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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1835.

I.—*Missionary Prospects in Barmáh.*

[An Address delivered at the Monthly Missionary Prayer Meeting of various denominations of Christians held at the Union Chapel, Calcutta, October 5, 1835. By Rev. N. Brown, American Missionary.]

Having been requested to lay before you this evening a short account of the Barman Mission, I propose to notice in the first place some of the difficulties which the peculiar habits, religion, and government of the Barmese present to missionary operations, and, secondly, what success has hitherto attended the efforts that have been made.

In order to give some idea of the influence which the religious system of the Barmese exerts over the minds of its votaries, it is necessary that I should present a brief sketch of their belief, as contained in their sacred books. It will not of course be expected that I shall give any thing more than a mere outline.

According to the sacred writings of the Barmese, the base of the universe is a vast plane, infinite in extent, and containing an infinite number of Sekya systems, or worlds. These systems are exact circles, each bounded by an immense circular wall or mountain, 82,000 yúzanás, or upwards of a million miles, in height. The diameter of each Sekya system is 15 millions of miles. They are placed in contact with each other, and the intermediate spaces are reserved for hells, where the wicked are tormented.

The ground composing the earth, or foundation of each of these Sekya systems, (including the waters of the ocean, which is 84,000 yúzanás, or about 1,050,000 miles, deep,) extends to the depth of one million and a half miles. Below this is solid rock, reaching to a still further depth of one million and a half miles. This rock is sustained by a sheet of water, extending down 6,000,000 miles. Under the whole is an expanse of air, the thickness of which is 12,000,000 miles.

As the Sekya systems are all similar, it is necessary to describe only the one upon which we live. In the centre of the system rises the Myenmó mount. This is 1,050,000 miles high, and sinks into the water to the same depth. It is surrounded by seven concentric ranges or rings of mountain, which are separated from each other by seven rings of water. The inner mountain, called Yúgándho, is half the height of Myenmó; the next mountain half the height of this, and so on. Between these mountains, and the great outer mountain which bounds the system, are the ocean, the four great islands, and 2000 small islands.

The beings who inhabit a Sekya system include 31 different states, four of which, being below man, are considered as states of punishment. The superior celestial states or heavens are 26. Ascending from man, we have the six heavens of the Náts, of which the first is Sadumahárit, half way up Myenmó mountain, and 525,000 miles above the surface of the ocean. Here the inhabitants live through a period of 9,000,000 years, before they transmigrate to other states. It is at this distance above the earth that the sun, moon, and planets are placed, where they revolve about Myenmó mountain. The sun is only 625 miles, (in diameter,) while the moon is 612, wanting only 13 miles to be equal in size to the sun. The eclipses are occasioned by a Nát of immense size, 60,000 miles high, and measuring 15,000 miles across his breast, who in his sport occasionally obscures the sun and moon from the sight of men. According to the Barmese theory, one of his fingers is of sufficient size to cover the sun.

On the summit of Myenmó is the Táwadingthá heaven, a plain 125,000 miles in extent. The duration of life in this state is 36,000,000 years. Above this, at a distance of 525,000 miles, is suspended the third heaven of the Náts. Still higher, and at similar distances, are suspended the remaining three. The joys of these six states are represented as consisting of sensual pleasures, which have been gained by their inhabitants in consequence of their extraordinary merits during previous existences. In the highest of these states, the duration of life is 9,216,000,000 years.

As we ascend to the heavens of the Bráhmás, the duration of life becomes too great for computation. These 16 heavens are situated in nine separate planes, suspended one above another, at intervals of 68,850,000 miles distant. Above them all are the four invisible heavens, separated from each other at similar distances. The highest of them is at the immense distance of 898,200,000 miles above the surface of the earth. The descriptions of all these states, in the Barmese scriptures, are very stupendous as well as circumstantial. They are represented in

such colors as to operate strongly on the minds of the simple Barmese, and to charm them into a belief of their truth.

Descending from man, the Barmese reckon four states of punishment ; 1, brutes ; 2, *pyittás*, a species of existences that dwell in the mountains, some of them having beautiful bodies, but inwardly consuming with secret fire, and enduring various other kinds of torment ; 3, *athurakés*, which are nine miles high, with mouths no larger than the eye of a needle, and constantly famishing with hunger ; 4, hell, properly so called, which is situated below the surface of the earth, and without the boundary wall of the Sekya system. This place of punishment consists of eight principal hells, which are arranged directly above each other, and differing as it respects the duration and extent of suffering. These are described in the Barmese sacred books with every horrible illustration of torture and wretchedness which the ingenuity of man could devise. The duration of punishment in the first or most tolerable of these states, is 1,620,000,000,000 years ; in the second 12,960,000,000,000 ; in the sixth it rises above 4,000 times this period to the almost inconceivable period of 53,084,160,000,000,000 years ; while in the two lowest states, the duration of existence is altogether beyond computation. Notwithstanding all these terrible representations, the fear of punishment seems generally to have little effect either upon the heart or conduct.

Through these 31 states, according to the Barmese notion, all living existences are constantly transmigrating. The destiny of all depends on their previous merit. Merit is acquired, and crime expiated, by suffering, as well as by good deeds. So that there is a constant round of transmigration ; the inhabitants of the lowest hell rising by degrees to a sphere of enjoyment, and the occupants of the superior abodes occasionally descending to their miserable state. A being that existed as a *Nát* to-day, may become a man, a dog, or a worm, to-morrow. Hence the Barmese consider *neighbán*, a term which they appear universally to understand as meaning *annihilation*, or a cessation from the tedious round of existence, as the most desirable of all states. Their deity, *Buddh*, or *Godama*, like the numerous deities before him, obtained this state after having suffered almost endless transmigrations, and ages upon ages of punishment, in its various forms. The Barmese, however, cannot be properly said to have any deity ; since *Godama*, during his life, is not supposed to have been either the creator, the preserver, or the punisher of men, but only their teacher and guide ; nor did he possess the power of conferring upon them happiness, or canceling their sins ; much less can he perform the offices of a deity now that he has become extinct. The Barmese, however, suppose that by worshipping his image, they pay the

same homage to exalted goodness, and obtain the same degree of merit, that they would obtain if Godama himself were alive to receive their adorations.

