Dr. M.'s views, the same opinion was expressed by an able philologist in Europe. Of the correctness of these opinions we have not the shadow of a doubt; nor should we be surprised, were it to be announced in the course of a few years, that 'the written character of the celestial empire is giving place to the Roman.'

If so good a scholar in the language confidently anticipates, that it can be used with advantage to express the *Chinese* language, (apparently the most foreign to such a substitution that can be imagined, since it is now written in a syllabic, and not an alphabetic, character,) our readers will at once perceive that its triumph in the East—nay throughout the globe—may soon be complete and unbounded.

We will not longer detain our readers from the perusal of the following extracts on the subjects of this chapter, gathered from the correspondence of our immediate friends. Numerous additional notices of the same kind we might readily supply from other sources, but our limits will not allow.

CALCUTTA.

From Mr. Clift, General Assembly's School, dated 25th April, 1835.

Five or six weeks ago, we introduced the Roman-Bengálí alphabet into our 5th class*, which contains about 50 boys. The success of this experiment may be stated in a word—it is *complete*. The boys write *both* characters with equal ease. Many of them had acquired the new alphabet in a week, and now, I believe, there is not one who cannot write as easily, as correctly, and as swiftly, in the English character as in the Bengálí.

From this experiment I am obliged to admit, that for a Bengálí to acquire the art of reading and writing his own language in the English character, is *extremely easy*—far more easy than I expected. In fact, the teaching cost us no trouble, having been performed, entirely, by the teacher of Bengálí, (a native,) who, when he began, knew not a word or letter of English. He first dictated, and then corrected by the card, what was written by the boys on a board; the only direction given to him being, that for every Bengálí letter, the card indicated an English letter, and that instead of the former, the latter was to be substituted. In this purely mechanical operation there can be no mistake, and scarcely any difficulty. At present, the pandit dictates from a book in the new character; but as this is perfectly known, we are only awaiting the publication of a proper work, (good in style and matter) in order to commence our regular Bengálí lessons, in the Roman alphabet.

I have been told, that the pandit who taught the boys, and who thereby learned the English alphabet, has now commenced learning the language, and is reading our 2nd Instructor.

* Several other classes have begun the study.

BHA'GALPUR.

From an Officer, dated Bhagalpur, 28th February, 1838.

"This district affords a good field to the operation of English education. The hill tribes are willing to be instructed in the principles of Christianity; but the school, supported by Government at some cost, only affords instruction in Hindustani and Persian, though of what use the latter language can be to them, I know not; I advise, therefore, that it be discontinued, and English taught instead. They are a simple and willing people, having apparently no religion; though they show their respect to their European Christian rulers, by celebrating Christmas-day by a drunken revel, and a feast on hog's flesh! This may form a proper matter for the consideration of the Education Committee, to whom, I believe, Major Graham, who has charge of the school, has written on the subject."

PURNA'.

From a Native Schoolmaster, dated Purnia, the 10th February, 1838.

"We reached Purnia on the 14th ultimo, after a tardy voyage of one complete month. During our trip we observed nothing that can interest the antiquarian or the virtuoso. On Sundays we halted, but the boats being anchored near places such as sand-banks and fields, we found very few objects to feast our sight. One Sunday, however, we halted at Katwá, which you of course know is a Missionary station. Mr. Carey, who is the Missionary of this place, has several schools established under his superintendance. We saw two schools, the one for the boys, and the other for girls, where the Bangáli language is taught: besides a chapel, where the native converts meet for worship. Mr. C. is the only European resident of this place. Mr. N. paid him a visit, and was present at the Sabbath meeting of the Native Christians.

"We also landed at Berhampore, which is a military station. This place contains a large barrack for the soldiers, and the courts of the magistrate and judge of the zillah Murshidábád. Murshidábád is an elegant and well-peopled city. The Nawáb, who, I understand from the news-papers, is now in Calcutta, has in preparation a splendid mansion resembling very much the Government House at Calcutta, but not quite so large and spacious. The Nawáb has a number of pleasure boats, constructed after the fashion of the old Nawáb school. These boats are towed up and down the river here on the occasion of the Muharam and other Mahammadan ceremonies.

"Jangipar is a place of great commercial resort. Here is a silk factory belonging to the Honorable Company, where we observed number of workmen employed. Articles are very cheap here, and can be the means of vast profit to mercantile men. From this place I had for the first time a sight of the (Rájmahal) hills, which appeared to be an immense range of thick clouds piled over one another, and presenting a beautiful and sublime appearance.

"Rájmahal is another excellent place. Among the ruins of this once ancient capital of India, we could only see two gate-ways of stupendous height, with Persian letters engraved upon them, and the buildings of the Nawábs, quite dilapidated and worn out by time. The Rájmahal hills are a long range, that extend as far as Monghyr. They are inhabited by a tribe quite barbarous, and fearful to be looked at, who subsist by cultivating the hilly plains, and selling the produce of the hills.

"Now of Purnia. This place is situated at the distance of 18 miles in the interior from the river Padma. It is inhabited by a set of people who are ignorant and barbarous to an excessive degree, living in poor cottages, and feeding flocks of milch cows and buffaloes. Their language is so cu-

rious, that we can hardly understand a word. I find it difficult to convince them of the importance of knowledge. The Persian is the language of the courts here; it is, therefore, respected and studied by every one. I have written an address to the inhabitants of this place on the utility of an English education, and having translated it into Bengali and Persian, circulated it (with the sanction of Mr. N.) through the Nazir of the civil court.

"Mr. N. and I are busily engaged in trying to get more boys. The school opened on the 20th ultimo with one boy, and up to this day seven more have been added. We expect to get more boys in a short time. All the rich inhabitants, Native and European, have subscribed to the school fund, so that the annual subscription exceeds three thousand rupees."

BANÁ'RAS.

Extract of a Letter from a Missionary, dated Banáras, 3rd Jan., 1835.

"The copies of the Hindustani Gospel of Matthew, Romanized, were very acceptable, and have been a great help to me in the acquisition of the language. I am now able to write a sermon with some labour, and am about joining a Missionary brother in preaching written sermons in the chapel."

From an Officer, dated March, 1835.

"I went a short time ago to witness the annual distribution of prizes to the Government Sanskrit and English schools in the city, and was as much disappointed with the former as I was pleased with the latter: it was a striking instance of the triumph of English, which appeared to possess a sort of magic influence, transforming the character, manner, and appearance of both school and scholars. In the Sanskrit school there was a want of system; a carelessness, slovenliness, and indifference which prevented my forming a very favourable idea of it. The prizes seemed to be distributed in such numbers as to do away with all idea of its being an honour to obtain them. Emulation, (which, when rightly directed, is both a powerful and useful agent,) must by this system be banished altogether. The prizes being chiefly in money too, turned it into a "behind the counter" sort of exhibition—the students receiving the rupees as if they thought it a debt more than a reward; it was laughable to see how chopfallen many of them looked when unlucky enough to get a book as a prize instead of hard cash. The system adopted here of teaching nothing but Hindu and Sanskrit literature. I could not help thinking erroneous. As in the whole range of it there is hardly a single truth in religion or science, and not many in morals: we can form no great idea of the value to society of the most accomplished student the college could produce. While watching some of the boys looking over a map of the heavens rather Anti-Newtonian, I said to the Secretary, 'What system of astronomy is taught here?' 'The Hindu,' (was his answer;) 'something like the Ptolemaic—you would not have known better yourself 300 years ago.' Surely this is but a poor recommendation of a system, to say it is 300 years behind the civilized world!

