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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

THE
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CHRISTIAN OBSERVER.



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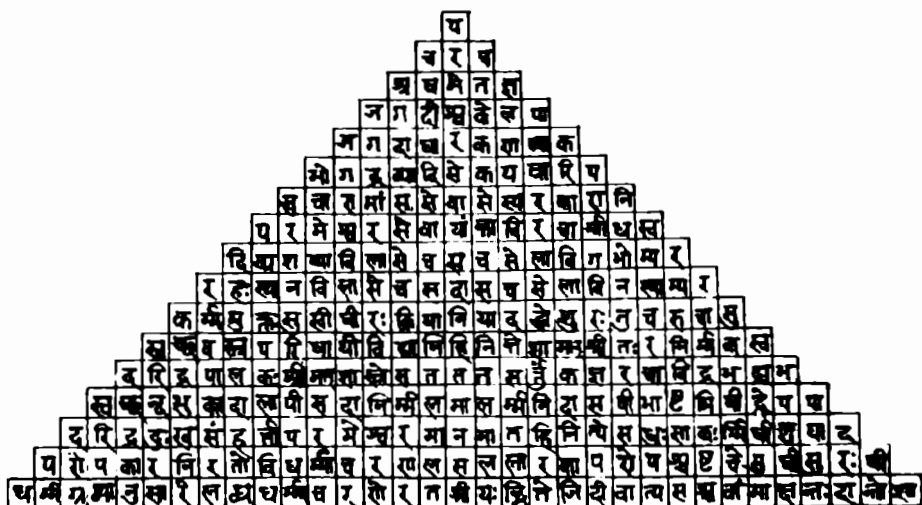
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THE
CALCUTTA CHRISTIAN OBSERVER.

August, 1835.

I.—*The Use of the Siddhántas in Native Education.*

To the Editors of the Calcutta Christian Observer.

DEAR SIR,

Being anxious to do what lies in my power to attract the attention of the friends of education to the policy of adopting the works already esteemed by the natives of this country, (in as far as they agree with our opinions,) as the foundation on which to work in this sacred cause, I do myself the pleasure to forward for insertion in your pages, should you think it desirable, a critique, from the pen of a clerical friend, on the paper published some time ago, on the Siddhántas, by Mr. Wilkinson.

“Though I greatly disapprove of the Editor’s* recommendation (expressed in a note) to teach the natives *morality* through the medium of the Shástras, I think that good would arise from the use of the Siddhántas, in teaching them *astronomy*, care being taken to lessen their veneration for the books, by convincing them of the errors they contain. This, I think, it would be easy to do, after establishing the belief of those *fundamental* truths which the Siddhántas teach. For the rest could then, upon these principles, be disproved; and it should not be forgotten, that if *plane* astronomy fail to do this, we have other means of convincing the most sceptical;—the true system of the world, which before had been established by observation, having, since the age of Newton, been the subject also of physical demonstration.

It seems to me, that they would in this way greatly promote the cause of religion, though their first tendency might be to produce an opposite effect; but exposure of the errors they contain, on principles which have been admitted and proved, would certainly lessen their veneration for those books, and enhance in the same degree their opinion of European science.

And if the enlightened study of the Siddhántas would furnish sufficient data to invalidate the Siddhántas themselves, what might not be expected with regard to the Boddha Sutras and Puráns? Could they retain their veneration for books which taught a system of Astronomy diametrically opposite, consisting of the grossest absurdities? The Siddhántas would begin the important work, and *further* instruction in the science would com-

* The Editor of the Journal of the Asiatic Society, in his No. for Oct. 1834.

plete it. Such at least would be their *direct* tendency, and, if just principles must ultimately prevail, such also would be the *certain* result. And what aid we should derive from the *enthusiasm* excited by such discoveries can be appreciated by those, who remember what they themselves have felt, when contemplating the phenomena of the universe with the full assurance of mathematical demonstration,—their adoration of the Creator, and devout gratitude for having rendered man capable of knowing him in his sublimest works.

When these truths first beam upon minds enveloped in gross darkness, they must, by their very magnitude and grandeur, awaken admiration; and when this has been attained, the force of demonstration will compel assent. Startled indeed they may be, to find that with these discoveries they must resign their former creed; but will they not reflect that those nations may possess also the true *faith*, who possess the only true system of the world,—and as there is evidence that the Astronomy of the Siddhāntas was first taught in the West, and brought from thence some ages ago, that there also may be found the true system of religion? They would then be disposed to examine seriously the proofs of Christianity, and those who labour to extend its dominion would thus acquire among the heathen a more favorable position than they maintain at present in Christendom, as it is certain that most nominal Christians have never made this examination.

Astronomy is the sublimest of the sciences next to Theology, of which it may almost be called a *part*, and is consequently the next in importance. If it can be studied without *prejudice* to Christianity, it is the most calculated of the sciences to expand the mind, and to inspire it with pure devotion. The other sciences, as Geology, Natural History, Anatomy, Chemistry, all display the wonders of Creation and Providence, and add to the knowledge of the one true God, his being, and his attributes; but in these studies, the same truths, I think, do not present themselves so forcibly to the mind, and will interest less the generality of men. Let any one read the late Bridgewater Treatises, in which all these sciences are considered with reference to the being and providence of God, and then ask himself if this is not the case? To it we are oftenest directed in Scripture; for “the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.”

“It was a favorite idea among the ancient philosophers (says Dr. Blair), that when God had finished this goodly frame of things we call the *world*, and put together the several parts of it, according to his infinite wisdom, in exact number, weight, and measure, there was still wanting a creature in the lower regions that could apprehend the order, beauty, and exquisite contrivance of it: that from contemplating the gift, might be able to raise itself to the great Giver, and do honor to his attributes:—That every thing indeed, which God had made, did in some sense glorify its Author; but this was an imperfect and defective glory, the sign being of no signification here below, whilst there was no one here as yet to take notice of it:—That man, therefore, was formed to satisfy this want, endowed with powers fit to find out, and to acknowledge these unlimited perfections. This was a favorite idea among the ancient philosophers, and it is not the worse on that account, as it thereby appears to have been a natural sentiment of the human mind. But prompted by infinite benevolence, the Supreme Creator formed the human race, that they might rise to happiness and to the enjoyment of himself through a course of virtue or proper action.”

But to return: There is *already* no science so interesting to the Hindus as Astronomy, and very much of the influence which the bráhmans maintain is derived from it; there being scarcely any native of India, as Mr. Wilkinson observes, who is not constantly consulting his Jyotishi. But Astrology would lose its hold upon their minds, and could not exist with an enlightened knowledge of Astronomy. The strength and inveteracy of the delusions would be the most favorable prognostic of a change; as in the pursuit of science, when the means of attaining it are within our reach, all that is required is to take an interest in the pursuit. The deep interest then which all classes of natives take in Astrology would contribute most to its overthrow, and to the rapid diffusion of Astronomical science. How do the bráhmans maintain their authority? Some things are predicted in Astronomy which the people discover to be true, and they believe implicitly all that is told them besides. It has ever been characteristic of unlettered persons to embrace error for the sake of truth, as the learned are more apt to reject truth on account of its admixture with error. The bráhmans themselves however are, with few exceptions, of the former class.

Mr. W. says that he has met with and cross-questioned many hundreds of Joahis of late years, and in this large number, only found two who had a rational and full acquaintance with their own system. Indeed, so general and entire is the ignorance of most of the Joahis in India, that you will find many of them engaged conjointly with the Puránic bráhmans in expounding the Puráns, and insisting on the flatness of the earth and its magnitude of 50 crores of Jojans in superficial diameter, with a virulence and boldness which shew their utter ignorance of their proper profession, which had its existence only in the refutation and abandonment of the Pauránic system. The Jains and all the followers of the Puráns of whatever caste, you will find, on the other hand, betraying equal inconsistency, in daily appealing to the Panchangs of the Jyotishi, and confidently maintaining the infallibility of their contents, though founded on a system with which their own is utterly inconsistent. Of the sincerity of the ignorance of both parties there can be little doubt.

From these facts we may derive the greatest encouragement, as the truth, it is likely, when forced upon their minds will produce the more powerful effect, and a few converts among the priesthood would bring in their train so many hosts.

Yet much as I approve of Mr. W.'s suggestion to teach the natives Astronomy by means of the Siddhántas, I am very far from thinking that any good use could be made of their *moral* system. The morality which their Shástras inculcate is too bad to allow even of selections from them being made. The ground-work of further improvement, and its obvious tendency, would be to perpetuate the veneration in which they are now held. If used, therefore, at all, selections should be made for the purpose of exposing them, and of contrasting their morality with that of the Christian Scriptures, or even with the law of nature; but they had better be rejected entirely, as occupying that time and attention (to say the least) which should be employed in the acquisition of pure morality and religion. This is a very different question from the former, for the truths of Astronomy are derived from mathematical demonstration; whereas morality, when disjoined from revelation, is not so indisputable, but is, even in material points, open to objection. Witness the different systems that have been formed concerning the principles of moral approbation. There is such a difference in the *nature* of the two kinds of knowledge, that error in the one case is of no comparative importance; and such a difference in the *evidence* upon which they are established, that no perfect code of morals can be formed, but in connection with revelation."

On one point I cannot agree with the writer of the critique, viz. the impolicy of using the Shāstras as a means of teaching morals. That they do not contain any precepts worthy of our entire approbation will not, I think, be asserted by any one acquainted with them; and I would observe, that while so many of our most esteemed divines have not hesitated to avail themselves, whenever it suited their purpose, of the writings of heathen Latin and Greek authors; nay, while those writings have been, for so many generations, considered by the patrons of education in Europe as the most eligible for the instruction of the youthful mind, it would appear something like contradiction, for persons, approving of that system, to reject the writings of the East as worthless, merely on the score of their heathenism.

As an objection to the use of these writings exists, I know, in the minds of a large class of persons, I should wish to explain myself more explicitly on this head.

Many, I have heard, object to their use, as fruitless and absurd, seeing that truth, much more unadulterated and advanced, can be furnished from other quarters. Such persons appear to me by no means adequately to appreciate the value of obtaining a means, whereby to assure ourselves of an easy access to the minds of those we wish to instruct, and of securing to ourselves a ready hearing. When St. Paul wished to prepossess the Athenians in favour of the new doctrine he was about to reveal to them, he took advantage of their having erected an altar to the "unknown God," assuring them that he declared no other. On the same occasion he quoted to them their own poets; and he yet more expressly avowed his conviction of the advantages to be derived from accommodating ourselves to preconceived tastes, prejudices, or convictions, when he said, "Unto the Jews I became as a Jew, that I might gain the Jews, &c." "to the weak became I as weak, that I might gain the weak: I am made all things unto all men, that I might by all means save some." Such were the declared practice and precept of this inspired teacher; and I think we shall find, that at all times, and in all relations, their justness has been tacitly admitted. It will be allowed by all those accustomed to controversy, that the most effectual mode by which to gain over an adversary is not to assume the vantage ground of superiority, but to bring oneself down as much as possible to his level, and lead him on by that path which is least likely to offer obstacles to his prejudices; and what person is there, who may have a point to carry with another, but will avail himself of every allowable means of conciliation? It is said to be felt as a compliment by every nation, when they find a foreigner familiarly acquainted with their language; how much more so then with their literature? Indeed,

I believe that the experience of almost every person will enable him to attest the incomparably greater influence obtained over the minds of natives by those familiar with their literature, than by those who take no interest therein. The same principle then, which prevails in the common intercourse of life, may, it appears to me, be applied with the greatest propriety and advantage to the subject of education*.

Besides the above, however, some have another and more grave objection to offer, viz. that it does not become Christians, by their use of the Hindu Shástras, to afford their countenance to the belief that these works are the gift of Revelation. With these persons I so far agree, that I would lose no reasonable opportunity of making it understood, that I did not view them in that light; nor would I permit quotations from them, involving sentiments, which I believed to be false, to be issued as authority, under the sanction of my name, either to dissuade from evil, or encourage to good. With this proviso I see not why the use of these works should be rejected by us, solely because they are deemed to be divine by the Hindus. Such has been the superstition of this people for ages past, that scarcely an individual of commanding intellect has arisen amongst them, and committed his thoughts or his discoveries to writing, but he has in succeeding times been worshipped as a deity, and his works incorporated with the sacred code, so that we should by such a rule debar ourselves in fact from the use of almost all that is valuable in their authors. It must, however, be ever borne in mind, that it is the circumstance only of these works being familiarly known to and regarded by the natives, and not their religious sanction, which makes their employment of value; and that such books, therefore, as the *Hitopadesha*, and other works of the kind, which may not be considered as inspired, are fully as well calculated for our purposes. They who would argue, that by the use of works containing an admixture of truth and error, we tend to the continuance of the latter, at the same time that we propagate the former, can have, I think, but little confidence in the majesty of Truth, which requires but intelligent and fair discussion to free her from the dross with which she may be surrounded, and as an instance of this I may mention the following:

* It is to be regretted, that no trials of the system here urged, excepting in the case of the Sihor School, have been made public, which would enable us to form a judgment from the results of experience: but I feel convinced, that a sight of the amazing eagerness after knowledge, exhibited, not only by a great majority of Mr. Wilkinson's pupils, but by respectable persons in the vicinity, would go far to satisfy any spectator, that the mode pursued by him has advantages for the purposes of gaining the attention of the natives, not hitherto shewn to be possessed by any other system.

A friend of Mr. Wilkinson endeavoured to dissuade him from making use of the *Siddhántas*, on the ground, that such a proceeding would be unnecessarily carrying the human mind back a few centuries, and perpetuating error, where unmixed truth might be as readily communicated:—yet from his pupils' having by them a preceptor able and willing to make them reflect and generalize on all they read, what has been the result! One of his pandits, who, but two years ago, would have ridiculed the idea of European science being of any value, himself told me, while passing a short time ago through the station of Sihor, that after having read the *Siddhántas*, and been informed also in what respects they differ from our system of astronomy, the only doubt remaining on his mind of the truth of the latter arose from the circumstance of the planet Mars remaining at times for months in the same sign. A diagram was given to him, shewing in what manner this takes place; and with the assurance, that a view of the phases of Venus through a telescope would at once satisfy him optically of the erroneousness of the Ptolemaick system. I believe him to have become as firm an adherent of the Copernican as any of those brought up in our metropolitan schools, with the great additional satisfaction of knowing, that he has reached these truths by the same route which his fellow countrymen have travelled before him, only that he has gone a little further than they. More than this—in an essay drawn up by him, in his vernacular tongue, on the subject, which I trust may soon be printed, he has expatiated on the charms of philosophy with a fervour which clearly shews him to have become one of her adopted children; and takes an opportunity of touching upon, and very aptly illustrating, the absurdity and wickedness of intolerance;—a subject than which perhaps none other more forcibly strikes the mind of a new inquirer after truth.

I have stated at the commencement of this letter what has been my motive in offering these remarks; and I would only add in this place, that if they have any truth, the subject is worthy the consideration, not only of those who preside over education in this country, but of those also in whose hands is the preparation of school-books. Of late the principal portion of available funds would appear to have been devoted to the English department; and although this must be very beneficial in and about the metropolis, and other places where Europeans are collected in considerable numbers, yet to friends of education in the Mufassil, owing to this cause, the strictly European character of most translations, and latterly, the introduction of the Roman alphabet, considerable difficulty oftentimes arises in obtaining books fitted for distribution to existing schools, as suitable for their immediate study.

A FRIEND.

[It gives us much pleasure to add to these communications, the following extract of a letter from Mr. Wilkinson himself.—Ed.]

It is exceedingly gratifying to me to see that you are about to bring the notice of the public so frequently and forcibly to the works of the Hindu astronomers; hitherto they have been read solely with the view of satisfying the curiosity of Europe, or of getting a name among scientific men. But they are capable of being turned to a much higher use; they are the readiest means in our hands to work great practical benefits. They are calculated to conciliate the co-operation of a party, generally hostile to the education of the people in India, viz. the learned bráhmans. Even the few verses you have so kindly undertaken to get printed for me, have with the assistance deriveable from globes, maps, &c., enabled me to convince all the learned of Sihor, or almost all, of the truth of our system. That is not the only gain; seeing the gross errors of the Puráns, in one instance, for which, whilst ignorant, they contended with the confidence usual with the ignorant, they are utterly stripped of the pride and vanity of regarding themselves the only really accomplished, and are thrown at my feet for information on every other subject. The state of mind which has been generally superinduced; the desire for more information on every other subject, is the great gain.

I do not know whether you have had practical experience of the natives in these or other parts of India, at a distance from the presidencies. If not, you may not allow or understand the difficulties which beset us in getting a single real listener to what we would teach. In Calcutta there is a general desire for an European education and sound knowledge. Here, I might talk and teach for months, but what I taught, gaining no credit, would never be received or recollected. In Sihor that difficulty has been conquered, and my success is attributable only to the Siddhántas. When I knew nothing of their contents, I laboured equally as zealously, and for two whole years at this place: but without any practical effect on a single adult. The boys could repeat my lessons certainly, but were told to forget at home what they learned in school.

The Siddhántas diligently studied for the purposes of utility, will be the best weapon in our hands to work the downfall of error and superstition. I would, therefore, recommend the study of them to every friend of education, and especially to those practically engaged in the business of education. Bháskar Achárya tells us himself, that a fear of contradicting scriptural authorities, has compelled him to shew respect to them. How valuable is this admission! I really am of opinion, that the Education Societies of India could undertake no work more calculated to effect the greatest good in the cause, for the promotion of which they formed themselves, than the printing of these books, with a good translation in the vernacular languages and English. The simple text, with the usual or best commentary, would be no great expense, but still prove of great effect. I trust, that I may reckon upon the co-operation of ——— and yourself to get this accomplished.

[The plan proposed by Mr. W., for turning the more popular of the Siddhántas into school books, seems eminently calculated to be useful. He has himself lately printed some extracts, in the original Sanskrit, with an English translation, which, we are persuaded, may be both used as school books, and distributed among influential natives with great advantage. If any one of the Siddhántas, complete, were translated into English and Bangálí, or Hinduí, or even into English alone, the Education Committee and other Institutions, as well as individuals, we should suppose, would most willingly patronise the work by a subscription for a number of copies sufficient to pay the expenses. Our aid in securing such support should not be wanting. We believe it would soon be a class book in every seminary of note in India.—Ed.]

