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THE  
CALCUTTA  
CHRISTIAN OBSERVER.



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. IV.

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*JANUARY TO DECEMBER,*  
**1835.**

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THE  
CALCUTTA CHRISTIAN OBSERVER.

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*July, 1835.*

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**I.—*General Assembly's School and Mission.***

[A Collection was made a few Sundays ago, at St. Andrew's Church, in aid of the Funds of the General Assembly's School and Mission, when the following Address was delivered at the close of the Morning Service, by the Rev. Dr. Bryce, in the presence of the Honorable the Governor General, several Members of the Council of India, and a numerous congregation.]

From the remarks I have this day offered on Christianity, as, in truth, the religion revealed unto man at his creation,—specially preserved by its almighty Author under the burdensome ceremonial of the Jewish Law—and feebly indeed, yet sensibly kept alive, in the heart of man, even amidst all the errors and illusions of false philosophy and pagan superstition, until elevated to the spiritual purity and perfection, in which it is now made known, under the kingdom of the Cross; you will, I trust, be prepared to understand the principles, on which is established the Institution you are now called upon to support. It rests on the religious sense of mankind as a foundation, and it consequently holds out to our heathen brethren, the Christian Teachers, whom it sends forth among them, not as strangers come to establish a foreign faith, but as friendly allies, seeking to restore them to an acquaintance with all in their own creeds, which is more ancient than the delusions, to which they are now taught to adhere as true, because venerable from the very age of which they can boast; to conduct them to higher ages in their history, when the faith, that their fathers followed, was, in truth, that to which they are now urged to return by the Apostle of Christianity in all its renovated purity and perfection; and to establish their belief on grounds, which shall at once speak peace to their troubled and guilty consciences, and recommend themselves to their cultivated intellect.

It now becomes my duty to lay before you such details, as to the system pursued, as shall put you in the fullest possession of what the Church of Scotland is doing, upon these principles, in order to promote the intellectual, moral, and religious culture of the Natives of India.

For this truly benevolent purpose, our Church has deemed it expedient to commence her labours at the very earliest stage at which education can be received; and the instruction of native youth in reading, and in a knowledge of their own, and the English languages, may be stated, as the object of the elementary, and hitherto leading, department of the Institution. This department, of course, includes instruction in moral knowledge, and in the literature and sciences cultivated in the schools of the western world.

But I go on to state, that in our Institution, provision is also specially made for supplying to all its pupils an acquaintance with the doctrines and precepts of religion, as illuminated and enforced by Christianity; and in this feature, our school differs from several others, that have been established here, with the same general view of educating the native population in the learning of the European world.

From this education, when it is carried no farther, we still venture to hope, under the blessing of God, for many good fruits springing up to our heathen brethren: and as the errors and delusions of their own faith and worship must necessarily give way before it, we look to their reception, in time, of the pure and perfect rule of the Gospel.

But farther, our object, and the means, by which we are now armed to accomplish it, stop not short of qualifying the native, who may become a Convert to the truth of the Gospel, for being made himself an active instrument of diffusing a knowledge of our Faith among his countrymen. This part of her plan the Church regards with peculiar interest, and is particularly desirous of being enabled to perfect. She is persuaded that until such native instrumentality can be employed, little indeed, comparatively speaking, can be expected from mere European agency over a field so vast, as that which here presents itself to our labours.

You will not, therefore, fully understand the extent of our plan and object, unless you also bear in mind, that when instruction in general literature and science is demanded of us, and *that* with the view of native youth, so instructed, becoming the instruments of extending this more limited, but still highly useful, education among their countrymen, this instruction is cheerfully given; and it is, indeed, the most anxious wish of the

Church of Scotland to see her institution at Calcutta rising into a Normal School, properly so called, from which the well taught school-master may himself go forth, to diffuse the benefits of the education he has received from us, wider and wider, over India ; and to introduce in the provincial schools, which we may be thus enabled to establish, the system and principles of the Central Institution.

After what I have this day said, as regards the basis of all sound and salutary education, you will be fully prepared to hear, that in the very lowest and most restricted of the departments in the Assembly's Institution, to which I have now directed your attention, we pay the profoundest attention and respect to the great and leading doctrines of religion, as they are engraved on the human heart, and discoverable amidst all the delusions, which have led mankind astray from the knowledge of God. In the higher, a belief on these truths is strengthened and perfected by being made to rest directly on the rock of the Christian Revelation. Religion, therefore, stands at the very threshold of our school, to receive and welcome every entrant. We do not affect to lay a foundation in human learning and science, on which we are afterwards to rear the religious sense, and cultivate the religious feeling. We know that as we advance, we shall find sound learning to be the handmaid of true religion ; and that science, wisely cultivated, will open up grander and grander views of the works of God, and lead to higher and purer conceptions of his nature and attributes. But we assume, that every scholar, whom we receive, brings with him an apprehension that there exists a God—who sees him and all his actions, and who will reward or punish him, as his deeds are good or evil. We leave to others, if such there be, to teach him that he is to suspend his belief in these doctrines, and his awe and reverence of these feelings, until, by a process of reasoning to which his cultivated intellect only can conduct, he is able to sit in judgment upon their reality and truth. We offer no such violence to human nature ; and are guilty of no such treason against all that sustains, in our sincere belief, the peace and good order of society. With us the cultivation of the intellectual and moral power rests on religion, as a basis, which, as no education could have ever bestowed, so no education can be permitted to take away. We studiously strive, in short, in all our schemes for enlightening the native mind, that when our famishing children ask of us the wholesome "bread" of Learning, we give them not a "stone" of stumbling at the great truths of religion—when they seek from us the invigorating food of Science, we take care, that we present them not with the "ser-

pent," that is to poison their minds, and to embitter, instead of promoting, their happiness. The great and sublime truths of Religion we find no where so clearly taught, as in the pages of the Old and New Testaments, and to lessons selected from these we send our youth, so soon as they are able to read and understand them. When, in progress of their education, they desire instruction in that Revelation of the divine will, which we tell them has established these truths beyond all doubt, and given us assurance of a God, of a world to come, and of pardon to guilty but penitent man—we strive to conduct them to a knowledge of the Evidences of our holy faith; and to enable them to appreciate these, we cultivate their understandings and their reasoning faculties, as sedulously, as in enabling them to solve any problem in mathematical science itself. We teach them, that the peculiar doctrines and mysteries of Christianity, which reason could have never made known, and never can fully comprehend, rest on the divine authority and character of him, whom we receive as the Founder of our religion,—that our belief in this authority and character reposes, in its turn, upon the truth of the miracles which Jesus did—the authenticity of the testimony borne to these miracles—the accomplishment of ancient prophecies in the person of Christ—the excellence and sublimity of the doctrines taught in regard to the Supreme Being and his attributes—the consonance of the moral precepts inculcated, with the dictates of right reason—their aptitude to promote the peace and happiness of all who receive them,—and the unparalleled strength and fitness of the motives, by which the Gospel incites us to the practice of holiness, and deters us from the commission of sin. These we set before the native youth, who seek instruction in them—earnestly urging upon all, to receive an education in this the most interesting chapter in Human History, and, as we affirm, that branch of knowledge, which, beyond all others, has, under Providence, placed us, and those whom we seek to instruct, in the relations, in which we this day stand to each other, that of MASTER and SCHOLAR—TEACHER and TAUGHT—CONQUEROR and CONQUERED; and we leave the issue in humble hope and confidence to the influence of Divine Grace on every mind that sincerely desireth instruction. If enabled, by the grace of God, to see and to embrace the truth, as it is in Jesus, we possess, as you know, the power of receiving the native convert by baptism into the visible church of Christ. Nor—as I have already hinted—are we now left destitute of the means of placing such converts in the situation of authorised teachers of the truths of Christianity to their countrymen. That power is lodged in the Ecclesiastical Body lately con-

stituted here under the authority of the General Assembly: and we trust that even now the labours of the Mission are raising up future candidates for this honorable office. In accordance with the well-known discipline and directory of our church, these candidates will be required to submit, for some years, to a course of strictly Theological Education, to which it is proper to observe, they will only be admitted on giving satisfactory proof of their previous progress in general literature, and of their moral conduct and character being conformable with their views and professions\*.

In this manner, my friends, has the Church of Scotland provided for the contemplated religious wants of that portion of our native population, which is now daily rising in intellectual and scientific knowledge, under the means of instruction employed both by the State and by such institutions, as our own, in its more general departments;—a rising generation, let it be observed, who, in possession of this knowledge, and enlightened by this education, cannot possibly retain respect for, or continue in the belief of, the fables and absurdities of the Hindu faith; but who, if the principles I have this day laid down are founded in truth, cannot be permitted, either in true Christian philanthropy, or sound worldly policy, to sink into the helplessness and hopelessness of an atheistical or deistical creed.

In this manner, also, does the Church of Scotland propose to guard the boon she offers in her newly constituted Presbytery, against being abused by hasty and unprepared admission of native converts into the Christian ministry†. On these principles, and after this mode, does she hope to operate on the welfare, both temporal and spiritual, of the millions, here consigned by Providence to the British sceptre. It is for you, this day, to pronounce your judgment on the wisdom, the expediency and the Christian propriety of her plans, by the length to which you will extend your benevolence in their support. If, as I cannot allow myself to doubt, they

\* It ought to have been mentioned here, that by the proposed constitution of the Theological Class, native students from other Missionary seminaries are admissible, if duly qualified, and only required to conform to the rules and discipline established; and as many of the Missionary labourers in Calcutta differ but very little in doctrine from the Standards of the Church of Scotland, the assimilation will be as easy, it is hoped, as it is obviously Catholic and becoming.

† It was omitted to state here, that in regard to native teachers and preachers, under the authority of the Church of Scotland, the General Assembly has given the presbytery of Calcutta the very extensive, but absolutely necessary, power of withdrawing the Licences granted, on the event of errors in doctrine and life arising,—and that without any right of appeal to the superior judicatories of the Church.

obtain your approbation, as holding out a fair promise of good fruits, under the blessing of God, you will not forget, that on your bounty it depends, whether much—and that the most important part—of these plans shall ever be any thing more than a mere airy fabric, fair indeed to look upon, but fanciful and unsubstantial. In the mean time, my Christian brethren, let me impress upon you the recollection, that although circumstances may concur, in the dispensations of an all-wise and all-disposing Providence, to confine our labours and our success within limits less extensive than those which, at this moment, we fondly contemplate, we this day come before you strongly fortified in our title to your attention. In rearing up a race of Native Youth in the knowledge, which along with other seminaries, the school of the General Assembly already bestows, and guided and guarded as this elementary education is within its walls, her claim to your support has already been most strongly established. A visit to the scene of the Missionaries' labours will satisfy every one, that as a school, confined within these narrower boundaries, the Assembly's Seminary is maintaining a very high place. I can promise you, my friends, the highest gratification from this visit, if, as I am sure, you have hearts formed to feel and to appreciate a scene, perhaps the most truly interesting, considered in all its present and future aspects, that can be contemplated—the opening intellectual life and vigour of no fewer than SIX HUNDRED of the rising generation of natives striving, under Christian Instructors, each to outrun the other in the race of intellectual improvement. Any thing which I can say in favour of the claims of an Institution so ably conducted, can be but a feeble and a powerless advocacy, compared to that which its practical excellence, as seen in the spirit-stirring energy and emulation of its pupils, would urge home upon one and all of you. Yet, I trust, we shall not this day plead in vain for your countenance and aid. We have, indeed, already repeatedly received your support through other channels. The appeal to such of you as are natives of Scotland, or Members of her National Church, has not hitherto been without its reward. We have not, hitherto, called in vain on our Christian brethren of other countries and churches, to aid us in so truly good an object; and several of the enlightened among our Native brethren have nobly responded to our request, when we sought their patronage to so excellent an institution, in which they see and frankly acknowledge, that they have so near an interest,—a support, which, allow me to say, we value the more, as it goes far to place beyond a doubt the highly important fact, so long and so bitterly controverted, that it is possible to minister to the

religious wants of our native population, without outraging long and fondly cherished prejudices; and as it proves, in a very gratifying manner, that in attempting to enlighten the native mind, on the principles I have this day detailed, the Church of Scotland is employing no means, that can give offence to the most scrupulous among our Native brethren.

But, my friends, liberal as you have hitherto been, you will not, I am sure regard us as importunate, in again seeking your aid through the present channel, when I state to you, that upon the funds furnished by the contributions of the benevolent in Scotland and in this country, the General Assembly's Institution is entirely dependent for its existence. If these should fail—but no! my friends, I will not permit myself to anticipate the possibility of such an evil; I will not contemplate such a thing as a growing indifference to what cannot but exalt us in the eyes of the world, as a Christian Country and a Christian Church. Our countrymen at home are not less alive to the merits of the School and Mission, than when their benevolence was first called to its support; and the zeal, that first gave birth to this instrument of good to the native population of India, will not relapse into apathy and lukewarmness, at the very moment, when it is receiving its reward in fruits, to which we may confidently appeal in proof of its efficiency. If, indeed, I am at this moment painfully reminded, that it has pleased Providence to remove, in the person of a venerable Clergyman of our Church, one, to whom this Institution owes a debt of gratitude that can never be repaid, let us hope that others may be raised up in his place, who will strive to emulate—for no one need ever hope to exceed—the inextinguishable zeal, the admirable judgment, and the indefatigable labour in the cause of the “*Indian Missions*” displayed by their revered and respected Father, Dr. INGLIS.

You, my friends, whose lot is now cast in the more immediate scene of action, will not be behind others in your readiness to support so good, and hitherto so encouraging, a cause; and allow me to add, in conclusion, it shall be ours, who are the appointed almoners of your bounty, to direct it faithfully to the objects so near and dear to all our hearts—to promote the temporal and spiritual welfare of the millions among whom we dwell—that true Religion, undefiled Morality, and rational and enlightened Literature and Liberty may be found flourishing over the length and breadth of the mighty Empire, now acknowledging our political ascendancy.

II.—*Extracts from the Journal of the Rev. J. C. Lowrie, containing an account of his Journey from Lodiána to Láhör, and of his interviews with Mahá Rajá Ranjít Singh.*

[Continued from page 304.]

*February 11th.* At an early hour to-day, the Mahá Rájá sent one of his officers to conduct me to pay him a visit. He was encamped on the plain about two miles from the city, preparatory to going on a hunting excursion. A regiment of fine looking men were on guard, and a considerable number of fine horses, in which Ranjít takes great pleasure, and some elephants were also displayed for purposes of parade. The tent, which was quite large, was made of fine red Kashmír shawls. In the Rájá's immediate presence there was no particular display of state on this occasion.

He received me with much favor, which I soon perceived was owing not a little to his having heard from his envoy at Calcutta, that some kind friends there, who are high in office, wished him to show me kind attentions. It is almost amazing to see the anxiety which pervades this court to please the English authorities.

He made some remarks about my having begged to decline accompanying him on this hunting tour, and promised to send for me if he should find any lions or tigers.

A few days ago he had sent me an invitation to be present at a public entertainment; which I had accepted at first, but afterwards, on further reflection, I had desired to be excused from going, as I learned that a part of the amusement was to consist in the dancing of the *nádá* girls. The circumstance was quite an awkward one, and I fear gave offence; but I felt glad to have been led to think of the impropriety of being present before it was too late to draw back. To-day a good many of his remarks had an indirect reference to that circumstance; he inquired particularly about our liberty to drink wine, which was one part of the amusement, and which, knowing the scruples of the Musalmáns, he may have supposed to have been my real motive for declining. However, I honestly explained that our religion forbids all loose conduct in women, and also all encouragement of such conduct by men; and that I could not be present, thereby giving the sanction of my influence to the shameful profession of those girls. He said something about their performance in his presence, and not at my house, and added, "If you have not seen the *nádá* girls of Láhör, what have you seen?" The higher classes in this country are passionately fond of witnessing these dances. But I persisted in thinking that the influence of my example would be the same in either case, and in politely declining to see them. When he found I was firm, he paid some compliment about my consistency, &c.

I note this circumstance the more readily, because it throws some light on the manners of this court, and because I felt thankful at having the opportunity of partially explaining the precepts of our religion in regard to a vice which is so very common in this dark land. But nothing occurred relative to the establishment of a school, or to any other effort for the good of this people.

*February 12th.* Faqír Núr-ud Dín to-day remarked, that in his religion their prayers were in Arabic, according to certain forms, and wished me to tell him about our forms of prayer. I mentioned that we were required to pray with the understanding, and therefore made use of a language which we could understand, and that our S. S. teach us how to pray, and what to pray for, but give us few forms. After reading Mat. vi. 5—13, we had a long conversation on religion, as to the mode of obtaining pardon for sin.

He urged, that it was only necessary to be sorry for it. I referred him to the course of human justice, which mere sorrow could not arrest, and explained to him our belief in the satisfaction Christ has rendered. He then professed to believe in the Pentateuch, the Gospels, and the Qurán; in Moses, Christ, and Muhammad. I referred him to some of the points not only of difference, but of contradiction, between the latter and the former, especially that the one required confidence in Jesus Christ, as Mediator between God and man, and in no other; while the other required the same confidence in Muhammad, and in no other. He professed to believe both!

February 15th, Lord's-day. The chief Faqir came, and spent two or three hours in conversation concerning various important topics of religion, as what forms of prayer Christians use, (a very prominent subject in the eyes of a Musalmán, and which gave me opportunity to explain the nature of prayer, that it is not a form, &c.) what subject we pray about, how we can obtain pardon of sin, and in trying to prove that the belief of the *Saif* Musalmáns is as good as that of Christians, because the former believe in Christ and the Gospels. In speaking of the mode of obtaining pardon, I was glad to find that his brother and himself had been talking the matter over since our last conversation, and this man seemed anxious to-day to show that repentance for sin was sufficient in the sight of God to secure its forgiveness. This he illustrated by quoting the example of David, in reference to the sin against Uriah. I was amused at the appearance of the narrative after its Musalmán transmigration. David was at prayer, during which it is a great sin to think of any thing else; when a very beautiful bird alighted near him. He was tempted to try to catch it, but it hopped away further and further, until it led him to the parapet of the roof, and then it flew away. He was thus led to see the wife of his prime minister, bathing herself, and so on. Then, after he was convinced of his sin, by means of a quarrel between two men, one rich and the other poor, about a camel, he fasted and wept at the tomb of Uriah, until he obtained his forgiveness for some *unknown* crime; but God would not confirm the pardon, unless he would obtain Uriah's forgiveness for the crime, after making it known to him. Again David fasted and prayed, and wept for many many months at the tomb, &c., and at last God forgave him. I turned to the simple and affecting parable of Nathan, and read it, and also the verses in which *punishment* was denounced, a part of the account which the Musalmán version of the story omits. This answered two purposes, it showed us an instance of difference between the Qurán and the Bible, and it showed that justice must be satisfied.