The English School, however, amply compensated for the trouble of going; you could read in the countenance of every pupil an interest in the matter. The prizes (which were all books) were received with delight, and acknowledged with civility. The specimens of the writing, arithmetic, algebra, &c. highly creditable to the care and attention of the master, Mr. Nicholls, and their proficiency in reading, considerable. There was evidently very little *cramming*. There is one thing to be said which may make some difference in the schools; namely, that the English one is composed of the children of natives of wealth and rank, and the master is English, neither

of which advantages does the other possess. However, it is the *principle* which I think condemns it, and I cannot help feeling surprised at Government lending its aid to perpetuate any system of the sort."

From a Gentleman, dated March, 1835.

"Education is, I hope, making advance in this quarter: the Missionaries of the London Society have opened a school for the instruction of natives in English and Urdú. At Gorakhpur, a gentleman in the C. S. has commenced an English School; he had a supply of English books, and also some in the Romanized Hindustáni. A Lady at Mirzápur also had copies of each of the works in Hindustáni and Hindi in the Roman character, that I could furnish her with; but I have not yet heard whether any thing is likely to be attempted at Mirzápur of a public nature, though, as it is a large town, a school would certainly be beneficial. A native gentleman is desirous of establishing a school or college at Sasseram, a few days' journey from this place. This has, I believe, been already noticed in the CHRISTIAN OBSERVER. Much benefit would I think arise from branch schools being established at the towns or stations in the neighbourhood of large cities, in which schools already exist; the more advanced pupils from these branch schools, provided they manifested a desire to pursue their studies, might be sent to the Central Institution at the principal station; these central establishments would then under proper management rise into Colleges, and we might soon hope to see around us in India a class of intelligent, well educated young men. Vast numbers would also be enabled to procure such a portion of knowledge as would be useful to them in the various situations of life in which they were called upon to act. The preparatory or branch schools could be occasionally visited either by the gentlemen in the service, resident at the stations in which the schools might be situated, or by the members of the Local Committee of Public Instruction at the principal station. If the same books were used, and similar plans of tuition adopted, in all these Institutions, we should have a complete system of education extending its beneficial influences throughout the country. It would however be advisable, that the native languages should not be entirely neglected, at least in the branch schools. In the Upper Provinces, Urdú and English should be taught; in the Lower Provinces, English and Bengali ought to be embraced in the course of instruction. The money now expended in the cultivation of Persian would go a great way towards assisting in the support of these schools, and the native gentry might by proper encouragement be induced to assist in defraying the expense."

From another Gentleman, dated Bandras, 14th April, 1835.

I have taken a great interest in the progress of the Romanizing system, and it has for some time been my great desire to do something for its advancement. I have, therefore, Romanized the Acts of the Apostles, and Paul's Epistle to the Romans, which are written out in large letters, and ready for the press. If you will get them printed, I shall send them down immediately; and if you like, I shall Romanize all the remaining Epistles of Paul, which, I hope, will be ready in about two months. A great step will be gained when we have a fine edition of Martin's New Testament, and as the Bible Society has subscribed for 200 copies, I think it should be got ready as soon as possible.

GHÁZÍPUR.

From a Gentleman, dated 26th February, 1835.

"We are endeavouring to keep pace with the spirit of improvement and reform, by establishing an English school at Gházipur, and a monthly

sum, amounting to 100 rupees, has already been subscribed. We calculate on the assistance of Government, understanding that they have come forward very liberally in support of the institution at Allahabad."

ALLAHABAD.

From a Gentleman, dated 11th March, 1835.

"I have distributed your tracts on the introduction of Hindustáni among the Amláhs of this court, and could easily distribute ten times the number if I had them; the people were very eager to get them: and if you have any more to spare, I shall be glad to receive them.

"I find I can read your Romanized books very readily myself, and that the boys, who have learned English in our school here, find no difficulty in reading the most complicated words in the vocabulary, written in your Roman character. This appears to me a good criterion."

From another Gentleman, dated April, 1835.

"I am happy to inform you that there now appears a general desire among the more intelligent natives of this place to make themselves acquainted with the Roman character. This has particularly evinced itself within the last fifteen days, and I trust that by the end of next quarter, I shall have to report that the character has begun to be used by the natives in their intercourse with each other. The mere circumstance of some books having been offered for sale, printed in a new character, created some attention, and this has been heightened to anxiety by the constant rumour that English will in a short time become the language of public business. Another circumstance that has made considerable impression is, that the Committee of the Sadar Board have directed their Amláhs, under pain of losing their situations, to prepare themselves to write Hindustáni in the Roman character within six months. It has already been remarked, that such a penalty has never been incurred in similar instances, and I will venture to predict, that in this no one will suffer by the order. Several people who took books within the last week have, on applying for more, evinced their progress by reading the title-pages of pamphlets printed in the Roman character; and one man, who took a copy of the Polyglott, three days ago, spelt several words in a newspaper, pronouncing every letter as correctly as if he had the instruction of an English master.

"I intend, if my other avocations will leave me so much time, to devote one evening in the week to the assistance of those just commencing the study; those who hold situations not being able to attend at my house for instruction during the day. On the whole, the present prospects of the plan succeeding are encouraging far beyond what I anticipated."

LAKHNAU.

Extracts of Letters from an Officer, dated March and April, 1835.

I have the pleasure to enclose Rs. 12-8 for 100 of the Romanized copy-books. Natives, when at all encouraged, seem to like the idea of learning the Roman character, to write their language. It has the appearance of acquiring a *new language*; though, in fact, it is only *learning 25 new letters*, and applying them to the mother tongue. I have got four of my Persian writers to learn it, and four others at outposts will immediately begin; the Romanized copy-books, and the little printed books, will be most useful. Pray send to the Depository a supply of St. Matthew's Gospel, in English and Romanized Hindustáni.

The Address about the establishment of schools is beautiful! May many catch the spirit; and ere long, may every *sillah* boast its school! It may be expected that civilians will feel a pride in having a school under their care in their *sillaha*. In two very late letters from *different quarters*, it has been pleasant to read that schools are to be established in those *sillaha*.

We are encouraged in seeing what others are doing. A list of villages and towns, where schools were established, would be pleasing; thus Kotah, Sâgar, Bhopâl, Lakhnau, Kâhnpur, Subathu, Jabbalpur, (I think,) Futtehpur, Bauleah, &c.

The Romanising system is ambitious; it now includes a work on Astronomy, and has extended to the sun, moon, and planets! They shall all be with you forthwith, duly Romanized; for the Astronomy is now finished, and only requires revision: plates for it are in progress; amongst the rest one of Herachell's large telescope.

I sent to your Depository here for two of the Romanized Sermons on the Mount, a supply of which arrived only the other day; the answer was, "All are sold, save three!" Pray, send 100 more to supply the market—cheap books (two annas!) may thus be expected to find rapid purchasers.

I have the pleasure to send you a little story in English, with a Hindustâni translation. Should you think it suited for your Native Library of Entertaining Moral Instruction, I shall be happy to have it Romanized for you; it seems well calculated for a class book for beginners in English, and the lesson it conveys is very excellent. I can send you any number you require; 700 have been printed.