The geography (if such it may be called) of the Barmese, is not less fanciful than their ideas of astronomy. Between the Myenmó mountain and the outer boundary wall of the system, is a vast expanse of ocean, 6,471,000 miles in breadth. This ocean derives its color from that of the Myenmó mountain. The northern side of Myenmó is pure gold, and the color of the northern ocean is yellow; the eastern side is of silver, and the eastern ocean white; the southern side of the mountain is sapphire, and the southern ocean blue; the western side is glass, and the northern ocean of a corresponding color. Within this ocean are four great islands or continents. The northern island is in the form of a circle, 100,000 miles in diameter; on this island the inhabitants live to the age of 10,000 years. The great eastern island is in the shape of a half-moon; the western is in the form of a rectangle, 112,500 miles in length. The southern, or Zambú-dípa island, upon which we live, is no less than 125,000 miles in extent.

Each of these four islands is surrounded by 500 small islands, making in all 2,000. The shape of every small island is the same as that of the continent with which it is connected; and throughout the earth, the face of the inhabitants corresponds in shape to the continent or island upon which they dwell.

In the interior of our island is the great forest of Hímmawanda, where most of the marvellous scenes related in the Barmese sacred writings took place. Here is situated the circular lake Nawadát, which is 625 miles in diameter, and is surrounded and hidden from the sun's rays by five overhanging mountains, one of which is pure gold, another silver, &c. Each of these mountains rises to the height of 2,500 miles. At the entrance of a cave in one of these mountains, there grows a tree, 12 miles in diameter, and 1,250 miles in height, under which the demigods assemble. Besides Nawadát, there are six other circular lakes, each 625 miles in diameter. Some of them are surrounded by concentric rings of the most beautiful flowers, and fruit trees of every description.

From the Nawadát lake, issue four rivers, which, after thrice encircling the lake, go off to the north, east, south, and west. The southern stream, after running 3,500 miles, sometimes over mountains, sometimes under ground, or through vast caverns, at length separates into five branches, forming the Ganges, and other great rivers, which water India and the adjacent countries.

I have been somewhat particular in describing the geography and astronomy of the Barmese, for the purpose of pointing out what I conceive to be one of the most effectual weapons

wherewith to weaken their attachment to idolatry; I mean the *instruction of the young*. From the sketch I have given, it will be evident to every one, that a knowledge of the true principles of geography and astronomy would completely destroy their faith in the Buddhist religion. Only let a Barmese thoroughly believe that there is such a continent as America, of a shape and size corresponding to our description of it, and the religion in which he has hitherto placed his confidence, becomes to him but a fable.

The Barmese priests, or monks, as they might with more propriety be called, afford us the most perfect specimen of the practical influence of their religion. *Indifference* being their highest virtue, they endeavor to annihilate every feeling, both of body and mind, and to become mere abstractions. Their chief employment consists in repeating over and over certain forms of worship which they have learned from the Páli, their sacred language, but which scarcely any of them understand. They are by no means a learned class, but are generally more ignorant, stupid, and lazy than any other portion of the people. They are not the preachers or expounders of their own religion; (this office belongs to a separate class, who are called *shayás* or teachers;) but are mere ascetics, living secluded in their monasteries, and ordinarily going through the streets but once a day, to receive contributions of boiled rice. They are not allowed to marry, or to have any connection with the world, which they have professed to renounce. They never deal with money, but are dependant for their habitations, food, and clothing, upon the contributions of the laity, whose male children they in return instruct in reading, which is almost the only branch taught by them. No provision is made for the instruction of the females.

Another great obstacle in the way of missionary efforts amongst the Barmese, and closely connected with their religion and literature, is their groveling habits of thinking. The idea of examining for themselves, to ascertain whether their religion is true or false, is an idea which seems never to enter their minds. Only set a Barman upon the track of examination, and very likely he becomes convinced at once; but the difficulty is to start them. In nine cases out of ten, the only argument that a Barman offers in defence of his religion is, that it has been given him by his ancestors. *They* examined the subject thoroughly, and if they could not arrive at the truth, what utter folly would it be for him, at this late day, to investigate the subject over again. "It is our custom; it is the custom of our fathers," is to them a sufficient ground of action, in religion as well as every thing else. For this reason, I am convinced that the introduction of Eu-

ropean literature, in connection with Christianity, would have a powerful tendency to give the mind an impulse—to start it upon a new track, and thus enable it to throw off the shackles under which it has lain torpid for ages. Nay, I think that even the introduction of the more useful mechanical and agricultural arts, would have no inconsiderable tendency the same way. It may indeed be replied, that it is the *Gospel*, and not education, or civilization, that is to convert the nations. But I cannot believe that a state of ignorance, stupidity, and blind attachment to old customs, is the field where Christianity achieves its brightest triumphs. In order for the truths of the gospel to take effect, they must be examined, and felt, and attended to ; and in order to be thus examined and felt, they must be presented to thinking and inquiring minds.

The third grand obstacle to missionary efforts in Barmáh is the Government. The Barmese are not merely *subjects* of the king of Ava, but his *slaves*. This is as really true of them in religion, as it is in politics. The doctrine of the Barman court is, that it is time for the people to change their religion, when their *Master* changes his. Hence there can be no such thing as toleration. The most that can be hoped for is *sufferance*, on the part of the acting authorities in the various provinces. But even this can hardly be expected. Severe persecutions have several times been carried on against the native converts. In all cases where accusations have been brought against them, they have never escaped without a heavy fine, and frequently severe punishment. A little more than a year ago, the pastor of the native church in Rangoon was imprisoned, and his feet made fast to blocks, which were then drawn up, leaving him suspended by the feet, while his head rested on the ground. His whole frame being thus put upon the stretch, he was suffered to remain till completely exhausted, and as he was an old man, his health and strength will probably never again be fully restored.

Still later, a number of the Christians at Rangoon were seized, among whom was one of our most faithful preachers. He was threatened with death unless he would renounce the new religion, and according to Barmese law, the rulers had no doubt a right to execute it. The test proposed to him was to worship the image of Buddha ; but he remained firm, and declared that he could never renounce the religion of Jesus, although he had every prospect of a cruel death. He was, however, at length liberated, on the payment of large sums of money ; but was dismissed with the threatening that he should be immediately executed, in case he should ever attempt to preach or distribute tracts again. At this time the persecution was also extended to the Karen converts residing in the jungles west of Rangoon,

from whom large sums of money were extorted, and some of them, it is reported, have renounced their religion.

The hostile bearing of the Government towards Christianity, may be seen from the fear which is every where witnessed among the people in receiving tracts. In passing through villages with tracts, often, almost every individual will refuse; sometimes they will take a book, and if they perceive one of their chiefs likely to meet them in the streets, they will instantly return it, or carefully conceal it among their garments. In Prome, and some other cities, orders have been regularly proclaimed through the streets, forbidding all persons from accepting the foreigners' books, under the penalties of law.