The Faqir saw the force of another remark: that we are always under the highest obligation to love and serve God, and therefore cannot, in future, atone for past sins, and exclaimed with surprise, "Then what must a man do who has been an infidel for twenty years? Must he always suffer punishment?" This gave me a precious opportunity of mentioning the method of escape through the merits of Christ. I illustrated these remarks by a reference to my own hopes, which seemed to interest his mind.

In regard to the oneness of the Musalmán and Christian system, the great argument is, that God may give additional revelation adapted to the circumstances of different people. After pointing out some essential points of difference, I explained, that God had made known that the Gospel was intended for all men in all ages, and therefore it implied a reflection both on his unchangeableness and his wisdom, as well as on his truth, to admit the Musalmán system. He asked where it was expressly written that it was intended always for all. I referred to the commission given by our Saviour at the close of Matthew and Mark's Gospels, and also to the solemn conclusion of the Bible in the last of Revelation.

It has struck me as singular, that these Faqirs should wish to claim a brotherhood for their system with the Christian. Perhaps it is owing partly to infidelity on to any, and partly to a wish to rank respectably in the eyes of those, whom they see to be so much their superiors in other respects, as Christians usually are.

At parting with this man to-day, I gave him three tracts, and could not but feel grateful that my situation or standing is here so regarded as to secure for them a thankful acceptance, and probably careful perusal. This is one advantage of making this journey under the circumstances I have made it, to balance some serious disadvantages, that it gives me access to some of the most influential persons in the community.

The Lord bless the truth presented in this conversation. The congregation was small—the Faqir, one attendant, and the interpreter; but their souls are of infinite worth, and their conversation would, in human view, produce unspeakably important results.

February 21st. Have spent several afternoons in "sight-seeing," in visiting the principal public buildings and places of interest. The first was a large mosque, from the top of one of whose minarets there is an extensive view of the city and country round. It is in a bad state of repair, and contains nothing worthy of notice, unless it be a kind of inlaying of clay resembling porcelain, and painted with bright and very durable colors, as they still retain their lustre, though upwards of 200 years old. Next day we went to see the mosque built by the great Akbar, at the north extremity of the city. It has three domes, faced on the outside with white marble, and its four large and lofty minars, faced with a fine red sandstone, are among the most conspicuous objects in the city. But all is in a state of ruinous decay: the whole place being used as barracks for a company of infantry, who pile up their arms in one apartment of the most sacred part of the mosque, while they sleep in another. These minarets are probably 120 feet high. It is said that the mosque was built after the model of the Jama Masjid at Delhi, but it is every way inferior to that celebrated building. A branch of the *Riwi* washes the northern foundation of this mosque. The palace of Akbar contains one tolerably good hall of audience, open on three sides, supported by graceful marble columns, and having a recess on the fourth side for the royal seat, all on the same plan, and nearly as good, as in the palace at Delhi. But in what a changing world we live! In the hall, where suppliant princes once knelt in the great emperor's presence, Ranjit now keeps picketed among the marble columns some half a dozen of horses! There are various apartments adjoining this hall of audience, some of them designed for the females of the Rája's family; others, covered with paintings of Hindu gods and goddesses. Among the paintings are two representing Ranjit as a suppliant, but standing before Guru Nanak, and Guru Govind Singh; while another is intended to represent his interview with Lord William Bentinck at Rupar. The English people in the hands of the artist have been made to present a most ridiculous appearance. The art of painting is obviously in a rude state among these people; but these efforts attracted many exclamations of "good," "good," from the attendants.

The best part of the display of taste are the numerous *jats d'oeu*, to keep the air fresh and cool.

In visiting these "lions" of the city, we usually rode on an elephant, the best mode in such dirty streets as we had to traverse. A sewer containing black filthy mud and water runs in the middle of every street, threatening defilement, unless a person is elevated too high to be spattered when a galloping horseman dashes along. The streets, moreover, are all so very narrow, that two elephants cannot pass, nor even a camel and an elephant, as we had frequent opportunities of seeing, and sometimes at no

little expense of patience, in waiting until the way could be made clear. To meet a string of some 20 or 30 camels, as we did one evening, is no very agreeable matter to a person who may wish to lose no time.

The houses are from three to five stories high, and nearly all built of bricks, that have been dug out of the ruins of the old city; their appearance, therefore, is quite in keeping with that of the streets. They are built very densely together; the narrow bazars are crowded, and the streets full of people, so that the population seems to be very great, and not to be diminishing, as I had understood. The walls of the city, and its mosques, and the fort, certainly do present the appearance of decay; but that seems to be owing to the Mahá Rájá's neglect. He takes more interest in building up Amritsar. The population of Láhor cannot be less, I should think, than 100,000. Yet the present city is a mere village, compared with the ancient, if an opinion may be formed from the ruins of the latter. These extend about four or five miles in length, by three in breadth, and even yet upwards of 50 large mosques, and other public buildings, remain, besides a great number of smaller ones; all, however, in a most ruinous condition.

*February 23rd.* To-day a respectable Maulaví came to see me. He had a sword sticking at one side of his sash, and a pistol at the other; in other respects, his appearance was very pleasing, being a middle-aged man, of an intelligent, lively countenance. I inquired how he accounted for the apparent change in the spirit of the Musalmáns, so that we now seldom hear of force being employed to make converts; and also, how he justified the use of the sword in making proselytes. The questions were rather difficult to answer; however, he referred to the command of God in the Qorán, thought the practice proper only when the infidels refused to believe after suitable efforts had been made to convince them, and concluded with the usual remark, that it was not proper to *reason* about God's commandments. To the latter remark, I of course assented, when we know what God has commanded, but not till then. I explained to him our mode of advocating Christianity, adding, that as to those who refuse to believe in Jesus, we think it both their loss and their sin. For the former, we pity them, and as to the latter, we are not able to punish them as they deserve, but prefer to leave them in the hands of God; and then asked, which plan he thought most honorable to the character of God? After approving our method, he evaded expressing an opinion, as to which is best. On promising him the loan of a Testament, he took leave. He says, there are about a dozen Maulávís in this city.

*February 25th.* Last evening had some more than usually serious conversation with the Munshi, which grew out of an account I was giving him of the nature of the Missionary Societies. He could not but admire the principles which impelled people in a distant part of the world to give their property, in order to send their religion to a people whom they never saw, and from whom they could receive no possible benefit. I referred him to our Saviour's precept, "Freely ye have received, freely give;" showing him how it brought them under the strongest obligation to do so, as they themselves hope that their sins have been forgiven, and that they will be conducted safely through life, and at last taken to heaven, though they really deserve to perish for their sins: and hence that gratitude, no less than obedience, influenced them in what they do. He seemed a good deal impressed by the conversation, of which I have mentioned a part, and avowed his determination to examine faithfully the merits of the two systems, the Musalmán and the Christian; and wished me to recommend some suitable book to aid him. But I fear he has not the energy of character that will enable him to act up to his convictions,

unless the constraining grace of God be imparted. For this I would not cease to pray.

*February 28th.* Agreeably to an arrangement made within the last few days, I left Láhör this afternoon to join the Mahá Rájá on the hunting ground. Faqír Nú-ud Dín came to conduct me out of the city. We had some conversation about the prophecies contained in our S. S., which grew out of an inquiry of his about foretelling the future by astrology. He wished to know what would come to pass according to our prophecies. After referring him to several that have already been fulfilled, I read some passages out of Isaiah, concerning the future progress of the Gospel. They appeared interesting to him, though he did not express an opinion about them. I could not but offer up a silent prayer that we may soon witness their fulfilment. Afterwards, I gave him about a dozen of tracts, as a parting gift, with which he was pleased.

Crossed the Rávi about six miles to the S. W., and encamped in the midst of wheat fields, two or three miles from the ferry. The water of this river is of a red muddy color. It flows here through a flat country, and is about 40 or 50 yards wide. The fields of grain on its bank are extremely fine.

*March 1st.* Lord's-day. Halted to-day, though not so much to the satisfaction of the people as on a former occasion. Word has been received that a tiger has been found, and they are anxious to reach the hunting party, so as to partake in the sport. The Sarkár, too, would no doubt prefer my omitting to observe this day; but it is better to please God than man.

*March 2nd.* To Mahádevi, 8 kos, over a barren heath, without any cultivation or any production, except a sort of desert grass, and some stunted thorn trees. We learned, as we drew near the camp, that the tiger had been killed yesterday, much to the regret of the people with me.

In the afternoon, I went with the Mahá Rájá and his people on their daily hunt. The company was very singular in appearance to my eye, consisting of several hundred men in white, yellow, and red, and often very rich robes and uniforms; some on elephants, of which there were nearly thirty; some on camels; many on all sorts of horses, from the very finest to the most sorry; and more still on foot: some carrying guns, others swords, others spears and shields: some leading dogs, others carrying falcons, &c. &c., and all this cavalcade, in the midst of a barren plain, covered only with densely tangled long grass and scrub thorn bushes. We took a circuit of several miles, but started nothing, excepting a few birds and deer. There is no little enthusiasm of feeling on such an occasion, and I was not sorry to have the opportunity of seeing this favourite sport of Eastern kings. Had some miscellaneous conversation with the Sarkár, by the way, and more after our return. Almost the only topic of importance was a statement, on being asked, if I had read the books of different religious systems, that the Christian religion differed from others chiefly in teaching that all men are sinners, and that Christ died to open up the way for pardon to be given, and hence it is that we love him so much. To all which, at the end of each clause, the Mahá Rájá gave his short but expressive "*thik*," good.

I was not sorry to find, that my declining to see the *nách* girls had been thought about, and it led to a question or two which opened the door for stating the seventh commandment, and some other things.

*March 3rd.* To a village five miles east of Mahádevi. While at the darbár, after arriving, the Mahá Rájá transacted some business of an unimportant nature. It was curious to see the half-business, half-conversational manner of their proceedings. As each item was mentioned, something was said by the Sarkár, either in approbation, or to modify it, which was assented to

by the courtiers seated around, who hardly ventured even to make a suggestion, while anecdotes, remarks about different persons, queries to myself, &c. occupied so much attention, that only the writers appeared to be employed in business. They watched their opportunity, when there was any interval in the miscellaneous talk, to read the statement they were making.

I had mentioned, during the ride, that if the *Granth* were a printed book, it would not cost more probably than 90 rupees. This remark the Sarkar repeated in court, and it became the subject of a good deal of conversation. A MS. copy costs from 100 to 300 rupees.

*March 4th.* To the encampment between these villages, about four miles south of yesterday's halting place. The Mahá Rájá set out in the morning without sending me word of his movements. I was not sorry to have the opportunity of declining to go in the sun, and so refused to follow, until I should be so inclined. This measure no doubt was *not* gratifying; but I do not feel it to be a duty to ride about in the sun and dust, among the crowd, where so little seems now likely to be gained for any general object.

*March 5th.* This afternoon I obtained my dismissal. Previously, the chief minister had informed me of the *Khitul*, or present, that would be given, which, though it is customary to give on such occasions, was yet on a much more liberal scale than I had expected.

The Mahá Rájá was in high good humour, while we were present. I took this opportunity to explain my connection with the Missionary Society, and that the present he had been so kind as to give me, would be made over to them. He listened with a half incredulous ear; but it occurred to me to illustrate the matter by a reference to the rule of the East India Company, requiring their servants to deliver all presents that may be made to them to the proper officer. With this rule he is well acquainted, and the reference seemed satisfactory, but led to various questions about the Society. Is it a Government company? What objects? I explained the manner in which funds were raised, and that they were given thus by religious people to promote religion and education; and also that those who were sent as Missionaries were influenced by religious motives, receiving from the societies merely what was sufficient for their comfortable support, adding, that some of them might have received larger salaries at home. This he evidently did not believe, but seemed interested by the explanation, praised the conduct of the people in forming such a Society, wished to know if I would give them these presents, and added, that I must tell them at any rate that he gave the horse (a fine Turkman pony) to me, not to the Society. When I had explained, that the Society was not a Government concern, he wished to know about the *Pádris*, what connection they had with the Government. I explained that it was merely that of other citizens. "What! if a *Pádrí* commits a crime, will they punish him like another man?" "Certainly." This he deemed wonderful, and certainly it is very different from the impunity with which the *Akális* commit the most disgraceful crimes here. I could not but feel grateful for the difference. I was very glad to have the opportunity of making this explanation in regard to these presents. It may remove, in part, the impression that I am influenced merely by selfish and pecuniary views. But I fear this impression will remain, notwithstanding, on the minds of many of these people. On the whole, I think it would have been better to have declined receiving any of the presents, if it could have been done without giving too much offence, and I am now disposed to think it might have been.

In the evening, the chief *Faqir* came to bid me good-bye; and afterwards, the Sarkar's chief *Munshí Káhan Chand*, who has been with me, by

the appointment of Ranjít Singh, since leaving Láhor. The latter is a most respectable man, of clear, good mind, and pleasing manners, without the obsequiousness so common, and with much apparent sincerity. I have become interested in him. We had a good deal of conversation, chiefly on religious subjects. He inquired what was the appearance of God, how we think of him, &c. In reply, I illustrated my remarks by referring to our own spirits.

He seemed interested in hearing of the way our S. S. teach, that sin can be pardoned, and also of the intellectual and social elevation of the female sex in Christian countries. He wished to know whether their advantages were owing to our religion, or to our usage, or custom. I told them of their condition when our forefathers were heathen. Expressing his warm wishes that my health may be restored, so that I might remain in this country, and that he might become better acquainted with me in future,—kind feelings, which I sincerely reciprocated, with my best wishes in return,—we exchanged our last farewell. I could not but feel sorry at parting with these men; in many respects they are interesting men, whose acquaintance I have been glad to make, and with whom my intercourse has been of both a varied and friendly nature; but now we have parted, most probably never to meet again. What a precious hope Christian friends enjoy when separated! whatever be their path on earth, they can look upwards to a place of meeting, to say farewell no more for ever!

*March 6th.* To Láhor, 11 kos, part of the way over a barren heath; but after approaching the river, and crossing it for the last time, the road led us through fine fields of wheat and barley, the latter having the heads of grain "shot," and hastening to get ripe for the sickle. In the afternoon, went to return the call of Sardár Ajít Singh. The conversation was partly on the systems of instruction which English boys learn. He had prepared a *ziáfát*; but I begged to decline the favour. I was surprised to see several *nách* girls present at his *darbár*, and the Sardár, reproving his younger son, did not hesitate, even before us all, to call him, "You son of a Kashmiri."

[In consequence of the copy of Mr. Lowrie's Journal with which we were favoured being immediately needed for transmission to America, we were unable to transfer to our pages all which we wished. We may add, however, that on the 9th March he arrived at Amritsar, where he had an interesting conversation on religious subjects with Sardár Lehna Singh, and that, pursuing on his return the same route as in proceeding to Láhor, he in a few days safely reached Lodiána. The impaired state of his health has since rendered necessary his proceeding to Simla, to spend there the hot months. We are happy to learn, however, that it is now considerably improved.

The Rev. Messrs. NEWTON and WILSON, with their wives, will have left Calcutta, to join Mr. Lowrie, ere this reaches the eye of our readers. May a divine blessing accompany the efforts of this interesting, but hitherto deeply afflicted mission.—ED.]

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### III.—*The Karens of Burmah, a Remnant of the Ten Tribes of Israel, No. III.*

[We regret to state, that a paper regarding the Karens marked No. II., sent us for insertion in the Observer, by the Rev. Mr. MASON, has not reached us.—We trust the author will kindly supply us with a duplicate copy.—ED.]

I have long been aware that the Karens were acquainted with white men long before the arrival of the English on the coast,

and I, therefore took it for granted, without much inquiry, that all their scriptural knowledge was derived from previous intercourse with Christian nations. Hence I wrote in one of my printed journals, "I am disposed to think, that whatever among this people has any reference to the truth ought to be traced to the Portuguese." With this opinion, at the request of a gentleman in the Civil Service, I commenced collecting the Karen traditions, and the inquiries that ensued, resulted in the irresistible conviction, *contrary* to my preconceived opinions, that the scriptural knowledge of the Karens has not been derived from Christians, but from Israelites; and that for the following among other reasons:

1. Because the Karens are trusting in a Saviour who is to come, whereas, had they been taught by Christians, they would be trusting in one who has already come.

2. Because they trace their scriptural knowledge not to teachers, but through their fathers to God himself. Not a vestige appears of their ever having derived religious knowledge from foreigners; but, on the contrary, they always say, that "God gave them commands."

3. Because attributing their scriptural knowledge to the instruction of foreigners, is supposing an effect without an adequate cause. It exists as the national religion of different tribes, that, until the present generation, were almost constantly at war with each other, and separated by a difference of dialect, which prevents the language of the one from being understood by the other; among a people scattered abroad to an unknown extent over Siam, Martaban, and Burmah.

4. Because there is nothing peculiarly Christian in their traditions, in distinction from that which is Jewish. But had they derived their scriptural knowledge from Christians, it would have been nearly all peculiarly Christian. Both Catholic and Protestant Missionaries make the doctrines of Christ and the Cross the principal theme of their instructions; and for the converts of either persuasion, to forget the Cross, Baptism, and the Lord's Supper, and even that there ever was such an individual as Christ, while they remembered the formation of woman from man's rib, the dispersion at Babel, and the original purity of Satan, seems to be morally impossible. Yet not a vestige of the former can be discovered, while the latter are familiar to all.