II.—Propositions regarding Marriage and Divorce among Native Christians.

[Concluded from p. 373.]

Lev. xviii. 16, is relied on by the strict monogamists, "where it is prohibited to take a wife to her sister, to vex her in her life time," which is supposed to mean, according to the marginal reading, "one wife to another." But 1st, the whole context is of marriages unlawful from affinity or consanguinity. 2ndly, the Jews never so understood or practised it; nor is it likely they would have so uniformly, even the best and wisest amongst them, have openly outraged a positive prohibition, had they so understood it. 3rdly, the word 'sister' is used several times in the context in its proper meaning of *daughters of a common parent*. See Bishop Patrick below, who shews these points at large, and adds, that "the passage in Deut. xxi. plainly intimates an allowance in his (Moses') law, of more wives than one." But "where no law is, there is no transgression." Jacob was not an offender, though he married two *sisters*, because the law of Leviticus was not then given.

Great stress is laid on what is called "the original law of marriage." viz. "therefore shall a man leave his father and mother, and cleave unto his wife, and they twain shall be one flesh;" but if the words be thus rigidly interpreted, it follows, that the saints of God long practised, and the law of God long allowed and regulated, and His special blessing on the offspring of his polygamist servants long sanctioned, a positive violation of his own original enactment. But is it not most extraordinary, if this were indeed so, that in no one passage, and on no one occasion throughout the whole Hebrew Scriptures, is there a solitary word spoken against polygamy? Rather, is it not impossible some such condemnation should not have appeared, had the practice been really unlawful in *itself*? Singular too, that we have throughout the whole Old and New Testaments, no one single, direct censure, much less prohibition of polygamy on *any* ground; strange, indeed, if it be yet a sin in itself; "de non apparentibus, et non existentibus eadem est ratio;" if it *could* have been reprobated by the Divine Will, it *would* have been.

As to the terms, "they two shall be one flesh," I see not how they prevent a man's being *one* with each of two or more wives, i. e. intimately and indissolubly connected, united in interest, duty, and affection, "just as Christ the husband of the Church, is as really *one* with every *several* believer as well as with the whole Church collectively, or as the *head* is *one* with each and *all* the members of the body."

Great weight is given to the historical details of the domestic discomforts of some eminent polygamists, as of Jacob's family and some others. Yet, what does this shew at the utmost, but the general inexpediency of a man's having more than one wife? The case of Lamech is critically considered in the second of the Three Essays already referred to, to be found in the Calcutta Christian Observer for January past, and shewn to have no application in favour of our opponents.

All the Calcutta Missionaries, I believe, are firm in the persuasion, not only that polygamy is highly inexpedient generally, but that it is, as such, a practice, which the genius and tendency of Christianity are to abolish; not, however, by hastily and prematurely cutting off the allowance of it, and in so doing, committing the greatest injustice against many helpless women, and violating the pure, benevolent, and peaceable spirit of Christ's religion, but by gradually elevating the human character among its neophytes, spiritualizing and refining its professors, and silently throwing into disuse that which, like slavery for instance, is so ill adapted in many

respects to an advanced and cultivated society, and to maturity of devotion and domestic enjoyment*. The Missionaries are of opinion, that the very allowance which God, through Moses, made for the Jews in their infant state as a people, is by parity of reason to be made now for polygamists, who from heathens become Christians; and they believe, moreover, that by "the original law of marriage," it must be as "unlawful to abandon one wife as another, save for the cause of fornication."

I come now to notice a most extraordinary oversight in 'DISCIPLINE,' where he says—"that the evil of polygamy was permitted, and that the practice of it was not incompatible with salvation, I cannot deny; but does the permission of sin, imply divine approval of it?" What! does God permit sin—not merely in His general providence, which interferes not always to restrain human freedom when it works to evil, but in his special interpositions, as for the patriarchs and Jewish people, *regulating, tolerating* it? And is sin, indeed, not incompatible with salvation? Extraordinary assertions! wonderful inconsistency and hallucination! But to such are even good men driven, when they will carry a point without and against Scripture and common sense! "If polygamy ever was, it certainly is sin; and if it ever was not, it certainly is not."

'DISCIPLINE' says of Sarah's giving Hagar to Abraham, that "it was an evident want of faith in her, and that the whole transaction must have been sinful in the sight of God: whatever is not of faith, is sin." What, then, was holy Abraham, the venerable patriarch, but a hoary adulterer, and guilty of the sin, *wilfully*, if aware of it; and if not aware of it, though favoured with many other revelations of less immediate moral moment to himself, yet left, by the God who hates all sin, and cannot look upon iniquity, to its unavoidable commission, unwarned and undirected? So, too, what a manifest perversion of the quotation from the Romans; where St. Paul, by *faith*, means a man's internal persuasion of a duty or a privilege, a conviction of doing right, a consciousness of integrity of design and behaviour; if a man sins against the *dictates of his own mind*, doing what *it tells him is unlawful*, (even though his scruple proceed from an unenlightened understanding, or an uninformed conscience,) "to him it is sin;" for "whatsoever is not of faith," of honest conviction, of inward assurance of doing right, is sin, if allowed. How different this from Sarah's *incredulity* as to a miraculous promise! in reference too, to which, it is evident, she was persuaded she was acting *well*, in the very procedure here impugned; and God never condemned or punished it.

As to Solomon and other similar cases, *abusus non tollit usum*. The abuse is no just argument against the legitimate and proper use of a thing. To prevent the *abuse* of polygamy, the Jewish lawgiver had, in Deut. xvii. 14—17, expressly provided against a Jewish king *multiplying wives*, i. e. imitating the heathen sovereigns, by gathering a whole seraglio of women, especially intending *foreign* or *heathen* women; thereby rendering him effeminate, withdrawing him from royal diligence and duty, and running a risk, as in Solomon's case was too fatally shewn, of his becoming, either in

* "As to polygamy," writes Madan, its warmest advocate, i. e. for its intrinsic lawfulness, and its utility and necessity in some cases, "it is, considered in itself, one of the last things which a man should think of, who wishes and aims at the happiness of a domestic life. The weight and burden of a double family, the distractions which most probably must be the effect of jealousy between the women, each envying the other her share in the husband's affections, must be productive of disputes, quarrels, and perpetual disquiet; one should imagine, most men who consulted the peace, quiet, and comfort of themselves and families, can have nothing to do with polygamy, except it be to abhor and execrate the very thought of it." But "the expediency or inexpediency of a thing, and its lawfulness or unlawfulness, are, however, very different considerations; the inexpediency of polygamy in most cases is self-evident, but in no case can its unlawfulness be made to appear from the law of God."

complaisance to them, or infatuated by their allurements and persuasions, an imitator of their superstitions and idolatries. It cannot be argued from the prohibition of *multiplying wives*, that a Jewish king was not to take more than *one*; because the precept is coupled with others not to multiply horses, or silver, or gold; evidently, i. e. he was only to run into no excess of ambitious and warlike apparatus, or of fleshly indulgence, or of covetousness and luxury, whose results would be invasion of the neighbouring people, profligate licentiousness, avarice, and oppression; but to be 'moderate in all things.' As well might it be deduced from this passage, that he was to be limited to a single horse, or a solitary bag of gold or silver, as to a single wife.

The fear expressed by 'DISCIPLINE,' lest some native Christians "should be inclined by the powerful influence of example, if not openly, secretly to avail themselves of a corresponding warrant," is needless; since the Proposition declares, that "in no other case (than that of heathens *already* polygamists becoming Christian converts) is polygamy to be allowed to any Christians." No actual convert, therefore, would be permitted "openly" to marry more than one wife; "secretly," it is true, he might commit this, or any other evil as well; but due 'discipline' must here, as in every thing, be the only check to either the admission or continuance of unworthy members in the church of Christ.

I have thus remarked on the letter of 'DISCIPLINE,' and will only add a few passages to shew, that the opinions of the Calcutta Missionaries are not either new or peculiar to them. "Free inquiry, when exercised with an honest desire to know and do the will of God, is not only the privilege, but the duty of every reasonable creature. To believe a proposition, because it has the sanction of popular opinion, worldly customs and human laws, may as well lead us to Popery as to Protestantism, or to heathenism as to Christianity." Vide MADAN'S *Thelyphthora*.

"A plurality of wives is no where forbidden by God; so that Paul, when he forbids a bishop to have *many wives*, allows it to others." Cardinal Cajetan.

The reformers, Luther, Melancthon, Bucer, Zuinglius, &c. after a solemn consultation at Wittemberg, on the question whether, for a man to have *two wives at once* was contrary to the *divine law*? answered unanimously, "that it was not;" "and on this authority, Philip, Landgrave of Hesse, actually married a second wife, his first being alive."

"Nor can I think that Abraham, Jacob, David, and other pious men would have had *more wives*, or *wives and concubines*, (than one) had this been a plain violation of the *law of nature*; nor would God have so approved of them had they lived in adultery."—Whitby on Matt. xix. 7, 8.

Bishop Berkely 'thought polygamy agreeable to the law of nature.'—See London Magazine for June, 1754, p. 267.

"Their polygamy (i. e. Abraham's, Jacob's, and of the Jews, under Moses,) was practised, without either (express) allowance or control, as the *natural* privilege of mankind. Neither is it any where marked among the blemishes of the patriarchs. David's wives are termed by the prophet, '*God's gift to him*;' yea, polygamy was made in some cases a *duty* by the law of Moses, (as when a brother married his deceased brother's widow;) 'nor were any exceptions made for such as were (already) married.' From whence I may rightfully conclude, that what God made necessary in some cases, to any degree, *can in no case be sinful* in itself; since God is "*holy in all his ways*."—Bishop Burnet's Tract in the British Museum.

Again: "in the *Gospel* even," he says, "a simple and express discharge (disallowance) of polygamy is no where to be found." "It is true our Lord discharges (disallows) *divorces*, except in the case of adultery; adding, that whoever puts away his wife upon any other account, commits *adultery*, so

St. Luke and St. Matthew—or commits adultery *against her*,—so St. Mark—or *causes her to commit adultery*,—so St. Matthew in another place. “If it be adultery then, to take another woman after an *unjust divorce*, it will follow, that the *wife* has that right over the husband’s body, that he must *touch no other*.” This objection is indeed plausible, and it is *all that can* be brought from the New Testament, which *seems* convincing; yet it will *not be found of weight*.” After giving reasons for which, he concludes, “I see nothing so strong *against* polygamy as to balance the great and visible imminent hazards that hang over so many, if it be not allowed.”

“Concubines were lawful wives (among the Jews); but in this they differed from the matrons, that they were received without dowry and a solemn sanctification. They were joined to their husbands by a *matrimonial* tie, so that they could not rashly be put away.” “The concubines of the holy fathers were of the lawful kind.” *Ibid.*

“Polygamy is not repugnant to the law of nature, which is *divine*.”—Bellarmine de Matrimonio, c. 10.

“I do not condemn polygamists.”—Jerome to Pamphilius.

Leclerc on Gen. iv. 19, is far from condemning Lamech. His words are, “Moses could not turn that into a crime in Lamech, which the *most holy patriarchs* of his nation practised afterwards for many ages.”

Barbeyrac, in his Commentary on Grotius de Jure, shews, that Grotius explained 1 Cor. vii. 4, not to condemn polygamy as he had once done, but as implying nothing else but the right which a wife hath to require that her husband shall not refuse her the conjugal duty; because, in virtue of the marriage, she enters with him into a society which demands the reciprocal use of their bodies.” The husband, *ὡς ἑκείνου*, has no right to withhold it from her: “in a matter of *partnership*, neither of the parties has a full right. But it doth not follow from thence, that a man can have but *one* wife; for partnerships are not always made upon an equal footing.” “There is no appearance that Jesus Christ had any intention to oblige those who had several wives, before they became his disciples, to send away all but one.” “When Moses says, ‘that a man shall leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh,’ this makes nothing for or against polygamy or divorce; the expression, *one flesh*, signifies only, by itself, that there should be between a man and his wife, a most strict union: but it does not import that a husband may not have, at the same time, a like bond with *two or more* wives. Nothing hinders but that a man may be called *one same flesh* with many wives.”

“God cannot absolutely permit the least thing which is evil in itself. It is impossible God should allow the trade, for instance, of a robber, of a pirate, of a duellist, &c. under any conditions whatsoever. As then we see that He regulates certain cases, which suppose a permission of polygamy, as in Deut. xxi. 15, we are at full liberty to infer that polygamy is not necessarily contrary to natural rectitude.” Barbeyrac.

Bishop Patrick, on Lev. xviii. 18, thus comments: “Neither shalt thou take a wife to her sister to vex her in her life time.” There are a great many eminent writers, who following our marginal translation, (*one wife to another*,) imagine that here plurality of wives is expressly forbidden by God, and so the *Kuraites* interpret this place; that a man having a wife, should not take another while she lived; which, if it were true, would solve several difficulties: but there are such strong reasons against it, that I cannot think it to be the meaning. For, as more wives than one were indulged before the law, so they were after. And *Moses* himself supposes as much, when he provides a man should not prefer a child he had by a beloved wife, before one by her whom he hated, if he was the

eldest son ; which plainly intimates an allowance in his law, of more wives than one. And so we expressly find their kings might have, though not a multitude, Deut. xvii. 17. And their best king, who read God's law day and night, and could not but understand it, took many wives, without any reproof ; nay, God gave him more than he had before, &c. 2 Sam. xii. 8. And besides all this, *Moses* speaking all along in this chapter of *consanguinity*, it is reasonable (as *Schindlerus* observes) to conclude he doth so here ; not of *one woman to another*, but of *one sister to another*. There being also the like reason to understand the word *sister* properly in this place, as the words *daughter* and *mother* in verses 17, and xx. 14, where he forbids a man to take a *woman and her daughter*, or a *woman and her mother*, as *Theodorick Hackepan* judiciously notes, *Disput. i. de locationibus sacris*, n. 29. see *Selden De Jure Nat. and Gen. C. 6.* and *Buxtorf De Sponal. p. 28, 29.*

"The meaning therefore is, that though two wives at a time were permitted in those days, no man should take two *sisters* (as *Jacob* had formerly done) begotten of the same father, or born of the same mother.

"These words, in *her life-time*, are to be refered, not to the first words, *neither shalt thou take*, but to the next, *to wed her*, (meaning) *as long as she lives.*" *Patrick and Lowth's Comment in loco.*

The late Bishop *Heber's* opinion and corresponding act were noticed in the *May number* of the *CHRISTIAN OBSERVER*. The case submitted to His *Lordship* seemed, he says in his *JOURNAL*, vol. 1. p. 368, "a case to which *St. Paul's* rule (in *1 Cor. vii. 15.*) applied: that if any unbelieving husband or wife chose to depart, on religious grounds, from their believing partner, this latter was in consequence free;" and the good Bishop, "actually married a man to a second wife, whose first wife was alive, though no legal divorce had ever taken place, and though the civil magistrate had previously refused to interfere."

Dr. Shuttleworth in his *Paraphrase* of *1 Cor. vii. 12—16*, thus writes :— "With regard to that part of your question, which you put to me on the subject of marriages between parties, of whom one is a Christian and another a heathen, as our Lord has left no injunction on such a case, my own opinion is as follows : ' In a case when the husband is Christian, and the wife heathen, and she is willing to continue to live with her husband, let her do so ; and by the same rule, let them act where the husband is heathen and the wife Christian, and the husband is content to continue to live with his wife : that is to say, let such a marriage be in all respects binding*. Should it however happen, that the *heathen* husband or wife

* " *St. Paul's* decision on the subject of this difficulty, which occasionally arose in the early ages of the Church, from the intermarriage of Christian converts with pagans, or, which was more frequently the case, the conversion of one of the parties to Christianity, where both the husband and wife had originally been pagans, is a beautiful specimen of the caution and good sense requisite for the adaptation of a previously existing rule, to a new combination of circumstances not contemplated, or at least not fully explained, by the original enactor. In our Saviour's Sermon on the Mount, (*Matt. v. 32.*) we find the permission of divorce expressly limited to the single case of adultery ; obviously upon the equitable ground, that where one out of two contracting parties has wilfully broken through a reciprocal compact, the other unoffending person ought no longer to be bound by it to his own injury. When, however, Christianity began to find its way through heathen countries, a fresh perplexity arose from the occasional difference of religion between the husband and the wife. Our Saviour's rule allowing of no divorce, excepting in the case of adultery only, a Christiana married to a heathen was thus incidentally engaged in a tie which religious obligation rendered indissoluble to the person so circumstanced; whilst, on the other hand, the heathen, married to a Christian, possessed that liberty of divorce which the laws of the Roman empire allowed, indiscriminately, to all its subjects, without the intervention of any scruples of conscience to prevent his taking advantage of it. It

should choose to relinquish the connexion, let them do so; for the happiness of a Christian brother or sister ought not to be sacrificed to circumstances over which they have no controul; remember, however, that we ourselves, as Christians, are not justified, in these cases, in assuming that liberty of divorce, which we have no power to *prevent* our *heathen* connexions from taking advantage of, should it please them to do so. Perhaps it may so happen, that by continuing to live with her heathen husband, the Christian wife may be the means of his conversion; and perhaps the Christian husband may, in like manner, promote the salvation of his heathen wife."

Many more similar opinions might be given: these must suffice, not to decide the lawfulness of polygamy, &c. but to shew the Calcutta Missionaries not to have put forth *novel* notions, but such as have been entertained by learned and devout men of all religious persuasions; many of them, even while warm opponents of the practice themselves, justly contending against any intrinsic evil therein. "To the law and to the testimony," then, without prejudice or clamour. Let every Christian be zealous to prove all things, and to "hold fast that which is good." The sole view the Missionaries propose to themselves, is to prevent irregularity and injustice; to maintain the purity of the Church, without going *beyond* the precept or example of the Lord and his Apostles; neither allowing an unholy laxity to their discipline on the one hand, nor straining it to an unjust and impolitic degree of rigidity on the other.

HAVANNAH.