I will now give a sketch of what has been done, notwithstanding these obstacles, in introducing the religion of Christ.

The American Mission to Barmáh, was commenced at Rangoon, by the Rev. Dr. Judson, in 1813. A few converts had been baptized by him previous to the war between the English and Barmese, which for a time blasted their prospects. Messrs. Judson and Price were thrown into prison at Ava, from which, after enduring almost incredible sufferings, they were finally liberated on the restoration of peace.

Since the war, the Tenasserim provinces have been the principal field of labor. Here the popular language is Barmese, but a large proportion of the people being Talaiings, or Peguese, many of them still retain their own language, which has been a great hindrance to missionary operations among them. Lately, however, several of the missionaries have made the Talaiing language an object of study, and most of the New Testament, and several tracts, have already been translated into that dialect. At Molamyaing, the largest town in the British provinces, there has been gathered a Church of about 100 members, composed entirely of native converts. These regularly attend the worship and ordinances of the church, and exhibit the fruits of piety, to as great a degree as can be expected from a class of people just emerged from idolatry. Many of the converts have been employed as missionary assistants, and they have proved faithful labourers in the work. A large proportion of the conversions, which have taken place at the various stations, have been the result of native preaching.

The whole number of baptisms of Barmese and Karens, at all the stations, since the establishment of the Mission, is not far from 600. Nearly 200 have also been united to the European Church connected with the Mission. The labors of Mr. Judson for the last two years, have been chiefly devoted to the translation of the Bible, which is now completed, in the classical style of the Barmese, and nearly all printed. Four printing presses are employed at this station, and the tracts

and scriptures have hitherto been distributed nearly as fast as they could be issued from the press.

Schools have been established to some extent, but so few has been the number of missionaries, until very lately, and so frequent their removal from one location to another, that the schools have often been given up soon after their establishment. The mission, however, having recently been largely re-inforced—the number of missionary families in Barmáh now amounting to eleven—this important branch of labor is receiving more attention. Besides the common schools for instruction in Barmese, a school of a higher order has been recently established at Mólamaing, where English forms an important branch of instruction.

In Barmáh proper, our missions have ever been in a very unsettled state. At Rangoon a Native Church has long been established, to which about 50 members have been admitted, but they are now scattered by the recent persecutions.

The mission was resumed at Ava about three years ago, by the Rev. Mr. Kincaid, who after a scene of unexampled opposition, has succeeded in gathering a Church of 15 or 20 members, among whom are several very influential and respectable people. At times there has appeared to be a spirit of anxious inquiry through the whole city, but it has been checked by the interference of the rulers. Repeatedly has Mr. Kincaid been peremptorily ordered by the High Court to leave the country, but hitherto an over-ruling Providence has enabled him to maintain his footing, and crowned his labors with success.

One of the most encouraging departments of missionary labor in Barmáh, is the Tract distribution. The people generally, when unawed by the rulers or priests, manifest a great desire to obtain tracts. General distributions among all the towns and villages on the E/ráwadí have been made three or four times within as many years. From 8, to 10 or 12,000, tracts were given away each time. Although we cannot suppose that all who receive these tracts are influenced by a sincere desire to become acquainted with the religion, yet it is manifest that the general distribution of them must have an important influence. Several conversions, it is confidently believed, have taken place, where the only instrumentality was a tract or portion of scripture. But where real conversion does not immediately follow, still the truth presented must have a strong effect on many minds, weakening their hold upon Buddhism, and thus preparing the way for missionaries to enter in hereafter, and follow up the impressions that have been made.

Before I close, I wish to advert for a moment to that very interesting race, the Karens. These are an entirely distinct people from the Barmese, of different origin, religion, customs, dress,

and language. They are scattered all over the southern part of the Barmese territories, living, for the most part, in the mountainous regions, at a distance from the rivers and populous districts. They are less civilized than the Barmese, but are said to be much more frank and honest-hearted. The missionaries have found in them generally a surprising readiness to hear and embrace the truth. The first efforts among them were made by the late Mr. Boardman, at Tavoy, whose labors were crowned with the most unexampled success. Since the death of Mr. Boardman, the number of converts has been yearly increasing, and Mr. Mason has now collected a colony of them at a place near the head waters of the Tenasserim river, to which he has given the name of Méta myó, City of Love. Here they may have a permanent residence, and apply themselves to agriculture and the useful arts, by which means those obstacles to Christianity, which result from their present wandering, uncivilized state, will in a great measure be removed.

Considerable good has also been effected among the Karens on the Salwen, above Molamyang. A small church has been gathered, and several schools established.

In Barmáh proper, also, the interest among the Karens, where native preachers have been labouring, has been truly astonishing. Not unfrequently have the missionaries at Rangoon been visited by as many as 10 or 15 candidates for baptism, at the same time, from the western jungles. But, as I have already stated, the late persecutions have given a great check to our missionary operations in that quarter.

The origin of the Karens is an interesting object of inquiry, although, in the present state of our knowledge, it probably cannot be ascertained with certainty. They evidently are tribes of wanderers, that have come down from the north, as all their old legends testify. They had no written language, till recently one has been introduced among them by the Rev. Mr. Wade. All their known history consists in traditions, handed down in song from father to son. Many of these traditions are very striking. Among them is a clear account of the creation of our two first parents; their fall, in consequence of having, through the instigation of the devil, eaten of the forbidden fruit, and many other facts, which exactly accord with the accounts of Holy Writ. No certain traces of any knowledge of Christ have yet been discovered among them, which seems to preclude the idea that these traditions were obtained from any missionaries or other travellers since the time of Christ, and we are therefore carried back to the supposition that they are of Jewish origin. Mr. Mason supposes them to be remnants of the Ten Tribes. Their poetry is certainly extremely similar to that of the Hebrews. Their songs contain the severest denunciations against

idolatry, and the commandments of their God Yuwá, (a name very similar to the Jewish Yehowa, or Jehovah,) are perfectly accordant with the precepts of the Bible. Whether, however, it shall eventually be found that they are of Jewish descent or not, it is evident that these ancient traditions must do much towards preparing them for the reception of that revelation, which has for its foundation the sublime truth, that *there is a God, who created the heavens and the earth.*

Viewing the successes which have attended the Barmán mission, in its various departments, and considering also the very few labourers (until quite recently) that have been employed in that field, the friends of the cause have reason for encouragement. We may with the greatest confidence consider this as the beginning of a work that shall ultimately bring the whole Barmese, Talaing, and Karen races to join in the song,

“Worthy is the Lamb.”