I am packing up for you a few large explanatory maps of the solar system, in *Hindustâni* in the Persian character. If you wish it Romanized, pray let me know.

The manufactory of orreries is going on rapidly. I hope to send you a few in the course of a week. You may, if you like, advertise them as obtainable for gratuitous distribution to schools at each of your depositories. I shall send a box containing four in each. Without some such tangible representation of the motion of the planets round the sun, and of the moons round the planets, I fear the natives will have difficulty in understanding the solar system; but with the orreries, and English and Hindustâni explanatory plates of the system, every native school may be taught the outlines of astronomy, and this may in some degree wean their affections from, and lessen their veneration for, the sacred books, the source of all their superstitions, which teach the monstrous theory, that the earth is a vast plain, supported upon the horn of a cow!

From a Schoolmaster at Lakhnau, dated April, 1835.

As I am very anxious to forward Mr. Trevelyan's system as much as possible, I think that a few copies of St. Matthew's Gospel in English and Romanized Hindustâni would be very useful. I wish in course of time to endeavour to get a class in the afternoon, for the purpose of making them read and write Romanized Hindustâni. Some of the boys who only read words of one syllable, read the meaning in the new garb with the greatest ease. There does not appear to me even the shadow of difficulty in communicating instruction to the boys in the new character.

From a respectable Native in Upper India, March, 1835.

I have put some of the natives to learn the Romanized publications, and they are making satisfactory progress. Along with my next letter to your address, I will have the pleasure to send some specimens of their improvement for your information. The English Instructor, Part I., containing both the literal and phraseological meaning of each sentence in Hindustâni, is most acceptable to the natives generally, and will facilitate greatly their English studies; but as the Afghânis, and other nations, between the Indus and the Caspian Sea, are little versed in the Hindustâni, and as there are several students here, who are very desirous of learning from a book containing the phraseological and literal meanings in their own lan-

guage, (Persian,) with the Romanized characters, I am preparing to convert the meaning of the afore-named publication into Persian, and as soon as it is finished, I will submit it for your perusal, which, after undergoing some alterations by your intelligent pen, you will perhaps be pleased to publish for general information under your auspices.

ORISSA'.

From a Missionary Schoolmaster at Katak, 20th April, 1835.

"I have now persons quite ready to teach the English alphabet in the Native schools; a class of masters has been learning in the English school under my instruction. I want nothing but books; do supply us as soon as you can. The Roman system will succeed anywhere where it is understood."

MADRAS PRESIDENCY.

From a Missionary, dated Mayavaram, March 20, 1835.

"The Hindustani and other books you forwarded, have already been nearly all distributed. A good supply went to Trichinopoly, another to Palamkatta by a Christian traveller (Mr. Charles W.), who proposed to make them known in his way at Trichinopoly and Madras. Another small parcel went to Bangalore, another to Maisúr by Banghy, another to the Nilgirie, and to a rich Muhammadan in a populous place (Karaw) half way to the hills. Another parcel shall be sent to the Rájs of Punganur (near Chittore) whom I know personally, and who is a friend to the English, and speaks English well. I hear that there is an American Missionary at Madura, who is very desirous to spread the Romanizing system. I have forgotten his name, but I have sent him through the travelling friend mentioned before, a parcel of your books with a verbal message, that I wish to receive a letter from him. By his means we may introduce the system in Ceylon; and with the same intention to introduce it, or at least to make it known to the German Missionaries at Mangalore (two of whom are studying Karnataka, and one Kanarese), and to their friends there, I have sent the packets as mentioned above to Maisúr.

"I am more than ever convinced, that the introduction of the Romanizing system is a real benefit to the whole republic of letters. An Englishman has not an idea how every foreigner is puzzled at English words introduced in scientific, e. g. Latin books, and spelled, not according to the Romanizing but according to the Anglifying system. When a foreigner meets with such a word according to the latter spelling, he must always first inquire whether the writer is an Englishman or not, before he can venture to pronounce it.

"You will find enclosed a list of a new supply of books which I beg you to send me, and an order for 58 Rupees, which sum will be pretty nearly equivalent to the price of the books.

"I shall be very ready to take care, as much as my health and other duties allow, of a depot of School Books if I am more permanently settled somewhere, and our Calcutta friends will make the experiment in this presidency.

"I am much obliged to you for the various reports and pamphlets which you added to the valuable and liberal donation of the School-Book Society. Several of these publications are so interesting, that I intend sending them to Germany; and I shall thank you for a continuation of such gifts if convenient. I shall also thank you for five or six copies of the monthly list of Mr. Ostell's books, and also some more copies of the report of the Calcutta School-Book Society to circulate amongst influential friends.

"Mr. Mohl, the chaplain, will probably go to Denmark to preach there a crusade against the Hindu gods and the false prophet, and to come out again.

"If quite convenient, I should also thank you for another copy of 'the application of the Roman Alphabet, &c.:' I wish to send it to Germany, to secure the co-operation of my German friends in introducing the Romanizing scheme."

TENASSERIM PROVINCES.

From a Civil Officer, dated Tavoy, 9th January, 1835.

"I believe I have received all the numerous papers and little books and pamphlets you have so kindly supplied me with. Have I ever acknowledged the school books, which have been invaluable to our, I trust, flourishing little establishment? In the beginning of last month, there were 84 boys and six girls in the school at Maulmein. They are of all castes and nations. You would be amused at the list, could I send it to you; but it is not by me just now. The first class consists of boys who at far different periods have been learning English under the Missionaries, and their progress is very creditable. In their own language, the Burmese, they are more perfect than boys from a native school. They can read and understand without much difficulty the reading lessons contained in the most advanced books you sent me. Five of them compose in English, and are advancing rapidly. Of course their English is not very correct, but it is a great step to get them to write their ideas in our language at all. These boys, and one or two others of the class, are very tolerable arithmeticians, and will work a sum in the Rule of Three with ease. Their writing too is very good, much better than I could expect, I assure you.

"M—— tells me, you expressed to him a wish to have some Burmese boys sent to you, to continue their studies under your eye. If you will let me know your wishes, and in what capacity the boys would be received at Calcutta, I think I could induce the parents of our most advanced scholars to send them up. What I feel the want of in our school is, the means of making the boys speak English, when among themselves, and I have been thinking of putting some soldier's children there for the purpose, if I can find some untainted with the foulness of a barrack room.

"I regret much to see the girls' school so badly attended. I have not a single Burmese girl in it yet, and expect none; but patience and perseverance will, I trust, win the day eventually. I am very fearful of alarming the prejudices of our people regarding the school, and it is my object to render all that is going on there as public as possible, and to encourage people to go and see with their own eyes what it is we are doing and want to do. At one time there were some foolish stories circulated at Maulmein, prejudicial to the school, and I thought the best notice I could take of them would be to have a public examination of the scholars, to which I invited all the principal inhabitants of the town. They came, and as far as I could judge, they seemed much pleased at what they saw; and in one or two instances expressed their surprise, that mere boys could do what was so far beyond their powers, especially in arithmetic. The examination did good decidedly, and the boys' school, I expect, will ere long be popular."

From a Military Officer, dated Tavoy, 9th January, 1835.