5. Because there are many things peculiarly Jewish in the phraseology of their traditions, which is not Christian. In illustration of this remark, the following are offered:

*Angels.*

"The sons of heaven possess miraculous powers,  
They sit on the throne of God;

The sons of heaven are righteous,  
 They dwell together with God ;  
 The sons of heaven are holy,  
 They lean against the silver throne of God ;  
 The beings God employs to execute his purposes,  
 Still enjoy the reclining place of God."

The expression, that Angels "lean against the silver throne of God," comes naturally from an Israelite, who had associated Angels with the Cherubim attached to the mercy-seat ; but it is difficult to conceive how it could originate with any other people.

*Obedience to Kings.*

"O children, and grand-children ! observe the commands of kings, for kings in former times observed the commands of God."

None but Hebrews would be likely to say, that their ancient kings obeyed the commands of God.

*Adultery against God.*

"The dead rose again when the plantain leaf was yellow,  
 But Satan produced sin ;  
 The dead rose to life when the plantain leaf was yellow,  
 But Satan introduced sin ;  
 Thou hast committed adultery against God,  
 Hence in this state thou hast no honor."

Departing from God is constantly described in the Old Testament by committing fornication or adultery against him, and the striking coincidence here needs but to be mentioned to be seen.

*On being struck on the Face.*

"O children, and grand-children ! if a person strikes us on the face, he does not really strike the face, he only strikes the floor. Therefore, if a person strike one cheek, give him the other to strike."

Christ says, "Whosoever shall strike thee on thy right cheek, turn to him the other also." Jeremiah writes, "He giveth his cheek to him that smiteth him." Whence the Karen precept appears to possess the exact phraseology of the Jewish, but differs from the Christian.

*Trumpet and Harp.*

"God comes blowing the great trumpet [or trumpets],  
 The great Doo plays (or played) the golden harp."

The first line of this couplet admits of explanation by reference to the well-known use of trumpets on certain sacred occasions in the temple worship of the Israelites ; and *Doo*, in the second line, may be easily derived from David, by *w* going into *oo*, and dropping the final consonant, according to the genius of the Karen language. The people around me have no knowledge of "*the great Doo*," further than the name ; but his being thus

associated with God, a distinguished individual, and remarkable for playing on the harp, all go to corroborate the idea that the "sweet singer of Israel" is intended. The harp is a common instrument of music among the Karens, and it is from some verses on the harp, that the above couplet is extracted. Their harps are small, but these verses represent them as having been larger formerly; and after giving directions for tuning them, closes with the following line, indicating that the ancient harps sounded better than the modern ones.

"And it will again sound (like) a thing of former times."

*Karen Poetry.*

Hebrew poetry is distinguished from all other, by "a certain equality, resemblance, or parallelism between the members of the same period, so that in two lines, or members of the same period, things shall, for the most part, answer to things, and words to words, as if fitted to each other by a kind of rule or measure:" and Karen poetry is distinguished by precisely the same characteristics. What can be more decidedly Hebrew poetry than the following, taken almost at random:

*Law.*

"The judgment is a rope of seven coils,  
The law is a rope of seven coils,  
Freed from one, a coil remains, still another coil,  
Delivered from one, a coil remains, still another coil."

*Virtus.*

"A good child cannot go with me,  
A good wife cannot go with me;  
I will be virtuous,  
Virtue will go with me."

*Heathen.*

"The heathen are ungodly,  
Therefore demons persecute them;  
The heathen are wicked,  
Therefore accidents befall them."

*The Mother.*

A mother can nourish ten children,  
A child cannot nourish ten mothers;  
A mother may nourish ten children,  
A child ne'er can nourish ten mothers;  
A mother nourisheth her children without reward,  
And her strength is exhausted."

*White Foreigners.*

"The white foreigners, the sons of God,  
Have got a Revelation from God;  
The white foreigners, the true sons of God,  
Obtained a Revelation from God in ancient time.  
God guides the white foreigners,  
Hence they possess the meritorious qualities of God."

*Origin of Karen Poetry.*

“The origin of this mode of composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing or chaunt their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs.”

This manner of singing was not more common among the Hebrews, than it is among the Karens, when they assemble, as they do in great numbers; at their funerals, men and women, seated opposite to each other, sing alternately as in opposite choirs.

These songs have frequently no relation to the solemnities of the occasion, to compensate for which they intersperse a mournful strain by way of chorus, at the close of each distich. The following may be taken for an example :

*The Unfaithful Wife.*

Khú-lau-lá, after making suitable provision for his wife Mú-á, went away on a trading excursion; while he was absent, she proved unfaithful to him. In the song below, the man means to imply that all women are unfaithful like Mú-á, while the women defend their sex, and lay the blame on the men.

- Men.** Seven vessels of water, and seven bundles of wood  
Were left with Mú-á; ought not Mú-á to have waited?  
Seven bamboos\* of water, and seven piles of wood  
Were left behind for Mú-á; ought not Mú-á to have waited?
- Chorus.** Pity, pity for the dead!  
He has fallen, and cannot rise again.
- Women.** Khú-lau-lá pretended to go trading,  
Khú-lau-lá went away and was unfaithful;  
If Khú-lau-lá's attachment had remained unchanged,  
He would have dug into the pit for Mú-á.
- Chorus.** Pity, pity for the dead!  
He has fallen, and cannot rise again.
- Men.** If Mú-á had been faithful,  
Would she have loved a snake, a snake!  
If Mú-á had been true,  
Would a snake have carried her away†?
- Chorus.** Pity, pity for the dead!  
He has fallen, and cannot rise again.
- Women.** Mú-á was faithful,  
But a snake carried her away, forcibly carried her away.
- Chorus.** Pity, pity for the dead!  
He has fallen, and cannot rise again.
- Men.** I will be Khú-lau-lá,  
Who will be Mú-á?
- Chorus.** Pity, pity for the dead!  
He has fallen, and cannot rise again.

\* Here water is reserved and kept in bamboos.

† The story says that a snake carried her away.

Women. I will be Mú-s,

Who will be Khú-lau-lá?

Chorus.

Pity, pity for the dead!

He has fallen, and cannot rise again.

*Swine an Abomination.*

The Karens are hereditarily divided into two sects: one in the habit of sacrificing hogs and fowls to the evil-spirits; but the other, who are called Pu-ray, will not sacrifice to these beings, and regard hogs with an almost Jewish detestation.

They keep neither hogs nor fowls, and will not eat of the sacrifices that are offered to demons. Their number however is small, and appears to be decreasing; for I am acquainted with some families who were originally Pu-ray, that have gone over to the other party. It is worthy of remark, that Pu-ray but slightly differs from עֲרַב a Hebrew.

*Oxen sacrificed anciently.*

Tradition says, that they formerly kept cattle, and offered oxen or bullocks in sacrifice; but to what being is not known. When an ox was sacrificed, it was necessary to kill it so instantaneously, that it should not cry out.

*Teen.*

There is a possibility that oxen were sacrificed, when the Karens dwelt among or near the Chinese, as they appear to have been acquainted with the worship of *Teen*, or heaven. Some verses on the destruction of the world, close as follows:

"The Kura\* screams,  
The waters rise; the world-destroying flames ascend;  
The flames ascend, the waters rise,  
There is no refuge in Tee."

On asking who was meant by *Tee*, I was told, a false god of former times, of whom they now know nothing. *Tee*, however, is evidently the Chinese *Teen*, or heaven, (a well-known object of worship in China,) with the final consonant dropped, according to the analogy of the Karen language.

I have mislaid your letter, and do not recollect definitely the inquiries it contained, but I have noticed in this and in my former papers†, all, and perhaps more, than is to the point, so far as my knowledge of the Karen traditions extends, but that you must remember is very limited. The Karens in this province and Mergui, and with none other am I acquainted, are a mere fragment that have strayed away from the great body of their people at the north; and they are continually mourning.

\* A bird which the writer has not seen.

† Number II. appears to have miscarried.

that they know so little of the religion of their fathers. Some of the verses I have obtained are fragments of pieces that could not, as I am told, be repeated in two or three days; I have given you such scraps as the people *here* remember, but other Missionaries more favourably located in Moulmein and Burmah will, I doubt not, after they obtain the language, be able to bring forth something more complete and satisfactory. That there are grounds for this opinion is beyond controversy, from the fact, that Mr. Wade has just furnished me with a tradition, that I never saw before, which he obtained from a Moulmein Karen. I make the following literal translation of such parts as are most likely to be interesting:

*Creation of Heaven and Earth.*

“ God created heaven and earth. The creation of heaven and earth was finished.”

*Creation of the Sun, Moon, and Stars.*

“ He created the sun, he created the moon, he created the stars. The creation of the sun, the moon, and the stars was finished.”

*Creation of Man.*

“ He created again (creating) man. And how did he create man? At first he created the earth, and then he created a man. The creation of the man was finished.”

*Creation of Woman.*

“ He created a woman. How did he create woman? He took a rib out of the man, and created again (creating) a woman. The creation of woman was finished.”

*Creation of Life.*

“ He created again (creating) life. How did he create life? Father God said, ‘ In respect to my son, and daughter, I love them, I will give them my great life.’ He took a little piece of his life, breathed into the nostrils of the two persons, and they came to life, and became real human beings. The creation of man was finished.”

*Creation of Food, Quadrupeds, and Birds.*

“ He created again (creating) food and drink. He created rice, he created water, he created fire, he created the cows, he created the elephants, he created birds. The creation of animals was finished.”

*Eden.*

“ Father God said, ‘ My son and daughter, (your) father will make and give you a garden; and in the garden are seven different kinds of trees, bearing seven different kinds of fruit; but

among the seven, one tree is not good to eat : eat not of its fruit. If you eat, you will become sick, you will become old, and you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do, forget me not. Pray to me every morning and night."

*The Temptation and Fall.*

"Afterwards Satan came and said, 'Why are you here?' Our Father God put us here, (they replied.) 'What do you eat here?' Satan inquired. Our Father God created food and drink for us; food without end. Satan said, 'Show me your food,' and they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, This is sweet, this is sour, this is bitter, this is astringent, this is rich, this is fiery; but this tree we know not whether it is sour or sweet. Our Father God said to us, 'Eat not the fruit of this tree; if you eat you will die.' We eat not, and do not know, whether it be sour or sweet. 'Not so, O my children,' Satan replied, 'the heart of your Father God is not with you; this is the richest and sweetest: it is richer than the others, sweeter than the others, and not merely richer and sweeter, but if you eat it, you will possess miraculous powers; you will be able to ascend into heaven, and descend into the earth; you will be able to fly. The heart of your God is not with you. This desirable thing he has not given you. My heart is not like the heart of your God. His is not honest: he is envious. I am honest, I am not envious; I love you and tell you the whole. Your Father God does not love you; he did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully a single fruit, then you will know.' The man replied, 'Our Father God said to us, Eat not the fruit of this tree, and we eat it not.' Thus, saying, he rose up and went away; but the woman listened to Satan, and thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, 'If we eat, shall we indeed be able to fly?' 'My son and daughter,' Satan replied, 'I persuade you, because I greatly love you.' The woman took one of the fruit and ate; and Satan laughing said, 'My daughter, you listen to me well, now go give the fruit to your husband, and say to him, I have eaten the fruit: it is exceedingly rich. If he does not eat, deceive him that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife, and ate. When he had eaten, she went to Satan and said, 'My husband has eaten the fruit.'

On hearing that, he laughed exceedingly, and said, 'Now you have listened to me, very good, my son and daughter.'

*The Curse.*

"The day after they had eaten, early in the morning, God visited them, but they did not, (as they had been wont) follow him singing praises. He approached them, and said, 'Why have you eaten the fruit of the tree that I commanded you not to eat?' They did not dare to reply, and God cursed them. 'Now you have not observed what I commanded you;' he said: 'the fruit that is not good to eat, I told you not to eat; but you have not listened and have eaten. Therefore, you shall become old, you shall be sick, and you shall die.'

*Origin of Sacrifices to Demons.*

"After this, one of the children became very sick, and the man and his wife said to each other, We did not observe God's command,—'Of the fruit of the tree eat it not;' but we eat now: what shall we do? God has cast us off, we cannot tell what to do. We must go and see Satan, and ask him. They arose and went to him. 'O Satan,' they said, 'God commanded us, Eat not of that fruit. Thou saidest, Eat, and we hearkened to thy words, and ate; now our child is sick, what wilt thou say? What wilt thou devise?' Satan replied, 'To your father God you did not hearken, you hearkened unto me, now that you have hearkened unto me, hearken unto me to the end.'

Satan then goes on to institute the principal sacrifices, offerings, and ceremonies, that are practised in offering to demons. First, he orders a hog to be sacrificed; and when that fails, a fowl; and after that, he prescribes the mode of fortune-telling by fowl's bones, with many other rites, the details of which would not be interesting.

F. MASON.

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IV.—*On the Spiritual Condition of the Heathen, and the consequent Duty of Christians.*

It will of course be impossible within the limits of a short paper to discuss in any thing like an elaborate or argumentative manner, the momentous questions,—What is the condition of the heathen world in the sight of God? are they in a state of acceptance with him, or are they guilty before him? will they be visited, or will they not, with the consequences of their disobedience and want of conformity to the law written in their hearts? In what state does the Gospel find them? Can they be saved without it, or does it not bring salvation to them as lost and guilty creatures? We much doubt whether any conclusion on the subject drawn from mere reason would be satisfactory to the mind; the question is, after all, one to which Revelation must give the answer; and though we should weary ourselves in conjecture, and attempt by human wisdom to solve its difficulties, we

are forced to give up the task in despair, and are driven for any satisfactory conclusion, to the sure testimony of the word of God. The subject is confessedly attended with considerable difficulty. It involves principles and consequences of unspeakable importance; the opinions we form on it are calculated materially to affect our views of the divine character and government, and likely to exert a strong influence on our estimate of the value, and our labours for the spread of the Gospel of Christ. Indeed, the more we view the subject in all its bearings, the more we consider that it touches the very foundations of God's moral government, that it concerns the everlasting condition of millions of immortal beings, and involves the fate of, by far, the larger portion of our race; the more unwilling must we feel to trust to mere reason on the subject, and the more constantly must we long for some light from the sanctuary of God, to break in on the darkness in which the matter is enveloped. There is, however, one reason which renders it of the last importance, that just and scriptural views should be held on the subject; and this is, that as long as we are in uncertainty on the point, we are comparatively indifferent to the condition of the heathen: we are destitute of the great motive to exertion on their behalf. So long as we are doubtful, whether the heathen are in reality perishing, we can care little about sending them the Gospel of salvation: but let us once be really impressed with the solemn truth, that the heathen are lost; are going down by millions and millions to a state of everlasting misery; that they are dying of hunger, while there is bread enough, and to spare, in our Father's house; and are perishing for thirst, while the invitation runs, "Ho! every one that thirsteth, come ye to the waters;" and the whole subject assumes a different aspect; the extension of the Redeemer's kingdom becomes the great subject of our prayers and our labours; we begin to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy;" and while there is a nation, or people, who have not heard of a Saviour's love and a Saviour's blood, we deem our duty unfinished—our Master's last injunctions disobeyed.

There are many, we are aware, who cannot endure the idea, that the heathen are actually in, not only a dangerous, but a ruined condition. The admission that the heathen are guilty before God, and being guilty, liable and bound over to punishment, would at once so entirely sweep away every hope of escape for those who enjoy the light of the Gospel, that no wonder if those who are conscious of having neglected the great salvation, and so of not being quite safe themselves, should be willing to deem it utterly impossible that the heathen should be in danger of everlasting punishment; and no wonder, that whenever the subject unpleasantly intrudes itself, they should be ready to fall back on some of those many refuges of lies, in which the human mind is, alas! so prone to hide itself. Other obstacles, too, interfere with the reception of the humbling statements of Scripture on this point. The views which the word of God gives on the subject, are of a nature peculiarly opposed to the pride of man, and interfere very much with many of his favorite notions; they tell us so plainly, that sin is not to be measured by our imperfect standard, or its consequences to be decided by our depraved and biassed judgments; that we are unwilling to receive them, and would fain recur to our false but deeply-rooted views of the divine justice and mercy. We cannot be surprised then, that many should conceive the very idea of the final perdition of the heathen, as so opposed to that which they conceive of the justice and goodness of the Divine Being, that they should receive all mention of it with scorn. Those, however, who are offended at the severity of what revelation declares to us on this point, would do well to remember, before they condemn Him that is most

just, that except so far as he has pleased to discover himself to us in his word, we can know but little how it would be right or becoming in the great Moral Governor to conduct himself towards his sinful creatures; they would do well to remember, that "touching the Almighty, we cannot find him out; He is excellent in power, and in judgment, and in plenty of justice;" He will not afflict without adequate cause; "He will not lay upon man more than is right, that he should enter into judgment with God;" "yea, surely, God will not do wickedly, neither will the Almighty pervert judgment." Under this conviction of the essential justice and equity of his nature, they would feel more disposed to acquiesce with humility in whatever he might announce of his intended dealings with those who, it must be acknowledged, are sinners before him. There are, however, others, whose minds have been brought into more subjection to the word and authority of God; who still seem unwilling to admit a truth, so solemn and awful in its nature, that it leaves behind it an uncomfortable wish that things were otherwise. But this is a false, if not a dangerous, state of mind; and we think that no fear of coming to an unpleasing and unwished-for conclusion, should deter those who desire to know the whole counsel of God from searching the Scriptures, till they are enabled to come to some distinct and satisfactory conclusion on it. Nor will the search be in vain: to all who open them with a sincere desire to know, and a disposition to receive, the truth in the love of it, the Scriptures afford, in our judgment, clear and abundant information on the point; and it is now our intention to notice, in a very brief manner, some passages which seem to bear most clearly on the subject\*.