We may look forward with a triumphant certainty, to the speedily approaching period, when the splendid fabric of Buddhism, with all the gorgeous array of its golden Myenmós and superincumbent heavens, of its Bráhmás, Náts, and demons, shall, like the gods of Greece and Rome, be read only in school-books as a fable; when instead of a degrading, and defiling, and conscience-searing superstition, the holy, heart-searching, purifying and ennobling religion of Jesus Christ shall shed its hallowed influence through every class and portion of society, and a generation of civilized, enlightened, and elevated Christians shall rise up to the glory and praise of our Redeeming Lord.

II.—*The Chinese Decalogue, translated by the late Dr. Morrison.*

[Furnished by his brother-in law, the Rev. W. MORRISON.]

THE CHINESE DECALOGUE, translated from a work entitled King-Sin, or “A collection of things respected and believed.” The holy admonitions of Wan-chang-te-Keun (the God of Letters.) The *Ten Precepts of the Plantain Window**.

- 1st. Beware of lasciviousness:
 Not having seen, you should not think of;
 When seeing, there should be no irregularity;
 Having seen, there should be no remembrance;
 With respect to virgins and widows, be particularly cautious.
- 2nd. Beware of wicked thoughts:
 Do not harbour a dangerous thought;
 Do not put forth an irregular thought;
 Do not remember resentment unallayed;
 Do not look on gain and covet it;
 Do not see ability and envy it;
 Be particularly cautious when there is an appearance of compassion, but a cruel heart.

* i. e. written at the window shaded by the plantain tree.

- 3rd. Beware of the errors of the mouth :**
 Do not speak of women ;
 Do not meddle with clandestine affairs ;
 Do not publish peoples' defects ;
 Do not change what you have said ;
 Do not make loose songs ;
 Do not revile the sages ;
 Be most cautious with respect to superiors, relations, and the dead.
- 4th. Beware of sloth :**
 Do not sleep early and rise late ;
 Do not neglect your own field and plough your neighbour's ;
 Do not run too fast after gain ;
 Do not learn to do that from which no advantage is to be derived ;
 Be most on your guard against an unsettled mind.
- 5th. Beware of throwing away letters (written or printed characters) :**
 Do not, with old books roll up parcels or paste the window ;
 Do not, with useless papers, boil tea or rub the table ;
 Do not blot good books ;
 Do not write at random against the doors or walls ;
 Do not destroy in your mouth (or chew to pieces) a rough copy ;
 Do not throw away the tail (or end) of a writing ;
 On the road or in an unclean place*, be particularly careful.
- 6th. Pay due respect to the relations subsisting amongst men :**
 Kindness is the principal duty of a father ;
 Respect is the principal duty betwixt a prince and his minister ;
 Brothers should mutually love ;
 Friends should speak the truth ;
 A husband and wife should mutually agree.
- 7th. Cleanse the heart :**
 Consider the doctrines of the ancients to regulate the heart ;
 Sit in a retired place, and call home the heart ;
 Be sparing of wine or pleasure, and purify the heart ;
 Reject selfish desires and purify the heart.
- 8th. Establish a good manner :**
 Be diligent in business and attentive to your words ;
 Let your intention be exalted, but your manners humble ;
 (literally, let your mind be high, but your body low ;)
 Be bold, yet careful ; (expressed in Chinese by "let your liver be great and your heart little.")
 Rescue men from present errors, and follow the ancients ;
 Reject the depraved, and revert to the upright ;
 Consider the eminent men's nine topics ;
 Fear the three things which the eminent venerate.
- 9th. Be attentive to your intercourse with a friend :**
 From first to last be not inattentive ;
 Let inside and outside be the same ;

* A necessary office.

Do not make a difference between noble and ignoble ;
 Living or dying be the same ;
 Let the meritorious and defective mutually advise.
 Reject (the sectaries) E and Hwüy, and serve Chung-he
 (Confucius ;)
 Reject the dissipated and boisterous, and associate with the
 moderate and upright.

- 10th. Widely diffuse instruction and renovation :
 When you meet with superiors, discourse of right reason ;
 When you meet with equals, speak of the rewards of good
 actions ;
 Print a number of good books.
 Speak much of good actions.

R. MORRISON.

Canton, China, February 28, 1812.

III.—*Proposal for forming a Comparative Vocabulary of all the Indo-Chinese Languages.*

The affinities between different languages, which are only a subject of curious inquiry to the literary man, are of great practical importance to the Missionary. Language is the instrument by which, under God, the Missionary carries on his work of beneficence. Like every other workman his first care must be to "learn the use of his tools;" and in the same way as a mechanic inquires how far any particular instrument will assist him in his trade, the Missionary seeks to learn how far any particular language can be made the medium of communicating the word of life to the heathen. Whoever therefore ascertains that any particular language prevails to a greater extent than it was before supposed to do, although he does not make any new translation, yet he points the way to a wider distribution of the existing translations, and establishes the fact of the existence of an uniformity or similarity of language between different countries, the knowledge of which aids in many ways the dissemination of truth.

To illustrate what we mean; Asám is a well known province on the eastern frontier of Bengal; Siam is familiar to us as a country on the shore of the China seas, and some of us may have seen scattered notices of certain "Shán Tribes," inhabiting the interior of the Barmese empire; but till very lately it was never generally understood that these countries had any connection with each other. Recent inquiries, however, have demonstrated that the Sháns and Siamese are essentially the same people, while the ruling race in A'sám are an offset from the same root; that one language, with only certain variations of dialect, is spoken from Sadiya in A'sám to

the southern extremity of Siam, and that even the names of the three countries can be traced, by an easy interchange of letters, to a common origin. The Barmese call the whole race to which these remarks refer Syán, which the Portuguese turned into Siam, and gave that name to the independent kingdom so called, which was the only part of the country inhabited by the Syáns with which they were acquainted. On the other side, when this same people broke into Bengal, the Indians, according to their usual custom in similar cases, prefixed a vowel to the two consonants and called the province which had been colonised by the Syáns, *Asyán*, or *Ashám*, which we have turned into *Asám*. In the mean time, the bulk of the nation, who continued to inhabit the country between *Asám* and Siam, long remained unknown to us; and when they were at last brought to light by the advancement of our frontier to *Sadíya*, in consequence of the event of the Burmese war, we called them *Sháns* (*Syán*); but till very lately we remained in a state of profound ignorance of there being any connection between them and our old friends the *Asámese* and *Siamese*. They are, however, the parent-stock of both; and although at present subject to foreign rule, are a very numerous people, who not only compose the bulk of the population of all the northern provinces of the Barmese empire, but also extend far into *Yunán*, the westernmost province of China. Their ancient capital was *Mogaum*, but their independence fell before the rising fortunes of the Barmese.