"With respect to the Romanizing system, as applied to the Burmese, there are differences of opinion. One Missionary promises to aid, but says, he does not see that any advantage is likely to arise from it. Mr. Mason, the Missionary here (a very superior man), advocates its introduction strongly. The Missionary at Rangoon, Mr. Webb, is favourably inclined, but has not been sufficiently long in the country to have obtained a knowledge of the language, and therefore has had little or no intercourse with the inhabitants of Rangoon, and cannot say at present, how far it

might be introduced among them. Messrs. Brown and Bennet (the latter schoolmaster at Maulameyn) have made a system of their own.

"Dr. Judson, who is undoubtedly the best capable of forming a system, I hope new will do so. I confess, as I told you, that there are some objections (but no mistakes) to my plan: some I propose to correct; but after a long conversation with Dr. J. he came into my views completely. We both think that some points require being simplified; but how to do that, we have not yet been able to decide. He has promised to correspond with me on the subject, mutually making any suggestions, that may occur to us.

"Colonel B—— you will see in Calcutta; his paper is a *very clever* one, but I think too long, and the system too intricate for general use; besides the great objection of its differing entirely from those adopted for all other languages or dialects in Bengál. If he would take Sir William Jones as his model, he would, I am satisfied, make an admirable and useful scheme. B—— you know, is rather inclined to think that the utility of introducing it here, is not so great as many suppose. Mr. Mason is very warm to introduce it at once amongst the Karens: Mr. Wade objected, Dr. J. told me, on the score, that each vowel had some six or more different sounds, which he was obliged to distinguish by certain marks: but surely it would be better to have the Roman letters even with their marks, than allowing them to adopt the Burmese letters. Now is certainly the time with them. Mr. Mason, however, says, that there is no necessity for so many, if any, marks; that the different sorts of the vowels are reducible to certain rules. Mr. Wade is daily expected here, when Mr. Mason will use his best endeavours to have the system introduced. You shall have my corrected scheme in a few days; I shall first send it in circulation to Messrs. Judson and Mason, to see what corrections or improvements they may suggest."

CHINA.

Canton, 16th December, 1834.

"Your favor of September 21st, with sundry interesting papers came safely; for all of which please accept my best thanks. I have been, and am still, devoting all the leisure hours I can command to the subject on which you write. The papers are most acceptable, and my own anticipations in regard to the introduction of the Roman character are high and strong—more so, than I dare express. We shall soon touch on the subject in the Repository; and I will then, if not before, let you know my mind fully. More experiment is needed."

Canton, 12th January, 1835.

"We are taking into consideration here the subject of Trevelyan's present labors, with regard to their applicability extensively to Chinese. This subject shall receive our minute investigation, but I am myself in favor rather of a new alphabet similar to the Korean; and, like it, easy to be written with the Chinese brush. The number of names of men and places, which are sounded alike, or nearly so, will, I think, render it necessary to blend the Chinese characters with any alphabetic ones, which we may adopt; and in that case, *Roman* characters would be objectionable.

"As to the need of an alphabetic writing for the Chinese, there can, I think, be no doubt. They spend so much time on the present system, in learning merely to read and write, that little or no time is left for the study of science, history, or sought else that can raise them from their degraded situation. In connexion with this, I may mention the formation of a Society for the Diffusion of Useful Knowledge, of which I shall shortly have to invite you to become a corresponding member. When I write for this purpose, I will send you an account of the proceedings relative to its formation."

BETA.

IX.—*The Bishop of Calcutta and the Missionaries.**(From a Correspondent.)*

In one of the charges recently delivered by the Lord Bishop of Calcutta in the south of India, there occurs the following passage.

“Very few Missionaries have fallen into open vice, and profligacy—though three or four, alas! in a century and a quarter, as I before stated, have—but into secularity, into inactivity, into anxiety after petty objects of their own, into jobs for their families, multitudes have been betrayed. Perhaps not one in twenty of those who come out from Europe in all the Protestant societies, with the best promise, and who go on well for a time, persevere in the disinterestedness of the true Missionary.”

These charges are now before the world: and it was felt by the Missionaries in Calcutta, that the passage in question was likely to injure them in public opinion. To them it seemed to apply pointedly to all the Protestant Missionaries in India, to accuse nearly all of having fallen back from their first disinterestedness, and distinctly to impute to them secularity, inactivity, and a preference of their own petty schemes, and family jobbing, over the cause of their great Master. *Here*, where they are known, such an accusation can do little harm; but, viewed as the recorded deliberate opinion of one, whose high station in the church, long experience, valuable services, and known piety and zeal gave him great influence in the Christian world, they feared not unreasonably its probable effects on the public mind at home. For, if it were true, that nineteen out of every twenty fell off so grievously from their first state, nothing could be more effectually calculated to discourage and paralyze the exertions of those who support the Missionary cause. It is not for the Missionaries to speak of their own labours; but at least they may be permitted to say, that for so heavy a charge there is not the slightest foundation. Willing, however, for the satisfaction of their respective societies, to have the matter sifted to the bottom, they appointed a small deputation to correspond with His Lordship, in order to learn from him, whether the charge applied to them; and, if so, to ask for a statement of the grounds on which it was rested.

In the succeeding correspondence, His Lordship, both personally, and in writing, expressed his sincere regret that any thing in his charges should have wounded the feelings of any of the Missionaries. The passage in question, he assured them, was not meant to apply to them, or to any Missionaries now in the field: it was grounded entirely on his own *past* and long observation of the whole field of Missionary exertion, in all the Protestant societies of every part of Europe. The deficiency, which he complained of, was a deficiency, not in ordinary and average, but in apostolic gifts and graces, and had a view to the highest qualifications which belong to that highest of all earthly callings, in the most difficult of all circumstances. He further stated, that he had the highest respect for their office, and that they had his warmest wishes and prayers for their success.

Here, of course, the matter rests.

Missionary and Religious Intelligence.

BANARAS.

We have much pleasure in furnishing our readers with the following extract from a letter recently received from the Rev. R. C. MATHER.

"Here, I have succeeded in getting a house in the native city, quite a castle I assure you, with its loopholes and stone lattice windows; and quite a chamber of imagery, like what Ezekiel saw, for over every door, on the first floor, there is depicted some portion of the Indian mythological history, or the images of the gods. But yet we have made it pretty comfortable by breaking out window places, and we have consecrated the whole as a temple to the living God, so that while the idol vanities have all the pictures and the show, I trust Jehovah has and shall have all the real service and the praise. At first I hesitated in thus moving into the actual sphere of labour, out of regard to the health of myself and family; but here, I am happy to say, all concur in thinking that I run no risk, as the place combines the double advantage of town and country; in this place, I have now been a resident for nearly a month, and have found already the superior advantage of living among the people to whom we are sent. In addition to this, I have got a nice chapel, 39 feet by 13, just on the road side, and in the midst of a small bazar close to my house: so that I feel that the Lord hath blessed me indeed. In this month, I hope to commence a small English school, and extend it as my means will allow. I am delighted to find that Mr. Trevelyan's efforts are making such rapid and sure changes in respect to all former and existing methods of enlightening the inhabitants of India. I wish him every success, and as far as I can I shall help to forward this good cause. But here, there are few friends to it, and we shall not be able to make many more till from our own knowledge of the original languages we shall be able to give our testimony as to whether the plan is not the best that could be pursued.