It will be as well to premise, that though we think Scripture declares that the heathen are viewed by the great Judge of all, as guilty before him, and liable to his displeasure; we conceive that they will not be treated as guilty of having either violated the law of Moses, or rejected the Gospel of Christ. In Romans, xi. verse 12, (a passage which we shall consider more particularly hereafter,) there appears an evident distinction made between those who "have sinned without law," and those who "have sinned in the law;" referring, we conceive, to the Jews, who enjoyed the clear light of the law of Moses, the law written and engraven on stone; and the Gentiles, who enjoyed only the light of nature, the law written in their hearts. Now the heathen of the present day are under the latter circumstances, and therefore will not, we conclude, any more than the Gentiles of old, be condemned for breaking the law as given in its fulness by Moses, (except so far as it is included in the law of conscience;) and with respect to the Gospel, it is evident, that they cannot be condemned for rejecting that which they had never the opportunity of embracing. We speak of course of those of the heathen who have never had the Gospel preached to them; for with regard to those who have, there is but one alternative. "He that believeth shall be saved, but he that believeth not shall be damned."

Having thus cleared the way, we now come to the consideration of what may be drawn from Scripture, regarding the actual and future condition of the heathen world. We presume it will not be disputed, that in a spiritual point of view, with reference to their moral condition and moral responsibility, the heathen of the present day may be considered in precisely the same state as the Gentile world in the time of the Apostles, so that the

\* We shall be excused if we seem to quote largely from Scripture, or dwell unnecessarily on admitted truths. We beg it may be remembered, that our object is not to convince those who are already familiar with the subject; but that our chief concern is with those who have either come to no conclusion on the matter, or who have arrived at conclusions which we conceive opposed to the truth.

Hindu, the Mahammadan, the Buddhist, and in short the inhabitants of every heathen country, might be addressed, (with the slight variation which their different circumstances would require,) in precisely the same language as was used to the Ephesians, the Athenians, the Corinthians, or the Romans. This statement, we think, cannot well be denied. Do not the heathen around us, and those in other parts of the world, exhibit the same melancholy aspect of depravity and sin, as the Gentiles of old? Does not every iniquity recorded of them find its parallel in the heathen of our day? Do we not witness in this land, with a few occasional exceptions, the prevalence of the same vices that are recorded in the first chapter to the Romans, and other parts of the word of God, not to mention idolatry, (that parent of all iniquity,) murder, robbery, and other more apparent and flagrant enormities? Does there not reign an utter forgetfulness of God, a total want of reference to his will and authority? is there any real gratitude to him for the bounties of his providence? is his high and unaltered right to their chief regard and affection at all admitted? making every allowance for the darkness of their notions regarding God, do they like to retain even what they know of him in their knowledge? does there not prevail a melancholy disregard to truth; a propensity to sacrifice the claims of justice and equity, to self-interest and self-aggrandizement? are not the judgment of the fatherless, and the cause of the widow, too often put aside by partial and fraudulent decisions? is there, in short, any prevailing fear of God to be found, or any real love to man to be discovered? Alas! the most ample stretch of that charity which hopeth all things, and thinketh no evil, cannot deny this existence of almost every evil we have enumerated, and the absence of almost all the good we have mentioned. It will not either be denied, that the heathens of our day enjoy the same light, the same bounties of Providence, the same view of the works of God, and the same advantages and opportunities, as the Gentiles of former times—advantages and opportunities which in their case were amply sufficient, we are assured, to condemn them for their neglect or abuse of them, and which, therefore, we may fairly infer, involve responsibility and guilt in the heathen of our days. The heavens still declare the glory of God; the invisible things of him from the creation of the world are clearly seen now, as much as they formerly were, being understood by the things that are made, even his eternal power and Godhead: though as destitute of the light of Revelation as were the Gentiles, nevertheless, God has not left himself without witness, in that “He does them good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.” And have they not made as little use of those advantages? Though season after season returns to them, loaded with the beneficence of the great Possessor of heaven and earth, may not the bountiful Lord of all complain of them, “they know not that I gave them corn, and wine, and oil?” And when his mercies have failed to lead them up to himself, and he has been compelled, (for he doth not afflict willingly, nor grieve the children of men,) to try severer methods, have they not continued as careless under his judgments, as they were unmoved under his mercies? Now the great God, the moral Governor of the universe, is unchangeable in his nature, and consequently the principles of his government, and the light in which he views those who are opposed to it must, like himself, be unchangeable also.

“He is the same yesterday, to-day, and for ever;” and we cannot suppose that he will in one age regard with complacency, or suffer to escape with impunity, those whom, in another, he is declared to have viewed with abhorrence, and determined to visit with indignation. Let us hear then from his own word the light in which we are told he looked on the Gentiles of

old ; it will be a glass in which we may discern the state and prospects of the heathen in our day. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. "He will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life—but tribulation and anguish upon every soul of man that doeth evil, of the Jew first, AND ALSO OF THE GENTILES." Rom. ii. 6. 9. "There is no respect of persons with God. For as many as have sinned without law shall also PERISH without law." Rom. ii. 11, 12. "We have proved both Jews and Gentiles, that they are all under sin." Rom. iii. 9. "Now we know that what the law saith, it saith to them who are under the law, that every mouth may be stopped, and the WHOLE WORLD become guilty before God."

In the first of these references, we have the foundation of all our fears for the fate of every impenitent sinner: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." In the second we see the determination of the righteous Judge to reward holiness and punish iniquity, and this equally with respect to all mankind. "He will render to every man according to his deeds, the Jew first and also the Gentile;" this may be an answer sufficient for all who are disposed to say in their hearts, "The Lord will not do good, neither will he do evil." In the third extract, to do away as it were with every doubt, as to whether responsibility might not be removed under certain circumstances, we are assured, that "there is no respect of person with God, for as many as have sinned without law, shall also perish without law, in the day when God shall judge the secrets of men by Jesus Christ." This may be an answer sufficient for those who think that want of clear light and knowledge will be an excuse for want of obedience. No doubt, in the words of our Lord, Luke xii. 47, 48, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few;" but still punishment will follow, though in a mitigated degree. The *wages* of sin must be death. The fourth reference, Rom. iii. 9, repeats the assurance, that both Jews and Gentiles are all under sin; while the last extract clearly shews, that the claims of the law and the obligations to obedience are equal, "that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Now apply this to the case of the heathen in the present age; give them the full benefit of the assurances, that he who is not a hard master, will give "glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile;" and after giving them the advantage of this, and similar promises, what in the judgment of truth and righteousness will be their condition, when tried by the standard of the law of conscience? Weighed in this balance, and it is the balance of the sanctuary, will they not be found wanting? Does not our knowledge of their lives and characters tell us that with few, how very few exceptions, they do not obey the truth, but obey unrighteousness, not acting up even to the glimmering light they possess?

Decisive as are these testimonies from the word of God, there is yet a stronger proof of the lost condition of those whom the Apostles addressed, (and consequently, if our deduction be correct, of the heathen at present,) in the language used, and the supposition evidently implied in the following passages of Scripture—passages in which there would be no meaning left, were the supposition taken away, that those to whom they referred did require salvation: Acts xi. 14; xiii. 47; xv. 11; xvi. 30, 31. Rom. i. 16.

1 Cor. ix. 22. Ephes. i. 13. 1 Thess. xi. 16. These are but a few, but they are abundant for our purpose. The last alone might of itself suffice; and taking them all together, they present an overpowering weight of evidence on the subject.

When Samuel addressed Saul in that remarkable scene recorded in 1 Sam. xviii. we are informed, that he spake to him these words: "Why then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" Oh! if there remained any feeling in the breast of that rebellious monarch, or any remembrance of the time when he was the favored and the chosen of the God of Israel, how must these words have rung in his ears, and sounded the knell of all his hopes in time, and all his prospects for eternity. "The Lord is departed from thee, and is become thine enemy!" O awful and appalling thought! The blessed God departed, and for ever, from a soul which he made for himself and framed for the enjoyment of his love—departed, and for ever, from a being who could only be happy in him, or find its appropriate rest in communion with him—departed, and for ever, from a creature whose very happiness consists in his presence and favor. Oh! if the thought affects us in the case of a single being, what shall we say of whole nations, to every individual of whom might be said, "The Lord is departed from thee, and is become thine enemy." The question is not of one single individual thus forsaken; of one solitary being thus cut off from the fountain of life and happiness; no, not of one single nation severed from the only source of pure and real bliss; the question is, many people, of numerous nations, of entire families of the human race, thus situated; sunk in complete and fatal ignorance of that Being with whom they have to do, unacquainted with his real character and perfections, knowing nothing either of the severity, or of the goodness of God. Alas! on the brow of every individual among them might be written, *Ichabod*, for the glory has departed. They have lost their father's image, they have forfeited their father's favor; they are exiles from their father's house. This ruin however is not irremediable; they might recover the image they have lost, they might be restored to the favor they forfeited; they are invited back to the house from which they were exiled. And why have they not been informed of these glad tidings; why is not the health of the daughter of this people recovered? Is the great Physician of souls less ready and able to save? Has the fountain opened in the house of David lost its cleansing and purifying power? Is the Lord's hand shortened at all that it cannot redeem, or has he no power to deliver? These questions require no answer, but the melancholy fact still remains an indisputable truth, that in spite of all that was planned, and all that was performed for the recovery of a fallen race, by him who is wonderful in council, and excellent in working; in spite of all that was done, and all that was suffered by a Saviour, whose last injunction to his disciples was, "Go ye into all the world, and preach the Gospel to every creature;" in spite of the opportunities which have been afforded in the eighteen hundred years which have elapsed since that injunction was delivered; in spite of the most assured knowledge that millions upon millions were dying of hunger, while we had in our possession the only bread, of which if a man eat, he shall live forever; in spite of every motive of obedience to our Lord, of zeal in his cause, of pity for the souls he came to save; in spite of all this, the larger portion of the family of man always has been, and at this moment is, in complete ignorance of all that concerns them as sinful and immortal creatures, for whom a sacrifice has been provided, so stupendous, that Heaven is bid to be astonished, and so ample and glorious, that Earth is bid to rejoice. In his holy mountain the Lord of hosts made unto

all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he destroyed on this mountain the face of the covering cast over all people; and the veil that was spread over all nations. He swallowed up death in victory, and the Lord God wiped away the only real cause for tears from off all faces. He accomplished a redemption worthy of himself; he meant it to be, and he made it sufficient for the salvation of the world, and then he told his disciples that, repentance and remission of sins should be preached in His name among all nations. But has it been so? Have all nations had this repentance and remission of sins preached to them? Have they heard of the love of a dying, or the command of a risen Saviour? Alas! for one million who have heard the joyful sound, hundreds of millions may be written for those whose ears it never reached:—they have died in their sins. But why have they thus died? Not for want of an atonement for sin;—bear witness the birth, the life, the sufferings, the death of the Incarnate God. Not because that atonement was limited in its efficacy;—bear witness the assurance, that He gave himself a ransom for all. Not because there is no balm in Gilead, and no Physician there;—bear witness, an inviting Saviour, “Behold I stand at the door and knock.” Not for want of willingness on the part of God to forgive;—bear witness, the invitations, the entreaties, the promises, the word, the oath of God who cannot lie. Not because he meant this salvation to be confined to a few favoured nations;—bear witness the declaration of the Angel, “I bring you good tidings of joy, which shall be to all people.” No; on no one of these accounts have they perished. They have been destroyed for lack of knowledge, because Christian love and Christian zeal were in that deep slumber, out of which they have only awoke within the last thirty or forty years; because they were never made acquainted with the message of salvation. True, there is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all who call upon him; true, whosoever shall call upon the name of the Lord shall be saved. “But how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”

On the Church lies, we fear, much of the guilt of this state of things; it had ample means in its power, but then those means were never used. While, however, we drop a tear over past neglect, and lost opportunities, let us be stirred up to greater exertions; and though we may almost say, we have not wrought any deliverance on the earth, let us look around, and seeing the fields white unto the harvest, let us labour and pray that they may be reaped, and brought into the garner of the Son of man.

The present and future progress of the Gospel may be considered like the holy waters in the vision of Ezekiel. When the prophet was first brought through them, “the waters were to the ankles,” and so, compared with the time when the knowledge of the Lord shall cover the earth as the waters cover the sea, it may be deemed the case with us now; but when a little more shall be measured, they will be “to the knees;” yet a little, and they will be “to the loins,” and afterwards, it will be a river that cannot be passed over, for the waters will be risen, waters to swim in, a river that cannot be passed over. In the mean while we have much cause to thank God and take courage. The means compared with the end may seem feeble and insufficient, and our hearts may almost sink on looking at the great and numerous obstacles to be overcome; but the Lord of Gideon’s lamps and pitchers will never suffer the insignificance of instruments to interfere with the accomplishment of his plans; nay, from their very insignificance he will gather to himself the greater glory. The battle is

the Lord's, and sooner or later, the victory also will be his. The garrison of the uncircumcised, 1 Sam. xiv. may be strong, but we can say with Jonathan, there is no restraint to the Lord to save with many or with few. The host of the Ethiopians, 2 Chron. xiv. 9, may be a thousand thousand, and their chariots many, but we have the same resource with Aa; we can cry to the Lord our God, and say, "Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude." The event will be the same; let us not doubt it for a moment. It is not for us to know the times and the seasons, which the Father has put in his own power; it is not for us to say, how far we are advanced toward that time when the fulness of the Gentiles shall be brought in, and all Israel be saved; how near we are to that millennium day, when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; whether its dawn has already commenced, or whether we have yet to wait for the first indications of the approach of that Sun of Righteousness, which shall then rise in splendour over the whole world. With these inquiries we have comparatively little to do.

But we have to work in our Lord's vineyard; we have to employ our talents in his service; we have to strengthen the hands and the hearts of those who are more immediately engaged in the great work of making known to the Gentiles the unsearchable riches of Christ; we have a ruined world to remember before a throne of grace. Soon will the great work be accomplished, and that glorious edifice be finished, the foundation of which was laid in grace, and the top-stone of which must soon be brought forth with shoutings of "grace, grace unto it." And oh! when it is finished, when the last stone has been placed, and the whole building declared complete, with what ineffable complacency will the great Architect contemplate the work of his hands, that glorious temple of which how truly may it be said, Every whit of it uttereth his glory\*. We, too, shall enter into the joy of our Lord, shall feel something of his pleasure, and partake something of his triumph, if here we have contributed at all to his work. May we then, according to our several opportunities and measures of grace, exert ourselves in this great and glorious cause, the highest in which a redeemed sinner can be engaged. At the last day it will be our greatest glory and our noblest privilege to feel, that we were permitted to do any thing in such a cause; and every employment we ever engaged in, will sink into insignificance, compared with that greatest of all honors, the having in any way hastened the approach of that event spoken of in the Revelations of the beloved Apostle: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God omnipotent reigneth." F.

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#### V.—*On the Romanising System.*

Every project that is proposed to public attention has its warm supporters and violent opponents. The projectors of a favorite scheme, carried away by an exaggerated idea of its excellency and utility, can seldom weigh, with sufficient coolness, the difficulties that surround it, and the strong probabilities there may exist of its failure: while, on the other hand, their opponents see nothing in the scheme to recommend it to general approbation. Such is the fate of almost all new schemes, and it would be rather strange if the Romanized system were an

\* Ps. xxix. 9. marg.

exception to this general rule. Some of the projectors and supporters of this system seem to regard every argument brought against it, as weak and irrelevant; and the opposition they have excited, as the offspring of malice, of ignorance, or of interest. Others have gone so far as to express a wish to have the system enforced by *pains* and *penalties*. They would have Government to visit every one with its disapprobation\*, who "shall not be able to write the vernacular language, in the Roman character;" whatever may be his age, or abilities, or however strong his prejudices in favour of his native language in its own character.

Missionaries cannot approve of such sentiments. The substitution of the Roman character is to them a matter of little importance. They feel it their duty to propagate the Gospel of Christ, by persuasive mildness and unflinching integrity; and this, it will not be denied, can be effected as well through the native character, as by the help of the Romanized system. We know that the enemies of Christianity of the present day, like their predecessors in the time of the Vellore mutiny, are ready to accuse the Missionaries as the cause of every species of disaffection that may exist among the natives, and therefore, we feel anxious to avoid every thing that can have the least appearance of force or constraint. So far are the Missionaries from agreeing with the sentiments of the writer, who seems to think it proper to *constrain* the natives to use the Roman character, that a number of those connected with the *Christian Observer* are not satisfied as to the practicability of the scheme; and others have lent their tacit support, rather by *endurance*, than from a conviction, that it is likely to be universally adopted by the millions of India†. The system, we think, is good, and likely to become useful, and ought therefore to be encouraged by every fair and legitimate means. Uninfluenced by an idea of its *supreme excellency*, or by the spirit of *opposition*, we would advise a middle course—"Medio tutissimus ibis."

\* This is not correct. No one, we believe, has recommended a course at all interfering with the preference, much less the interests, of individuals *not servants of Government*. As to those who are, the friends of the Romanizing system argue (whether correctly or not) that should the members of Government become satisfied of great public advantages to be secured from a change of character, and the adoption of one system of letters equally intelligible by every functionary of every grade in India—they are just as much at liberty to require its adoption in their own offices, as they are to enforce the abolition of Persian, the decrease of holidays, or any thing else not interfering with previous compact.—Ed.

† The papers in favour of the Romanizing system which have appeared in our pages, are not editorial: they are simply the expressions of individual opinion; and, if an answer can be given to them, we shall readily admit it. This periodical, while under its present management, shall ever be open for the discussion of every plan, which is intended for good, and excites considerable attention.—Ed.

The Romanized system ought to be taught in connexion with the native character, and any one who introduces the former into a school, and excludes the latter, is, to say the least of it, in hazard of doing a great injury to his pupils. The scheme is yet in its infancy, and it is at least as likely to fail as to become universal. Suppose that a lad should learn Bengálí in the Roman character only; and suppose that this system should, in a short time, "have passed away like the baseless fabric of a vision," (no very unlikely supposition!) then he would find that he had spent his time and labour to no purpose, and was, by the imprudence of his teachers, unfit to correspond with his countrymen. The cultivation of the native languages ought to be encouraged, for this is, confessedly, at least by all Missionaries, a matter of great importance. English ought to be studied as a key to the stores of knowledge, and the native languages as the means of diffusing that knowledge through the country. We do not say that the Romanized system ought not to be introduced into schools; but if the pupils in our schools are not taught their own language in its appropriate characters, they are likely to suffer through our indiscretion.