It is not easy at present to estimate the full importance of this discovery, but thus much is certain; that, as it has been ascertained that only one language prevails in the countries between *Asám* and Siam, the same books, with only some slight modifications to suit the variations of dialect, will answer throughout the whole of this tract, and the population open to the influence of our Missionaries in that quarter exceeds by many millions what was at first imagined. For instance, the translation of parts of the Scriptures lately executed at *Bankok* and *Singapur*, instead of being confined in their application to the kingdom of Siam proper, may now have a currency given to them bounded only by China on the one side and Bengal on the other; and we may also expect that the influence of preaching will rapidly spread among a people bound together by the sympathy of a common language.

It is also deserving of remark, that the country inhabited by the *Shán* race, forms a belt extending across the Indo-Chinese Peninsula, and separating *Barmáh* proper from China; and while the Barmese dominions are in a manner insulated by it, the Missionary station about to be formed at *Sadíya* will by the same

means be brought into connection with those on the shores of the China sea. There will soon be a Missionary establishment at each end of the belt, viz. at Sadíya on one side, and Bankok on the other; and if a third establishment were to be formed at Mogaum or some other central point in the Barmese Shán provinces, the chain of connection between the Brahmaputra and the China sea would be complete. Mr. Kincaid of Ava has, we understand, lately begun to turn his attention to the Shán language, and we have no doubt that the views now stated will meet with full consideration from him.

This line of action opens to our prospect an avenue into the heart of Eastern Asia, and if we can secure our position upon it, we shall be able to enter into communication with the inhabitants of the Chinese and Barmese empires, from an exactly opposite quarter from that in which we have hitherto had access to them. Barmáh will be placed between the new stations in the Shán country and the British provinces of Tenasserim and Arákán; and Yunán, the great Western province of China, will be placed between those stations and Canton: and we may hereafter make advances to points even beyond this, whence the Chinese empire will be more completely laid open to our influence. Although at present they appear distant, these prospects lie fully before us, and if proper means are adopted to gain the good will of the Barmese government, we may expect ere long to see a Missionary station fixed in the Shán country, which will at once form a central point of communication between all the Indo-Chinese Missions, and furnish a new and important opening for the evangelization of the great Chinese empire.

We have been unconsciously led, by the interest with which we regard the subject, to wander from the particular purpose with which we took up our pen. As an important advantage has been already gained by a slight attention to the connection between the languages of that quarter, we consider it our duty to prosecute the inquiry, until we succeed in obtaining the means of making an accurate comparison of all the different languages and dialects which are spoken in the Indo-Chinese Peninsula, or in other words, in the countries situated between India and China. For this purpose Mr. Brown the American Missionary, who is now on his way, with his family and Mr. and Mrs. Cutter, to Sadíya, has already prepared a short vocabulary, composed of such words as are likely to be radical in the different languages, and a few easy sentences, printed copies of which will be duly forwarded to our friends in Asám, the Kámia hills, Manipur, Kachár, Arákán, Tenáserim, Province Wellesley, Malacca and Bankok, in the earnest hope that they will add to it synonyms of the single words, and translations of the sentences, in all the languages and dialects spoken in the Pen-

insula with which they are acquainted, together with a specification of the limits within which they are spoken. There are at least two radical languages in extensive use there (the Barmese and Shán), and as Mr. Brown has himself furnished specimens of these, we will only trouble our friends to supply any peculiar dialects of them which prevail in their neighbourhood, and to add any altogether different language (if there be any) which they happen to know. The system of orthography which Mr. Brown has adopted is explained in the accompanying paper, and as no accurate comparison can be made when different modes of spelling are used, we beg that it may be strictly followed as far as it is applicable, and that any addition which it may be found necessary to make to it in consequence of the existence of peculiar sounds in any language not provided for in it, may be separately explained. Mr. Brown's orthography agrees in principle with that used by the Asiatic Society of Calcutta, by the Missionary bodies in the Sandwich and South Sea islands and North America, and by the gentlemen who have lately extensively applied the Roman letters to the languages of India.

PLAN OF THE VOCABULARY.

At the request of various friends to Native Education a table has been prepared, containing about 500 of the most common English words, with the corresponding terms in two of the Indo-Chinese languages, and blank columns to be filled up with other dialects. The object is to obtain a comparative vocabulary of all the languages spoken between India and China, for the purpose of tracing their origin and affinities. The first column in the table contains the English words; the second the corresponding terms in Barmese; the third those in the language of the Syáms, Syáns, Sháns, or as they call themselves, *Tai**. The Shán words are given according to the dialect spoken in the neighbourhood of Zenmè, the capital of Northern Láos. This language is supposed to be originally derived from the same stock as the Siamese†, and it will probably be found

* An ancient Shán manuscript has recently been discovered by Captain Pemberton, late commissioner at Manipúr, containing a history of the ancient kingdom of TAI, from the 80th year of the Christian era, to the time of its final subjugation and dismemberment by the Barmese, during the reign of Alaung-phurá (or Alompra), A. D. 1752. The capital of this kingdom was Mógauing, situated on a branch of the Eráwadi, several hundred miles north of Ava.

† From an examination of Captain Low's Grammar of the Tai, or Siamese language, it appears that more than half the words contained in his vocabulary are precisely the same as are used among the Sháns.

nearly identical with that spoken by the various Shán tribes inhabiting the territories east and north of Ava.

The system adopted in this table, for expressing the Tai, or Shán, and Barmese sounds, is the one which is now so extensively and successfully used in Romanizing the languages of India, and is identical with the plan proposed by the Honorable John Pickering, (Memoirs of Amer. Acad. vol. IV.) for writing the languages of all the Indian tribes of North America in a uniform character, and now extensively adopted by the missionaries among those tribes. It is also the same system as that introduced by the missionaries at the Sandwich and Society Islands. The vowels are used in accordance with their classical pronunciation on the continent of Europe. It has been found necessary to introduce a number of diacritical marks, in order to meet the wants of the complex vowel systems of the Barmese and Sháns. The fundamental vowel sounds are as follows:

a, sounded as in America, agreeable, or short *u* in but.

á, as in far.

e, as in men.

é, as in they, or *a* in name.

i, as in pin.

í, as in pique, police.

o, as in not, nor, or *aw* in law.

ó, as in note.

u, as in put, pull.

ú, as in rule, or *oo* in moon.

Additional Sounds.—The Barmese and Sháns have a broad sound of the short *e*, resembling that of *e* in there, or *ay* in mayor, for which we may use

è, with the grave accent.