"We have just now agreed on the formation of a Tract Society, and we hope to have a depository of the Tract Society's Books up here. Some of us also are quite hot for a Printing Press, and a native newspaper; and I think the latter will most assuredly be carried into effect at no very distant period."

MADRAS PRESIDENCY.

For the following intelligence we are indebted to the MADRAS MISSIONARY REGISTER, a religious periodical recently established, and conducted with equal ability and candour. We are persuaded that its continued publication will be found highly beneficial to the cause of piety and Missions in the sister Presidency; and, therefore, trust that all concerned in the work will make an effort, rather than allow it to expire, like some of its predecessors of equal promise.

SEVENTH REPORT OF THE MADRAS AND TRAVANCORE DISTRICT COMMITTEES OF THE LONDON MISSIONARY SOCIETY.—The Seventh Report of the Madras and Travancore District Committees, in connexion with the London Missionary Society, has recently made its appearance. In the Madras Presidency, there are in connexion with this Society thirteen stations. During the time to which the 7th Report refers, there were at these stations 17 ordained Missionaries, besides 2 Hindo-British and 2 Native Assistant Missionaries, with a considerable number of school-masters and native helpers, who are employed as catechists and readers. The Reports of the different Missionaries exhibit evidences of the steady progress of religion in their respective stations. It is the privilege of most of them to record considerable additions to their churches of such as afford credible evidences of faith in Christ; and it is a gratifying fact, that between 6 and 7000 children are enjoying the advantages of Christian education under the auspices of the London Missionary Society in the Madras Presidency. The claims of the Society have been powerfully felt, and liberally responded to, by the Christian public. Including 8168 rupees collected for the erection of a new Chapel at Bangalore, which was opened some time ago, 4500 rupees realised by the Madras Auxiliary Missionary Society, and the proceeds of public institutions at Bellary and Belgaum, intimately connected with the Society, more than 26,000 rupees are acknowledged as having been derived from local resources, and applied to local purposes.

THE MADRAS RELIGIOUS TRACT SOCIETY.—The Anniversary of the Madras Religious Tract Society was held on Wednesday evening, February 4th, in Davidson's Street Chapel, Black-Town. The Rev. Mr. Cubitt presided on the occasion, and after prayer, and an introductory address, he called upon the Secretary to read the Report of the Committee for the preceding year. It was stated, that four new tracts

had been adopted and printed; that new editions had been printed of 14 Nos. ; and that a series of Tracts, chiefly designed as rewards to children, had been originated. We extract the following notice of the Tamil Magazine: "The Sub-Committee for conducting the Tamil Magazine avail themselves of this opportunity to remind the Christiana public, that a subscription of one rupee per quarter to this publication entitles them to four copies, and that it forms a suitable medium of communicating religious sentiments and facts to those of their domestics, dependants, &c., with whose language they are not familiar.—The names of subscribers will be thankfully received by the Secretary and Depository."

The number of tracts received during the year is 75,373; the number issued 59,892:—the total number the Society has issued since its commencement in 1818, is 752,661.

The facts detailed in this and preceding Reports are such as to call for the expression of gratitude, showing that the publications of the Society have been instrumental in leading many benighted souls to Jesus Christ; but the reader is referred, for a detail of them, to the Report itself, which is now being published.

THE MADRAS AUXILIARY BIBLE SOCIETY.—This invaluable institution held its fourteenth Anniversary on Monday evening, the 9th March last. The Venerable the Archbishop of Madras presided, opening the meeting by imploring the blessing of God, and by an eloquent address; after which, the Rev. F. Spring, A. M., one of the Secretaries, read a Report, detailing the proceedings of the Committee, and the success of the Society. The Madras Auxiliary prints and circulates the Holy Scriptures in the four extensively spoken languages of Southern India, viz., Tamil, Telloogoo, Canarese, and Malayalam. Fifty thousand portions of the Tamil Scriptures were printed during the year, 12,040 portions or copies of the Holy Scriptures were distributed, and the Report, which is about to be published, exhibits gratifying evidences of usefulness in the narratives furnished by correspondents. The Rev. C. Rhenius states in a letter to the Secretary, that during the preceding six months, no less than 321 families, containing 807 souls, had been added to the congregations, who were being instructed in the wholesome word of God, having cast their idols to the moles and the bats. The funds are in a prosperous condition, as the Treasurer's account exhibits a balance in favour of the Society of 9,600 rupees. The Anniversary meeting was characterized by great harmony of feeling on the part of the different denominations combined to advocate the cause of the Bible Society; and it is hoped, the interest then excited will be perpetuated and exemplified in additional efforts for the distribution of the word of God.

NEW MISSION IN CANARA.

By a letter from a gentleman, dated January 14, 1835, inserted in the Bombay Christian Instructor, for April, we hear with much pleasure that three German Missionaries, the Rev. Messrs. Hebich, Lehner, and Greiner have lately arrived, with the view of establishing a Mission in Canara. They have been sent out direct by the Evangelical Missionary Society at Basle in Switzerland. The occupation of a new field of labour (for Canara has hitherto been altogether neglected), and that by a new Society (for they are the first Missionaries sent out direct to India by the Basle Society), is a subject which calls for much thankfulness. It is hoped, the new Mission will hereafter, with God's blessing, be the instrument of translating the Bible into two new languages, the Tulu and Konkani, which both prevail in Canara.

CEYLON.

The following interesting intelligence was communicated in a letter from the Rev. P. PERCIVAL to a friend in Calcutta, who has kindly offered it for insertion in the OBSERVER.

Jaffna, January 27th, 1835.

"At no period of my Missionary career was I so fully employed as at the present, and never were my prospects of usefulness brighter. This will be cheering to you. Since I came to Jaffna I have opened a School on the plan of Mr. Duff's, which is at present every thing I could expect. I have considerably above 200 pupils in daily attendance, of which more than 100 attend Chapel on the Sabbath, and are, after the public service, formed into a Sunday School. In this School I take the lead in teaching, and devote three hours daily to the first class and a general supervision. My assistant, a young man of Portuguese extraction, of considerable talent and fair education, also spends three hours, and takes up my work when I retire from the School.

There are a few boys who give evidence of religious impression, whom I form into a juvenile class, and meet them once a week for the purpose of conversing with them closely on religious subjects. I have had them together this evening, and spent an hour most profitably, at least to myself. We have a Girls' School in Jaffna, containing about 20 girls; and a superior girls' School besides at the Mission House, in which Miss A—— spends her time. Of ordinary Tamil Schools we have five, containing an aggregate of nearly 400 boys, with about 20 Girls included. In the School bungalows we have preaching once or twice a week, and sometimes the congregations are very encouraging. We have preaching in Jaffna in Tamil, Portuguese and English. My assistant takes the burden of the Portuguese work. My favourite engagements are among the Natives, and in Tamil I am quite at home.

"Since I was in Calcutta the American Mission has been greatly strengthened by arrivals from the New World, and they are exerting themselves nobly in the Redeemer's cause. They have lately had a gracious shower of divine influence in their Male Seminary at Batticotta and their female one at U'duville. The brethren, four or five of them, spent some time at Jaffna about the end of November, and we held prayer-meetings, &c. &c. in the Chapel and different parts of the town for ten days successively. There was evidently some excitement produced, but not to the same extent as at their own stations alluded to above. Our last monthly Missionary Prayer-Meeting was held at Batticotta, and was a very solemn day. We hope to see brighter days. We must labour with more faith, and under a more implicit confidence that the word we preach is the Gospel of God.