III.—*The State and Prospects of A'sám, as it regards Education and Religion.*

A'sám is in many points of view a most interesting country. Situated on the north-eastern extremity of the British territory, and bordering on the powerful neighbouring states of Bhután, China, and Burmah, A'sám is the key to our possessions in this quarter, and deserves, therefore, the attention of the statesman. It is possessed of rivers, in number and extent, at least equal to those of any country in the world of the same size; and its extensive low lands, and its mountain tracts, give it already the productions both of the tropics and of temperate regions, and require but further cultivation by a more numerous and enlightened peasantry to produce ten times the present amount:—it must, therefore, interest the political eco-

is evident, therefore, that here was the instance of a compact not entailing a reciprocity of obligation between the contracting parties, the Christian having no legal redress, should the heathen be disposed to take that advantage which the constitution of his country allowed, for releasing himself from the restraints of marriage. The decision of St. Paul, therefore, though at first sight it may appear to be an infringement of our Saviour's exclusive rule, is, in reality, confirmatory of it, and founded upon the same just principle; namely, that in every mutual covenant, the want of faith (fidelity) in one of the persons concerned, operates a virtual release from any conscientious obligation in the other. It was probably with a view to obviate the recurrence of this difficulty, that, in a subsequent passage, (vii. 39) he enjoins widows, if entering upon a second marriage, to confine their choice to such persons for their future husbands, as shall be professed Christians."—*Dr. Shuttleworth's Apostolical Epistles.*

nomist. Its unexplored mineral treasures, among which gold and silver, as well as iron, are abundant; its animal and vegetable productions, almost all yet undescribed; the descent, customs, and languages of its numerous mountain tribes, &c. present subjects of inquiry, which deserve, and if vigorously prosecuted, will abundantly repay the researches of the lover of nature and the observer of mankind.

But it is to the philanthropist and the Christian that *Asám* exhibits the most interesting aspect; and it is in this point of view that we now wish to present it to our readers. Its inhabitants, though worshippers of a god named *Chang*, appear formerly to have been but slightly attached to their superstitions, and to have entirely escaped the influence of Hinduism, till within the last 150 years. About this time, however, this anti-social system was introduced, and its propagation being found conducive to the interests of both the *Rájá* and the *Bráhmans**, through their united influence it rapidly gained ground, especially in the parts of the province contiguous to Bengal. Hinduism, however, having been but introduced at comparatively a recent date, has not yet secured its full hold on the affections of the inhabitants of these parts; while the *Gáros*, *Khásiyas*, &c. on the S., and the *Dafas*, *Mejis*, *Abors*, *Mishmis*, and other tribes to the N., have been till lately almost exempt from its influence. Hence *Asám* presents a most interesting and encouraging field of labour for the Christian philanthropist; and the late intelligent Commissioner and Agent of the Gov. Gen. in this province (Mr. Robertson), and several of the officers under his authority, have repeatedly alluded in their public despatches to the character of the *Asámese*, as appearing to be "particularly open to improvement." In reference to a statement of this nature, Mr. R. adds: "To this praise the inhabitants of *Asám* are, I suspect, entitled in the inverse ratio of their proximity to Bengal. Hinduism has for some time past been stealing on them from the West, and has gained most ground in the provinces contiguous to its ancient empire. In the eastern parts of *Kámrup*, and in *Durung*, it has made so little progress, that

* As an instance of this we may mention the following:—In the early part of the last century, the *Asámese*, though possessed of salt springs at *Burháth* and near *Sadiya*, could not work them, in consequence of the invasion of the country by the *Singphos* and other tribes, and were therefore obliged to procure salt from various vegetable substances. This the *Bráhmans* and the *Rájá* contrived to turn to their mutual profit. The former persuaded the *Asámese*, "that it would be more agreeable to *Brahma*, if they substituted the pure and wholesome salt of the sea for that which they used. The sovereign consented to this, on condition that the exclusive trade should be in his own hands; that it should only be brought by the people of *Bengal*; and that the boats laden with it should stop at the frontiers of his dominions."—*Dictionary of Words used in the East Indies*, &c. 1804, p. 34.

the people in that quarter are disposed to treat all the frivolous distinctions of caste with derision; while they evince but very little attachment for the hereditary superstitions of their own tribe. It is impossible, however, that they can continue in such a state*; and it must now be decided, whether we are to stand by, and witness the extension of Hinduism following up our rule, or step in to occupy the ground on which there is not only nothing to oppose, but every thing to invite us to proceed to pave the way for the introduction of a better faith."

Efforts for the moral improvement of *Asám*, appear happily to be regarded by the Honorable the Court of Directors with approbation. In a despatch of so recent a date as the end of last year, we understand, they express themselves generally favorable to the adoption of measures affording a prospect of improving the minds of the rude and uncivilized people of that country, where, as they observe, "the absence of religious prejudices and jealousies seems to encourage the expectation of success;" and they suggest to their Indian Government, the propriety of obtaining from the late Commissioner, an explanation of the system by which he proposes to aim at the accomplishment of that desirable object. In such a country, it is remarked by the Court, "the range of instruction, being unrestricted by caste, bigotry and suspicion, might be enlarged, and rendered more efficacious and rapid than in those territories, in which the prevalence of the Hindu and Mahammedan religions, rendered extreme caution necessary, and consequently impeded the progress of civilization and knowledge."

Among public officers in India, also, it seems generally agreed, with regard to this province, that the labours of Missionaries like the Moravians would be of essential advantage. Independent of their efforts for the education and moral improvement of its inhabitants, the greater knowledge and industry, which such establishments would introduce, would tend rapidly to bring the vast tracts of excellent, but at present uncultivated ground which it contains into profitable employment, and thus to secure from it the increased revenue which it is capable of affording. Impressed with these sentiments, another intelligent public functionary, only a few weeks ago, writes as follows:—

* During the short time that has elapsed since this assertion was made, its accuracy has been demonstrated by the rapid progress of Hinduism in the province; it has now even extended to Sadiya, the most remote extremity from Bengal. As an illustration of this we may state, that the *Ex-Khawa*, or principal chief of that place, who before felt himself delighted to eat and drink with the Europeans of the station, has lately declined doing so for fear of defiling himself! This change, which has been produced by his conversation with the Hindu sepoys, naturally influences the minds of the lower orders of his countrymen, and is leading numbers of them to follow his example.

"We have 3 or 400 square miles of land about Bishwanáth, on the northern frontier, of fine high downs, covered only with a short grass, totally uninhabited, in consequence of its not being a fit soil for rice, the only grain, and almost the sole plant (barring opium), raised by the A'samese, until very lately; but these high plains are admirably adapted for wheat, barley, potatoes, sugar-cane, and mulberry: perhaps coffee and indigo might be added. The Government might not probably be able to make a better use of a portion, than by making a grant of 50 or 60 square miles to a colony of Moravians, for they would soon make the remainder of use. This is speaking financially, but I do not see why it would be unbecoming, or in any way improper, to make grants of wastes in different parts of the country to any Missions, employed in the education and the moral instruction of the people."

We presume, therefore, that were any Missionary body, including within the sphere of its operations the instruction of the Natives in an improved system of agriculture, horticulture, and manufactures, to make the application, a grant of land as above proposed, would readily be afforded it by Government. Such a grant might be made with propriety to a colony of industrious Chinese, as well as to Moravian or other Missionaries:—it would be made to both, not with reference to their *religious* opinions, but for developing and improving the resources of the country: we conceive, therefore, that as to its propriety the most determined and consistent objector to Government interference in religion need not hesitate. We shall therefore be glad to find, that this notice, when it reaches Europe and America, elicits an offer of the kind; so that by this means, in common with others, the temporal and eternal interests of this promising people may be promoted.

In the mean while, who amongst our readers can notice without regret, that the enlargement of our authority should extend the influence of a system, so antisocial and immoral in its present effects, and so dismal in its future prospects, as that of Hinduism; and who will not wish to see, that through the influence of Government, in imparting general education, and the zealous exertions of Christian Missionaries, in propagating the light of the Gospel, the A'samese, and the numerous tribes around them, may be delivered from the chain of caste, with which their more artful neighbours have already fettered them, or are likely soon to do; and may speedily be blessed with the light, and purity, and benevolence, which it is the glory of the Gospel of Christ to infuse into its followers? What has already been effected, or proposed, with a view to this object, we will now proceed to relate.

Our readers are probably aware, that the late Dr. Carey, several years ago, completed the translation of the Scriptures into the A'samese language; and that a branch of the Serámpur Mission is established at Gowahati, the capital of the province, where Mr. Ræe has been for some time laboriously occupied

in the education of the young, the preaching of the Gospel, and the distribution of Scriptures and Tracts. The Education Committee, we are happy to state, has also lately turned its attention to this quarter; and an active teacher has proceeded during the last month to establish an English school under its auspices there. This, we hope, will be found useful, not only in the education of the residents, but also of the sons of the principal chiefs of the district.

The station of Gowahati, however, though well adapted to communicate to the inhabitants of the interior and western part of the province the benefits of Education and Christianity, is too far to the S. W. to benefit the Meris, the Khamptis, the Singphos, and numerous other tribes on its N. E. border. For this purpose, and for introducing the light of the Gospel (immediately by books, and eventually by living instructors) into the provinces dependent on Burmah, Tibet, and China, Sadiya, the last town to the N. E. under British authority, is admirably adapted. Our readers will therefore rejoice to learn, that through the generosity of the European gentlemen in the province, a mission at this station is likely soon to be commenced. It is interesting to every friend of his species—it urges him to fresh efforts—to witness the benevolent exertions of others; and we therefore hope, that the individuals to whose liberality we are about to refer will forgive us for thus presuming, although without their consent, to exhibit their conduct to the imitation of our readers.

Captain Jenkins, the Governor General's Agent and Commissioner in Assam, had been furnished by Mr. Trevelyan with the last Report of the American Mission in Ceylon, and in common with every other reader of that interesting document, had been impressed with the excellency of the general plan pursued by that body of Missionaries, and the greatness of the result which may be confidently anticipated from the union of Christianity and Science in the work of Native Education. He had also become acquainted with the American Mission in Burmah and Siam, and perceiving, as he thought, a common descent and resemblance in language betwixt these nations and the tribes inhabiting the N. E. of *Asám*, he was particularly anxious that a branch of this Mission should be established at Sadiya. On the importance of Missionary efforts at this particular point, he writes as follows to Mr. Trevelyan, under date of March 10th last:

“The ground, I would particularly wish to bring to the notice of the Directors of the American Missions, is the north-eastern district of *Asám*, occupied by two tribes of the great *Shán* family, the Khamptis and the Singphos. The dialects of these tribes differ very little from the Siamese and Burmese, and the characters in use are essentially the same; and in consequence of the supremacy of

the Burmese being established over the original provinces, whence our Sháns came, with the inhabitants of which they are in constant communication, the Burmese language is in a manner known to all these tribes. Now the Americans have long established Missions in Ava, the valuable labours of which would be, with very little difficulty, made available for the district round Sadiya; and here they would labour under the protection of our Government, and not be liable to those checks which the Rangoon Mission has constantly suffered from the jealousy and barbarity of the Ava Government. The Sháns too, with whom the Mission would at Sadiya be brought in contact, are a much finer and more intelligent people than the Burmese, and ten times as numerous; their kindred races extend throughout the country whence arise all the mighty rivers from the Bramhapátra to Yang Kian, (the river of Nánkin.) They occupy entirely the two frontier provinces of Ava, Háikúm and Múngkóm; they occupy all the east bank of the Iráwádi; they stretch down the Salwen, to Tenasserim; and Laos, and Siam, and Cochin China are their proper countries: they compose half the population of Yunan, a great proportion of that of Sechuen, and stretch up into that district which has always baffled the Chinese, between Thibet, Tartary, and Sechuen; whilst *Asám* is chiefly populated by the overpourings of this great people. The Káchárese are Sháns, and the governing race of upper *Asám* for many centuries, the Ahoms, are a tribe from the highest eastern sources of the Iráwádi, and until very lately, they kept up a communication with their parent stock. The Khamptis and Singphos are Buddhists; the Káchárese are generally not Hindus, and the Ahoms only embraced the Bráhmánical doctrines in Aurungzebe's time, to please the Rájá: the Rájá even now retains the priests of the old faith, and he and the people are little attached to the new. I presume, the Ahoms were sectarians of some branch of Buddhism; but they had not the image of Buddh in their temples, and do not appear to have been idolaters.

"Here is an ample field: it is indeed boundless, for it extends over all the north and west of China—such is the extent of communication that we command from Sadiya,—and it embraces some of the most fertile and most temperate countries on the face of the earth.

"It is also to be recollected, that the frontier provinces of China were the chief scene of the extraordinary devotion of the Catholic Missionaries in the same good work; and I think they boasted of 60,000 converts at the date of the last vol. of the *Lettres E'difiantes* that I recollect to have seen, (about 1818 or 19,) since which time I think the European priests have been entirely expelled, and the promising field, which was ploughed with such an expense of labour, and of blood and toil and zeal beyond praise, lies unsown and deserted. But it is in a measure to be occupied by any Mission which may establish itself on our frontier. A communication is open to Yunan, and may be extended at pleasure; so that any books could be forwarded to the Christian population of the West of China: and I have no doubt Chinese Christian priests could be prevailed upon to visit the Mission at Sadiya.

"I have little more to say, than to request the American gentlemen would look to the important position of Sadiya on the map of the globe, and reflect on the very little, or rather nothing, that has been done for the immense portion of the globe in connection with it.

"Sadiya, I believe to be a healthy country. Mr. and Mrs. Bruce and their family have uniformly, and for many years, enjoyed good health there; and Lieutenant Charlton, in charge, has been quite restored to strength since he went there. The climate is pleasant, the soil is exceedingly rich, and the Khamptis are a fine bold people. The Singphos are less civilized, but they are a good tempered, simple race.

"No attention of mine should of course be wanting to make the place comfortable to any Missionaries, and I will be willing to contribute my

mite to their establishment. You may mention that I will subscribe 1,000 Rupees, if a family is settled as a Mission at Sadiya; and whenever they have had a press at work for six months, I shall be happy to double that sum, if I remain in charge of the province.*

The above contains so complete and luminous a statement of the advantages of Sadiya as a Missionary station, that little needs be added to it. We may mention, however, that besides its resident population, this place, at particular seasons of the year, is visited by great numbers of Meris, Mishmis*, and other mountain tribes, who come down for the purposes of barter, and who thus become readily accessible to a Missionary on the spot. We may state, also, with reference to Yunan, that tracts and parts of the Scriptures in Chinese, have been already sent there by way of Sadiya, and were very well received; and that to this province the Supreme Government intends without delay to send a Mission, composed of Dr. Wallich and two other scientific Europeans, for the purpose of enquiring about the culture of the Tea plant: these gentlemen go by way of Sadiya, and will doubtless in some degree, at least, open the door of commercial intercourse with China by this route. From Sadiya, too, an impression may be made upon Burmah, from an exactly opposite direction to that, at which it has been yet entered by the Missionaries. On the Western side, also, Bhután and Thibet, and more countries and people than we have any accurate knowledge of at present, are from this point accessible to the messengers of the Gospel; and lastly, the Shán language, which is near akin to the Burmese and Siámese, and belongs to the Chinese family, furnishes a ready means of intercourse with perhaps a greater number of people than any other language in the world, except Chinese itself.

Some idea may be formed of the interesting prospects which open before a Missionary at Sadiya, from his access to tribes of which the names have been hitherto unknown to us, from the following letter from Captain J. of a more recent date.

"My last news from Sadiya is rather important. It seems, that 250 Khúnúngs had arrived at Sadiya, to settle under us; and they say, they are only the forerunners of 5,000 of their tribe, who are prepared to follow, if the small party now arrived hold out encouragement to them.

"Enquiring of the Ex Sadiya Gohain, who the Khúnúngs are, he tells me they are a tribe subject to the Bar Khamptis, whose country is east of the Iráwadí; that they are a quiet race of people, almost solely employed in working of iron, gold, and other metals. That they are men who know

* The people of this tribe, we are informed by a friend who has resided there for many years, exhibit a striking peculiarity in their fondness for beads. They wear no clothing, except round the middle; but the quantity of beads being considered the standard of respectability, each person procures and wears upon his body as many as he can. The passion for them among the females is indeed so extravagant, that wives of chiefs have been repeatedly seen staggering under a load of beads of not less than 40 pounds weight!

no religion, meaning that they are not Buddhists nor Brahminists. He says, they are wandering west, retiring before large bodies of Chinese, who are advancing to settle on the Iráwadi. If it be true that such an emigration is taking place, the under tribes of the Shans will necessarily be driven in upon us or the Burmese; and if by our management we can get them to settle peaceably, any number, which choose to colonize in our country, can be accommodated, and will be a valuable acquisition in proportion to their numbers. The Chinese colonists cannot pass the Iráwadi without coming in contact with the Burmese, under whose sway the Bar Khamptis profess to be, but their allegiance is, I imagine, very unwillingly paid. The intruders are probably kindred Sháns, and if they advance gradually, they will perhaps mix with the Khamptis and become one people with them. Whether the Burmese are able to keep them in obedience, when thus strengthened, may be doubtful; it seems however of no consequence to us, or rather it would be beneficial to us, did they succeed in emancipating themselves from the yoke of Ava, as that would lead to a much less restricted intercourse with us.

"These movements tend to enhance the importance of our frontier post in that direction. From thence only can any great danger be expected to A'sám, but thence only can come any great improvement by the extension of our relations with the people beyond us to the east; we must stand the risk for the sake of the advantage, but the risk is lessened by our active interference. Were we to abandon Sadiya, these tribes would still pour on, and be both beyond our controul, and beyond the chance of improvement. By maintaining a strong position at Sadiya, we compel them to keep the peace, and, if we succeed in preserving tranquillity, their amelioration must follow. I should like however to see our Missionaries in the field early. The influence of persons skilled in the languages of these tribes, and devoting all their time and abilities to attempts to humanize these rude races, would not fail of being useful to us and to them. Every day there opens a fairer prospect of spreading our ascendancy over the Shán tribes, and under Providence, nothing, but gross mismanagement and remissness in availing ourselves of the opportunities bestowed upon us, can prevent the increase of our power from being serviceable to the improvement of our country and those connected with us. The extension of commercial intercourse is the foundation of civilization, and I conceive, facilities of trading to the eastward, will be very greatly increased by the local improvement of Sadiya, and the tea experiments; and the results, ere long, will I trust be important."

That amongst the tribes whose advantage the Mission is designed to promote, the knowledge of the English language and European science is beginning to be appreciated, will appear from another communication, under date the 31st of May last.