ì, is used to denote a peculiar sound of the *i* in Barmese, not differing essentially from the sound of *e* in me.

ò, denotes the broad sound of short *o*, as in groat, or *a* in hall. It is necessary to use this character only in those languages which contain two modifications of this sound; as the English, which has short *o* in not, and broad *ò* in nought.

ü, denotes the French *u*, or the German *ü*.

û, is the same sound, but longer.

Diphthongs.—In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united, as they do when separate.

ai, is the long English *i* in pine; a combination of the short *u* with the sound of *i* in pin.

ái, as heard in the word *ay*.

au, a combination of short *u* with the *u* in put; forming the English *ou* or *ow*, as in loud, cow.

úu, a in far, and u in put ; producing a flat sound of the ou, such as is sometimes heard in the vulgar pronunciation of round, sound, &c.

oi, short o and short i, as in oil, boil.

eu, is used to denote a peculiar sound of the Sháns, resembling the French eu in *peur, douleur*.

The combinations ia, iau, iu, eau, óa or úa, ue, ui, and üi, need no further explanation, as each of the vowels is used to express its own invariable sound.

Intonations.—The grand peculiarity of all languages connected with the Chinese family, appears to be the complexity and niceness of their system of intonation. The first diversity of tone which strikes us, is the use of the *rising and falling inflections*, or the upward and downward slide of the voice in pronouncing a syllable. In English, we use inflections not for the purpose of changing the significations of words, but to give them a more striking emphasis, or often perhaps merely for the sake of ornament and variety.

Did you go ?

Where did you go ?

The word *go*, in the first sentence, has the rising tone ; in the second, the falling. But in the Indo-Chinese languages, this modification of tone produces distinct words, of an entirely different sense. To express this modification, in the Roman character, it is proposed to draw a straight line *under the initial letter of every syllable which has the downward tone* ; leaving the rising tone in its natural state, without any mark. The Barmese represent the falling tone by writing their *shépaúk* at the end of the syllable ; while in the Láos and Siamese systems, this distinction is denoted in writing by a difference in the *initial consonant*. The latter mode is preferred ; for although a diacritical mark, attached to a final letter, might be quite practicable in Romanizing the Barmese, it could not well be adopted in the Shán and Siamese, on account of its interference with other important tones. We may illustrate the proposed plan of using the line underneath, by the words *no* and *not*, as heard in the following sentences ; in the two former of which we have the rising tone ; in the two latter, the falling.

Did you say no ?

Will you not ?

I said no.

I will not.

The second peculiarity of intonation, is the abrupt termination of a sound, as if it were broken off in the midst of its enunciation. In this case, the volume of voice is full at the end ; contrary to the other modifications, where the sound is drawn out in such a manner, that the volume of voice gradually

decreases from the commencement to the close. To distinguish this peculiarity, it is proposed to place a dot under the final vowel or consonant, after the manner of the Barmese *aukmyit*. The Sháns apply the abrupt termination to words both of the rising and falling inflection, thus making four varieties to every syllable; while the Barmese have only three, the natural or rising, the falling, and the abrupt.

The *low monotone* forms the only remaining peculiarity of the Shán dialects. For the expression of this, a straight line is drawn underneath the intermediate or final *vowel*. The five varieties of intonation will then be expressed as follows :

kang, the natural rising tone.

kang, the same, with abrupt termination.

kang, a low monotone.

kang, the downward tone.

kang, the same, with abrupt termination.

Consonants.—*B, ch, d, f, g* hard, *h, j, k, l, m, n, p, r, s, t, v, w, y, z*, are used as in English. *H*, used after another consonant, shows that it is aspirated; thus *kh* is sounded as in *pack-horse*; *th*, as in *pot-house*, not as in *think*; *ph*, as in *up-hill*, not as in *philosophy*; *sh*, as in *glass-house*, not as in *ship*. To express the sounds of *sh* in *ship*, and *th* in *think*, the letters are united by a line drawn through them, thus, *sh̄*, *th̄*. *Ng* is sounded as in *singing*.

Change of Consonants.—It is to be noted, that in all Barmese verbal, numeral, and noun affixes, reduplications of monosyllabic roots, and generally, in the added syllables of compound words, commencing with either of the sharp consonants *k, t, p*, or *s*, these letters are changed, in pronunciation, to the corresponding flat or soft consonants, *g, d, b*, and *z*; unless when preceded by a sharp final consonant, in which case the original sound is preserved.

It is particularly requested, that in filling up the blank columns of this list with other dialects, the spelling may agree, as far as practicable, with the plan here laid down.

In case new varieties of *intonation* occur in any language, it is very desirable that they should be denoted by marks *under* the letters, and not over them. There will then be room above the line for diacritical marks, to express all possible varieties of vowel sound, in every language; while the *intonations* will be uniformly denoted by appropriate marks underneath. In introducing native terms into English writing and printing, all marks below the line, as they would convey no idea to an English reader, may be disregarded, and only the accents above the vowels be preserved.

There can be little doubt that the Roman character may be applied with the greatest ease and advantage to the lan-

gnage of China, and it is quite certain that their present complex hieroglyphical mode of writing must, sooner or later, give way to some regular alphabetic system. The number of the Chinese intonations being, according to Dr. Marshman, not more than four or five, will be even less difficult of expression than those of the Sháns; and it is confidently believed, that several, if not most, of their intonations will prove to be identical with those which have already been found common to both the Barmese and Shán.

IV.—*The Missionary Duties of Private Christians.*

It is a fact to be deeply lamented, that Christians in this country do not take that interest in missionary exertions which their importance demands. There is reason to fear, that less interest is felt here than in England. How can we account for this? Should it not be otherwise? What can be the cause of the indifference which is manifested in this country? It is not from ignorance. We are acquainted with the awful state of the heathen and Musalmáns around us. We are daily witnessing their superstitions and idolatries; and, in their immoral and sinful conduct, we are made sensible of the pernicious influence of their false systems of religion. We know from the Sacred Scriptures, as well as our fellow Christians in Britain, that they are in a state of perdition, and that from that state the Gospel of Christ only can save them. Yet few attend our prayer meetings, and few take a personal interest in the labours of the missionary. It is but seldom that he is cheered by the presence of a friend, to witness, and to encourage him in his work. It is in vain to say, we do not feel any great interest, because we see so little fruit; and when we compare present success with that of the Apostles, we perceive such a contrast, that we cannot avoid thinking, that there must be something wrong in the measures our Missionaries take to promote the kingdom of Christ. Were the objection valid, still it would not justify our indifference; their want of success, or their want of care in this work, would not relieve us from our duty of promoting His kingdom. It would be our duty to give greater attention to it, and to endeavour to shew them why they have failed; whereas many of us do not even come to see what is the measure of their success, and condemn missionaries without examination. But the objection is altogether, or in a great measure, unfounded. It is unfair to contrast their labours with those of the Apostles, and to condemn them, because they have not had equal success. Let us remember, that success does not altogether depend on their labours; they sow the seed of the kingdom, and God must give the increase. Let us also remember, that they have not the advantages which the Apostles had, who were peculiarly qualified for their work by the Holy Spirit, which was poured out on them ten days after the Ascension of our Lord. They had the promise of the Spirit to guide them into all truth, and to teach them what they had to say. They had the gift of tongues, by which they could immediately converse with the people of other countries. They had the power of working miracles, by which their hearers were made sensible that they were the missionaries of the Most High. These, we must acknowledge, were very peculiar and striking advantages, well calculated to promote their success. They were also greatly stimulated to labour with zeal, from the eminent success they enjoyed, and the countenance they