Those who are merely acquainted with the theory of the system, but know little of its practical workings, may think that it would be a great loss of time to teach the same language in two different characters. But we can say from experience, that it is not so. As the author is favourable to the Romanized system, he introduced it into a large school under his superintendance, and he has found that those lads, who were studying English, and could read Bengálí fluently in the native character, easily learned to read it in the Roman character in a few lessons. By adopting such a method, we gain a double advantage, and avoid the possibility of injuring those committed to our tuition; and whatever be the fate of the system, whether it should fall or become universal, they will be prepared for either alternative. And we are convinced, that whoever adopts this method will find that *no time* is lost by it, for the experiment has been tried, and we have found, that when a boy is taught to read English and Bengálí simultaneously in the same character, he becomes confused, and his progress in both is retarded; whereas, if he first learn English and Bengálí in their appropriate characters, he may acquire a knowledge of the Roman system with little labour.

Every one who has the important trust of educating the youth of this country, ought seriously to reflect upon the probability of injuring the usefulness of his pupils by taking a rash step. And we would earnestly recommend to the friends of the Roman system, to adopt the method we have proposed, as the safest and most rational, and that which every one, who is fearful of inflicting an injury where he intended to confer a benefit, is most likely to prefer.

## VI.—Propositions regarding Marriage and Divorce among Native Christians.

In the "Madras Missionary Register," for April last, appeared a letter, bearing the signature of "DISCIPLINE," on "the propositions drawn up at Calcutta regarding marriage and divorce," by the Missionaries of various bodies, and, in order to elicit observation, published in the Calcutta Christian Observer, for January last. The writer of the letter "had read the propositions with surprise and apprehension—with surprise, that *so many* Missionaries of different denominations should unanimously concur in the adoption of what appears (to the letter-writer) to be inimical to the spirit of Christianity; and with apprehension, lest the publication of the sentiments adverted to, should injure the purity of the Church of Christ in India."

As 'DISCIPLINE' will doubtless be ready to allow the Calcutta Missionaries all credit, for being, in principle, and from profession, deeply interested in promoting "the purity of the Church of Christ in India," it would be superfluous to argue the *fact* of their being so: and since "*so many* of different denominations" too, *did* "unanimously concur" in the adoption of what appears to 'DISCIPLINE' so "inimical to the spirit of Christianity," I am justified in concluding, that those many conscientious Missionaries bad, in their view, substantial reasons for coming to the conclusions embodied in their five propositions. Perhaps also a reasonable modesty might have suggested to 'DISCIPLINE,' that his *single* apprehension had been allowed too great weight even in his own mind, in opposition to the consentient judgment of some twenty or more intelligent and zealous men, who, as correctly stated in the Christian Observer, "had frequently had the matter under discussion;" and who, in evidence of their not having been disposed to precipitancy or needless innovation on these important questions, "had further appointed some of their number to consider the subject in a more formal manner, and to draw up a report in the shape of rules or propositions, which might be applied to the decision of all cases likely to occur." Again, "at the first meeting of the sub-committee, it was found that there was a complete clashing of opinions, and that no two thought alike; and it was not until after several meetings, long and serious consideration, and a careful study of the word of God, with all the helps within their reach, that they were able, with *one* exception (!) and that only on points of minor importance, to agree in the propositions which they submitted to their brethren. These have since been before *four* monthly general meetings, and with a few alterations, chiefly verbal, have been unanimously adopted by all who were present, embracing Missionaries of the Churches of England and Scotland, the Baptist, London, and American Presbyterian Societies." The Serampore Missionaries too "approved generally of the propositions, and had for many years adopted them in their own practice!"

As the real object of the Missionaries was not to decide but to *agitate* the questions, to bring them fairly before the Christian public, and, if possible, to lead to some general uniformity of fixed notion and practice, where so much was at stake, and where cases were daily occurring, which, amidst the existing conflict of opinion, and absence of authoritative rule, civil or ecclesiastical, it was impossible to decide with confidence or safety; they gave every clear evidence of cautious deliberation, and of an earnest anxiety to procure as much light as possible on subjects of such great importance. "It was resolved, also, to send copies to the editors of the CHRISTIAN INTELLIGENCER and OBSERVER for insertion in those publications, that through them the propositions might be circulated for the information of the clergymen and Missionaries now in India, and that communications on the subject be respectfully solicited. Copies were likewise sent to the Bishop and Archdeacon of Calcutta."

I am fully justified in asserting, therefore, that the Missionaries are not liable to the charge of haste, either in forming, or in putting forth, their opinions: on the contrary, they have proceeded with the greatest care, deliberation, and humility; using their judgments with all honest freedom, yet pronouncing no decision, laying down no legislative canons, passing no censures on other or opposite opinions, but employing every effort to cause all the scattered rays of light that might be brought to converge from every quarter, to bear upon the grave, and momentous topics in question. They affect, I repeat it, no legislative power; they disclaim all competency to assume it. After all their best endeavours to clear the subject from its real or accidental obscurities, and to produce an almost perfect unanimity of opinion, the practice is, to every Missionary, still left open to be decided by his own single discretion, or by the authorities or usages of his body, until competent power has finally established distinct and positive laws for all.

One great object has been already answered in the notice that has been thus excited. If the Missionaries be in error, none will more heartily rejoice than they in the correction of their errors; to that very end they mooted the subject, and invited discussion. "In this way it was hoped," they say, "some combined system might ultimately be adopted, and questions, which affect the very foundations of society, no longer be abandoned to the capricious, and often ill-founded decisions of individual opinion."

The truth is, the Missionaries have, as a body, published none of their reasons for their opinions, nor any of that train of argument and induction by which they were led to form them, as embodied in the Five Propositions. They were unwilling to prejudice the cases, but left them purposely open for indiscriminate discussion. Reasons, however, they had and many. One of their body appended to the Propositions as published, on his own avowed personal responsibility alone, a few succinct and able observations in support of some of them; and in the Calcutta Christian Observer for November, 1834, and for January and February, 1835, may be found three "Essays on the subject of Marriage and Divorce, as affecting native Christians in India," which, though written by another of their number, independently of and without previous consultation with his brethren, [indeed before he came amongst them,] yet singularly express, it is thought, the general sentiments of nearly the whole body, together with many of the reasonings which had influence in their decisions; and to the writer of those Essays, it was no small gratification and encouragement to find his own views so generally those of so many others of his co-labourers in the same great cause.

My object in replying to 'DISCIPLINE,' is not now to enter fully into a consideration of the Propositions, but chiefly to set the object of the Calcutta Missionaries in its true light, and to correct the serious misconceptions on that point, that have been entertained in some quarters, and so have operated to prevent, perhaps, a fair impartial judgment of the propositions themselves. Having done this, I am bound, however, to notice the objections of 'DISCIPLINE,' to the third and fourth of the five Propositions.

It is, indeed, most natural, I admit, that positions running so counter to our national usages and immemorial notions, should at first prove startling to many, and assume a character of dangerous innovation. After all our reasonings, Scripture is the only authoritative rule, and to it must the ultimate appeal ever be made, as is agreed by all parties. Yet, as customary notions, long preconceived opinions, and the inevitable prejudices of education, habit and national usage, have no small influence on the judgments even of those most sincerely anxious to arrive at truth,

and most inquisitive into the *argument* of these great questions; it may be well to shew also, that the Calcutta Missionaries are not *singular* in the propositions they have hazarded.

The passage in 1 Cor. vii. 15, on which the 3rd proposition is chiefly founded, is incapable, it is contended, of any other interpretation than of actual *divorce*, not mere *separation*—and so the best commentators have decided. “If the *unbelieving*, whether husband or wife, *obstinately* depart, and utterly refuse all co-habitation, a *brother or sister*, a Christian man or woman, *is not under bondage* to any particular laws, so as to be prevented from *re-marrying*.”—Dr. A. Clarke. “If the unbelieving (wife or husband) be absolutely determined, and *will* depart, let him or her depart; and the consequence is, that a brother or sister, who hath been united to such wife or husband in matrimonial bonds, is, by such conduct of a former partner, *discharged* from future obligation.”—Doddridge. Many similar opinions might be given; we have selected these, only because just at hand. In point of verbal criticism, authority is unnecessary. The word *χωριζω* speaks for itself, and admits of but the one interpretation, as well shewn in the note appended to the propositions.

‘DISCIPLINE’ argues, “that divorce and separation are not necessarily convertible terms: separation for a time may take place, on account of madness, and other evils and events, or mutual consent for religious purposes, without liberty to marry again.” This is correct: but *DISCIPLINE* is, “as one that fighteth the air,” in so stating, since no one denies it. He has evidently mistaken the purport of the note on proposition 3rd, when he asserts that the writer of it “attempted to show that divorce and separation are convertible terms.” The English word ‘depart,’ indeed, is ambiguous; but not so *αφηναι, χωριζεσθαι*, which are the acknowledged technical and legal terms, that expressed regular divorce, and of that only is St. Paul discoursing throughout. The proposition directly states, not that separation and divorce are one, but that wilful and obstinate separation of a heathen from a Christian partner, is a sufficient ground on St. Paul’s authority, for  *suing out* a divorce (before the proper tribunal); and therefore, not until so sued for and obtained, is the separation constituted a *legal* divorce from the bond and obligation of marriage, or the complaining party at liberty to re-marry. St. Paul’s rule, and the proposition of the Missionaries founded upon it, apply only to cases wherein a heathen, having become Christian, is obstinately deserted by a married wife or husband. Where both parties were *already* Christian, he prohibits departure, i. e. *χωριζεσθαι, αφηναι*, (*Divorce*,) except for adultery; nay, even where such, for *other* cause, had been (*χωρισθη*) actually (by human law) divorced, he enjoins either reconciliation and return to the matrimonial union, *not* dissolved by the *divine* law, or, if it were the woman, that she should not at least contract another marriage, as she was not rightly and fully absolved from the prior obligation. So also, to guard against abuse of his allowance even in the former case, he permits not to the *Christian* party the power of putting away (divorcing) the unbelieving, should he or she be *wilful* to abide in conjugal union, *notwithstanding* the difference of religion, although manifestly, the danger is to the Christian, not to the heathen, of injurious influence, of spiritual declension—but only *relieves* the Christian from the hardship of a yoke, which the separating party should have *first* wilfully broken, and under which that party obstinately refused to return. If the heathen be the divorcing party, *only then* is the Christian partner free; to *marry again* of course, for such is the *bonâ fide* drift of his whole argument.

The inconvenience ‘*DISCIPLINE*’ apprehends, might arise from a subsequent return of the separating party, and assumption of the Christian

faith, is provided against, as well by the Apostle, (verses 15, 16,) as by the proposition of the Missionaries, which only goes to allow the application of the rule, "in extreme cases, (i. e. of hardship, or danger of sin,) and when all known means of reconciliation, after a trial of not less than one year, (that of ordinary widowhood,) have failed." With the weak understandings, and strong passions of the natives of India, prudence and piety alike require, the probation should not be too lengthened. The subsequent inconvenience is more imaginary than substantial, and if, in some rare cases, it should actually arise, is it greater than, or so great as, the risk of impurity on the other alternative?

But it is to the fifth proposition, that 'DISCIPLINE' and those who think with him, chiefly object. When a convert to Christianity, whether from Mahomedanism or heathenism, has already more than one wife, is he to put away all, but the first married? To this the Missionaries reply, No, by no means; he may and should retain them all. They are all alike legally his wives; he owes them all like support, 'due benevolence,' and protection. To put any away, would be to violate a solemn contract, to expose those, so put away, to severe trial, difficulty, and temptation, and in every way to violate the spirit and precepts of Christianity. Prejudice may be shocked; but better that, than principle violated. I can conceive only two lines of argument against the reply thus given to the question; one, that engagements entered into, and obligations honestly and legally contracted, previously to a man's becoming a Christian, are null and void, on his embracing the Gospel. This would be the revival of one of the worst maxims of corrupted or rabbinical Judaism, and is, I trust, too glaringly opposed to common, as well as to Christian, sense, to be entertained by such writers as 'DISCIPLINE.' The other is, that polygamy, or rather polygyny, is *ab initio* sinful, and condemned by the law of God, however at any time tolerated by human institutions. Now,

1. It is matter of history that the practice has prevailed in almost all parts of the world, not least among the chosen people of God, selected to be the depositories of His revealed will and wisdom, and to be kept under the immediate discipline of laws enacted directly by himself—laws "added because of sin," i. e. to repress and condemn all moral evil, and so to act as "a school-master to bring men to Christ." God's faithful servant, Moses, in Deut. xxi. 15, 16, &c., legislated for, and regulated, cases that should arise out of a man's having more than one wife, but he certainly never regulated adultery, fornication, or other unlawful courses. The most eminent servants of God, the proposed models of faith and piety, of patience and godliness, to all after-ages, lived in the actual, avowed, open indulgence of polygamy; no divine or even human censure was ever passed upon them—nay, God himself is introduced as sanctioning that polygamy, as in others, so in David, by "giving him his master's wives (after his decease) into his bosom." He wrought miracles, and that too in answer to prayer, for the conception of women, as *Hannah* and *Rachel*, who, on the supposition of 'DISCIPLINE,' were clearly adulteresses, and lived in sin. Was he, too, who, "as a prince prevailed with God," yet found living in an unlawful state of licentious whoredom, and was his beloved *Rachel* a strumpet? Were most of the twelve tribes of Israel the offspring of adulterous intercourse? Was the 'friend of God' and 'father of the faithful' incontinent and impure? Was Solomon, whom (before he fell from righteousness by idolatry) God loved, but a *bastard*? as was *Bathsheba's* first offspring by David, because begotten during her former husband *Uriah's* life time, and which, therefore, was removed, as a solemn expression of God's holy anger against sin, and just visitation upon the guilty parents. Have not the Jews too, ever practised polygamy, first in their own land, and afterwards in all

polygamous countries, and wherever the civil laws of the place of their sojourn did not forbid it? Is it "to be imagined that God should suffer his own *chosen* people to have continued in the open and avowed practice of living with more wives than one, if the first positive law was intended to forbid or prevent such a practice? As little is it to be conceived, that He should make laws for the *regulation* of it, if He had forbidden the *thing itself* to be done at all."

DISCIPLINE says, that Dent. xxi. 15, 16, "takes no cognizance of the right or wrong of polygamy, but merely institutes a wise and just regulation as to the birth-right of the eldest son." But if the eldest offspring were "a *bastard* and *not* a son"—and *son*, was never the appellative of an *illegitimate* offspring, in Hebrew phraseology, as St. Paul's argument in Hebrews xii. 5—8, is in proof,—he could have *no* birth-right, and legislation upon a non-entity were nugatory and absurd. Ergo—*both sons*, whether of the first or after-married wife of the same man, might inherit. The law in question directed, that the *first-born* (of whichever wife) should be the heir, and should not be injured by parental prejudice, or possible partiality for a second and younger wife, or for her children.

Again St. Paul ordains, 1 Tim. iii. 2, that "a bishop be the husband of one wife." From this DISCIPLINE would infer, that polygamy is absolutely forbidden to *every* Christian, lay as well as clerical! The best commentators have thought otherwise, and inferred the exact reverse. Thus the pious Doddridge, to allege perhaps the *strongest* opponent of the practice in question, says, "Upon the whole, it seems to me most reasonable to believe, that (as there is no express precept in the Bible requiring a man, who had several wives at the time of his embracing Christianity, to divorce or dismiss all but one), the Divine Wisdom might judge, that it was a proper medium between *encouraging* polygamy, and too great a *rigour* in *condemning* it, to fix such a brand of infamy on this irregular practice, by prohibiting any man, let his character be ever so extraordinary, to undertake the *ministry*, while he had more than one wife, and to *discourage* it in those already converted." I would remark, by the way, that the 'irregularity' is yet to be shewn, and that it is not stated as a qualification for the ministry, that a candidate is to *put away* one of two wives—nay, but that *having* more than one, he is positively *disqualified*; every fair inference is, that he is to abide by his regularly married wives, but not to think of the ministry.

Analogous to this passage is that in 1 Tim. v. 9, where St. Paul also directs, that no *widow* should be placed among the number of those supported by the Church, and probably employed in some department of female diaconate or ministry, unless she were sixty years of age, and had been "the wife of one man," or husband! Now admit, that in the former passage, the requisition, that a Bishop should not be a polygamist, is an argument to prove polygamy unlawful to all, and in itself, and therefore, sinful; then it follows, that here also, the similar direction that a widow, to be taken on the lists of Church servants and pensioners, must have been the husband but of *one* man, condemns *second* marriage in *all* widows; while yet the Apostle, in v. 14, directs the younger, *vas veatapas*, (*widows*, for of widows only he speaks, 'women' being an interpolation in our version,) to marry, i. e. to enter into a second matrimony. As then the rule in reference to Church widows having claim to gratuitous support, and engaged to peculiar offices, regarded *them* only, so that which respected *bishops*, in like manner, applies to *them* alone as ministers engaged to public services, and determines nothing as to other persons. 'As for the practice of polygamy among the first Christians, what occasion for the Apostle's caution, if none had *more* than one wife? That the election was

to be made from amongst the *Christian believers*, there can be no doubt. To suppose that none of these had more than one wife, is to suppose the Apostle giving a needless rule in the election of bishops and deacons.' 'DISCIPLINE' writes, "the fact of the Apostle's requiring (bishops or) deacons should be the husbands (each) of one wife, does not necessarily imply that polygamy was generally tolerated in the primitive churches." I confess, to me the direct contrary appears the natural and unavoidable inference, whether I view the grammatical propriety of the passage, or the argument and reason of the thing. There was a manifest propriety in the religious teacher becoming an example, not of merely *lawful* conduct, but of high-toned spirituality and moderation, as well as in his being guarded from the distractions of too large a family, the necessity of caring and providing for which would too much interfere with his higher duties, as a minister of Christ; while the possible, if not, probable, jealousies, and domestic disagreements, consequent on his polygamy, would greatly tend to disturb and unsettle his mind, and injure his devotion, and so his usefulness; while too the example of such evils would be out of harmony with the sacredness of his function, and the conspicuousness and influence of the pattern of himself and of his household.