"Yesterday the Ex-Sadiya Gohain was with me, to send a letter to Sadiya, and he asked me if he could send a nephew to Calcutta to school. On telling him, I should be glad to send him, he immediately wrote off a note to call the lad down here for that purpose. I hope the young gentleman will be persuaded to follow the counsel of the uncle, for no doubt the acquisition of a good education, and of a knowledge of the world, by one of the chiefs, would be attended with the happiest effects, and would be of the greatest aid to the Missionary who may go to Sadiya. If I get hold of the lad, I shall send him down immediately, and beg the favour of your taking him under your wing, and putting at his command the means of obtaining a real good education. I should be glad if the Education Committee

were to entertain my proposition to send down three or four A'sám lads to Calcutta. The acquirement of the various knowledge to be obtained spite of themselves by seeing even so much of the world, would advance them a half century beyond the mark they will obtain by a local education."

In addition to the munificent donation of Captain Jenkins before mentioned, we are happy to state, Major White has offered to give Rs. 200, and Mr. Bruce and Lieut. Charlton Rs. 100 each, towards the outfit of a Missionary family who shall settle at Sadiya. Such offers are most honourable to the parties who make them, and most satisfactory to the friends of Missions. The latter will perceive with pleasure, that Missionary labours are becoming more highly appreciated, and more liberally supported, not only in distant countries, but also in the immediate sphere of their operations.

To all the above gentlemen it appears desirable, that since a Mission at Sadiya is intended to benefit tribes partially, or entirely, uncivilized, the plan there pursued by the Missionaries should, in some degree, resemble that of the Moravians; that it should combine the instruction of the people in the useful arts of life, as well as in religion; and include attention to their bodily and temporal wants, as well as to their moral and spiritual improvement. On this question, we presume, the opinion of our readers will be divided; and we may therefore be permitted to say a word on the subject.

In civilized countries, like Bengál and Burmah, we must confess, we should regard the exertions of a Missionary, chiefly devoted to improvements in the arts of life, as sadly misapplied; but in such a situation as Sadiya, the case is very different. Any effort leading to industry, among tribes but partially civilized, whose wants are too soon supplied to call forth their mental and physical energies, must become, if properly employed, a great means of moral improvement. Amongst such a people indolence, attaching itself to the concerns of the soul as well as the body, is a prevailing and destructive sin; and any expedient which leads them to "be diligent in business," must be in its influence highly favourable to their spiritual as well as temporal welfare. The happy effects produced by the exertions of Missionaries of different denominations, amongst the Hottentots in South Africa, the inhabitants of the Society and Sandwich Islands, the Indians of North America, &c. exhibit in such cases, we think, most strikingly, an important connection between the improvement of the civil habits and the religious character; and present instruction in agriculture and the mechanical arts, as well worthy the attention of a Missionary Society. Should therefore such a body, in addition to labourers exclusively devoted to education and preaching, be able to spare lay members of their body to superintend a farm and garden,

which might also be made the means of introducing various European products into that quarter; to establish workshops and manufactures, and generally to devote themselves to efforts for the temporal good of all around them—we doubt not the influence of the Mission in its direct propagation of the Gospel would be greatly extended.

Such a plan, it was presumed, would be deemed by the American Missionaries engaged in Burmah and Siam, within the sphere of their duty; and in that case the connection of the Sadiya dialects and tribes, and those with which they are associated, rendered it highly desirable, that persons from that Mission should at once proceed to occupy the station. It would, as remarked by Captain Jenkins, “save a year of precious time, whilst other individuals were acquiring a competent knowledge of the Shán language, which a Burman scholar would master without any difficulty.” Besides which we know, that one of the Missionaries at Ava has long intended to extend his efforts to Manipur, and to this latter station Sadiya would be almost as near to the North as Ava is to the South. Rangoon, Prome, Ava, Manipur, and Sadiya, would form a chain of stations, which as the distances between them was gradually filled up by fresh Missionaries from America, and by native assistants, would give the Mission, while intimately connected in itself, the command of as many provinces and dialects as would be fully equal to its means of usefulness*.

These views have been fully presented to the Missionaries in Burmah, and to the Baptist Board of Foreign Missions in the

* We are happy to find our views of the importance of a Mission at Sadiya, as above recommended, confirmed by the judgment of Capt. Pemberton, an officer of great observation and talent, who was for many years employed in the British territories to the N. E. On our submitting the preceding paper in type for his remarks, he writes as follows:—

“I have not a doubt that the establishment of a Missionary family at Sadiya will be productive of every advantage you contemplate; and the means of instruction in the arts of more civilized life, with objects of a purely spiritual nature, will greatly accelerate the progress of the latter. If we can obtain a cordial co-operation on the part of the British authorities residing in Ava, the work of improvement will advance with ten-fold rapidity; and the communication once established between the northern provinces of Ava and Sadiya, an intimacy must necessarily arise, which can hardly fail to be productive of the most beneficial consequences to all parties. If the tide of emigration is setting into A'sám from Sechuen and Yunan, (which appears now quite certain,) our new colonists will in themselves furnish the best possible means of extending and keeping up the communication with those tribes which have not yet deserted their original sites; and when these last find that their brethren have obtained a resting place, under a Government which professes that the happiness of its subjects is its primary care, and that they can obtain lands and security, by simply following the example of their friends, who can doubt that they will gladly exchange their present precarious position for one which insures them peace and protection, security and escape from the evils of oppressive misrule?”

United States, with which they are connected. Should any thing prevent this latter body from commencing a Mission at Sadiya, they have been requested to represent the case to the directors of the American Board, composed of Presbyterians and Congregationalists, with the hope, that the latter will immediately dispatch labourers to a field of so much promise. In a reference to America, however, great delay must occur; and our anxiety that Sadiya should be immediately occupied, makes us earnestly hope that the Missionaries in Burmah may see it their duty at once to enter upon it. We trust it may prove so.

Since writing the above, we have received a communication from Dr. Judson, written on behalf of his brethren, and dated Moulmein, June 8th, in which he says, that at a meeting held that day the proposal made to them, as above, had been discussed, and most fully met their views of duty; and that Mr. Brown having offered to proceed to Sadiya, the moment the circumstances of Mrs. Brown would allow it, the Brethren had unanimously approved his doing so. Mr. Judson says of Mr. Brown, that he is one of their most talented, best educated men, and excellently well qualified to take the lead in a great and important Mission; and mentions that a printer will accompany him, though it had not then been determined who would be the person. He then adds, "If the services of these two brethren are secured to the Mission at the outset, agriculturists and mechanics can be procured from home, as they shall appear to be needed."

The friends of the Romanizing system* as applied to the native languages, ("the great literary enterprize of the present day," as it has been called,) will be glad to learn, that Mr. Brown is from conviction its determined friend. To English, also, as the language of superior education, he is, we believe, equally attached. While therefore among the numerous tribes near Sadiya (several without any written alphabet), he will have a noble field for exertion, his energies will doubtless be devoted to impart to the more elevated and intelligent members of all the tribes around him a knowledge of one common language of science—the English; and to all classes the distinguished advantage of one common alphabet—the Roman.

In all the proceedings of this interesting Mission, distinguished by the liberality to which it owes its origin, we shall continue to feel the deepest interest. May every effort made by its members, whether it regards the social, intellectual or spiritual improvement of their charge, be smiled upon by Heaven; and may the light of the Gospel become speedily diffused among the nations by its means.

BETA.

* Of the progress of this system in various parts of India we shall have, next month, a full and interesting account to present to our readers.

IV.—On Temperance Societies.

[The following articles—one in opposition to Temperance Societies, and the other in defence of them—refer to a communication on the same subject from our correspondent L. inserted in the No. for April. In order to relieve the attention of our readers, these papers must, we apprehend, form the *close* of the discussion in our papers with reference to *this particular communication*. We regard the "Temperance Cause" however, as one of great importance, and shall be most happy still to give publicity to any fresh views of the general subject, or any particular arguments or facts, which our correspondents may think proper to supply.—ED.]

1. "OBJECTIONS TO TEMPERANCE SOCIETIES."

To the Editors of the Christian Observer.

SIRS,

I have just perused your correspondent L.'s letter or "Essay," setting forth his objections to Temperance Societies; and I fully accord with him in those sentiments to which he has given publicity, in your number for April last. Like him, I not only applaud, but would strongly recommend temperance, because it is not only profitable to man in a moral sense, but it is also the language of inspiration: see 2 Pet. i. 6. But I totally dissent from the principle on which these Temperance Societies are based. Well and judiciously has your correspondent said, "*Is there no other sin but drunkenness that sends the soul to eternal misery?*" Is not the self-righteous Pharisee in danger of eternal condemnation? but is the self-righteous Pharisee a drunkard? O no! his language is, "*God I thank thee that I am not like such an one, who gets drunk.*" Is *pride* a less obnoxious crime in the sight of that holy God with whom we have to deal? a sin, by which in the present day, alas, how many of those of whom charity compels us to hope well, we nevertheless see fearfully possessed.—Pride, is the fruitful mother of all evils. Look at the consequences of this fearful sin, *Pride!* See what havoc it makes among the children of God! Behold that female, the avowed follower of the meek and lowly Jesus, with a gold watch dangling from her waist! See the massive ear-drops reaching almost to her shoulder! Look at the gold buckle that secures her waist-band! Look at the costly dress, *alamode!* What a contrast is all this to the beautiful, simple picture, given by the Apostle Paul, with regard to the adorning of godly women! Look at that minister, who professes to be the ambassador of Him, who, when here below, had not where to lay his head! See his dress! Behold his dandyfied swallow-tailed coat!—his Bond Street hat, with a brim $\frac{3}{4}$ of an inch! Look at his gold ring, that he thrusts forward every minute to be gazed on! But why go about describing what almost every day gives us pain? What evils does not this one sin produce? See the consequence of it among religious Societies!—*That sum* that is needed for the cause of God is appropriated to the purchasing of these interdicted baubles, whilst the supporters of the cause of religion are obliged to have recourse to the ignoble stratagem of forcing money from those who otherwise would not have given it. See last Calcutta Baptist Missionary Society's Report, regarding the means resorted to, to get rupees. Are not such departures from the simplicity of the Gospel of Jesus as crying evils, as drunkenness? Why not then, as your correspondent L. has justly observed, institute temperance in dress; for this is pointedly reprobated by the Apostle, while a *little* wine is allowed? The advocates for Temperance Societies may here observe, Yes, and we too admit the use of wine. Yes, I also say, and for that very reason I further object.

What are the sacrifices that a man makes in joining a "Temperance Society," who is not in the habit of using either pure or diluted spirits? None: he is in the habit of taking beer and wine, and he is permitted to

do so, moderately; but what is the true meaning of this indefinite word "moderate:gf"—why, it is to be interpreted just according to the individual's capacity for drinking. A medical gentleman once told me, that he daily drank a pint of beer, and two, three, or four glasses of sherry; and he added, "I think that *very moderate*." His moderation would, if indulged by me, lay me under the table at first; but if I regularly used this quantity, after a little time, double, nay treble, the quantity would be but moderate in my estimation; for the true meaning of the word "moderate" here, is not to get drunk. Now then let us see the sacrifice the poor man makes that has been in the habit, very conscientiously, of taking a moderate glass of spirits and water (which I by no means advocate, but on the contrary reprobate); what, I say, is the sacrifice he makes?—why in nine cases out of ten, he makes a great sacrifice: he agrees totally to abstain from that which he has been in the habit of taking, and which a course of time has induced him to think was beneficial to him; and he does so at the instance of one, who is permitted by the rules of the "Temperance Society" to continue taking his pint, nay, quart of beer, and a glass or two of wine; whilst the poor man, who has agreed to relinquish *in toto* the use of *spirits*, has it not in his power to obtain either wine or beer. If, therefore, the advocates for Temperance Societies would act consistently with themselves, let them, as in duty bound, when they call on the poor man to give up his glass of spirits and water, at least supply him with an equivalent in beer and wine; or let them too make a sacrifice, totally to abstain from wine and beer also, as well as from every other Gospel prohibition!

TIMOTHEUS.

[We have inserted from our correspondent's somewhat rambling communication all which refers to the subject mentioned in the title: the rest, he must excuse us for omitting.—ED.]

2.—VINDICATION OF TEMPERANCE SOCIETIES.

To the Editors of the Christian Observer.

GENTLEMEN,

In presenting to your notice a paper in reply to the article "Objections to Temperance Societies," as inserted in your valuable periodical of April last, the writer most freely admits the imperfection of his thoughts and expressions. In venturing this mere attempt, he has not been prompted by fear for the success and perpetuity of the Temperance Society; seeing that the nobleness of its design, and the simplicity of its principles, forbid even the suspicion of its declining in the number of its members, much less that its operations should cease. But as it is possible that the paper above alluded to may increase the prejudice of many enemies, in the neighbourhood where the writer resides, he is desirous of offering this feeble effort to the friends of Temperance, humbly trusting that it will not only meet the alleged objections, but will excite a further interest in an object with whose success individual happiness, social order, and true national glory are commensurate.

Seeing that our opponent acknowledges the "Evils of Intemperance," and even enforces "the duty of every Philanthropist to set an example of abstinence from such a destructive poison," we naturally suppose there must be something radically wrong in the principles of the Society as at present constituted, that he should thus appear before the public in the character of an adversary. This, however, is not the case. Even the gentleman himself, in stating what are the objects of the Society (which are two), tells

us, he has no quarrel with the first, and hardly any with the second. It is merely to the way in which we propose to effect our object, (viz. "calling on men to subscribe a declaration of their determination of total abstinence,") to which he objects. For such an acknowledgment, we thank the writer. We deem it a surer test of the sufficiency of the Society, than the most favourable statements from the hand of a friend. We will not appeal to the world—let us appeal to the writer. What must be the strength of the fundamental principles of the Society, if his objections arise merely from the fact, that he cannot exactly coincide with one of the minor details of the plan?

Before entering on the same, however, we would mention, for the information of some of our readers, that this declaration is not to be considered in the nature of an oath or vow. It is merely a declaration of *present* resolve, that thus, by an open avowal of existing conviction, we may bear our feeble testimony against an alarming evil. Against such resolve, the writer urges three objections. It now remains for us to consider their weight, and to ascertain how far they are deserving the attention of the intelligent and good amongst men.

1. By this subscription, men are in danger of being deceived as to the nature of other sins. Now this is a mere assumption; and by what process of rational inquiry the gentleman has arrived at such a conclusion, we are at a loss to discover. He has not furnished us with one iota of proof; neither is his statement confirmed by experience or illustrated by fact. That there are other evils in their nature equally sinful as Intemperance, we are not disposed to deny; but who does not see, when the writer asks us, "why call for declarations against one evil, and not against all other evils," that it is as unreasonable a question as ever fell from the pen of an author? Surely this question cannot be proposed in the nature of an objection. If it is thought so, we will take leave to propose to him another. Why should Penitentiary Societies have been formed, seeing that there are other sins equally evil in their nature as whoredom? Now this is meeting fairly an objection of this kind. The same answer may be given to each question,—we cannot do all things at once; and though there are other evils alike *enemies* to the common good, yet if we can but succeed in driving the *captains* of the host from the field, we may then the more easily conquer the men. In both these cases none can enter on the institution without subscribing to certain rules; but who would think of refusing to lend his aid in rescuing the unhappy female from her degradation, on the ground that there are other evils in their nature equally sinful? Yet this is the reasoning of the writer—reasoning indeed which, if it were founded on truth, would apply to the principles of all voluntary associations at present in existence.

Why the evil of intemperance, more than any other evil, claims the attention of the public, is a question easily answered. Is there any evil like unto this evil, which over the mass of our fellow men is exerting all the influence of a reckless and absorbing passion, laying reason prostrate, confounding right and wrong, and trampling alike on every human and sacred obligation? Hence we hear of the maniac in his wanderings, of the prisoner in his chains, of the murderer in his cell; hence we witness the pauperism, the ignorance, and the crime which pervade our cities in particular. It is a habit of all others the most inveterate. There is nothing that destroys so effectually the susceptibilities of our nature, and which, acting as a pestilential influence, spreads much a moral death over what perhaps was once fair and lovely of promise.

Unlike other evils, which have their waxing and waning seasons, intemperance is an evil which grows with the growth, and even strengthens with

the decline of all the mental and moral powers. It ruins the constitution, degrades the character, and damns the soul. Can it be said, that *this* is mere statement? Is it not confirmed by experience, and illustrated by facts? Have not physicians, and jurists, and divines affirmed, that drunkenness is the baneful source of most destructive evils—the powerful stimulus of all the deeds of darkness—the unnatural excitement by which men are roused and prepared for the commission of crimes, which they would shudder to perpetrate in the cool moment of sobriety? We have lying before us also the testimony of a writer in Scotland, who asserts, that “there is reason to believe, that intemperance has cost the country more lives, demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition, than all other vices put together.”

We then press the question, and ask, Is there any other evil like unto this evil, which is not merely the source of tremendous sorrow, yea, inconceivable misery in the present life, but which is invariably completed in the allotments of everlasting wretchedness and death? And surely, if there is a sin, the evil results of which, when weighed in the balance, most awfully preponderate—then this is the evil, against which every one that knows the value of an immortal soul, that has a heart to feel for human misery, and a voice to lift for human woe, should bear his testimony. The writer has no occasion to fear, that by the existence of a Temperance Society, we shall think there is an evil in drunkenness, and no evil in any other things equally hurtful. Indeed, the question itself involves an absurdity, and cannot be consistently explained; for how is it possible, if hardly any one doubts of the evil of drunkenness, that they can be indifferent to the evil in other things which are allowedly *equally* injurious? Does the writer really suppose, that in becoming members of Temperance Societies, our conscience will be seared, or that she will forget her office, and neglect to convey to our minds the conviction of what is morally right and wrong? We know he does not think so; but what then becomes of this objection?