"In Jaffna I have established in addition to my Sunday School, "A Lending Tract Society." We have a series of bundles of Tracts consisting of 52 (for the weeks) and 14 distributors. They each take a bundle, go to the allotted division, and lend at each house, say No. 1: next week the same distributor takes No. 2, and receives No. 1 back, which is thus at liberty for another division, and another distribution the following week. The lending of the Tract is not the only good,—every house in the town is visited, and the distributor is enabled by the opportunities presented to ascertain the moral state of many individuals and families, and has an opportunity of giving a word in season. In connection with my Native Schools I have formed juvenile classes of the most advanced boys, and have them more closely watched over and instructed, with the design of bringing home to their minds the truths which they ordinarily learn."

BURMAH.

Extract from a Letter from Rev. T. Simons, dated Maulmein, 13th Dec. 1834.

"You have probably heard before this, that the Board designed sending the next ship if they could to Amherst. On the evening of the 7th instant a note reached us, saying that an American ship had anchored off there, and on Sabbath morning two of the brethren came up. The name of the ship is the *Cashmere* from Boston, Captain Hallet, Commander. Besides the two natives who have returned in health with Mr. and Mrs. Wade, we have the following labourers for Burmah: Rev. Messrs. Comstock, Vinton, Howard, and their wives, Mr. Osgood, a printer, and his wife, and a Miss Gardiner. Rev. W. Dean and wife leave us to-day, in the same ship, for Singapore, in company with Dr. Bradley and wife, from the American Board of Foreign Missions, and a Miss White, from the same Board. Brother Dean is to join brother Jones; Miss White proceeds to Singapore, where she expects to meet the Rev. Mr. Tracey, to whom she is engaged. Here they will remain. Dr. Bradley and wife go on to Siam."

From another letter from the same, dated January 4th, 1835, we extract the following:

"Since my arrival at this place, I have been mostly engaged in supplying the European Baptist Church, and learning the Burman language. For the most part of the last year, I have had a day-school for East Indians in English, and a lyceum for adults one night in the week—average attendance a few months ago, in school 35 or 40, now 25—in lyceum 12. A flourishing Sunday-school and Bible class have also been in operation. I closed my connection with this department with the year just finished, and

now am about to bend my efforts more directly to the natives. The station to which I have been assigned is one about to be established at Akyab.

You have doubtless heard of sister Cummings' death. A memoir of her has been written by one of the converts who was her teacher."

This happy reinforcement to the Burman Mission mentioned above we hope may be blest in their labors to that interesting portion of the vineyard of Christ. It may be gratifying to the friends of Missionary exertions to know how this good number has been disposed of. Mr. and Mrs. Wade with Miss Gardiner go to strengthen the Mission at Tavoy; Mr. and Mrs. Comstock, together with Mr. and Mrs. Simons, go to form new stations at Arracan; Mr. and Mrs. Howard, are at Rangoon, with a view to laboring among the Karens in that vicinity; Mr. and Mrs. Vinton have settled in a little village of Karens about 50 miles north of Maulmein, the place where Miss Cummings spent the greater part of her short missionary life.

Letters have just been received from our brethren in Maulmein, giving us some account of a persecution of the Native Christians in Rangoon, Burman and Karen. The letters are dated March 11th and 13th, and state that several had been thrown into prison, and one, a Burman, had been loaded with irons. The Karens who had been imprisoned were released upon paying, some 100 rupees, some 100 baskets of rice, and others less. The cause of this persecution we have not learned; but from the testimonies to his good character which we have obtained from a friend who was acquainted with the Burman Christian, we feel quite satisfied that he is suffering for righteousness' sake, and that the sole object of the oppressors is to obtain money. About one year ago a similar persecution was experienced in the same place, when the native pastor was imprisoned, his feet put into stocks, and he not released until he had found means to pay them 60 rupees.

It is pleasing to learn that in the midst of all his suffering, the Burman brother, who is employed as an itinerant, declares his determination to adhere to the religion of Christ, and not to worship senseless images though he is called to suffer death. We also learn with unmingled pleasure, that 108 rupees have been collected for his relief in Maulmein, principally among the Native Christians in that place.

Two natives were baptised in Maulmein in March, and general prosperity seemed to attend the labors of the Missionaries.

Mr. Hancock is now in Calcutta, superintending the preparation of Taling and Karen types, for the use of the Burman Mission. He originally proposed to proceed to America, but now thinks it unnecessary, since the object may be as well, and much more cheaply effected in Calcutta.

SINGAPORE.

The following extract from a letter from the Rev. J. T. Jones of the American Baptist Mission at Slam, dated Singapore, March 8th, will be read with deep sorrow by all the friends of that Mission:

Rev. Wm. Dean has just arrived by the Cashmere, which brought our fellow laborers to Burmah, and Dr. Bradley, of the Am. B. C. F. M. for Slam. Brother D. has, within a few days, been called to mourn the early removal of his wife, Mrs. Matilda Coman Dean, who deceased on the 5th instant, aged only 32, before she had seen the field appointed for her cultivation. How thick are death's trophies strewed! Let us, dear brother, derive fresh energy from God's mercy in sparing us.

ENGLAND.

A letter received from an excellent Minister in the neighbourhood of London, dated August 29th, 1834, contains the following intelligence.

"The attention of the religious public has been of late intensely occupied with West India affairs. The whole amount requisite for rebuilding our Chapels in Jamaica is raised, and a considerable sum over. Government nobly granted about 12,000, and the Churches have so exerted themselves, that when the collections came in together with the amount raised by the Jubilee Cards (of which I inclose you a specimen), it was found that there would be two or three thousands over. The meeting at which this was announced was one of the most interesting I ever attended. Brethren Burrell and Knibb took leave of a large and deeply affected assembly; I hope they will be preserved in safety to the land they love, and that our hearts will be again cheered by hearing good news from the West Indies. We are all anxious to hear how the 1st of August passed over, but I believe there is not a possibility of hearing just yet, though I do not know exactly how long the packet is in coming. The general expectation seems to be that all would be quiet and peaceable, and if so what reason will there be for fresh thanksgivings to the God of all grace. Nothing can exceed I think the interest which has been excited by the persecutions in Jamaica, and never surely was there a more striking answer to prayer than we see in the result; often have I thought of those words, 'Before they call I will answer, and whilst they are yet speaking I will hear.'

"I have been almost afraid sometimes that in the midst of all, the Mission in the East would be almost forgotten, or at least not receive its due share of attention; but I hope now that will not be the case.

"I often think very deeply of the stupendous claims of India to the attention of the friends of Missions: what an amazing field you must have before you. May he who has so honoured your beloved brethren in the West, and has honoured you to labour in his cause in the East, pour out upon all the stations in India such a blessing that there shall not be room enough to receive it. I have lately been reading over in my study the early Periodical Accounts, and the "Brief Narrative of the Baptist Mission in India," printed in 1819. I hope I can say, it has warmed and enlarged my heart. Oh that I was more of a Missionary at Poplar; I feel that I want more genuine devotedness of heart to Christ and his cause. 'Quicken thou me according to thy word' is a suitable prayer.