had from all Christians; for at that time all Christians felt it their duty to labour in this cause. Thus, in the days of our Saviour, when the number of converts was so small, yet besides the twelve, He had *seventy* other disciples, who were engaged in proclaiming the glad tidings. Need I mention also, that it was a new undertaking? Novelty gives a zest to zeal. When we think of these things, we should not be discouraged, if we do not see so much good done as we had expected.

However, notwithstanding these observations, I frankly acknowledge, that the progress of the Gospel in this country does not seem to be so great as might reasonably have been hoped for. We should be humbled on account of it, and it should lead us seriously to inquire, why God's blessing has been withheld from us. We should not say, as some have said, that the time to favour this country has not yet come; that God is now unwilling to convert the people. There is in the Sacred Scriptures nothing to warrant such an idea—it is the offspring of Satan to damp our zeal. God ever wills the salvation of men; and he has commanded us to preach the Gospel to every creature. The want of success is owing to our want of zeal and affection. We have not taken a lively interest in the progress of the Gospel—in the salvation of souls. Instead of feeling it to be a common cause, in which all should be united, in which every one should take a part—we have left it to a few individuals—we have kept, in a great measure, aloof from them—we have not given them our countenance by going with them to the scenes of their labours—we have not encouraged them by increasing liberality, and when we have seen them faint, through the small number of labourers, or discouraged by the small apparent success, we have not cheered them by increasing and more fervent prayers in their behalf, nor have we come to their help by assisting them by our private exertions in the sphere in which we are placed. Can we deny this? Then why should we be astonished that so little success has been obtained? Is it not a fact which should humble the Christians of this country, that few amongst them have devoted themselves to preach the Gospel to other lands, or have even given themselves to preach the Gospel to their own countrymen? There is another cause also, which I believe, has, in a very material degree, hindered the progress of the Gospel, namely, the not imparting Christian instruction to our households. The neglect of this duty, I consider, has done great injury to the cause of Christ, and is one of the reasons why God has not granted to us his blessing in so abundant a manner as we might have expected. Why was God so pleased with Abraham as to let him know what he was going to do respecting Sodom and Gomorrah? Why did he look on him with peculiar complacency, and deal with him as a man dear to his friend? It was because he attended to this duty: "for I know him, saith the Lord, that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment, *that* the Lord may bring upon Abraham that which he hath spoken to him."

From this I would infer, that it is the duty of every Christian to promote the kingdom of God by every means in his power.

Indeed, who can doubt the truth of this statement? We are told in the volume of inspiration, that Christians should not live unto themselves, but unto him who died for us, and is risen again. And can we live better to him than by promoting his kingdom? Is there any object of equal importance in the sight of God? For the establishment of *this* kingdom, Christ suffered and died, and is now seated at the right hand of the Majesty on high, to exercise an universal power to promote it throughout all ages. Alive to the importance of the subject, the Apostles devoted their whole life to the preaching of the Gospel. Christ, and him crucified, they set forth in all

their discourses. They were so convinced of the infinite superiority of this object above all others, that they determined to know nothing among men but Christ, and him crucified.

The command of our Saviour to his disciples must convince us also, that this is the great object for which we ought to live : "Go," said He, "and preach the gospel to every creature ;" and it was in obedience to this command that they went every where, calling on the people to forsake their evil ways, and embrace the gospel. Had they neglected this duty and only taught their own countrymen, we should now be in heathen darkness, and exposed thereby to eternal misery. Should not the recollection of this stimulate our zeal—and the more, since it is also the most effectual way of promoting the welfare of our fellow-creatures ?

We know from the Sacred Scriptures, that the heathen and the Muselmans, in fact all those who have not embraced the Gospel, are living without God, and are without hope ; that on account of sin they are in a state of perdition—they are exposed to eternal misery. The knowledge also, which we have of their moral condition, must make us conscious, that they are indeed not fit to dwell in the mansion of the saints : and, knowing this, is it not then our paramount duty to make them acquainted with that Saviour who only can redeem them ? Can he who neglects this duty be said to love God with all his heart, and his neighbour as himself ? What must be the state of that man's heart who can see a fellow-creature going the way of perdition, and not strive to rescue him ? It is no excuse to say, we are not ministers. In a time of great sickness and mortality, what would you think of that man, who, having some knowledge of the remedies to be used in order to cure the diseases which were then prevalent, would not use them in the behalf of others, because he was not a medical man ? And what must we think of that Christian, who will not impart to others that knowledge which has given him joy and peace, and delivered him from that misery to which he with others was exposed ? I do not mean to say that we must all give up our trades and professions, and become ministers ; for perhaps we are not all suitably qualified for the work : but we should all of us, as far as we are able, endeavour to spread the knowledge of the truth, and thus strive to enlarge the boundaries of our Lord's kingdom. This, we are told in the Acts, the primitive Christians did : when they were scattered abroad through persecution, they went every where, preaching the gospel to those around them.

Thus it appears, that to care for the salvation of others is one of the most important duties we have to perform ; that in the neglect of it we are guilty of disregarding his commands, that we are shewing the greatest ingratitude towards him to whom we owe so much, and that we are acting with the greatest cruelty towards our fellow-creatures ; for can there be a greater act of cruelty than depriving them of the water of life, which only can remove that deadly poison which will otherwise make them miserable for ever ?

But if it is our duty to send the Gospel to every creature, even to those who live in the most distant parts of the world, how much more is it our duty to make it known to our countrymen, to our neighbours, to our households and families ? Our Saviour went first to his own people, his Apostles did the same, and so should we. Charity should begin at home, though it should not end there. Our great aim should be, to make known the truth to those who are around us, on whom we have the greatest influence. It was because Abraham acted in this manner, that as we are informed in Gen. xix. 19, he was commended of God.