The 2nd Objection has a reference to the positions in which many men, in consequence of their resolutions, are placed. Now if we may be allowed to interpret the writer's words, his meaning is this: To become a member of the Temperance Society, as at present constituted, involves a promise; to neglect at any time to fulfil this promise, to say the least, would expose one to the charge of gross inconsistency; a promise therefore should not be made, that we may avoid the evils resulting from a promise being broken. In answer to this objection, we would remind the writer, that to resolve to pursue a virtuous course of action is a duty; to make that resolve known to our fellow men for the sake of example is also a duty: but whether the resolve is expressed in writing, or by oral communication, it matters not, seeing that it alters not the nature of the resolve, nor the responsibility of the agent. We have but to ascertain, that the subject of the promise is not erroneous, and then no fears of ultimate consequences should allow us to abstain from the fulfilment of a known and positive duty. It is the language of inspiration, “that we are not to do evil that good may come of it;” and the reverse of this proposition is equally true, that we are not to avoid doing good, lest evil may come of it. Let us suppose that a poor, fearful, though humble and believing penitent, declined making any public avowal of his attachment to the Saviour, lest he should be overcome by temptation, and thus bring disgrace on the church with which he might stand connected. What, we ask, would the writer think in such a case? Would he allow the validity of such an objection as this? Would he commend the individual for his humility, and advise him on no account to make a profession of Christianity, until he was sure that he would never act contrary to its principles? We believe not. Let the

gentleman then remember, that if his objection is not a fallacious one, it must equally apply to the principles of all voluntary associations. To profess our attachment to the Son of God, as opportunity offereth, and, to do good unto all men, are alike duties; and no such objection, as the writer has urged, can warrant any man to live in the neglect of them. It is easy enough to put words in the mouth of an imagined adversary, but where are the persons who would use such words, or the absurd objection they are intended to convey? It may have its weight, perhaps, with those who possess more prejudice than penetration; but in the view of every unprejudiced mind, there is not even plausibility, much less argument, in such statements as these.

3rd Objection.—Under this paragraph, the writer questions, whether Temperance Societies will in the end diminish drunkenness; but we have nothing to do with this inquiry. The question is, Have they hitherto succeeded in rescuing our fellow men from that deadliest curse, Intemperance? They have, and beyond the most sanguine expectation. Let the gentleman read the following extract: “There are in America about 3000 Temperance Societies, eighteen of which are State Societies. More than one thousand distilleries have been stopped by their means. At least 3000 merchants have discontinued the sale of spirituous liquors, in consequence of the diminished demand. There are upwards of 300,000 members enrolled in the Temperance Society. No less than 100 Taverns have given up selling ardent spirits by retail, and it is calculated, about 3000 drunkards have been reclaimed by the instrumentality of these institutions. In one town, populated by 2000 persons, not one new drunkard has been made in four years. In a town where the quantity of ardent spirits drunk had been reduced nine-tenths, in consequence of the inhabitants generally having enrolled themselves as members of Temperance Societies, the deaths announced in the bill of mortality have been decreased one-fourth.” We need not multiply statements of what has taken place in Scotland and Ireland, and in almost all the cities and large towns in England. If the writer, after reading the above extract, can believe that the institution will prove vain and chimerical, we envy not his gloomy forebodings. At the same time, we hope that we are not less alive than the gentleman himself, to the utter inefficiency of mere resolution, without the aid of divine grace: but judging from the past, we believe that Temperance Societies have met with Divine approbation. By their instrumentality, men have not been merely partially reformed in the exterior habits of life, but it has been followed by rich displays of divine grace. Instead of indulging in the croakings of despondency, therefore, we are led to draw an argument from past success, that at some future period, “the plague will be stayed;” and then it will be seen, that the exhibition of this evil in its nature, its aggravation, and its consequences, has, under divine influence, not merely snatched immortal souls from impending ruin, but indirectly led to the reception of the pure joys, and the glorious hopes of the Gospel of the ever-blessed God.

We would call on the friends of Christianity, therefore, to come forward, and give their help to this noble cause. We would have them to remember, that the temporal and eternal happiness of a mass of our fellow creatures is deeply concerned; that seeing, as opportunity offereth, it becomes them to do good unto all men, let them give the influence of their example against an alarming evil. Who can tell, but their combined influence may save millions from spiritual and eternal death? Who can tell but, with united and fervent supplication, God may hearken, and such may be the blessing, that the voice of thanksgiving and praise shall be heard through the land?

Digah, 9th May.

G. F. F. A.

V.—Native Compliments, &c. in Artificial Forms.

To the Editor of the Calcutta Christian Observer.

SIR,

I beg to offer, for the OBSERVER, the accompanying specimen, supplied me by a Missionary friend, of a species of complimentary composition, practised by Pandits, called चित्रवचन or चित्रवचन. It is written in Sanskrit, and consists of a series of laudatory epithets, arranged from the top of the triangle in horizontal lines, each connected with a central perpendicular one, which continues downwards from the base of the triangle, in the form of an invocation or wish for the health, happiness, and salvation of the extolled individual. This wish, being the stem of the tree, is read after each of the horizontal lines, commencing with the top, first on the left, and so to the bottom; then proceeding up again to the topmost line on the right, and so downwards. Both sides are read from the outer letter to the centre, in which way the lines on the right come to be formed *backwards*, as we should say. The terms imply the composition of poetical sentences in artificial or pictorial forms, from चित्र a picture, वचन poesy, and रचन to compose. I have thought it might prove interesting to some of your readers, both as exhibiting a fanciful mode of native compliment, and as shewing the character and practices to which the Paudits attach the notion of praise-worthiness. A curious mixture of sensual and mental habits will present itself; on the whole, however, it will appear, that the natural *mind* is not without much just apprehension of moral right and wrong. Were the natural *heart* less prone to evil indulgences, the understanding would be found still less obscured than it even now is. May the day speedily arrive when the glorious Gospel, that brings both light and purity, virtue and happiness, to man, shall effectually visit the yet blind, superstitious, and demoralized Hindus. I have ventured to subjoin a metrical version, as well as a literal prose translation, should you feel inclined to insert them.

P. S. Two similar curiosities having also been supplied by a literary friend, I have, agreeably to his request, subjoined to his own literal prose translation, a metrical version, in order to convey, it may be, a tolerable notion of the original, to the general English reader.

Your's, &c.

HAVABENSIS.

THE TREE,

Literally rendered, and, as far as possible, imitated.

	To	
	God's	
To the ultimate Being's	holy	Being's ultimate the To
To the Lord of the lowliest's	ser-	Being's all-wise omniscient the To
To the universal Ruler's ser-	vice	ser- Deity's preserving all the To
To the world-containing Deity's service	ev-	service just good Restorer's the To
To all pleasurable delights ev-	er	ev- Deity redeeming great the To
To the enjoyment of agreeable food ever	ear-	most invisible the of worship the To
To the worship of the Supreme Deity ear-	nest-	ear- duties proper your weigh to Maturely
To reposing on beautiful couches, laudab-	ly	just- enjoyment every of sweetness the taste To
To wandering in places of retirement in-	clin-	fondly groves charming through rove To
Full of merit, peaceful, grave, to good deeds in-	clin-	in- compassionately upright, clever, Handsome,
Clad in neat garments, with mind to wisdom devot-	ed	dispos- meditation to happy, duties appropriate to Attached
Protector of the poor, prosperous, meditating the Shasters	in	prone ever ill and good of balancing the To
Faring abundantly, right-spoken, and ever pure in	heart,	in clean ever and mild-spoken, Sin-hating
Removing the griefs of the poor, with mind fixed on God,	ex-	devoted, truth to, holy, righteous, Merciful,
Delighting to aid others, slow to unbecoming behaviour, ex-	cal-	ex- another help to slow not, diligent, intelligent, Sober,
Devoted to virtue, following the instructions of the Shasters, excel-	lent,	excel- passions subdued of, truth speaking, patient, composed, Tranquil,
	and	
	hap-	
	py,	
	Sir!	
	may	
	Sal-	
	va-	
	tion	
	be	
	yours.	
	Amen!	

The Tree-Poem, addressed to a Missionary, by a Pandit of Nuddea.

THE STEM.

- 1 THE mighty God, with holy mind,
To worship evermore inclin'd,
O excellent and venerable!—thine
Be happiness and peace divine,
And full salvation from each woe,
We hapless mortals prove below!

1ST OR LEFT-HAND PORTION.

- 2 Thou Him, all Being's source and end,—
The lowliest's Lord and guardian Friend—
This wide earth's sovereign rule sustaining,
Within Himself all worlds containing—
With firmest purpose dost adore;
Be He thy Saviour evermore!
- 3 Devoted still to pleasing joys,
Fed with sweet food that never cloy,
Yet with a heart on God intent,
Thy happy days of life are spent.
Soft on luxurious couch reposing,
Or in still walks thy mind composing—
Where'er thou art, whate'er thou do,
Be God thy guide, and Saviour too!
- 4 Full of good deeds, grave, happy still,
Since tranquil thoughts thy bosom fill,
Thou active in each virtuous way,
From holy paths dost ne'er stray—
O excellent and venerable, &c.
- 5 In garments fair full neatly drest,
And wisdom on each thought imprest,
The poor man's friend art thou, blest sage!
While sacred truths thy mind engage;
Each day thy wants find meet supply,
Nor swerves thy soul from purity,
While all thy order'd words intent
Proclaim thee just and well-content.
- 6 When mourns the wretch, and aching sighs—
Grief, sorrow, want, before thee flies;
On God thy inmost mind though fixing,
With pity, piety still mixing,
To help another thou delightest—
Each unbecoming way thou slightest,
And firm in virtue's strength dost stand,
All heedful of divine command.
O excellent, &c.

2ND OR RIGHT-HAND PORTION.

- 1 To Him *the Last* in thought up-soaring,
An all-wise Deity adoring,
The great Preserver fills thy mind,
Benignant to all human kind,
Each richer blessing who imparts,
And glads with joy our willing hearts.

O excellent and venerable ! thine
 Be happiness and peace divine,
 And full salvation from each woe,
 We hapless mortals prove below !

- 2 The great Redeemer's lofty praise
 Asks and obtains thy daily lays,
 Before the Invisible eye bending,
 And in His worship blest hours spending.
- 3 Prompt at lov'd Duty's various call,
 Attentive, true, to each, to all—
 Yet fond some sweet relief to taste,
 To pleasures pure thou oft dost haste,
 Through shady grove and verdant field,
 To every sense that rapture yield,
 Slow roving with a chasten'd glow,
 And proving joys, the wise but know.
 O excellent, &c.
- 4 Of form most fair, and handsome face,
 Intelligent and full of grace,—
 Of upright mind and gentle heart,
 Thou hast the wise and happy art,
 To moderate each warm desire,
 And kindle bright each purer fire ;
 The good and ill of sense and soul
 To balance, and enjoy the whole,
 That man may taste without a crime,
 Of earthly joy and truth sublime.
- 5 Each foul delight, each sinful deed
 Thou hatest, and reproof dost speed ;
 Yet mildness on thy tongue presides,
 While cleanness in thy heart abides ;
 No hypocrite, to blame the evil,
 Yet yield thyself to serve the devil.
 O excellent, &c.
- 6 Thou mercy lov'st, and right and pure,
 In truth's straight pathway dost endure ;
 Sobriety of thought is thine,
 Within thee Wisdom's light doth shine :
 Nor indolently good, nor slow
 To soothe another bosom's woe.
- 7 Tranquil thyself, compos'd and still,
 Patient of purpose and of will,
 The thing that is, thy lips declare ;
 Passion to calm thy constant care,
 And bend to reason's just controul,
 Each movement or of sense or soul ;
 O excellent and venerable ! thine
 Be happiness and peace divine,
 And full salvation from each woe,
 We hapless mortals prove below !

No. 2 is to be read from the central क inclusive, first horizontally to the right, करकुको; then perpendicularly downwards, ककुर; next to the left, ककुरं; then perpendicularly upwards करंनितः; and thence commences the circular reading चरोक, &c.

The entire stanza reads thus—

करकुकोककुररककुरंकरंनितः ।

सरोजकोमणोद्गारनीरसंस्नग्माद्यतः ॥

(A pond) adorned with deer, geese, quails, and teals, and having its winds impregnated with the moist odours of the tender lotuses.

No. 2, or The Pond.

Ask you what curious meaning lies
Within this letter'd round's disguise ?
A mystic lake expands its breast,
Its peaceful waters hush'd to rest,
That sparkles as the sun-beams play,
Yet fresh beneath the noon-tide ray.
Bound on its banks the antler'd deer,
With dark bright eye, and watchful ear ;
While on its bosom graceful glide
Disportive swans in snowy pride,
And teal in feather'd beauty sail ;
While ever and anon the quail
Sadden from up the dark wood springs,
That with its pleasing wild note rings.
And see the sacred lotus too,
Expanding to the inward view !
Calm o'er chaotic streams of old,
As swam on many a serpent fold,
Náráyan, hush'd in sleep profound—
So float the lotus cups around,
Their snowy petals fair exposing,
And on the lake's still face reposing.
Thence gentlest breezes softly blow,
And o'er the scene full rapture throw—
Rapture that scenes like these alone
Can give each purer soul to own ;
While eye, and ear, and heart rejoice,
Pleased with the thoughtful sage's choice.

No. 3, contains two stanzas formed in Sanskrit on the Bangálí words अनादक मने करिने, 'Forget me not.' They were addressed, by the Pandit Param Ananda, to a Missionary in this city. They must be read right across, according to the order of the figures attached 1, 2, 3, 4. The syllables beginning at 1, and going round to 8, form the motto आनादके मने करिने, 'Remember me.' The र in the centre serves only to connect all the pádas with each other. The stanzas, with their literal meaning, are as follows :—

आयातस्सवकीर्तिका वरतमाः श्रुत्वात्सहं क्षयं ।
 मायाचे गजवाजिनौ न रजतं न स्वयंकां रत्नक ॥
 केषाश्चिन्नहि वेदनं गरवरस्सख्यस्तु पद्योपरि ।
 मत्प्रार्थंश्च निबुध्यतां चरन्तश्चाद्यन्त श्लोकैःकवे ॥

I, having heard of your great fame
 By the hearing of the ear, have come (to see you) ;
 I do not request of you either elephants or horses ;
 Neither, O Preserver ! do I desire silver or gold ;
 I do not seek the infelicity of others ;
 But, Sir, your lasting prosperity.
 You will understand, O Poet ! the sum of all my desires,
 By reading the first and last syllables of these stanzas.

—
 No. 3, or The Lotus-Flower.

Hither, wise Sir, in simplest truth I came,
 Drawn by the far-spread rumour of your name,
 Whose learned lore and generous deeds well shew
 Preserving Vishnu's holiest power below.

No selfish aims, believe, my soul defile ;
 Unknowing I of sordid views or guile ;
 No stately elephant in trappings rare,
 Nor courser fleet the object of my prayer ;
 Nor gold I ask, nor silver store demand ;
 Enough I wait submissive at your hand.

And, oh ! abhorrent from my inmost thought,
 Is good to me by ill to others wrought,
 Or, built upon a fellow's loss or gain,
 Unfeeling pleasure or ungenerous gain ;
 For you, blest sage, my warmest hopes ascend,
 Prosperity on all your life attend,
 And God and nature prove your constant friend !

One modest wish if for myself I dare,
 A poet's eye like thine shall scan the prayer,
 That on this pictured lotus flow'r I trace,
 Which shrinking hopes to meet indulgent grace.
 The separate syllables, that, first to last,
 Each several leaf conclude, together cast,
 Shall clearly all my utmost thought unfold ;
 O take my verse, nor deem that thought too bold !

VI.—“*Something has been done.*”

The advocates of missions are often met with the serious objection, that after all the expenditure of money, talents, and life of the last half century, nothing has been done; or, if this is not asserted, it is implied by the unbelieving inquisitiveness which suggests the question, What has been done in the last 40 or 50 years? In answer alike to the objection and query, that learned and eloquent advocate of missions, Dr. Beecher of America, has penned a tract, entitled, “*Something has been done in the last 40 years.*” The following is an extract from its pages, which I thought worthy a place in the CHRISTIAN OBSERVER, conceiving that the eloquence, genius, and piety, which it combines, might refresh the minds of missionaries, and stimulate their friends to greater exertion in the noble enterprize of subjugating the world to Jesus. φίλος

But is it quite certain that nothing has been done?

That you may appreciate what has been effected in the last forty years, suppose the whole to be blotted out;—that a moral earthquake has entombed it, and the wave of oblivion rolled over it: while a mighty hand has turned back the wheels of time to 1790. Let the heralds of disaster, in quick succession, burst open the doors of this sanctuary, and come in;—one to announce, that the *Serampore mission* is gone:—the mission college, the presses, the missionaries, the churches, the schools, the thirty translations of the Scriptures, and the numerous copies of them, all swept away, and not a trace left behind.

And while he is yet speaking, another proclaims, that the *London Missionary Society* is no more. Her establishments in Asia, in Africa, and the Pacific, her printing presses, her schools, and missionaries, are, as if they had never been. Tahiti has gone back to her idols, and the Hottentot and Caffre and Bushman have fallen back upon their stupidity and filth.

And while he is yet speaking, another announces, *The British and Foreign Bible Society* is fallen, is fallen! sunk, like a millstone, in the sea; and in its mighty vortex, has swallowed up every Bible Society on earth; and all the millions of bibles, which had begun to pour day-light on the darkness, are forever gone!

And while he is yet speaking, another waits to tell, that the *American Board of Missions* has ceased to be: the wave of oblivion has rolled over its labors, and the Prudential Committee have closed their accounts. Every station is abandoned: every press annihilated; all the thirteen hundred schools, and all the sixty thousand youths contained in them, are dispersed; all its auxiliaries and associations are disbanded, and all the eighteen hundred converts in the mission churches have gone back to heathenism. At Bombay, and Ceylon, and Palestine, and Hawaii, and among the Cherokees and Choctaws, no light breaks on them that sit in darkness; no voice of mercy is addressed them.

And while he is yet speaking, another messenger of bad tidings proclaims, that our *Theological Seminaries* are rased to the ground, and that the *American Education Society* is gone, forever gone—her funds, her friends, her benefactors, all dispersed; and all the hundreds, whom her charity has helped into the ministry, have gone back to the workshop, or the plough, with all the fifteen hundred beneficiaries she was rearing

up for the sacred office. Time cuts down the ministry, and the tide of population rolls on : darkness gains on the light : the famine of the word rages : and hell keeps a jubilee that the danger of day-light is past, and that her dark empire is safe.