"My neighbour, Rev. Andrew Reed, and another of the independent brethren, are gone on a friendly visit to the American Churches. I have seen a letter from Brother Reed to his Church, written from Ohio; he seems to anticipate that much good will result. I rather think Dr. Cox, of Hackney, and Mr. Hoby will go soon as a deputation from the Baptists. It must be very pleasant to visit our brethren in distant lands, and see how they do. If you were but near home, how I should enjoy one hour's conversation, and how should I be pleased to have a sight of Dr. Carey. But alas! I must be content to labour over my 'few things' at Poplar. Oh may I be so happy as to meet you all in a better world."

JAMAICA.

We much regret that our limits will not permit us to insert all the delightful intelligence which is supplied by the late periodicals, with regard to this most interesting field of Christian Missions, at the most interesting period in its history—the emancipation of the slaves on the 1st of August last. As the best substitute in our power, we present our readers with the following spirited observations from a late No. of the *Friend of India*, prefixed to copious extracts from the *Baptist Missionary Herald* for November.

"The intelligence chiefly refers to the occurrences of the eventful First of August; on which slavery became extinct, and every African in the British West Indies awoke a free man. It is communicated in the letters of our Missionary Brethren, written on the spur of the moment, and under the power of vivid emotions still alive and fresh. In such circumstances they might have been forgiven some transgression of the ordinary laws of moderation. But they have no forgiveness to ask. Their minds, as well as those of their people, appear to have been too solemnly devout to admit of any unseemly exultation. We admire the sober fervidness which breathes through their letters, and cannot help wondering more and more, that such men should have been the persons charged with exciting people to disorder and violence.

"The representation which these letters give of the Negroes themselves is still more important. It was natural that the members of Christian churches should concur with their ministers, in religiously observing a day of such moment to them, both as men and as Christians. But this serious disposition appears to have prevailed much more widely. Of rioting, drunkenness, and dancing, scarcely a trace was to be seen;

and even harmless merriment and exultation seem to have been generally abstained from. We can easily imagine the joy of the poor Negroes to have been too deep for utterance after that fashion. On the other hand, every place of worship, of all denominations, was crowded and overflowing; and how fit and worthy were the subjects of instruction, prayer, and praise which were there introduced! The obligations to order and industry derived from the appointment of God were dwelt upon, as surviving the artificial and iniquitous discipline of slavery. The bondage of sin was shown to be more degrading and wretched than that of the person; and the liberty wherewith Christ makes his people free was exhibited as far more precious than the temporal freedom which had just been obtained. The people in their prayers and praises echoed back the sentiments of their teachers, and so belied the oft-repeated slander, that they were unfit for liberty. See the first use they make of it! As rational and devout subjects of Jehovah, the Father of all mercies, they hasten to acknowledge their unspeakable obligations to his grace, and to declare their free and willing submission to his authority.

"In the letters of our brethren will be found specimens of the thanksgivings and prayers of their poor people, in their own broken language, which cannot fail to touch the heart of every Christian. This broken language has itself an affecting power. It is so like the language of infancy, that it unavoidably gives the impression of guileless and affectionate simplicity. But the impression is defective. These broken words give utterance to the thoughts and emotions of full-grown men, which are as mature as the men to whom they belong. They indicate in those men the same loftiness of heart and mind they would have done, had they been fully spelt, and pronounced with all possible grace. They are truly called eloquent; for they breathe the highest and most generous sentiments of which the human soul is capable.

"When we think of these warm-hearted and devoted people, we are tempted to repine that our lot is not cast amongst them. Nowhere does the labour of a Christian minister meet with so full and interesting a return. Multitudes are converted to God; and the affectionate ardour with which they give themselves to his service, and co-operate therein with his servants, is inexpressibly delightful. The generosity of their character in the days of their slavery was eminently displayed by the formation of a fund, we believe, in every Church under the care of the Missionaries of the Baptist denomination, and very probably in other churches too, for the redemption of those members who were either subject to peculiar hardship as slaves, or whose freedom was particularly desirable for the service of the Church; and we have heard of the finest traits of character-brought out in connection with these remarkable charities.

"There is every reason to expect, that foreign aid, in money at least, will soon be unnecessary for the propagation of the gospel in the West Indies themselves. The enjoyment of Christian privileges will undoubtedly be attended, as in all other countries, with the development of all those spiritual qualifications requisite for a Native ministry; and the unfettered progress of education will in the progress of time raise such a ministry to as high a standard of ability, and to as great efficiency, as now belong to their European pastors. We shall there have a new seat of true and influential religion; from which, as from those already existing, its influence will spread to the unenlightened parts of the globe. It is natural to suppose, that, when the West India Churches find their strength sufficiently grown for them to undertake foreign missions, they will first direct their thoughts to their *father land*. Africa's children's children will then return to her, with a recompense of light and salvation, amply repaying her for all her wrongs; and the visions of the bitterly stigmatized abolitionists of the slave-trade and slavery will at length be gloriously realized.

"We rejoice with our Missionary brethren, who, after their cruel sufferings, are now permitted to look forward with confidence to such a bright train of consequences to their faithful labours: and with all Christian affection we wish them, God speed! Very different are the circumstances of Missionaries in our India. Not only are the people here fast held by the innumerable bonds of heathen prejudice, but sunk in every sordid principle of worldly selfishness. Habitual untruth and covetousness characterize nearly every individual of the nation; and every convert to the gospel has to pass through a difficult regeneration from these hateful vices, in the course of which all the patience and affection of his teacher is frequently put to the severest trial. The contrast between such persons and the West India converts makes us cry, *Oh that we had people with hearts!* Some few indeed we have, and they are increasing; but still they are few. Yet a change may come before our calculations would have led us to anticipate it: and possibly the crowded plains of Hindustán may before very long present a scene of glorious triumphs of the gospel, which will make them as desirable to others as a field of labour, as the West Indies now appear to us."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of March, 1855.