It is argued from Matt. xix. 9, that our Saviour absolutely prohibits polygamy. If this be established, the question is at an end. But the clear tendency of the argument is not to such a conclusion, but is, I conceive, coincident with the design of Deut. xxi. 15, i. e. to prevent partiality and injustice in husbands, and to prohibit a man, not simply from marrying a second wife, a first still living and cohabiting with him; (for that was both law and usage in his day;) but when he *could* not, or *would* not, *support two wives together*, from unjustly putting away or divorcing one, that he might indulge his caprice or lust, by marrying another, not to her, but in her room. This interpretation is the only one that will satisfy the context, and form any conceivable answer to the question put to our Lord; which was, whether it was lawful, not for a man to marry one wife, having another; but to *put away* a wife for any cause. One, and the most prevalent at that time, of such causes, was that which our Saviour therefore explicitly condemns, viz. the love of variety, and the wish to possess a desirable object, without the inclination or ability to continue to do justice to a prior claim at the same time. So too "the ancient Romans did not indulge in polygamy, though permitted—they chose not to have *two wives* in the house at the same time, and therefore *repudiated* one, before they took another, and this they did as often as they pleased." Moreover, Christ was here *understood* only to speak of *divorces*, not of polygamy, as may be seen from the observation of the disciples. "If the case of the man be so with his wife, it is not good to marry;" i. e. evidently, "if a man cannot get rid of his wife when he pleases, he had better not marry at all," than oblige himself to retain for ever a woman no longer loved, and in the way of his indulgence of another attachment. They could not possibly mean "that a man had better have *no wife at all*, if he could not have more than *one at once*;" but, that it were wiser to refrain from marriage, if it *perpetuated* its obligations even to the endurance of a disagreeable partner, whether one or more.

Such is the judgment of the critics, and it has been clearly shewn, that "our Saviour could no more, by the Mosaic law, have called polygamy *adultery*, than we can now, by the law of England, term it high treason."

[To be concluded in our next.]

VII.—*Note of Explanation regarding the English School at Banáras.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In your last number, there is an article, headed "New English School at Banáras," in which is given an extract from a private note of mine to a Missionary friend in Calcutta. I confess I was quite surprised to see it, and, still more so, the comments which have been appended to it. I can assure you, that whatever bearing my own remark may have on the state of the English School here, in reference to Christianity, the comments have none whatever. Of course I had my reasons for the opinion I expressed; and on another occasion, when personal feeling in any breast may not be involved, I may give them to you at length; but I write now, to express my regret that a private note of mine should have been inserted, however innocently, without my consent being obtained, and to state, that the opinion expressed referred, not to the manner of conducting any particular school, but to the system itself, as existing and carried out in all;—and moreover, that I have not a word to say against the character and conduct of Mr. Nicholls, whose name is incidentally mentioned, but whom I had not at all in my mind, when I penned the passage.

"*J. T.'s Banáras Correspondent.*"

VIII.—*Additional Note of Explanation on the same subject.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I am sorry to find that the observations I was induced to make, on the paragraph I communicated from my friend's letter, have been considered personal in their bearing, and have given offence. I beg leave to state, that they were not intended to be personal, but to apply to what I was led, by the purport of my correspondent's letter, combined with what I had been given to understand, had taken place elsewhere, to consider the system on which all Government schools were conducted, and which, so far as acted on, must prove prejudicial to Christianity. What that system really is, and how far it is deserving of this character, or otherwise, it might be well for some person qualified for the task, by a knowledge of its theory, tendency, and working, to make known. Not a few will be delighted, and none more so than myself, to learn, that it is free from the very serious objection of in effect stigmatizing the religion of the Saviour of mankind, by subjecting the youthful inquirer into its nature and evidences, to rebuke, and persecution, if not actual exclusion from the advantages those seminaries are expected to afford.

June 20th, 1835.

J. T.

## REVIEW.

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### CHRISTIAN INTELLIGENCE, No. VI.—*The Bishop and the Missionaries.*

[From a correspondent.]

We had hoped that this unhappy subject would have terminated with the paper which appeared in the *CHRISTIAN OBSERVER* for May. In this hope, however, we have been disappointed. In the June number of the *CHRISTIAN INTELLIGENCE* an article has appeared, which professes to be a Review of the Bishop's Charge, but which is in reality an attack upon the Missionaries in Calcutta. We have, therefore, no other course left open to us, however painful it may be, than to lay the whole transaction before the public, briefly reviewing the Reviewer, and leaving the community to draw its own conclusions.

We would preface our remarks by observing, that this subject is not in any way connected with the disputed point of Church and Dissent; it is simply a question of character, which would have been as promptly met, had the paragraph in question been written by any other individual than the Bishop of Calcutta.

The circumstances which gave rise to the present discussion are as follows: Bishop Wilson delivered a charge to his clergy in the south of India, which was printed and circulated amongst his clerical and other friends. In it a paragraph appeared, that cast an imputation on the sincerity of the motives of a large portion of the Missionary body. At a meeting of the Missionaries this passage was read, and as but one construction could be put upon its meaning, but one feeling pervaded the meeting, and that a feeling of regret. It was deemed by some advisable to deny the charge at once, without any intercourse with the Bishop; it was however suggested by others, that it would be more courteous and Christian to communicate with his Lordship by deputation, before any public steps were taken. A deputation was appointed, and the persons composing it forwarded the following note to his Lordship:

*To the Right Rev. The Lord Bishop of Calcutta.*

MY LORD,

In one of the two charges recently published by your Lordship, there occurs the following passage, which we have read with surprise and regret.

“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.”

At the request of our brethren, we, the senior Missionaries of our respective societies, beg leave to inquire, whether, in this heavy and unexpected charge, your Lordship intended to include the Missionaries of our several denominations, residing in Calcutta; and, if so, to call upon you, for the grounds on which you have thus publicly accused us. Justice to the Societies with which we are connected, and to our own usefulness, requires that we should have an opportunity of vindicating ourselves as speedily as possible.

We have the honor to be, &c.

To which the accompanying answer was returned.

To REV. W. YATES.

MY DEAR SIR,

I beg to address you on behalf of the three Reverend Missionaries who have addressed a somewhat formal letter to the Bishop on one topic alluded to in his charge to his clergy. You will perhaps have the kindness to communicate to them the reply which his Lordship has directed me to write.

I need scarcely say, and yet it is necessary I presume, how sorry the Bishop is, that any thing, which he may have felt it his duty to deliver, should have wounded the feelings of any one, but especially any of those whom he truly honors for their works' sake. It was very far from his intention. I might instantly have answered your inquiry by a few words of course; but the Bishop is anxious to remove from your minds any feelings of a personal or unpleasant character: he therefore directs me to beg that you will do him the favour of calling, with Mr. Lacroix and Mr. Mackay, to-morrow morning, or Saturday morning, at 10 o'clock, if quite convenient to you. He will gladly see you, and give you any explanation in his power, as to the bearing of the paragraph, the effects of which you so much deprecate.

I have the honor to be,

Yours very truly,

(Signed) J. BATEMAN.

*Bishop's Palace,*  
*Thursday, 9th April, 1835.* }

In compliance with the request expressed in the note, the Rev. Messrs. Yates, Lacroix, and Mackay waited on his Lordship, and held a conversation of some length on the subject in dispute. Not wishing to misrepresent his Lordship, even to their brethren, they drew up a précis of what occurred at the interview, and sent it to the Bishop for his correction, informing him, that they should submit it, when corrected, to their associates, who would act as they thought proper with regard to its publication. He returned the précis unread, accompanied by the following statement!

*To the Reverend Messrs. YATES, LACROIX and MACKAY.*

*Bishop's Palace, Calcutta, 14th April, 1835.*

REV. SIRS,

1. I have had the honor of receiving your letter of April 8th, complaining of the bearing of a passage in one of my late Charges delivered to the Clergy of the Diocese of Calcutta.

2. I immediately directed my Chaplain to assure you, that no personal reflection was, or could be, intended by the passage complained of, and

expressing my readiness to see you at any moment you might please, for the purpose of conversing with you on the subject.

3. You were good enough to call upon me accordingly; and I flattered myself I had satisfied you, that the sentence was merely of the nature of a caution addressed by a Bishop to his reverend brethren, grounded on his own past and long observation of the whole field of Missionary exertion, in all the Protestant Societies of every part of Europe, and having a view to the highest qualifications which belong to that highest of all earthly callings, in the most difficult of all circumstances.

4. I am persuaded that this private conversation will still be considered by you as satisfactory. Should it, however, prove otherwise, I must beg leave to decline any farther intercourse upon that subject. The Charges are before the world. My own fallible judgment is open to every remark, and every animadversion, which other minds may suggest. I believe it is not usual to drag into minute verbal conflict the paternal advice offered by a Bishop to his own flock. But this I must leave. I have already gone further than, perhaps, was strictly becoming in me. But I have done it for the sake of peace. I decline correcting the précis of the conversation which you have sent: indeed I have not read that précis—the conversation was in my view so entirely private, and was so readily capable of being communicated to the very few individual Missionaries in whose name you addressed me residing in Calcutta, as to render any formal reduction of it to writing unnecessary. I take the liberty of returning you the transcript, and begging your forgiveness for the numerous faults in these hurried lines,

I subscribe myself, Rev. Sirs,  
Your most obdt. humble servant,  
(Signed) DANIEL CALCUTTA.

As the injurious paragraphs in the charge had received an extensive publicity, it was deemed advisable that the explanation which had been given by Bishop Wilson should receive, as far as possible, an equal circulation. This was done nearly, if not entirely in his own words, in a paper in the CHRISTIAN OBSERVER for May, and we appeal to every unprejudiced mind whether that paper contained one offensive epithet, or unchristian sentiment. Would that we could say as much for the language and sentiments of the Reviewer! He did not form this estimate of it. He comes to the warfare in the true spirit of knight errantry, determined to find fault and battle with the man that has offended his friend. In this spirit he accuses the correspondent of the CHRISTIAN OBSERVER of envy, malice and uncharitableness—and why? Let us hear the reasons.

*Because the charge was delivered to the Missionaries of the Church of England, and intended for their private admonition and advice.* We are ready to admit that this is the character of the substance of the charge. We have our private opinions on some of the subjects mooted (independent of church polity), which do not quite accord with the Right Reverend Author's views, but feeling conscious that they were not addressed to us, we have not expressed our opinion upon them; and if the Bishop had confined himself to his own church entirely,

we should never have interfered with him in the exercise of those powers with which he is invested. But when we find him introducing other Missionaries, and referring to their general character, in a manner calculated to depreciate them in the estimation of the Christian public, we feel that not only we have a right, but that it is our imperative duty, to demand either a lucid explanation, or explicit denial of the charge. We did ask that explanation from Bishop Wilson, and amongst the several views rendered, that which was deemed the most satisfactory was adopted and published, and we have yet to be convinced that we have erred in the act.

This introduces us to another subject in the Review. We are told that *the whole charge was private*. We think we shall be able to set this matter at rest very briefly. We believe, and we gather our information from the title page, that it was delivered to a public body in an open audience. If this be deemed private, then, under the name of private admonition, may any person calling himself a public teacher despoil the character of any individual or body of men, and then turn round and say, "Oh, it was quite a private affair between some 2 or 300 of us." We may observe too, that it was printed and circulated by the author not only among his own clergy, but among ministers of other communions, the heads of the Government and Civilians. Was this private? Besides, the Bishop himself declares that it is "before the world," and we are informed, by public advertisements, that it can be *purchased for two rupees* at Madras and at Calcutta. Granting the Reviewer however the full force of his argument concerning the private nature of the charge, it put us in mind of that privacy which is couched in the mischievous language of gossip, "I have heard so and so of such a one, but don't tell it to any one else; be sure of that, do you hear." Such privacy in fact is the worst kind of publicity, inasmuch as it never reaches the injured parties till the evil has extended itself in quarters where they have probably no means of counteracting its influence. Thus much for the privacy!

The next subject to which reference is made, is *a breach of confidence in the members of the deputation*. It is said that they have made public the substance of a private conversation, in a manner calculated to make the Bishop appear one of the most inconsistent of men. Now we ask the Reviewer, Did he ever hear of such a thing *as a private deputation from a public body*? This deputation went to ask, in the name of their brethren, for an explanation. Of course they communicated the result of their interview to the body deputing them, and that body, we think very properly, gave the same publicity to the explanation, which had been given to the charge. It is not the fault of the Mis-

sionaries that the Bishop in a moment of haste penned a paragraph which could wound the feelings of one individual, or that could require such an explanation, as would tend to render his Lordship either ridiculous or inconsistent.

We are next introduced to a singular paragraph in which it is said, that the Bishop's is *the broad unmeasured language of faithfulness, which was never intended to be analysed and reduced to its apparent literal meaning*. The latter part of the sentence we fully believe. We think, but we may be wrong, that there is something highly irreverent in the comparison instituted between the passage complained of, and the figurative language of the Bible. Is there no difference between a figure of a speech and a plain numerical statement—no difference between, "It is more easy for a camel," &c. and "perhaps not one in twenty," &c.—no difference between the indisputable truth of the Bible, and this, which meets with the most unqualified denial at the very threshold of its existence?

Next comes the passage, and we say with the Reviewer, Let us look it full in the face,—let us take it in its plain and simple meaning. We challenge to the proof; as it regards Calcutta—India,—the world; and, until that proof is given, we dispute its accuracy. What would be the impression that an unprejudiced reader would receive on perusing this combination of words, even with the "PERHAPS" printed in capitals, and the Reviewer's meaning rendered to "multitudes,"—a meaning, certainly neither 'literal' nor 'apparent.' Why, that a very *large majority* of Missionaries in India are more lovers of money than of God, more concerned for the welfare of their families than for the family of Christ. It has been said that the charge does not apply to India; but that it does apply to India, and India only, is evident from the expression, "all that come out," meaning, of course, all that come from England to India. We are as willing to admit, as the Bishop, that many, too many, lose the ardor of their first love to the heathen, but we differ from him as to the causes. We ascribe it to a combination of depressing mental and physical circumstances, things which should have elicited sympathy rather than censure. When men have but little success to cheer their hearts, and inspire their friends, the only thing to which they can appeal, in connection with divine promises, is an unsullied character, and purity of motives; and when that character is attacked, it makes them as tenacious to vindicate their integrity, as the Reviewer appears to be to vindicate his friend.

We will now consider the various explanations which have been rendered. 1st. It is said it was intended for Church Missionaries only, and no others\*; *but does it not explicitly refer to all*

\* Christian Intelligencer, p. 239.

*the Missionaries of all the Protestant Societies?* 2nd. It is said, it was not intended for the Calcutta Missionaries, but that it applied to all the Missionaries in the world, and was founded upon long and practical experience. Does not this include the Calcutta Missionaries? 3rd. It does not apply to any living Missionary in the field\*, and therefore does not apply to any Missionaries, except those who have left the field, and the dead. Now bear in mind the "not one in twenty;" and then we ask, Do the majority of men return to Europe? If not, how can it apply to them? Dead men of course tell no tales, and therefore our beloved brethren might lie under the stigma, if the condition of their families did not prove how confident they were that the God of Missions would not allow their seed to beg its bread or be forsaken. 4th. It is alleged, that the Bishop intended it in the highest sense of disinterestedness†. Now we regret that we may be charged again with having a "jaundiced eye," but we cannot find this subject even hinted at in the whole division in which the passage occurs. It is headed *disinterested personal example*. The sentiment is the necessity of its being manifested in a Christian Missionary's life. The illustration given is that of Swartz in his negotiations with Hyder Ali. The close of the paragraph is the disputed passage, but not a word of the highest disinterestedness.

We shall notice only one more incongruity, which the Reviewer himself supplies. In the paper which appeared in the CHRISTIAN OBSERVER, the writer represents the Bishop as saying, "that the paragraph did not apply to them, or to any Missionary now in the field." This sentence the Reviewer calls, at page 262, "*an absurd and unintelligible withdrawal of the Bishop's sentiments*;" and yet, at p. 260, his own words are, "*The Bishop assured the deputation that the passage was written and delivered without any intended personal reference to them or other Missionaries in the field.*" How shall we reconcile these explanations, and which of them are we to receive?

"We view it as a *breach of courtesy*," says the Reviewer, p. 262, "that any explanation was asked." This is only absurd.

The charge of a breach of confidence is again repeated: we should pass over it in silence, having previously referred to it, were it not coupled on this occasion with the following assertion, "That the Bishop's private explanation was made public, against his express request and understanding." We say in answer to this, that if the deputation had been told at the commencement of the intercourse "this is private," they would have immediately withdrawn; this was not done, nor did the deputation give any pledge whatever; indeed, how could they?

\* *Ibid.* p. 260.

† *Ibid.* pp. 260 and 263.

We have then a singular paragraph ; it states that the Bishop was willing to give as a *private* explanation what he would have refused to give as a *public* one ; thus making his Lordship say, "I, as a Bishop, will *privately* tell you, that I did not mean so much as is implied ; but I cannot say this *publicly*, lest it make me appear inconsistent in the estimation of the community." We think the Bishop will not thank the Reviewer for such a vindication ; for while reading it we were forcibly reminded of a thing called principle, which if it be the basis of a man's actions and words, will induce him to court the light under all circumstances and on all occasions. We sincerely acquit the Bishop of being a party to this excuse—we think far too highly of him to believe it.

The writer of the Review then asks with an air of lofty contempt, "Are the Calcutta Missionaries to be the censors to sit in judgment on his Lordship ?" The Missionaries answer, No.—They simply deny the charge brought against them, and leave a just public to form its estimate of the transaction. They are not judges, but plaintiffs in this case ;—Can the Reviewer see no difference between the two characters ?

The writer, (p. 262,) touches upon the subject of *sensitiveness*. The Missionary, he says, is like the bashful man, who thinks all eyes are upon him, and all thoughts absorbed in the contemplation of his affairs. Did the conduct of one eminent in Israel never suggest itself to his mind, who, when he imagined that he might lie under the shadow of suspicion, said, "Whose ox have I taken," &c. Did he never read of the open and fearless manner in which Paul vindicated his injured character in the Corinthian Epistles ? Did he never hear of such a course of conduct as that now pursued, terminating in the disgrace of the accuser and the honor of the accused, and when all eyes were upon the vindicated, not in the spirit of the Reviewer, but of sympathetic approbation ?