Another proclaims, that the *National Tract Society* is disbanded ;—her twenty presses broken, and her millions of pages of tracts recalled and burnt : and that the *Home Missionary Society*, disheartened by unavailing effort, has ceased from her labors in despair ;—all the churches supplied by her aid are made desolate ; while all her auxiliaries sigh, and sit in sack-cloth around her.

The *Seaman's Friend Society* is abandoned : the Bethel flag is struck ; every floating chapel has foundered ; and on the globe there is not a temple, nor a prayer-meeting, for the tempest-tossed sailor. Harpies plunder, but no one protects him ; no one cares for his soul ; no one puts into his hand the word of life ; and no one calls after him in his descent to ruin.

And ere he has ceased, another, treading hard on his footsteps, announces the downfall of the *Sabbath School Union* : her seventy thousand teachers, her five hundred thousand pupils, and her thousands of libraries, are all scattered.

And while he is yet speaking, another rushes in to tell, that the *Slave Trade*, with new fury, has burst out again, and England and America, who had washed their hands, have dipped them deep again in their brother's blood ; and that Africa burns again, and bleeds on all her coasts, and in all her deep interior.

And while he is yet speaking, another, with wilder look and more hurried step, announces that the *Spirit of Prayer*, before so signally prevalent, is suspended, and *Revivals of Religion*, so frequent, extensive, and long-continued, have come to an end. The churches, few and feeble and lukewarm, sigh and go backward ; while infidelity and immorality break in upon the land like a flood.

And while these appalling tidings fill us with dismay and sinking of heart, behold a white-robed seraph descends from heaven, covering with both his wings his weeping eyes, and crying, *Wo ! wo ! wo !* another insurrection has broken out in heaven ! The thousands who, the last forty years, from east and west, and north and south, had come from heathen lands, to sit down with Abraham in the kingdom of glory, have revolted, and are cast down again to earth. Africaner* now kindles again the fires of war, and washes his hands in blood ; Keopuolani† bows down again to impurity and idols ; and Catharine Brown‡ has thrown aside her harp in heaven, to listen to the war-song. Thousands of harps, which sent out notes of ecstasy, are left unstrung ; and thousands of voices, which swelled the song of praise, will never be heard again in heaven.

What shall you say to tidings like these ? You would say, What Vandal spirit has been let loose to war upon Christianity ? What smoke from the bottomless pit has come up to darken the earth ?

No Vandal spirit has been let loose. No smoke from the bottomless pit has ascended. It is only the blotting out of the "NOTHING" which has been achieved by Christian enterprise during the last forty years.—But that NOTHING, when removed from the space which it filled in our vision, seems to leave only a frightful void.

* The celebrated South African convert.

† The queen of the Sandwich Islands.

‡ A remarkable convert from the Indian tribes.

VII.—*Interesting Letter from a Private Soldier.*

To the Editor of the Calcutta Christian Observer.

As I have a letter in my possession, written by one of the soldiers who recently left us for Europe, I have thought that it might be interesting to some of the readers of the *OBSERVER*, who belong to the army, and therefore send you a copy of it. It was written to one of his comrades now residing at Maulmein, and it shews what the religion of our blessed Lord has done for him. May many, such as he was, be brought under its sacred influence, and have to bless God for his mercy towards them in India.

You will perceive, that the writer contemplates preaching the Gospel. He obtained his discharge by the assistance of his friends. He designs going to England, and thence to the United States of America, where he hopes to meet with friends to assist him in getting an education, and afterwards, to preach the Gospel in some parts of the great valley of the Mississippi. He promises to be a very useful man.

He was baptized by brother Kincaid, and was deacon of the church, until his departure from us.

Maulmein,
June 10, 1833. }

Yours, &c.

J. SIMONS.

Bomb-proof Barracks, Fort St. George, Nov. 22, 1834.

“ My dear Brother,

“ I now sit down to send you a scrawl. I am in a few hours more to cross the surf, to bid a long farewell to India, and the dear objects of my sincere affections, that are scattered over its burning wastes. I have to work my passage, and, I suppose, am about to encounter all that opposition to Christian feelings which can arise from insult, ridicule, and domineering authority. Peril and hardship, restlessness and fatigue, in wet, heat, and cold, will no doubt be my portion. But what do I care about this? I who have heretofore been a poor orphan boy, tossed out on the world's wide stage, and obliged to tread the frosty bogs and quagmires of Connaught with my bare feet!—I who have been the slave of servants, the servant of cattle, the pitiable nightly watchman of beasts, in cold, fatigue, and hardship!—I who have been compelled to carry their fodder on my back, until the ropes, which fastened it there, cut their way through the frieze, and the linen inside of that, and the skin inside of that again!—I who have carried the hod in the degraded capacity of a bricklayer's labourer in England, and the firelock and knapsack as a soldier in India! I have, since I left the cradle, travelled through the lowest grades of human life to my present standing. But I am not ashamed of this, for in it I was accomplishing the irrevocable purpose of Him, who told the first labourer that ever lived, ‘ In the sweat of thy face shalt thou eat bread, in sorrow shalt thou eat of it all the days of thy life.’ My dear brother, I am ashamed of nothing but sin. God has ever been too good to me. He has been my almighty Preserver, my bountiful Benefactor, and my gracious Deliverer. As sure as I am alive, He will continue so to the end. He is

with me now in these barracks ; He will be with me to-morrow on a floating barrack ; He will preserve me amidst the dangers of the stormy deep ; He will steer my own bark, though frail, through the troubled ocean of life, and He will eventually pilot me safely to the ever-blooming shores of the heavenly *Canaan*. In the Lord Jesus I have strength, fortitude, and courage, to brave all perils, trials, and difficulties ; and my sincere wish is, that He may exalt me to the sincerity of a Bunyan, sink me into the humility of a Matthew, fire me with the zeal and forwardness of a Peter, and in every way qualify me to proclaim His unsearchable riches to perishing sinners, that His power and glory may be the more signally displayed for accomplishing the designs of His boundless benevolence, by the instrumentality of fishermen, Publicans, hodmen, and tinkers.

“ My love to all the Brethren, all the Missionaries, &c. O what has not the religion of Jesus Christ done for me ! It has made me rich in mind, rich in fortitude, and rich in pocket. It has emancipated me from the sink of degradation, and brought me to shake hand and associate with gentlemen indeed—Yes, with the flower of the world—the excellent of the earth.

“ Mind yourself when you come to this coast. Have little rambling and less talking. And now farewell, a long farewell.

“ Your affectionate Brother,

“ J. D.”

VIII.—Retrospect of Mrs. Wilson's Missionary Labours.

[THE BOMBAY ORIENTAL SPECTATOR, for JUNE, contains the following extracts from the Funeral Sermon preached by the Rev. J. WILSON, of the Scottish Mission at that Presidency, on the death of his excellent wife. We transfer them to our pages, not more in justice to her active and self-denying labours, than with the hope that many of our female readers especially may be led, from their perusal, to a serious examination and determined performance of their duty, in relation to the great work of evangelizing benighted India.—ED.]

The loss which I, and my family, and dear friends, have sustained, is one, which, considering the deep affliction of my heart, I dare not yet venture to estimate, and which I shall not attempt to characterize. As far as the cause of Christ is concerned, however, and with a view to a right improvement of the dispensation with which we have been visited, and to the praise of the God of all grace, I must say a few words. When she, who afterwards became my beloved wife, had her thoughts first directed to this great land of heathen darkness, and cruel and degrading and soul-destroying superstition, she was living in comfort among friends and relatives to whom she bore an affection strong as death ; and she was moving in the most pious and intellectual circles of her native country, in which her finest sympathies, both of nature and of grace, were brought into exercise, and in which she was loved with almost idolatrous fondness, and treated, on account of her gifts and graces, with a respect and veneration seldom exhibited to one of her sex and years. It was the desire of her heart, when a union was formed

between us, to cheer and encourage me, and to take part with me, according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing, in his sacred presence, that she would devote to his cause, her person, her talents, her acquirements, her time, her strength, and her substance. With a heart burning with zeal for the glory of God, and melting with compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view, like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, and labor, and die. With the greatest ardour, she entered on the study of the native languages, and persevered in it amidst every distraction, till her acquirements in the two most important of those spoken in this quarter*, enabled her, with ease and effect, to communicate instruction respecting the true God, and Jesus Christ whom he has sent. The difficulties arising from superstition, custom, and corrupted feeling, which are in the way of female education, she found to be numerous and formidable; but she resolved, in reliance on the promises and assistance of God, to encounter them. She instituted and organized no fewer than *six* female schools, containing, at an average, between one hundred and fifty and two hundred scholars. She trained the teachers, making the least respectable of that class, the only persons who could be engaged for the work, the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and their parents at their homes, and sought to engage their affections, and thus secure their attendance. She not only superintended the schools, but, even in her weakest state, she daily spent several hours in them, particularly after she was successful in bringing most of them to the mission-premises, hearing the children repeat their tasks, examining them, pressing home divine truth to their understandings and hearts, and praying with them. Several adult females she herself taught to read, and communicated to them a knowledge of the first principles of the oracles of God. The only two females whom I have baptized, and the wives and children, and female relatives, of the converts and servants, and two females who are at present candidates for admission into the church, are under the greatest obligations to her for a thousand kindnesses and services; and the day of the Lord may show, that to her instrumentality they owe their conversion and Christian progress. To the Poor's Asylums she frequently repaired, with the view of instructing their destitute inmates. For a long period she held a regular weekly meeting with the wives and children of European pensioners and their descendants, both in the neighbourhood of the mission-house, and in Kolábi. Her services, when required for the Bombay Sabbath School, were not withheld. During the long journeys which I undertook with the view of proclaiming the glad tidings of salvation throughout the country, she managed, with much fidelity and prudence, the general concerns of the mission, and she always freed me from many secular cares connected with its business. She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence; and, with much ingenuity and tact, did she seek their improvement, and promote

* Maráthi and Hindustáni. She studied Gujaráthi with me for a considerable time; but she afterwards abandoned it for the Portuguese, connected with which she had greater prospects of usefulness, and which, from its resemblance to other European languages with which she was acquainted, she found little difficulty in acquiring.

their welfare. She wrote several striking papers in native periodicals, calculated to advance the cause of the Redeemer; and to her pen the *Oriental Christian Spectator* is indebted for its brightest pages*. At a time when the religious discussions, in which I have been engaged, required the use of some volumes, which I could not detain for a sufficient length of time, she spent many hours in copying large extracts from them; and even the whole of the *Vendidad Sadi*, which few would read for hire, she translated from French into English, for the use of some Parsis, and for the facilitating future reference, when a comparison with the original, and Gujaráthi translation might be attempted. She has left Maráthi translations and compositions, prepared during the last year and a half, and almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as any published by any Missionary who has yet come to the west of India. Amidst all these personal exertions, she ever communicated to me the most valuable counsel, and the most exciting encouragement in my work, and the many trials connected with its duties; and ever proved to me, as it were, a second soul. Most faithfully and tenderly did she discharge her duties as a wife and a mother; and most affectionately and disinterestedly did she prove herself a Christian friend to those with whom she was acquainted. The Spirit of the Saviour, to a rare degree, animated her in all her exertions; and the graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the Divine life within her own soul, and for success in the propagation of the Gospel, prevented the rising sun; and they formed the engagement of many of her midnight hours. The records of her devotion, never intended to meet the eye of man, reveal an intimacy of communion with God, a humility of spirit, and an intensity and agony of desire for the advancement of the Divine glory, which may well shame many thousands of the Lord's most devoted servants. In her removal from the scene of her labours, and her arduous work, a loss has thus been sustained, of which we must all be sensible.

In regard to the people of the Lord in this country, and in other lands, the solemn lessons are conveyed, that while the harvest is so great, and the labourers are so few and short-lived, they ought to beseech the Lord of the harvest to thrust forth labourers into his vineyard; and that they ought, in the presence of God, and in the view of his judgment, most anxiously to inquire, whether they ought not personally to take a part, or, if already engaged in it, to do more, in the work of evangelizing this great country, connected with which there is an incalculable responsibility resting on our nation. In reference to the last point, I speak the sentiment of all who knew her, that the disinterested, devoted, arduous, and persevering labours of her with whom I was united, were most exemplary, and such as are well worthy of imitation. Now that she is removed from this sublunary scene, they can be looked upon with greater tenderness, and less prejudice, and they can be reported with a greater particularity, and in a much wider circle, than when she was alive. Materials are not wanting for a record—I trust it will be to the praise of that grace to which she owed her all, and to which, with a humility unfeigned, she ascribed her all—of her “works and charity, and service, and faith, and patience;” and she, though dead, may yet speak, and plead with an eloquence, which may

* Her *Reviews of Mrs. Judson's Life*, *Douglass on Errors in Religion*, *Dods on the Incarnation*, *Mrs. Stimpson's Diary*, *Stebbing's Church History*, and *Chalmers's Bridgewater Treatise*, have been much admired; and some of them have been reprinted in other periodicals.

affect the hearts of thousands, the cause of these millions around us, who are perishing for lack of knowledge. May God grant that her memory may be hallowed to the promotion of His honour, the great object for which only it is worthy of being preserved; and that we, in the holiness of our lives, and the diligence of our endeavours, may follow her, and other devoted servants of the Lord, in as far as they followed Christ! Whatever may be the delusions in which we are now involved with regard to what the world judges desirable and interesting, the day is fast hastening, and it may be very near to most of us, when we shall estimate the value of our lives, not by our personal enjoyments and honours, but by the opportunities which they have afforded us, and which we have embraced, of promoting the Divine glory, and advancing the best interests of our fellow-men. In the view of its solemnities, let one and all of us, be up, and doing, and beseech the Lord to be with us, with his supporting and directing grace, and his enriching blessing. Let us profess, to all around us, that we are the disciples of Jesus; and let us be ready, by the study of their languages, or by instructing them in ours, to tell to all with whom we can come into contact, what He has done for our souls, and how they may find acceptance in his holy and gracious presence, and live not only as the monuments of the Divine mercy, but the instruments of the Divine praise. "Whatsoever our hand findeth to do," and much indeed there is in this great country pressing upon it, "let us do it with all our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we hasten."—May God abundantly bless His word, now, henceforth, and forever. Amen.

IX.—*The Slave Question.*

[From a Correspondent.]

It has afforded us sincere pleasure to hear of the admirable working of the bill for the emancipation of the Slave in the West, nor has our delight been diminished by the spirit with which that boon has been received; but that which makes our happiness replete on this subject, is the conservative influence* which the Missionary and pious negroes appear to have possessed, over such incongruous elements as those of which the newly emancipated society must necessarily consist. In many cases they appear to have voluntarily stepped forward, to quell the incipient stages of dissatisfaction; while in others, the officials had called upon them to give a right direction to the vague and misguided ideas of many of the poor creatures, who supposed that liberty was synonymous with idleness and confusion. The last testimony which has been borne on this subject is by one who will not be suspected of an overgreat partiality for either negroes, or Missionaries: we refer to Lord Aberdeen, who is reported as saying, in answer to certain interrogations, that the system

* In how effectual, yet how benevolent a way this influence operates, will be seen, by referring to our Intelligence Department, in the case of the Negroes, who had formerly enjoyed the ministry of Mr. *Burchell*, when his return gave them an opportunity of expressing to him their grateful affection. True Christianity, it may be truly said, "emollit mores, nec sinit esse feros."—ED.

was working better than its most sanguine friends could expect, and that the statements bearing an opposite character were false. An English journal, the *John Bull*, who has ever been the uncompromising opponent of emancipation, and through whose medium the dark reports, to which His Lordship refers, had met the public eye, commenting on the answer, says, that its correspondents must have seen the matter with a jaundiced eye; that they must have erred; and congratulates the friends of the slave, on the triumph of their labours. We can only say, "*Tempora mutantur*," and give all the praise to him who has caused the wrath of man to praise him, and the rest of that wrath to restrain. Surely the voice of Liberty, which now bursts from the Western Isles, is one of the earliest notes of the Millennium Song, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." We may probably return to this subject.

φίλος.

X.—Striking Anecdote.

CHRISTIAN PRINCIPLE.—A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave-market, and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup: when he was cold, he carried him into the sun-shine; and when he was hot, he placed him under the shade of the cocoanut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours, perhaps your father?" "No, massa," answered the poor fellow, "he no my fader!" "He is then an elder brother!" "No, massa, he no my brother!" "Then he is an uncle, or some other relation?" "No, massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave-dealer; and my bible tell me, when my enemy hun-ger, feed him, and when he thirst, give him drink."

NOTICES OF BOOKS.

1.—*The Orient Pearl* for 1835.

This elegant little Annual, inferior perhaps in literary merit to its predecessors, is distinguished from them by its marked bearing on the moral and religious improvement of India.

Few readers will rise from the perusal of Dr. Grant's powerful tale of *The Leper*, without feelings of hatred and loathing for the murderous spirit of idolatry, and increased respect and veneration for the pure and gentle religion of Christ. We shall make room for one long extract. Bholánáth's leprosy has been discovered, and he has been shunned, and driven from the ghát with ignominy, by his friends and neighbours :

"The unhappy man sought not his home that night. He wandered till midnight among the jungles, purposeless and hopeless, and at length, gliding through the gloom like a guilty thing, entered the ruinous old temple already known to the reader, and falling down before the broken image, watered it with his tears, and poured forth his soul in heart-broken prayers before that idol, which felt not, heard not, and knew not his anguish. Clasping his arms widely round the senseless stone, he invoked the dread being, whom he believed to be mystically lodged within its form, and so spent that long and miserable night.

"Hour after hour passed, and his wife expected him, but he came not. 'Hast thou looked out, Rámánáth, for thy father?' 'I have searched in every direction, and even near the old temple—but hearing strange and unearthly sounds issue from it, I turned my feet homewards, not knowing what to do.'

"In the morning, ere the sun's first beams had tipped the tree tops with gold, Bholánáth's wife, who had fallen asleep from exhaustion, sitting as she was, awoke from her uneasy slumber, and beheld her husband standing with blood-shot eyes, with a wild, wearied, and haggard air, before her. 'My lord!' she exclaimed, with a look of joyous recognition, bounding up and embracing him—'What became of you? Are you well?'

"'Mother of Rámánáth,' said her husband gloomily, 'thou too, like the rest, I suppose, wilt forsake me!'