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.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.
1	29.922	65.4	61.8		W.	.984	73.9	75.7	73.	S. W.	.950	76.3	83.	78.5	S. W.	.946	78.8	86.5	81.4	S. E.	.928	79.	84.8	80.7	S. E.	.940	77.6	80.9	77.8	S. E.
2						.010	75.	77.	74.	S. E.	.990	77.	82.6	79.1	S. W.	.922	79.2	86.7	81.7	S.	.914	79.2	84.5	80.2	S.	.920	78.	80.4	77.3	S. E.
3	.978	70.5	65.7	66.	S. E.	.036	76.2	81.7	79.5	E. by S.	.004	78.	85.	80.2	S.	.964	79.7	87.	78.7	S.	.956	79.3	85.6	78.8	S.	.964	77.5	80.	76.2	S. E.
4	30.030	71.5	67.3	67.7	N. E.	.088	74.7	80.9	79.	E. by N.	.062	76.8	85.	78.2	E. by S.	.014	78.4	86.7	81.	S. E.	.032	78.7	85.5	80.5	S. E.	.000	77.	80.9	77.8	S. W.
5	.032	71.	65.	64.8	S. E.	.094	75.2	77.2	75.	W.	.064	76.7	80.6	77.3	W.	.991	78.7	86.	81.7	W.	.986	79.3	86.4	82.5	W.	.990	77.6	82.5	78.7	W.
6	.048	72.	66.7	66.5	W.	.108	77.8	77.5	74.7	N.	.084	82.7	85.6	78.2	N.	.016	84.	89.5	79.4	N.	.000	84.	89.1	79.7	N.	.002	80.4	84.2	78.	N. W.
7	.049	72.	64.	68.2	S. W.	.086	76.3	78.8	75.	W.	.066	78.1	86.	80.	W.	.988	80.	90.4	82.	W.	.960	80.7	90.7	82.6	W.	.982	79.4	85.3	80.2	N. E.
8	29.960	72.	67.6	68.	S. E.	.036	76.	78.2	74.5	S. E.	.022	74.8	86.5	81.	S.	.970	81.	91.7	82.7	S. E.	.964	81.3	90.5	82.	S. E.	.980	80.	84.2	79.	S. E.
9	.082	71.9	67.5	67.5	N. by E.	.152	75.7	78.5	74.	N. by W.	.139	78.5	81.	76.8	N.	.062	82.5	87.5	80.7	N.	.052	82.8	86.5	80.2	N.	.060	81.2	83.7	79.7	N.
10	.096	71.3	65.8	65.4	N. by W.	.150	74.9	76.4	72.5	N. by E.	.132	75.7	79.	75.	N.	.064	76.7	86.8	80.2	N. by E.	.052	79.	86.	80.	N.	.060	78.2	83.	79.2	N. by W.
11	.084	72.7	69.5	69.	N. W.	.140	75.4	79.5	75.8	W.	.116	79.	87.	81.7	N. E.	.038	80.4	89.7	83.	S. W.	.014	80.8	89.	82.8	S. by E.	.030	79.2	84.5	81.3	S. W.
12	.100	73.5	70.7	71.1	N. E.	.150	77.2	82.	78.5	E.	.116	79.	87.	81.7	N. E.	.024	77.	78.	74.6	N. by E.	.006	76.6	77.4	74.	N. E.	.030	79.2	84.5	81.3	S. W.
13	.063	73.7	67.7	67.7	N. E.	.142	76.2	76.2	74.9	N. W.	.126	76.6	76.7	74.7	N.	.024	77.	78.	74.6	N. by E.	.006	76.6	77.4	74.	N. E.	.030	79.2	84.5	81.3	S. W.
14	.036	71.8	66.7	67.3	N. E.	.140	74.8	76.4	73.	N. by E.	.130	77.6	81.4	77.3	N. E.	.042	79.	84.7	80.2	N. E.	.016	79.	84.3	80.2	N. E.	.034	77.8	80.	77.9	N. E.
15	.046	68.5	62.	61.4	N. E.	.092	70.	66.5	63.7	N. E.	.084	73.	69.	69.	S.	.024	75.4	77.5	74.	S.	.996	75.6	77.	74.	S.	.984	74.5	73.8	73.	W. by S.
16	.006	71.4	69.3	70.	N. E.	.080	73.5	74.	72.4	S. E.	.048	74.8	75.8	74.5	S. E.	.980	75.7	79.	77.	S. W.	.966	76.4	80.	77.8	N. W.	.966	75.3	76.4	75.3	N. W.
17	.008	73.	71.	72.	N. E.	.066	73.4	78.	76.5	S. E.	.052	77.	83.2	80.1	S. E.	.990	78.	85.3	81.6	S. W.	.964	78.4	86.5	82.	W.	.978	78.	81.6	79.	S. E.
18	.068	72.7	69.2	69.6	S. E.	.124	75.3	75.4	74.4	E.	.100	78.5	83.	79.8	N. E.	.036	79.	86.4	83.	E.	.014	79.6	80.8	83.7	E.	.030	78.5	82.3	80.4	S. E.
19	29.976	73.8	71.7	72.	S. E.	.040	77.6	80.3	74.	S. E.	.012	80.	86.8	81.4	S. E.	.946	81.5	89.	82.5	S.	.932	81.7	86.3	81.3	S.	.938	80.8	84.	80.8	S. E.
20	.924	74.3	72.	72.4	S. by W.	.976	78.	81.5	78.8	S.	.854	80.5	88.7	83.8	S. W.	.896	82.2	91.7	85.2	S. W.	.872	82.8	92.3	84.5	S.	.866	81.2	85.5	81.	S. E.
21	.900	76.4	72.7	72.5	N. E.	.932	80.	84.5	81.	S. W.	.936	81.5	88.7	84.6	S. W.	.874	83.5	92.7	86.1	S. W.	.858	84.	93.	86.7	S. W.	.850	83.	87.3	83.8	S. W.
22	.984	75.7	70.0	70.	N. W.	.036	79.	82.4	75.7	N. W.	.024	80.7	85.5	78.	N. W.	.948	83.	90.6	84.	N. W.	.924	83.4	89.	83.	N. W.	.934	82.	86.	80.	N. W.
23	30.016	74.	69.1	68.8	N. by W.	.070	78.8	80.8	74.	N. W.	.050	82.4	85.2	76.5	N. W.	.964	85.4	88.8	79.3	N. W.	.948	84.8	89.	79.2	N. W.	.948	80.3	83.	76.	N. W.
24	.008	70.8	68.2	64.	S. W.	.068	76.3	78.8	72.4	N. W.	.034	79.	84.	76.5	N. W.	.970	81.4	87.6	79.	N. W.	.952	81.7	86.3	81.3	N. W.	.966	80.5	84.7	78.	W. by S.
25	29.988	70.5	64.3	63.3	S. W.	.022	78.5	80.6	74.8	S. W.	.004	80.	85.8	78.	W.	.952	81.6	88.1	79.0	W.	.922	81.8	89.	80.4	W.	.940	80.5	84.7	78.	W. by S.
26	.886	74.3	66.7	66.	S. W.	.044	79.6	83.2	77.	S. W.	.028	82.8	89.	80.2	W.	.944	82.5	91.8	81.3	W.	.938	83.1	92.	81.5	W.	.946	81.4	86.8	79.4	W.
27	30.046	71.7	67.5	67.	S. W.	.100	77.8	84.4	78.	S. W.	.080	81.3	90.7	81.3	W. by N.	.900	83.3	91.6	85.2	S. W.	.986	83.5	94.	84.5	W.	.988	82.2	87.7	81.7	W. by S.
28	.084	74.	69.	68.2	S. W.	.104	79.4	86.1	78.7	S. W.	.084	82.2	91.	82.3	W. by N.	.922	84.2	94.7	86.	N. W.	.900	84.2	94.8	86.3	W. by N.	.920	82.2	86.5	82.5	S. E.
29	.042	75.4	73.	73.	S. E.	.094	80.	88.4	81.5	S. E.	.070	83.	92.5	84.	S.	.936	85.	95.8	87.7	S. E.	.006	85.3	95.	87.	S.	.020	82.2	86.5	82.5	S. E.
30	.050	74.	70.2	69.7	S. E.	.118	79.2	84.4	80.	S. E.	.098	81.4	88.3	83.6	S. W.	.926	83.3	91.6	85.2	S. E.	.024	82.2	91.5	85.7	N. E.	.032	82.	87.8	84.	N. by W.
31	.114	77.8	71.4	71.	N. W.	.174	82.7	84.	80.	N.	.162	86.3	91.	86.8	N. by E.	.104	89.7	94.8	87.4	N.	.084	89.7	94.	87.3	N. W.	.090	86.6	89.7	86.	N.