We now take leave of this painful subject. We cannot believe that Bishop Wilson has given the shadow of a sanction to the sentiments in the Review ; our reasons are, 1st, the evident disposition which his Lordship has manifested to conciliate all parties since the appearance of the paper in question, which he could not have done, had he inherited the feelings of the Reviewer ; and 2nd, the character which the Reviewer himself gives of the Bishop, "that you have only to do him an unkindness, and you make him your friend for ever." Of course we do not dispute the testimony of one, who must be much better acquainted with his Lordship than we can possibly be.

In this paper we have purposely not interfered with the Bishop ; our business was with the Reviewer, and we have confined

ourselves to him alone, as far as he would permit us. If, however, we have written a single sentence calculated to hurt the feelings of his Lordship, we can only say that it was not intentional; we would not have even introduced his name, had it not been for the intemperate zeal of the Reviewer. We have never felt the force of the proverb more than on the present occasion, "Save me from my friends, and I will take care of my enemies." The Bishop may say this with truth. We had no occasion, much less inclination, to drag his Lordship again before the public. We were satisfied with his explanation, as that of an honorable man, who had written a paragraph, either in a hurry, or at the suggestion of some incompetent adviser, and who felt regret at its existence. This we believe was the feeling of the Bishop, when he said, "It does not apply to you or any other Missionaries in the field." Our inference is, and we believe every one will draw the same that reflects calmly on the subject, *then all are free*. We regret deeply the existence of any thing like warfare on such a shore; and we the more regret it, when we think that had the explanation been allowed to pass uncensured (for denied it has not been), when published, all would have slept in peace.

There is one other subject which has both surprised and pained us. It is that the present Editor of the *CHRISTIAN INTELLIGENCE*, whose general character is that of an amiable and pious man, should have so far forgot that "charity which hopeth all things" as to give his sanction to the insertion of a paper so weak and so angry.

We can cordially say (and we believe we speak the sentiments of the Missionary body) that we have no feeling but that of Christian affection toward the Bishop and even the Reviewer; and they will, we are sure, always have the good wishes and prayers of every Missionary, that the great Head of the Church may prosper them in every legitimate effort to extend his kingdom.

*Inserts.*

NOTE.—To the remarks of our correspondent, it is, perhaps, necessary for the satisfaction of our readers, to add two facts, which we have ascertained from the gentlemen of the deputation.

1. The Bishop's explanation, as reported in the *OBSERVER* for May, is literally, and in every sense of the word, *correct*;—indeed, it is drawn up in his own very words. 2. The three Missionaries, appointed to correspond with His Lordship, stated to him verbally, as well as in writing, that they acted for *others*; they sent to him a  *précis*  of their conversation with him, that it might be correctly reported to *others*; and they never gave him the slightest ground to suppose, that they considered any part of the interview private. For the truth of all this, they appeal to His Lordship himself.

We regret, sincerely regret, that there should be any appearance of jarring between the Missionaries in Calcutta, and a prelate, whom they so highly esteem. Had it not been for the injudicious zeal of the writer in the *INTELLIGENCE*, the whole matter ere this might have been forgotten.—ED.

## Missionary and Religious Intelligence.

### CALCUTTA.

#### 1.—BAPTIST MISSIONARY SOCIETY.—Recent Baptisms.

The Agents of this Society have recently been encouraged by several additions to the Churches under their care of converts from among the natives. Early in December last, *eight* persons were baptized on a profession of their faith, at *Lakhgántipur*. In March, *four* more were baptized at *Chitpur*, two of whom are youths in the Christian Boarding School at that station. On the 11th of April, an elderly female, formerly a Musalman, was baptized at *Saktipá*, and on the 17th of the same month, *four* other converts were in this way received into the fold of Christ at *Khári*; of these three were elderly females, and the fourth a youth, who received his first impressions in the Boarding School at Chitpur, making in all *nine* hopeful conversions the fruit of that useful institution.

In the month of April, too, a man and his wife; and on the first Sabbath in June, two other persons were baptized, and joined the Native Church at *Calcutta*.

The Missionaries are deeply conscious of the injury inflicted upon the rising Church of Christ in India, by the too ready admission of immoral or worldly individuals, and of the immense importance of preserving the honour and influence of true Christianity, by admitting to its profession none, but those whose hearts are truly changed. Hence, all the above have been long retained as candidates, repeatedly and closely examined, and admitted to baptism only when, in the opinion of the best judges, they gave evidence of repentance for sin, faith in Christ, and sincere desire to live in every respect according to his commandments. Still are they weak in faith, and surrounded by temptations, to which their European brethren are perfect strangers. The prayers of the reader for their stability and final salvation are therefore earnestly solicited.

#### 2.—CALCUTTA RELIGIOUS ANNIVERSARIES.

During the past month were held the Anniversary meetings of those truly excellent institutions, the CALCUTTA BIBLE SOCIETY, and the CALCUTTA CHRISTIAN TRACT and BOOK SOCIETY, which, like their great prototypes in our native country, may, with propriety, be called the glory of the land, deserving not the admiration only, but the cordial support of every true Christian and philanthropist.

The public meeting of the Bible Society was held in the Town Hall on the 3rd ultimo: the Bishop of Calcutta presided. The Report, which contained much of a highly interesting nature, was read by the Secretary, the Rev. T. Deatry, and several excellent and powerful speeches were delivered by the ministers, and by gentlemen who moved and seconded the different resolutions passed on the occasion. Beside the information contained in the report, and in the speeches of the gentlemen who addressed the meeting, some exceedingly gratifying intelligence, respecting the success of the Bible cause, chiefly in European countries, was communicated to the meeting by the worthy president, from letters he had just received. We were concerned to learn, that the funds of the Society were embarrassed, and especially, that, owing to this cause, the printing and circulating of the sacred Scriptures, particularly in the Urdú, or Hindustani language, had been impeded. A separate subscription, it was stated, had been set on foot, in order to enable the Committee to print another edition of the

short address by the Rev. Dr., in which he pointed out to the Native youth the advantages of such an education as they were receiving, both as regarded present gratification in acquiring a knowledge of much of which they must have otherwise remained ignorant, and as qualifying them to fill a place in future life, which those who had not received the same advantages could not hope to attain. He reminded them of the great obligations they were under to their teacher Mr. Busk, for his unwearied diligence, and zeal to carry them forward; telling them, that they would best prove their grateful sense of his services by diligent attention and obedience to all the lessons he might give them; and expressing the confidence of the visitors, that, at the next annual examination, those who were now in the lower classes would be found advanced to the higher, and those in the higher, to have made a corresponding progress in the studies in which they were now engaged.

We cannot take leave of this interesting subject without adverting more particularly to the noble example set by the Choudry Bábus to their countrymen, in the encouragement they give to the Táki school. It is said of the wealthier natives of Bengal, that there is nothing, of which they are more ambitious, than acquiring a "bara nám;" and could they see but a very little way before them, they would, we are sure, be convinced, that there is no path to this distinction more direct, and now fortunately more open to them, than contributing, as KA'LINA'TH and BYCANTANA'TH RAY, to the progress of education among the rising generation of their countrymen. When spoken of, as they will be, with gratitude and regard by a race, rich, through their liberality, in a knowledge which circumstances denied to themselves, such patrons of education will find their names enrolled in a record that will every day more and more proclaim their title to live in the memory of after-times, as the advantages of our enlightened and paternal literature spread wider and wider over their country. In the new sources of intellectual gratification, which the instruction, now receiving, is even already opening up to the youth, every native gentleman of well-constituted and ingenious mind must recognise with pleasure the rich and immediate reward of his patronage of such institutions as the General Assembly's Schools, and every native parent must feel a pride, that his child is thus enabled to keep pace in some measure with the offspring of Europeans in the race of Literature and Science. But to the man, who is capable of looking into the future, and anticipating the fruits of this education, when the heaven shall have had time to spread over India, and shall have come to bear directly on the welfare and destinies of her population, there must open a prospect, charged with the most important features, as regards all that is one day to constitute the moral happiness and the civil liberty of this population. To give the first impulse to the machinery, that appears destined to work so great and happy a change, cannot but be honourable, and we are only surprised, that the excellent and praise-worthy example of the Choudry Bábus is not more generally followed by their wealthy and influential countrymen. The names of these truly liberal and enlightened Native Gentlemen are, by this time, known to, and we doubt not, duly esteemed by, the Church of Scotland, in aid of whose exertions to instruct the youth of India, they have stood so conspicuously forward.

## PRIZE LIST FOR 1835.

## IN THE ENGLISH DEPARTMENT.

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| <p><i>1st Class.</i></p> <ol style="list-style-type: none"> <li>1. Golak C. Singh.</li> <li>2. Haro Láí Sarkár.</li> <li>3. Sároódá P. Bos.</li> <li>4. Mohani M. Ráy.</li> <li>5. Nobin M. Ráy.</li> </ol> <p><i>2nd Class.</i></p> <ol style="list-style-type: none"> <li>1. Jagannáth Bos.</li> <li>2. Gopál C. Chakrabartí.</li> <li>3. Mothurnáth Morumdar.</li> <li>4. Kedárnáth Háldár.</li> <li>5. Bisambhar Munkarjí.</li> <li>6. Mothurnáth Chakrabartí.</li> </ol> | <p><i>3rd Class.</i></p> <ol style="list-style-type: none"> <li>1. Kálináth Addí.</li> <li>2. Fakír C. Bos.</li> <li>3. Kanake C. Som.</li> <li>4. Bharat C. Ráy.</li> <li>5. Proanna C. Ghos.</li> <li>6. Bharat C. Bos.</li> <li>7. Mohes C. Morumdar.</li> <li>8. Plári C. Bannerjí.</li> </ol> <p><i>4th Class.</i></p> <ol style="list-style-type: none"> <li>1. Prionáth Bos.</li> <li>2. Gopi Náth Ráy.</li> <li>3. Hurri Náth Chátarjí.</li> </ol> |
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4. Haroda N. Ráy.
5. Chandranáth Ráy.
6. Prasanna C. Chakrabartti.
7. Prasanna C. Ráy.  
*6th Class.*
1. Prionáth Datta.
2. Sámá C. Chakrabartti.
3. Taraní C. Shikdár.
4. Dwarkánáth Ghos.

5. Joggopal Ghos.
6. Fatik C. Ráy.
7. Govinda C. Ghos.
8. Umáchurn Ghos.
9. Digambar Chakrabartti.
10. Nobin C. Mukarji.
11. Ishwar C. Choudry
12. Gris C. Ráy.

*In the Persian and Bengálí Department.*

1. Sáredá P. Bos.
2. Jagannáth Bos.
3. Haró Lal Sarkár.

4. Golak C. Singh.
5. Mohani M. Ráy.

## 5.—BURMAH AND ARAKAN.

The following extracts of recent letters, containing items of intelligence regarding the Burman Mission, will be read with interest. The first is from Mr. Cutter, who lately returned from Ava to Moulmein, on account of the ill health of Mrs. C. at the latter place; the second from Rev. Mr. Simons, who recently left Moulmein on an exploring tour in Arakan, to ascertain the best situation in that country for the future operations of the American Mission; and the third from Rev. Mr. Mason, who has been long laboring with success among the Karens, in the neighbourhood of Tavoy.

"On this last trip to Ava, brother Brown, and myself, with our assistants, distributed tracts and Scriptures, to the amount of 4,72,010 pages, 3,31,410 of which were pure Scripture. The Gospel also was preached to many who never heard before, and we cannot but hope some good will result from these endeavours to enlighten and benefit the degraded Burmans.

"About half way between Rangoon and Ava, brother Brown had the pleasure of baptizing one young man. There are some others, who, we hope, have passed from death into life, and many who are real inquirers after truth.

"Satan has stirred up the rulers at Rangoon, to put forth their hand and vex the church. One of our most devoted and faithful native assistants is now groaning under fetters and chains, and a number of the poor Karens from the vicinity of Rangoon have been imprisoned, and otherwise persecuted for righteousness' sake. Our only hope is in God, and it is a great consolation to reflect that the *Lord reigneth*. Pray for us."

"Since I wrote you last I have been absent from my family at Maulmein three months. I have visited Akyah, Kyouk Phyoo, Ramree, and Sandoway on the Arakan side, and Bassein and Pantanan on the Burman side. From Sandoway I came in a Burman boat, along the coast, to a village called Kyoungsah, and at this village obtained two canoes to convey my trunks up the creek, and some coolies to carry them from the head of the creek over the Yumadoug mountains. It took us about five or six hours to cross the mountain, and in some places, we found the path steep and difficult. I never travelled such a path before, no not even when residing among the Indians in the wilds of America. After crossing the mountain, we fortunately obtained a canoe from some men who were cutting bamboos, and my trunks being put into it, three of the men paddled me down to a village called Kyouk Kyoungge, which we reached at sun-set. The next day, at about 9 A. M., arrived at Bassein. Here I obtained a Burman boat and some men to take me through the creeks to Pantanan, and thence to Rangoon, which I reached about 9 P. M., on Sunday evening, and found our brethren Webb and Howard, with their families, in health. I expect to leave for Maulmein, to-morrow. During my stay in Arakan I received much kindness from the civil and military officers at the several places mentioned. I had a good opportunity to distribute tracts at the towns and villages, and I hope the seed sown will some day spring up to the glory of God. Brother and sister Comstock have taken up their residence for the present at Kyouk Phyoo. I saw brother Fink at Akyah, and had religious exercises with him at his house.

"Let me hear from you, informing me how the Romanized books succeed, and whether you have given our Board all the light you and your associates possess on this great undertaking."

You have probably heard of Mr. Wade's return with a reinforcement of Missionaries for Burmah, Arracan, and Siam. Two new Mission families have been expressly appointed to labour among the Karens; one of whom is located above Moulmein,

and the other in the district of Rangoon; while we had the pleasure early in June to welcome Mr. Wade, Mrs. Wade, and Miss Gardener to Tavoy.

Mr. Wade and myself have since made a long excursion through this and the neighbouring province of Mergul. In the course of our journey, we established native assistants at four new points, two or three days apart from each other, who had been previously qualified for school; and the prospects are that each one will have a large school to teach during the approaching rains. *Twenty-five Karens* have lately been baptised at Mata-myn, (two days' journey east,) and four at Toung-byork, (two days' journey south;) at both which places a goodly number of pleasing inquirers remain. Mr. Vinton has baptised a few above Moulmein, and a few months ago, there were said to be in the Rangoon district more than *two hundred* that wished to be baptised, and who, in the judgment of the native assistants that were labouring among them, were fit subjects for the ordinance.

#### 6.—MALACCA.

By a letter from Mr. Tomlin, dated May 16th, we learn, that his new school, on the model of the British and Foreign School in London, "commenced operations with about seventy children, Portuguese and Chinese," and that the "number soon increased to about one hundred, (including an adult class,) made up of four nations, Portuguese, Klings (or Kalings), Malays, and Chinese." Many of the scholars were very young and ignorant, and some of them of a wild untoward spirit. "The school was divided into eight classes, consisting of boys all on a par with respect to the English, each having to begin the alphabet; the head-master was consequently destitute of those useful little subalterns, (monitors,) to be found in every school on the British system in England. However, the want of these has been partly compensated by two out of three native teachers, qualifying themselves by diligently picking up the English, and getting ahead of the boys, so as to become useful monitors to their own boys, at their English lessons. This they have done most willingly, without the least solicitation, prompted apparently by an earnest desire to make themselves acquainted with our language, although neither is young, and one of them, the Portuguese teacher, is advanced to gray hairs." Mr. Tomlin's plan, it should be here remarked, includes a large central English school, with others subordinate, corresponding to the variety of nations congregated. For the central school, a building is in progress, and those now in use need repairs. In stating the aggregate amount of expenditure likely to be incurred, Mr. T. thinks they shall "not be far wrong in fixing the minimum at 900 dollars. Towards this sum, contributions have been made principally by friends in Malacca, to the amount of 400 dollars. Monthly subscriptions to the amount of ten dollars have also been obtained; but as this sum will be quite inadequate to pay the teachers' salaries, &c., we trust other friends will favor us with their names as monthly subscribers. All persons contributing one or two dollars, will have the privilege of sending their children to be instructed free of any further charge, and of recommending as many native children as they please for admission to the institution."—As the school is to be a *Christian Seminary*, that knowledge which maketh wise unto salvation will be sedulously inculcated. It will be the teacher's principal and constant aim to teach all the boys to read and understand the Old and New Testaments. Other branches of human science, such as writing, arithmetic, grammar, geography, astronomy and history, will come in their place and order.—*Chinese Register*.

#### 7.—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 two Indo-British and two native assistant Missionaries, with a considerable number of schoolmasters 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 8188 Rs. collected for the erection of a new Chapel at Bangalore, which was opened some time ago, 4500 Rs. realized by the Madras Auxiliary Missionary Society, and the proceeds of public institutions at Bellary and Belgam intimately connected with the Society, more than 25,000 Rs. are acknowledged as having been derived from local resources and applied to local purposes.—*Madras Missionary Register*.

## 8.—MADAGASCAR.

In the month of June last, an interesting Missionary anniversary was held at Cape Town, in which ministers of all denominations labouring in Africa appears to have taken an active part. From a speech then delivered by Mr. Baker, Missionary at Madagascar, we extract the following gratifying account of the progress of education and Christianity in that large island.

Should any of our readers doubt the propriety of introducing to the heathen the truths of Christianity, till they are prepared by civilization to receive them, we request their attention to the remarks on this subject, which they will find below, and which are founded on the experience of the speaker, and we believe, we may say, of every other individual who has perseveringly tried the experiment.