"'Master of the house, oh my husband, what words are these—why should I forsake thee?' 'Answer me this, woman,' he said harshly; 'Wilt thou sleep on the same mat with, wilt thou put thy hand into the same dish with, wilt thou drink out of the same cup with, a *LEPER*? for behold I am become so! Answer me that. No, thou wilt not. Thou art like the rest, and Bholánáth is alone in the world.'

"She sunk down as if she had received a blow, and clinging to his knees, wept bitterly. 'Oh my husband,' she spoke in broken tones, 'it is as I feared. I thought so, when Bissarám's daughter taunted mine with her father's having the *kushta**. But whatever may betide, in woe as in weal, I never quit thee while I live.'

"'My kind, kind wife, it must not be—this day we part, and part for ever!'

"'I spent last night in Mahádeo's temple, and I saw, or dreamed, that Shiva looked smilingly upon me, and held out a hand of encouragement. Cheer up. My business here is at an end. I shall meet Rámánáth in the fields. To take leave of the younger ones is beyond my strength.'

"'Whither,' inquired his wife wildly—'Whither wilt thou go?'

"'I go towards Prayága, where there is a gate of death. There shall I consign myself to *Kámya-marana*, (voluntary suicide;) and comfort thou thyself with the thought, that the practice is laudably enjoined in several Shástras, and that some of the Smritis and Puránas lay down rules for *Kámya-marana*, declaring it meritorious in a Shudra. But I can no more delay. I am called hence.' His wife threw her arms round his neck, and they were for some minutes clasped in this, their last embrace.

"'Art thou prepared for the journey—hast thou means of procuring food and lodging?'

"'Means sufficient; that has been thought of—again fare thee well!'

"'But one word—thou wilt send me back thy staff, or thy shoes, by a trusty messenger?'

* The Leprosy.

"Bholánáth looked fixedly at his wife, and his eyes filled as he did so. He understood full well the meaning of that request, it being (*formerly*) a custom of the Hindus, that when a widow cannot sacrifice herself on her husband's funeral pile, she will become a *Sati* with a staff, or any other representative of him, that is brought from the place of his death, or burning. Bholánáth was silent.

"'Wilt thou,' she continued quickly; 'wilt thou not grant me this last, this small favour?'

"'Rámánáth's mother! who will take care of our little one, our tender little boy whom I dare not see again, lest he should unman me, and make me forego my fated purpose, if it were possible? Oh my faithful, my kind and much loved wife, thou wilt live to be a mother for that helpless child, whatever you may hear of me?'

"'Bholánáth, I conjure thee as my last wish, comply with my request—I have much to say, but my head is confused. Oh I can no more—farewell.' One last long look of mutual anguish, and she found herself alone.

"The shades of evening deepened, ere her daughter returned with her little brother. His father had been in the habit of cutting out little rude figures out of every bit of wood the child picked up, and in this way the little fellow had accumulated a host of *khelonds* or play-things. The boy ran up to his mother, who sat silent and abstracted, with her head upon her knees. 'Mother,' he asked, 'where is my father? I want him to make an elephant for me.' She looked up, clasped him in her arms, and bursting into tears said, 'Child, thou hast no father.' At this declaration, the poor little fellow began to cry most piteously. Why, however, dwell further on the sadness that reigned that night, and many following nights, in a dwelling where formerly the inmates had been so contented and happy?"

Well may Dr. Grant add,

"It is indeed affecting to witness and to reflect on the sufferings, that tens of thousands of poor pilgrims of Hindustán annually undergo for religious reasons. The privations and the tortures they endure are sometimes appalling, and it is but justice to say that they bear such trials in silence and with fortitude. One cannot, who has witnessed all this, think of millions of his fellow men exposed to such ordeals, without an emotion of deep sympathy for beings who make such sacrifices to conscientious conviction. With this also mingles the hope that a better day may dawn for them, and that their spiritual bondage may yet pass away before the light of revealed truth!"

We hope often to see this eloquent and powerful writer exerting his great talents for that holy cause.

There is a little narrative, "The Hindu Foundling," by the Rev. Mr. Sutton, which illustrates the same subject by the eloquence of facts. Some of our readers may perhaps have seen the little girl, whose life was so wonderfully preserved. The following is Mr. Sutton's account of her deliverance:

"A poor woman, who had been confined on the journey, was attacked by this fatal scourge. Feeling herself unable to proceed, she sat down by the side of a bridge, with her helpless infant. Her companions of course left her to her fate. Short but sad is her history, and the history of her babe. She died, and was as usual devoured by the dogs and birds, while the black ants ate off the flesh from all the lower extremities of the child. In this mangled state, her cries attracted an English serjeant, who was travelling that way. He tried all that humanity could dictate to save the life of the infant, but after a fortnight's suffering, the poor thing expired.

"On the arrival of the pilgrim party at Balasore, 150 miles from Jagannáth, the wife of Náráyan-dás was seized with the dreadful cholera, and again the declaration of the Apostle was verified, that idolaters are 'without natural affection.' The husband abandoned the wife, and the father his child. Náráyan-dás was seen no more. Whether he fell a victim to the horrors of Puri, or survived again to reach his native village, is not known. Such however is the brutalizing tendency of these pilgrimages. The poor woman, on awaking one morning, found that the whole party had forsaken her. Thus, a stranger, seized by the ruthless cholera, with a feeble infant at her breast, she wandered to a neighbouring village, where she was informed medical aid could be obtained. Although, however, she reached the door of the celebrated doctor, who was indeed a fat, wealthy, bráhman, she could procure no assistance from him. How long she remained here is not certainly known. But it was so ordered in providence, that a Missionary went one evening to preach in the village. The poor woman and her child were then lying under a large tree. The day had been very rainy, and they were thoroughly saturated with the wet. He

soon ascertained the nature of her disease, and administered some medicine and brandy which he had with him. He pleaded long in vain for some food for the poor starving infant; no one would give him any, nor would one of the village women suckle it, which they might have done without prejudice to their caste, though any sum was offered as a recompense. At length, an egg-cup full of milk was procured, and never was a scene more pitiful beheld, than when the starving child crawled toward the Missionary, and looking up in his face, seemed to say, 'Oh Sir, pity me, pray pity me; I have no friend in the wide world but thee!' The Missionary had the poor woman removed to a neighbouring shed, where he attended her, and administered medicine to her for two or three days; but at the end of that time, she expired. When the Missionary perceived that the poor woman was fast expiring, he inquired of the wealthy bráhmán, who was standing by, what was to be done with the child! To which the unfeeling monster replied with perfect indifference, 'O let it die too, what else.' (Sabhe mari jibu, aur ki.) The Missionary in vain offered to pay any expense connected with bringing up the child; nothing that he could say availed aught. The mother had about twenty rupees, and several silver ornaments, and the possession of these was what he and the police officers were anxious to obtain. This they effected, and were willing thus to avoid all trouble respecting the child.

"Seeing how matters were likely to go, the Missionary determined to save the little girl. She was then about six months old; so he took with him an old female servant, and intrusted the child to her protection. When the poor infant was brought into the verandah of his house, some rice-pudding was placed in a plate on the floor before her, while a spoon was sent for; but no sooner did the child perceive that it was food, than she crawled toward the plate, and helping herself with both hands, with the utmost greediness, would not suffer herself to be removed, until the whole was eaten up.

"As the Missionary had no children, the little foundling was soon adopted as a daughter. She is now a smart little girl of about six years of age, and is, with her foster parents, in America. May she live to return with them, and become a blessing to those benighted people, from whom she derived her existence!"

In the poetical department, the *PEARL* is less successful. Mr. *MULLER'S* "Babylon," gives promise of high excellence, and is nearly free from those harsh and unmusical lines, which too often disfigure that clever young writer's productions. The following verses entitle him to a high place in our Indian literature:

"Lo! Belshazzar, the pompous king,
Is enthroned in his banquet hall;
While countless lamps of Naphtha fling
Their radiance o'er the marble wall.
The pillars of porphyry gleam
With the fairy lustre of a dream,
And the Chaldee sits on his throne
Like a bright star beaming alone.
The riches of earth are around—
The wonders the young world has found—
Araby's spice and India's gold,
And the big, bright, diamonds of old,
And the pure pearls, brought from afar,
Out of the depths of the sea Manaar,—
And the jewels and silks of Iude and Cheen;—
Baubles fit for an orient queen."

"Behold! at the call of the king,
The slaves of the revellers bring
Jehovah's golden cups divine,
Filled to the brim with heathen wine:
Lo! the monarch, with glistening eye,
Hath lifted the goblet on high,
Bidding a health be drunk to Baal.—
They drink;—but the monarch turns pale,
And the cups are dashed to the earth,
And there's fear in the place of mirth,
And the music has hushed its tone,
And song into silence is grown:

For, on that wall of spotless white,
A spectral hand is seen to write
Strange, glowing words, whose dazzling glare
In darkness throws the Naphtha there.
Now the star-wise seers are come,
But the oldest and best are dumb,—
A slave has read those words of fear,
But, to a reckless monarch's ear.

“Ho! on with the mirth and feast,—
What fear we of kings from the East?—
Great Babylon's ramparts will show
We laugh at the work of the foe.
Let the wine still circle around,
And music and pleasure abound.”
The cymbals dash, and the loud strain
Of the trumpet is heard again:
Again, the Georgian breathes her lay,
Seeming to warble her soul away:
Again, the voice of girls is heard,
In the laugh and the lightsome word,
And loudly the revellings ring
In the halls of Babylon's king.

Hark! there's a clash of arms and a cry of woe,
And a rush, like the rush of a coming foe.”

We had marked for extraction “*Serious Reflections*,” by Mr. DONBAR, and some promising verses by Mr. DEARIE; but we can only find room for the following lines, by the Rev. Mr. PHANON.

THE UNGENIAL CLIME.

“Dost thou inquire why Earth is left of bliss?
Why dark and dreary as we find it is?
Why all around breathes not of life and joy?
Why care and grief the peace of man destroy?
Go, look around! Will tropic fruits and flowers
E'er thrive in arctic regions? Will the bowers
Of graceful palms, which ornament a plain
Of India, warm with sunshine, e'er retala
Their leafy pride, if, where chill icebergs lie
'Neath the cold glitter of the polar sky,
You should transplant them? No, oh no! they need
A genial heat that living juice to feed
Which every pore requires; without the ray
Of the warm sun, they languish, they decay.

And can we hope, in this our frigid clime,
This polar region circumscribed by time,
Round which sin forms a fog so cold and dense,
Heaven's genial rays are scarcely felt from hence,—
Where from the Sun of Righteousness the beams
Fall faint and cheerless, like those clear cold gleams
Of moonshine, which in wintry seasons give
Light with but little heat—that *here* should live,
And thrive, and flourish fruits and flowers which owe
Their birth to warmer regions, where they grow,
Fed by the brightness of the King of kings,
By heaven's pure air, and heaven's perennial springs?
Alas! such flowers as Joy, and Peace, and Love,
Those rare exotics from the world above
Transplanted, need their native air to show
Primeval beauty;—here they may not blow,
But pale and sickly till the hand of Time
Place them again in their own glorious clime.

Since then on earth we must remain oppress'd
With sin and sorrow, nor attain our rest;—
Since perfect joy, and parity, and love,
Will never flourish, save in heaven above;
Since ignorance will never cease to grieve
The soul that longs for knowledge, till we leave

This world of darkness for the realms of light,—
 O, let us stretch our pinions for the flight !
 Let us take heart at once a world to spurn
 Where all is dead or dying ;—let us burn
 With anxious hopes of that high state of bliss,
 Where all is peace, and life, and holiness."

The lighter portion of the volume contains a lively prose sketch, by Mr. STROOQUELER, and some good verses on Nature, by Captain CAMPBELL. The other pieces call for no particular comment. We can safely recommend the PEARL to our readers, as containing, along with some indifferent matter, much that is calculated both to amuse and to instruct.

2.—*Brief Survey of History, Part II.*

The second part of Mr. Marshman's work contains a brief sketch of the History of the World, from Augustus to Charlemagne. In a syllabus like this, not of new arrangements, or ingenious speculations, in science or philosophy, but of facts which follow each other in chronological succession, there is little room for display, and much for reading and research. Of these we find abundant evidence in Mr. Marshman's volume. It is written with great care and judgment ; and the original remarks, occasionally introduced, are evidently the fruits of a strong and cultivated mind. As an example of the manner in which the work is executed, we quote the following account of the measures employed by the Romans to consolidate and maintain their empire.

" Nothing was omitted, which wisdom and policy could suggest, to consolidate the Empire. It was the great object of the senate to blend the interest of the conquered with that of the conquerors ; and hence the privileges of the citizens of Rome were gradually extended to the provincials, who were admitted to the various offices of government, till, in the lapse of one hundred years after Augustus, the highest honours in the empire were conferred on Trajan, by birth a Spaniard. But it was perhaps the colonies which the Romans planted, and the steady efforts they made to diffuse their own language, which formed the chief elements of the strength of the empire. Wherever, says one of the ancient writers, the Roman conquers, he inhabits. No sooner had the Romans subdued a district or a province, than they sent a numerous colony of their own citizens to people it. These colonies, spreading step by step over the empire, transplanted the language and civilization of Rome to its distant provinces. It was moreover the policy of the Romans to extend the use of their own language with the progress of their arms ; the Roman was, therefore, throughout their empire, made the exclusive language of all the civil and military affairs of government. The result of this system was, that, in a few centuries, this language entirely superseded the indigenous tongues, throughout the half-civilized European provinces of the empire, and was extensively used in the Asiatic provinces. It must, however, be observed, that though the Romans made greater efforts than have been made by any people to impose their language on the conquered, and continued those efforts steadily through many centuries, they were never able to eradicate any written language, which was in possession of a literature of its own, (if, perhaps, we except the Punic.) Hence it was found, that at the close of four hundred years, the Greek and the Syriac languages were as extensively written and spoken as ever.

" The cities with which the empire was crowded, were so great in number, as almost to exceed belief. Asia Minor contained no less than five hundred populous cities ; ancient Italy, eleven hundred and ninety-seven ; and Gaul, more than twelve hundred. So eager were the Romans to inhabit the countries they had subdued by their arms, that in the narrow region in Judea beyond Jordan, within a hundred years after the country had been conquered by Pompey, ten magnificent cities were built by the Roman colonists ; from which circumstance, the province was called Decapolis. What a contrast does this noble policy present to that of the British Government in India, where, after so long a possession, only three cities owe their growth to our rule !"

We would willingly extract, for the gratification of our readers, the accounts of the leading doctrines, and comparative progress of Christianity and Mahammadanism, the persecutions of the Christians (by Trajan and Marcus Aurelius, as much as by Nero and Domitian), and the brief but interesting notices of Ecclesiastical History and Literature; but want of space forbids. As a School Book, we know not a better to put into the hands of native youths. The style is vigorous and lively, almost epigrammatic; the matter succinct, without obscurity; and it is honourably distinguished from the "Outlines of History," with which it has sometimes been compared, by the *good faith* with which it deals with the narrative of the Bible.

When the 3rd part is completed, we hope Mr. Marshman will bind the whole up into one volume; and, by reducing the type, and a little enlarging the page, give us a cheap and portable School Book. This, with his promised "History of India," and Goldsmith's England, will embrace as much History, as is required to be taught in Schools.

3.—*Lesson on Things, Calcutta.*—*Re-printed at the Church Mission Press.*

We have looked over this little volume with great pleasure. It is founded on the system of Pestalozzi—a system which, above all others, is fitted to inform the mind of youth, and to draw forth its powers into early and profitable exertion. The *things* of which it treats are chosen with great judgment; and the whole arrangement of the book shows the practical skill of an experienced teacher. There is none of that diffuseness, without which many think it is impossible to teach children; but all is brief, compressed, and lucid. The first lessons, suppose the *thing* to be handed round a class, and only set down such of its *parts* and *qualities*, as may be elicited from the observation of the children. Farther on, however, the lessons become the means of teaching the younger, and drawing forth from the elder pupils information as to the various substances of which the body is composed, the places where it is found, the manner of preparing it, and the various uses to which it is applied. Nothing can be better fitted to correct two crying abuses, which the Editor thus notices:

"One principal fault, into which teachers are liable to fall, is that of *telling* too much to their pupils, who welcome the information with pleasure, but allow their minds to remain almost passive, and thus acquire the habit of receiving impressions from others, at a time when they ought to be gaining strength, by an exertion of their own powers. Another is that of giving a term, before the pupil has felt his want of it. When the idea of any quality has been formed in his mind, without his being able to express it, the name given under such circumstances fixes it on the memory; thus, when a child observes that whalebone, after having been bent, returns to its original position, he may be told that this property which he has discovered, is called *elasticity*."

In most warmly recommending this little work to the managers of all the English Schools here, we speak from experience. It was introduced lately into a large class of native boys, and excited their attention and interest in an extraordinary degree; indeed, whenever it is used by a teacher of average abilities, we will answer for its complete success. In the next edition, which we suppose will very soon be called for, a few lessons might be added by the spirited publisher, with great advantage.

Missionary and Religious Intelligence.**CALCUTTA.****1.—ORDINATION OF MINISTERS.**

On Trinity Sunday, the 14th June, the LORD BISHOP OF CALCUTTA held an Ordination at the Cathedral, when the Rev. A. GARSTIN and the Rev. R. V. REYNOLDS were ordained Priests—and Mr. J. C. THOMPSON and Mr. J. J. MOORE, Deacons. The Rev. Mr. FISHER preached an excellent Sermon on the occasion, from 1 Peter, v. 4.—*Missionary Intelligence.*

2.—MEMOIRS OF DR. CAREY.

It will gratify the numerous friends of the late Dr. CAREY, to be informed, that a Memoir of this excellent man is in preparation by his nephew, the Rev. EUSTACE CAREY, late of Calcutta, but now residing near London. In addition to the mass of public documents available to others, Mr. CAREY has free access to numerous documents in the possession of the Baptist Missionary Society, and to the private correspondence of the Doctor with his relatives, which, during the whole of his residence in India, was very full and frequent. The Memoir will also be accompanied by a critique on Dr. C.'s oriental publications, which Professor WILSON, late of Calcutta, and now of Oxford, has kindly engaged to supply. With these combined advantages, we doubt not the volume will prove a memorial worthy of its venerable subject.

3.—MISSIONS IN SOUTH AFRICA.

We have extracted from a letter in the Bombay Oriental Spectator, the following brief, but interesting notices of the state of the Missions in South Africa.

All the Scotch missionaries (of the Glasgow Society), except one, have been obliged to abandon their stations, and have suffered a great loss of property. Their converts and others connected with them have, I believe, fled with them; and on the cessation of the war, they may all be restored to their former quiet and usefulness. In the mean time, they depend for subsistence on the kindness of the Governor, and the charity of the public in Cape-Town. One of the invading chiefs was Gaika, whose mother, residing at the time at one of the Scotch mission's stations, kept him for some days from plundering and destroying it.

It is thought that the whole business of the war will come under the review of the British Parliament; and it is hoped, that thus these disorders will result in an equitable and permanent settlement of the country, and in the "furtherance of that Gospel" which they now obstruct and retard.

There are here at present six missionaries, just arrived from America. Three of them are to occupy a station in King Dingaan's territory, which lies on the coast between Delagoa Bay and Port Natal. The rest are destined to a newly-settled territory to the West of Amasoulah, governed by a native prince, who was formerly subjected to Dingaan. One of the American missionaries, I am told, has come out, and will pursue his labours among the heathen, at his own expense. This is an example of devotedness, which thousands of rich men would find it their happiness and their highest interest to follow. One of the six brethren, just mentioned, is a regularly educated medical man. The American Board for Foreign Missions are to send out three additional missionaries to Bombay this year.

The French missionaries, who came here some time ago, are settled in one of the native princes' territories, and are doing well. They show themselves to be pious, intelligent, and active, ministers of the Gospel.

The majority of the Dutch ministers belonging to the Colonial Church are dead; but I am happy to say, that almost all the Scotch ministers of the same church are living, and vigorous Christians, and successful preachers of those words which are spirit and life.

In the South African Commercial Advertiser for March 4th, you will see an interesting account of the Cape-Town Infants' School. The new missionaries mean to carry with them the English language, and infants' schools wherever they go; and some old missionaries are preparing to introduce them at the stations where they have long used only the native languages, and the common systems of education.

4.—INTELLIGENCE FROM JAMAICA.

The following account of the encouraging state of the Baptist Mission in Jamaica at this most interesting crisis, we are persuaded, will be read with gratitude to God by all our pious readers. We rejoice to witness that spirit of *Christian affection*—the surest pledge of the Divine blessing—which so evidently animates both Missionaries and private Christians.

Mr. Tinson refers, with great satisfaction, to the growing thirst for instruction among the negro population. He had been under the necessity of opening an evening school, principally for adults, whose progress was very rapid, and a large proportion of them had been reported able to read the New Testament. He expresses an earnest desire to establish a school at his country station at Yallahs, situate in a parish (St. David's), containing 7,000 apprentices, without a single school of any description. Twenty-three persons had been accepted for baptism at this station.

"The brethren from the London Missionary Society (writes Mr. T.) have arrived. They landed on Tuesday, the 23rd instant. Mr. and Mrs. Hodge suffered much from sea-sickness: in other respects, they are all well. Mr. Woolridge brought a letter from Mr. Ellis, and one from yourself. They all took tea with us the evening after they landed, in company with brother and sister Gardner, and an interesting meeting it was. We sang, before we knelt together around our domestic altar, I believe, with unfeigned sincerity of heart, the hymn beginning,

"Kindred of Christ, for his dear sake
A hearty welcome here receive;"

after which, brother Gardner presented to the kind and gracious Redeemer our united thanksgiving for their safe arrival, and solicited the Divine guidance in reference to their future steps. Brother Woolridge preached a most delightful sermon in our chapel yesterday morning, and I expect to be helped next Lord's-day by brother Hodge. They will probably continue in town a week or two, and then proceed on a tour of observation. Should one remain in Kingston there is plenty to do, and I see no cause in the world for contention between us."

Although the parish of St. Ann's has formerly presented greater obstacles than any other part of the island, to the progress of gospel truth, Mr. Coultart is favoured with great encouragement in his efforts. He supplies St. Ann's Bay, Brown's Town, Ocho Rios, and the Pedros, and at all these places has large and increasing congregations. In the three former, he is commencing to build places of worship, in the room of those which were destroyed; and in the last, ground has been offered him for a similar purpose by parties who, a few weeks before, had shown the most violent hostility. More help is urgently needed in this, as well as in other, parts of the island.

From Montego Bay, Mr. Dendy writes, under date 30th December: "Our Missionary friends, Messrs. Vine and Alloway, of the London Society, arrived at Falmouth on the 24th instant, in pretty good health. On the 25th, Brother Knibb baptised 69 persons, and held public services in the chapel; on the 26th, a further addition was made by the baptism of 68 candidates; and on sabbath-day, the 28th, there were between 700 and 800 communicants sitting around the Lord's table. Mr. Vine preached in the morning for Brother Knibb, and Mr. Alloway in the evening; the services of the day were peculiarly interesting."

By the arrival of Mr. Burchell, Mr. Dexter will be left at liberty to visit Rio Bueno and Stewart's Town. For the present, however, some intermission seems needful both for him and for Mr. Dendy, as both have been labouring beyond their strength to supply the deficiencies occasioned by the absence of Mr. Abbott. This last named brother, having been released from confinement by the rising of the House of Assembly on the 20th of December, had returned to his family; and through the mercy of God, his health, instead of being impaired, had been improved by his temporary secession from active engagements. Previously to his arrest, he had enjoyed the pleasure of adding 69 members to the church at Montego Bay, who were baptised on the 1st of November.

Of the return of Mr. Burchell to the people of his charge after so long a separation, we must give our readers an account in his own words. His letter is dated December 23rd:

We left Spanish Town on Wednesday, the 19th November, and reached Brother Coultart's the same evening, a distance of fifty miles; the following day we spent with our friends Mr. and Mrs. Coultart, from whom we received the most interesting and gratifying accounts of the progress of the Mission in the parish of St. Ann's. In the evening I preached at St. Ann's Bay, and although there were but a few hours' notice, still the principal part of the chapel house was full. It was to me as

speakably delightful to witness such an assembly in such a notorious place. Friday we proceeded on to Falmouth, (thirty-four miles,) which place we reached about two o'clock; in the evening I preached for brother Knibb, to a very large congregation: the chapel was crowded, and one of the tents also, and many on the outside of the chapel-house. Saturday morning, we left our old companions for the eventful town of Montego Bay; when we were three miles distant from the town, we had to pull up to shake hands with some who were come out to meet us: as we proceeded onwards, the numbers and frequency of the groups of friends increased. It was almost more than we could bear. The poor people looked at us as though they could scarcely believe their own eyes, and then they clasped their hands, blessed God, and burst into tears. When we entered the town, a crowd of recollections burst upon my mind as I looked upon the situation where the *Blanche* was anchored when I was first taken prisoner, &c.; but my attention was soon aroused from reflection, for as we passed along the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we proceeded more into the town, the doors and windows became crowded, and many were the kind congratulations of our former town-friends; some expressed their feelings by their remarks, some waved their handkerchiefs, and others their hats; as we entered the centre of the town, we were recognised by one who had been a very staunch friend in our difficulties, he took off his hat, and greeted us most cordially; this excited the attention of the negroes in the market, and one of them recognising us, exclaimed, "Bless God, and him come for true. Massa Burchell, him come for true." Others now joined him and began clapping their hands, and then the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and the whole town resounded with their thundering huzzas. I now endeavoured to press on to our house, but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us and take out our horse, which I have since found they would have done. When we reached the house we were immediately surrounded; the yard and the street were crowded. One of the friends took the child and carried her into the house, for she was completely frightened. It was a long time before we could get out of the gig, (which had been lent us for the journey,) for every one was trying to shake our hand, or lay hold of us in some way. When we alighted from the gig, Mrs. B., who was nearly overcome, was carried in by the friends, and then the throng crowded upon me, some taking one hand, some the other, some threw themselves on the ground. Indeed, the whole scene which followed was such that I cannot describe. It would not be possible to do it justice. The market square was almost vacated, except the baskets of provisions, &c., which were for sale; and yet many have since informed me, that when they returned to the market, they found all as they had left it, nothing was lost.

The whole of Saturday, the 22nd, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said: "Hi, massa, and it you for true! and you for we, massa Burchell! and me see you with me own eye! blessed God!" and then they burst into tears. After speaking to a party and shaking hands, I was compelled to request them to leave, in order to give place to others. When one said: "No massa, me no go—me no able to believe yet—and is it massa Burchell for true?" Another one said: "Now massa, me know dat God him true—him hear for we prayer—hut him take him own time—and him work him own way—but him do every ting quite good." Indeed, I could fill a sheet with their interesting sayings. One poor afflicted negress came down from the country (a distance of twenty miles) the next Saturday, the 29th; and when she saw me, looking upon me, as the tears rolled down her face, she said: "Massa, me hear you come—and me hungry for see you—and me cry for see you—me take two day for walk for see you—and now me believe—God him too good—me now willing for die—for now me know me God him true."

I had no idea whatever of such a reception. I knew my friends, and knew they would be truly glad to see me, but I had not the most distant idea of such a manifestation of feeling. It was far beyond any description that I can give.

The following day, November 23rd, I again commenced my labours among my poor but dear people. There were at least 4,000 persons present at the 10 o'clock service. I preached out of doors. On Sunday, November 30th, the attendance was still greater. At our morning prayer-meeting, at 6 o'clock in the morning, there were /*will* 2,700 present, and at 10 o'clock, not less than 5,000; but you must not be misled by this statement of numbers, as there was a union of the churches of Montego Bay, Salter's Hill, and Gurney's Mount, &c.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 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.					Lower Rain Gauge (New.)	Upper Rain Gauge (Old.)
	Observed Height of the Barom.	Temper. of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.				
1	29.710	81.6	81.2	51	s.	.764	84.	86.8	83.9	s. w.	.754	58.	91.2	87.7	N.	.696	88.7	95.	90.	N. E.	.674	87.4	91.7	88.6	N. E.	.680	84.8	83.6	82.2	s. E.		
2	.738	82.7	83.	82.4	s. E.	.792	55.2	86.	84.2	s.	.784	86.8	93.5	88.4	s.	.728	89.	96.	90.5	s.	.696	88.7	95.	90.	s.	.710	85.6	88.	85.3	s. E.		
3	.796	81.6	83.6	84.	s. E.	.830	86.3	89.	85.5	s.	.822	87.7	92.2	88.	s.	.760	84.1	93.	88.5	s.	.740	87.7	92.5	87.7	s.	.750	86.2	87.3	84.6	s. E.		
4	.732	84.	83.	82.7	s.	.842	87.3	89.	85.	s.	.834	88.	92.7	87.5	s.	.790	88.7	94.4	88.5	s. E.	.778	85.8	93.	88.	s.	.786	87.4	88.5	84.6	s. E.		
5	.870	82.7	79.5	79.5	s.	.910	86.4	89.6	84.5	s.	.904	87.3	92.	86.7	s. E.	.836	85.5	93.7	88.	s.	.810	88.7	93.6	87.7	s.	.824	87.	87.5	84.	s.		
6	.894	84.3	80.3	80.	s. E.	.952	86.5	89.5	84.7	s. E.	.934	87.2	92.6	86.7	s. E.	.832	84.6	95.5	89.7	E.	.810	88.7	94.7	89.2	s. E.	.820	87.	87.6	85.	s. E.		
7	.814	82.	80.3	80.	s. E.	.874	86.2	88.8	84.7	s. E.	.852	87.7	91.	86.8	s. E.	.790	84.5	80.	80.6	E. K.	.770	85.	80.5	80.	s. E.	.770	84.8	77.4	77.6	K.		
8	.762	81.7	79.8	79.6	s.	.820	85.	89.	85.5	s. W.	.800	85.5	89.5	86.	s.	.744	87.4	90.7	87.7	s. E.	.722	87.7	91.2	87.	s.	.716	86.	85.	84.2	s. E.	2.20	2.00
9	.766	82.7	79.7	80.	E.	.814	86.	89.4	85.	s.	.786	87.4	92.4	87.3	s. W.	.740	88.	88.3	84.3	s. E.	.716	84.7	82.7	81.5	s.	.730	86.	84.2	83.5	s. E.		
10	.796	82.7	79.5	79.5	E.	.846	85.3	88.4	85.3	s. E.	.820	86.8	92.6	87.4	s.	.770	87.	87.4	86.	s. E.	.736	87.5	91.	87.	s. E.	.796	85.8	87.	84.6	s. E.	0.25	0.22
11	.780	83.	81.3	81.	s. E.	.838	86.1	87.	84.7	s.	.820	87.7	92.	87.3	E. E. S.	.770	87.	87.5	84.8	s. E.	.746	87.3	87.7	83.3	s. E.	.730	85.7	85.	83.5	s. E.		
12	.722	82.7	80.	79.7	s.	.780	85.3	89.	84.5	s. E.	.754	86.5	92.	87.4	s. E.	.686	84.5	94.4	88.	s.	.670	88.7	92.7	87.	s. W.	.676	86.5	88.7	85.8	s. E.		
13	.614	82.5	79.	78.6	s.	.676	85.6	88.8	84.	s.	.654	86.5	88.7	85.7	s.	.604	80.4	76.3	77.6	N. E.	.628	80.5	76.5	77.	N. E.	.634	81.	76.	76.	s. E.	0.40	0.34
14	.840	81.	77.	77.	E.	.682	83.7	82.7	82.	N. E.	.646	85.	86.	84.	N. E.	.614	80.	76.2	76.	N. E.	.628	80.2	76.	75.7	V. A. S.	.620	76.7	73.4	74.	N. E.	0.32	0.30
15	.670	78.	75.	75.3	N. E.	.734	82.8	82.7	79.5	N. E.	.728	85.	87.5	83.7	N. E.	.686	86.1	89.4	86.4	N. E.	.670	86.3	88.6	86.	N. E.	.676	85.	84.7	83.5	N. E.	1.50	1.35
16	.716	80.8	79.3	78.3	E. N. W.	.770	84.	85.	83.7	N. E.	.740	86.7	89.	85.8	N. E.	.696	88.5	89.7	87.3	N. E.	.674	89.4	91.2	87.5	N. E.	.680	86.2	86.	84.	N. E.		
17	.690	78.7	74.	74.2	N. E.	.736	83.	82.7	80.8	N. E.	.710	85.	86.	84.7	N. E.	.640	85.	85.	84.5	N. E.	.690	86.7	88.2	85.2	E. N. W.	.684	84.8	84.3	82.5	N. E.	3.50	3.32
18	.744	82.3	80.	79.5	N. E.	.786	84.6	86.	83.	E. N. W.	.780	85.2	85.4	83.7	s.	.730	86.2	87.8	84.7	s.	.736	84.7	83.	83.5	E.	.728	83.2	82.7	82.	s. E.		
19	.790	81.8	79.	78.7	s. E.	.850	84.	84.6	85.7	N. E.	.838	84.3	83.	82.7	s.	.796	85.	86.2	83.7	s.	.774	84.8	86.2	82.6	s.	.766	83.7	83.8	81.7	s. E.		
20	.766	81.4	78.7	78.	s.	.806	84.3	87.3	84.3	W. S. E.	.778	85.3	88.7	85.2	s. W.	.720	85.7	87.4	84.3	s. E.	.708	85.2	85.7	83.	s.	.680	84.7	84.0	82.	N.		
21	.820	81.2	78.2	77.6	s.	.694	84.1	86.8	83.	s. W.	.684	85.3	88.7	84.7	s. W.	.634	85.7	87.2	84.	s.	.620	86.	87.	84.2	s.	.622	85.	84.7	82.3	s. E.		
22	.804	80.7	77.6	78.	W.	.646	83.7	84.	82.5	N. E.	.634	85.	86.	84.4	N. E.	.584	85.	82.7	81.8	W.	.572	84.	87.7	82.	N.	.584	82.8	81.6	81.	K. M.	0.42	0.36
23	.862	80.2	77.3	77.	s. W.	.640	82.6	83.	81.	s. W.	.624	82.3	78.5	79.8	s.	.576	81.7	79.5	80.2	E.	.570	81.6	77.5	79.	s.	.566	80.7	76.	76.3	s. W.	1.50	1.40
24	.830	81.	77.8	78.	s. W.	.676	83.	84.2	82.8	s. W.	.646	84.	86.2	85.	s. W.	.596	85.7	88.	86.8	s. E.	.586	84.7	86.8	84.7	s. E.	.600	83.6	83.3	81.6	s.		
25	.806	80.8	77.2	77.5	s. E.	.648	82.5	82.2	81.8	s. E.	.630	83.7	77.8	79.3	s. W.	.570	82.8	81.	80.	N. E.	.568	83.	81.7	81.3	N. E.	.576	82.	79.3	79.6	E. S. E.	1.10	1.02
26	.800	80.8	76.8	77.2	N. E.	.656	82.3	82.3	81.	N. E.	.636	83.	86.7	84.8	s. E.	.596	83.	81.7	81.5	s.	.596	82.7	80.7	81.	N. E.	.606	82.3	80.3	79.8	s. E.	1.24	1.12
27	.846	80.	77.	77.3	N. W.	.678	81.7	82.3	80.3	s.	.666	82.3	83.8	81.4	s. E.	.618	82.3	81.8	80.	s. E.	.600	83.2	81.3	80.	s.	.618	81.8	80.7	79.9	s.	0.16	0.12
28	.804	78.	78.6	76.	s.	.664	81.	82.	80.	s. W.	.640	82.	82.7	80.6	W.	.606	83.3	86.	84.3	s. E.	.594	82.4	85.7	83.7	s. E.	.600	82.7	83.	82.	s. E.	C.86	0.74
29	.826	79.3	78.	76.6	s.	.658	81.7	79.8	80.	s.	.682	80.7	79.6	79.4	s.	.642	82.4	89.	81.	s. E.	.630	82.	81.8	80.	s. E.	.680	82.3	80.8	80.3	s. E.	0.22	0.20
30	.870	81.	79.8	79.9	s. E.	.716	82.	80.7	80.7	s.	.696	81.7	81.8	80.6	N. W.	.674	82.7	83.	81.4	s.	.662	83.	83.	81.5	s.	.644	83.3	81.7	80.4	s. E.	0.18	0.12