"In 1818, when our first missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing, and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible. And now about 20,000 have been instructed in reading and writing; and the native government itself employs 2,000 young men, taken from the schools, as writers in various departments of Government, that have sprung up under the fostering care of knowledge, thus newly introduced. At first, the missionary brethren had to contend with a general unbelief amongst the elder and more influential natives, that paper would (as they said) *speak*. It was not till after a lapse of about two years that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day; many intelligent and confident faces were seen waiting to be examined. At one end sat the principal judges, the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, 'Solombava tokoa!'—a substitute of the mouth indeed! And, to this day, a letter is called in the Madagascar language, 'the mouth substitute.' Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way, 'If 500 of my bullocks be sent to Tamatave, and sold, say, 100 at 5 dollars, 80 at 4 dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?' This simple question was instantly answered correctly by many of the children, when all agreed that the children had become wiser than the old people; the judges protested it was like magic and conjuring; and the schools immediately became popular. And not only is there no inability to learn on the part of the heathen, but oftentimes remarkable superiority of intellect is manifested. He (Mr. Baker) had known an instance of a little girl only six or eight years of age, learning to read the Testament in the native language in three months, and that without the preparatory aid of infant schools, which promise to make such instances common in our own happy land of liberty and knowledge.

"It was twelve years before the missionaries of Madagascar saw any explicit profession of Christianity. Ordinary perseverance may impart the elements of useful knowledge to a few uncivilized heathen, but it requires missionary perseverance to overcome the aversion of a heathen mind to the purifying truths of Christianity. At present, however, there are not less than 500 natives, who have maintained a constant profession of religion amidst persecution and danger. It has often been said, 'You should instruct and civilize a people, before you introduce religion.' But actual observation and experience had convinced him, that the arts of civilized life will always follow in the footsteps of religion. Teach a semi-barbarian to believe in the future existence of his soul, to feel conscious of the relation in which he stands to his Creator, a relation with which no man has a right to interfere, and he will imperceptibly imbibe the sentiments of religious liberty, and immediately transfer these sentiments to the affairs of civil society, when the arts and sciences will not fail to follow in the track of religious and civil liberty. We find in Madagascar that just in proportion as a native becomes enlightened on the subjects of inquiry, he endeavours to conform to the habits and customs of his teachers. We find among them, as among all the heathen, the civil inseparably connected with the religious state of the people. The whole scheme of barbarous customs and cruel practices is built upon the country's superstition, and if we undermine the foundation, the whole fabric speedily falls to the ground."

**DOMESTIC OCCURRENCES.**[Where the place is not mentioned, *Calcutta* is to be understood.]**MAY.****MARRIAGES.**

27. At Loodianah, A. B. W. L. McGregor, Esq., M. D., Assistant Surgeon, Horse Artillery, to Anna Caroline, eldest daughter of Lieut.-Col. and Mrs. Shardon.

**JUNE.**

8. Lieutenant C. W. Montrion, N. I., to Miss Eliza Fergusson.  
 — Mr. G. Crane, to Miss F. B. Mansel, the only daughter of Mr. H. Mansel, of Calcutta.

**MAY.****BIRTHS.**

16. At Muttra, the lady of Capt. J. Moore, 10th Regt. Light Cavalry, of a son.  
 19. At Kurnaul, the lady of Capt. Angelo, of the 3rd Light Cavalry, of a daughter.  
 21. At Nuseerabad, the wife of Mr. Collins, writer, of *twins daughters*.  
 28. At Nuseerabad, the lady of Captain H. W. Bellan, D. A. Q. M. G., of a daughter.  
 31. Mrs. C. Davenport, of a daughter.  
 — At Challa Factory, Mrs. Lloyd, of a son.

**JUNE.**

1. On board the General Kyd, the lady of Capt. C. Douglass, 14th Regt. N. I., of a daughter.  
 2. At Bhagulpore, the lady of W. H. Urquhart, Esq., of a son.  
 4. The lady of Lieut. J. H. Hampton, 60th N. I., of a daughter.  
 — The lady of Captain G. Thompson, Sub-Ast. Comy. Genl., of a daughter.  
 — The lady of Lieut. Rouse, (Buffs,) of a daughter.  
 6. At Cuttack, the lady of W. Taylor, Esq., C. S., of a daughter.  
 6. Mrs. C. Shelverton, of a son.  
 — Mrs. VonLintsy, of a son.  
 10. Mrs. Durnett, of a son.  
 12. Mrs. D. Mercado, of a son.  
 — Mrs. W. B. Carberry, of a daughter.

**MAY.****DEATHS.**

10. At Simla, Captain J. E. Debrett, of the Artillery.  
 17. At Gorukpore, the wife of Mr. J. F. Casabon, aged about 23 years.  
 18. At Kotah, Hauratl, the infant daughter of A. D. Johnson, Esq., aged seven months.  
 19. The infant son of Mr. J. W. Gray, aged 9 months and 23 days.  
 — Miss Eliza Keitch, aged 20 years.  
 24. Charles, the third son of Mr. R. Arrowsmith, Bengal Marine.  
 — At Simla, C. E. Davis, Esq. 62nd N. I., aged 29 years.  
 25. Mr. J. Hardless, aged 32 years.  
 — Mr. William Crawford, Constable in the Calcutta Police, aged 37 years.  
 28. J. Coulter, Esq., Surgeon, 3rd Battalion, Horse Artillery.  
 29. Mr. H. G. Howe, aged 23 years.  
 — Charlotte Margaret, eldest daughter of Mr. W. R. Russel, aged 4 years.  
 31. At Benares, Captain J. Nicholson, of the 8th Regt. Light Cavalry.

**JUNE.**

1. At Baltool, the infant daughter of Lieut. Pigott, 18th Regt., aged 4 months.  
 4. At Serampore, the infant daughter of W. W. Baker, Esq., aged 1 year and 2 months.  
 5. The lady of D. Carmichael Smyth, Esq., C. S.  
 — Mrs. Matilda Brown, aged 25 years.  
 13. Amelia Adelaide, the beloved daughter of Mr. and Mrs. A. T. Smith, aged 2 years.

**Shipping Intelligence.****MAY.****ARRIVALS.**

27. *Navarino*, (Barque,) C. Prentice, from Moulmeda.  
*Passengers*.—Mr. B. L. Davidson, Surgeon, Madras Artillery, Mr. W. Griffith, Assistant Surgeon, Madras Service, Mr. Finton, Assistant Apothecary, Madras Service, and Mr. William Fergusson.

28. *Apthorp*, (American Brig,) G. W. Stetson, from Boston 30th December.  
 — *Eaithor*, (Brig,) E. M. Nicholson, from the Mauritius 7th April, and Covelong 20th May.
30. *Stieglitz*, (Amr.) A. Eldridge, from Boston 15th February.  
 — *Edward Barnett*, H. Rose, from Singapore 17th April, and Penang 1st May.  
*Passengers from Penang*.—Mrs. Bateman, Mrs. Montgomerie, and Captain Montgomerie.
29. *Ann Lockerby*, J. Johnson, from Liverpool 13th January.  
 — *Mascari*, (F.) C. Grangier, from Mauritius 18th April, and Pondicherry 22nd May.
30. *Ganges*, (H. C. steamer,) W. Warden, from Chittagong 30th May.
- JUNE.**
2. *Eleanor*, (Bark,) T. B. Timms, from Covelong 24th, and Madras 26th, May.  
*Passenger from Madras*.—Captain Evert.
4. *Strath Eden*, (Barque), C. Chespe, from Portsmouth 24th December, Cape of Good Hope, (no date,) and Madras 26th May.  
*Passengers from London*.—W. Dent, Esq., Mr. C. Horsburgh, Mr. H. Bishop, and Mr. J. C. Johnstone, Cadets. From Cape.—Mrs. Alexander, Major McDonald, H. M. 44th Regt., W. Alexander, Esq. R. C. S. From Madras.—Messrs. Canara and White.
6. *Sherburne*, T. J. Warren, from London 20th November, Cape of Good Hope, (no date,) and Bombay, 16th May.  
*Passengers from Bombay*.—Mrs. Scott, Miss Scott, and George Scott, Esq.  
 — General Kyd, R. Aplin, from London 22nd January, Portsmouth (no date), and Madras 31st May.  
*Passengers*.—Mrs. Stokes, Mrs. Douglas, Capt. J. Stokes, 4th Regt. M. N. I., Capt. C. Douglas, 14th B. N. I., Ensign Meaxles, H. M. 3rd Regt., Ensign Seymour, H. M. 49th Regt., Cornet Jackson, 4th B. N. I., Assistant Surgeon Falton; Cadets Brook, Boyd, Ar. Boyd, Davidson, Travers, Mercer, Creton, Showers, Fenwick, Alexander, Hepburne, and Harvey; Mr. Mrs and Mr. McDonald, Merchants.
9. *Intrinsic*, J. Chambers, from Liverpool 23rd January.
11. *Alexander*, W. Sanderson, from Rangoon 27th May.
14. *Agnes*, (Bark,) R. Swan, from China 26th April, and Singapore 27th May.  
*Passengers*.—Mrs. Palmer, Mrs. Howard, Mr. Palmer, Captain Wallace, Mr. Francis, and Mr. Nisbet.
- *Betsy*, (Bark,) G. S. Jones, from Madras 6th June.  
*Passenger*.—Mr. C. Noyes, Merchant.
15. *Ruparall*, J. Wilson, from Bombay 23th April, and Madras 7th June.  
*Passenger from Madras*.—Mr. C. Davis, Mariner.
- *Allalevis*, A. R. Clarke, from Bombay 17th April, and Alleppee 26th May.  
*Passenger*.—T. B. Russell, Esq., M. C. S.
16. *Hindoo*, (Bark,) J. Askew, from Liverpool 12th February.  
*Passenger*.—Mr. M. Bell, Merchant.
- *Avoca*, (Bark,) James Beadle, from Madras and Ennore 7th June.
18. *Claremont*, (Brig,) C. B. Stephens, from Liverpool 26th January.  
 — *Demerara*, (Brig,) G. B. Thorn, from London 16th August, Madras 27th May, and Ennore 7th June.
- *Warrior*, J. Stone, from Sydney 26th April.
- *Fort William*, from Bombay 26th May.
- *Scotia*, (Bark,) W. Randolph, from Bombay 21st May.

**JUNE.****DEPARTURES.**

- Futty Siam*.  
*Passengers*.—Mrs. Thompson and Mr. Thompson.
7. *John Adam*, J. Roche, for Bombay.
8. *Hinda*, (Barque,) J. Lowthian, for London.
11. *Margaret*, (Amr.) W. C. Stotesbury, for Philadelphia.
- *Resource*, (Bark,) R. H. Scott, for Madras.
13. *Gunga*, (Bark,) J. Mackinay, for Liverpool.
14. *Ruby*, W. Warden, for Singapore and China.
21. *Gallardon*, (Barque,) for the Straits and China.  
*Passengers*.—Mrs. Scott, Mrs. Stone, Miss Scott, G. E. Scott, Esq., E. Stone, Esq., and B. S. Burnes, Esq.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1835.

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	29,926	79.4	74.8	74.5	S.	986	82.7	87.3	82.8	S. W.	954	85	89.5	86	S. W.	880	87	99	89.2	S. W.	850	87.5	98	89.5	S.	866	85.7	72	85.4	S. W.
2	910	80	75.5	75.5	S. E.	954	84	88.6	84.2	S.	940	86	94.5	88	S. E.	890	88	96	89.5	S. E.	864	88.1	95.4	88.4	S. E.	952	85.6	89.5	87	S.
3	906	81.7	78.3	78	N. E.	942	85	89.3	84.6	S.	908	87.7	95	88.5	S. W.	854	89	97.7	90.7	S.	832	89.3	96.2	89.6	S. W.	840	87	90.5	84.7	S.
4	856	81	77.5	77.5	S. E.	914	84.7	98.2	83.2	S. E.	900	85.7	93.2	86.3	S. W.	850	87.2	95	89	S. W.	832	87.3	93.2	87.4	S. W.	821	85.7	88.4	83	S.
5	930	80.5	76.4	76	CM.	980	84.2	86.7	83	N. E.	969	85.7	91.5	86.7	W.	900	88.7	96	90	N. E.	864	87.8	96	85.5	E.	854	85.7	91.7	83.6	CM.
6	924	80.3	75	74.2	N.	956	83.7	87	81.8	S. E.	936	85.5	94.5	87	S. E.	870	87.7	93.7	87.6	N. E.	854	87.4	93	87.5	E.	846	85.5	99.5	85.8	S.
7	910	82.4	78.5	78	S.	946	85	88.3	84.3	S. E.	946	85	84.8	85.2	st. E.	902	81.2	34.7	75	S. E.	840	79.2	76.7	75	S. E.	800	81.5	78	77.8	K. W.
8	910	80	75.2	75	N. E.	966	83.3	85.7	82.8	S. E.	934	84	91	83.7	E.	884	83.2	85.8	83	S.	870	83.4	85.2	82.8	S.	900	82.7	83	81	N. E.
9	922	79.5	75	75.2	N. E.	974	84	86	83	S. E.	936	85.2	89.7	84	S. E.	885	85	86	84	S. W.	840	85.3	87.8	83.7	S. E.	868	83.6	84.2	80.4	S. E.
10	874	72	70.4	70	V. A. R.	914	78	76.8	76	S.	900	78.6	78	77.5	S.	860	79.6	79.4	79	S. E.	850	79	79	78.7	S. E.	846	79.5	78	78	E.
11	815	73.7	72.3	71.4	V. A. R.	850	79	77.5	77.4	S. E.	838	78.8	78.5	77.6	S.	784	80.5	79.2	79.4	N. W.	754	79.9	78.7	78.2	S. E.	770	79.3	76	76.4	E.
12	786	77.6	74.5	76	N. E.	800	78.7	78.5	77	N. E.	800	79.7	79.2	78.7	N. E.	730	81.7	82.6	81	N. W.	722	82.4	83	81.7	N. W.	718	81	80.6	80.2	W.
13	714	77.5	74.7	74	N. E.	758	80.6	80.2	79	N. E.	760	82.7	83.7	81.5	N. W.	714	84.8	85.7	83.5	N. W.	700	84.4	81.6	82.7	N.	710	83.3	82.5	81.4	CM.
14	766	78	75.7	75.2	W. B. N.	814	82.3	84.3	82.8	W.	808	83	86	83.2	N. W.	762	84	85.5	83.7	N. W.	746	81.4	85.7	81.6	N. E.	752	82.5	83.7	83.3	S. E.
15	824	79.7	77.5	77.5	E.	868	82.8	87.3	85	S.	852	85.5	90.4	86.7	S. W.	766	86.2	91.5	87.4	S. E.	750	86.2	90	86	S. E.	758	81.7	86.2	83	S. E.
16	720	81.5	79	78.7	E.	794	86.4	88	85	S.	764	87.3	90.2	86.4	S.	728	87	89	86.4	S.	712	86.8	88	85.2	E.	720	84.7	84.2	82.5	S.
17	664	82	80	79.4	S. E.	722	87	88	84.8	S. W.	706	88.5	90.5	86	st. E.	645	88	93.3	87.6	S. E.	620	84	92.7	87	N. E.	624	86.7	85.5	85	S. E.
18	660	83.4	81	80.7	S. E.	702	87.3	89.4	86.5	S. W.	676	89	93	89	S.	630	89.6	95	89.2	S. W.	616	89.7	93	88.7	S. W.	621	87.8	86	85	R. E.
19	694	84	81.5	81	S. E.	736	86.2	89	85.6	S. W.	728	88.3	92.5	87.6	S. W.	724	89.2	93.7	89.4	S. E.	700	89	93	89.4	S. E.	824	87.3	86	84.7	S. W.
20	834	82.7	77	76	N. E.	906	83.8	84.5	82	N. E.	878	85.2	89	86	S.	828	86.7	91	87.4	S.	800	86.8	90	87	S.	794	85.7	86.4	84.5	S.
21	820	83	79	78.4	S.	890	83.8	87.5	83.6	S.	870	86.7	91.4	87	S.	818	87	91.3	87.2	S.	796	86.8	90.3	86	S.	806	85.5	86	84.5	S.
22	816	83.5	80.7	80.2	S. W.	876	85.4	88.5	84.7	S.	864	86.7	91.2	86.3	S. E.	816	87.7	92	87.2	S.	792	87.9	91	87	S.	798	85.7	86.5	83.4	S.
23	872	83.2	80.6	80	S. E.	922	85.7	88.7	83.7	S.	908	87	90	86.4	S.	860	87.5	91	86.4	S.	846	87.7	90.5	86	S.	820	86	87	85	S. E.
24	866	83.4	81.2	80.5	S. W.	930	86.3	89	84.6	S.	916	89	91	87	S.	844	87.4	91.2	86.3	S.	820	87.7	90.3	85.6	S.	826	86.4	87	82	S.
25	838	83.3	81.7	79.7	S.	854	87.3	88.3	84	st. S.	816	89	90.7	85.5	S.	748	90.3	92.7	87	S.	698	89.7	91.4	86.5	S.	764	87.6	87	86	N. W.
26	732	82.8	79.8	79.4	S.	810	87.6	88.7	85	S.	800	87.7	91.7	86.6	S.	750	88.4	90.7	87.3	S.	736	88.7	91	87.2	S.	744	87	87	86.3	S. W.
27	806	78.5	75.2	75	S. W. N.	864	82.4	82.5	80	S.	844	84.2	86.2	83	S.	792	85.2	89.8	85.6	S. E.	770	85.3	89	86	S. E.	790	83	84.6	82.7	S. E.
28	790	82	76	76	N. E.	840	83	83.6	81.3	N. E.	806	85	87	84.3	N. E.	740	86.6	90.8	87	N. E.	726	86.8	90	86.5	N. E.	746	85.6	87	85	N.
29	732	80.2	78	77.4	N. E.	786	84	85.7	82.5	S.	770	86	90	84.7	E.	710	89.3	92	87.6	E.	700	86.7	87.8	84.5	N. E.	694	84.9	82.8	81.7	N.
30	718	80	77.3	77	N. W.	780	84	84.7	82	N. E.	750	84	84.5	83	N. E.	694	82.4	81.7	80.2	N. E.	686	81.5	83.6	81.7	N. E.	692	82.7	81.8	81	N. W.
31	700	80.8	78.5	78.5	N.	760	81	80.8	80	N. E.	750	81.3	81.5	80	N. E.	710	84.5	86.4	84	N. E.	696	84.6	86.4	84	N. E.	704	83.7	81.7	82.2	N. E.