With respect to the duty of teaching our children, I suppose, that all are sensible of its importance and attend to it. But with respect to servants, I am afraid, it is very little attended to by many. Abraham

not only taught his servants the duties they owed to God, but he commanded them to serve him. As our servants are not exactly in the same situation as those of Abraham, we perhaps cannot command them to serve God. But surely we can require them to attend to our instructions, or rather I should say, to the instructions of God. In the Gospel God commands every one to repent and believe, and it must be our duty to do whatever we can to lead them so to do. In the parable of the king who had made a great supper for his people, his servants are told to go to the highways and hedges, and *compel* the people to come in. Surely, in these words, we are taught to use every lawful means in our power to bring others to the obedience of the gospel. By requiring them to attend to our instructions, we are doing them no injustice; we are not compelling them to do any thing which is criminal, or which can injure them in any respect: whilst by so acting we are making them acquainted with those truths which are able to make them wise unto salvation. If it is our duty to teach our neighbours around, surely it is still more so to teach those who are the members of our household, who by their services contribute to our comfort and ease. We should especially do it when we recollect, that by their daily waiting on us they are often times prevented from attending to the means of grace, which otherwise they could have done whenever they were inclined. What objection can there be to the instructing of our servants? and if there are no valid objections, are we not guilty in not discharging this duty? By neglecting it, we debar them in a great measure, if not altogether, from the means of grace: we are withholding from them the only light which can guide their feet into the way of peace. Will not this have the influence of making them suppose that the reception of the Gospel cannot be essential, since their masters do not endeavour to persuade them to receive it? This effect will especially take place, if in other respects we are mindful of their interests, and are kind to them. When they see a kind and upright master ready to give them medicines when they are sick, and advice and assistance when they are in difficulties, they will naturally infer, that if the Gospel was essential to their welfare, their master would make them acquainted with it, and persuade them to embrace it. And when we consider how many servants are employed by us, and with what a great number of people they are connected, the evil must be of no small magnitude. But if, through the preaching of the Gospel by missionaries, by the reading of the Gospel, or by some other way, they learn that we do consider that they are exposed to eternal misery, and that the reception of the Gospel only can save them, then what must they think of those masters, who believing this, do not warn them of their danger? must they not inwardly despise us for thus neglecting our duty? and what is far worse, will they not be induced to believe that our religion cannot be true, since it has so little influence on those who profess to believe it? Can they have any exalted idea of that religion which leads its professors to be indifferent to the eternal welfare of their fellow creatures, even of those who daily administer to their wants? Can they in our so acting see in us the features of our Lord and Master, who died that we might live, who endured the greatest trials and sufferings that we might be made acquainted with the path of life?

I have heard it said, that if we compel them to attend, some will leave our service, and thus we shall perhaps lose good servants, and unjustly deprive them of their situations: this is not very likely.

Few, I think, would leave their situations on this account. Though they might not like to attend, yet they would do that sooner than lose their situations, especially in a house where the master showed his real regard to their welfare, not only by instructing them, but by also treating them

kindly. But should some leave us, even those whom we value most, (though such in reality cannot be very good, who refuse to hear God's word, as it contains nothing which can offend them, except it be by convincing them of sin;)—should we for the sake of keeping some servants whom we value, or for the sake of not putting such persons out of work for a time, neglect a plain duty, the neglect of which is attended with so many evil consequences? It is our duty to teach our households, and nothing should deter us from attending to it. It may be the only means of grace they have, or ever will have. And woe be unto us, if a fellow creature, living in our house, dies by our neglect, unacquainted with the Gospel of Jesus!

Think not that our servants will consider that we are acting unjustly towards them. I am persuaded that if we tell them plainly the reasons why we wish them to attend to our instructions, none would, or at least could justly blame us. On the contrary their consciences would bear witness in our behalf, that we were doing nothing more than what our religion demands of us.

But some may say, We cannot instruct them, because we cannot even read the Scriptures in their language. In the days of Abraham, the book of Revelation was not yet written, yet he attended to this duty. In the days of the Apostles, there were few written copies of the Sacred Scriptures, but this did not hinder Christians from imparting instruction to others. We should not therefore make this an excuse for neglecting the duty. And should we not be able to speak in their language, even this should not be made an excuse. For Christian native readers may be obtained, who, in some measure, can make up for our not being able to do it personally. This may be done at a very small expence, a rupee, I believe, monthly; and should some not be able even to give that small sum, I have no doubt that a reader might be obtained free from expence on application to the missionary societies. Thus all may fulfil this important duty, so that if we neglect it, we shall be guilty in the sight of God of not having used our best endeavours to rescue sinners from perdition. But if we lived in the discharge of this duty, great good would be produced. The natives would obtain clearer views of the nature of our religion, many of their prejudices would be removed, and when they attended to the preaching of the Gospel, they would understand it much better. The daily perusal of the Scriptures would convince them that our religion is a good one; and we might hope, therefore, that much good might be done either way, were it done every where.—Mr. Baxter, that eminent saint, who was instrumental in converting so many souls, says, that if masters taught their families the truths of the Bible and exemplified them in their conduct, it would, in a great measure, supercede the preaching of the Gospel. And if all Christians attended to this duty, it would have a great moral influence on our servants and the people around us. They would then perceive that we were in earnest, that we did really believe in the religion which we profess. If only missionaries preach the Gospel to them, will not the depravity of the human heart lead many to suppose, that they do it because it is the duty of their office, and because they are paid for it? It is only by being thus consistent in all things, and by endeavouring to teach all men, and especially our own households and families, that we can make the people sensible, that we consider the Gospel as really essential to their salvation. If then we neglect this duty, how can we sincerely offer the prayer, "Thy kingdom come!" Can God attend to such a prayer when we are neglecting the means of promoting it?

On the other hand, if we faithfully attend to this duty, not only will much good be done, but God himself would then attend to our prayers and bestow his blessing. By the discharge of this duty our love and

zeal would also be stimulated, and would lead us to pray still more fervently. It is a principle of our nature, that we take the greatest interest in those things in which we are the most engaged, whilst we cannot feel much interest in those in which we are not concerned. Why is it that we feel so little in behalf of our servants—that we pray so faintly for them? why is it that so few attend missionary prayer meetings, and take a little interest in the labours of missionaries? It is because they are not personally engaged in these things. Need I say also, as a motive, that it would make us more sensible of the difficulty of converting the people; we should then sympathise more with missionaries, and should be less astonished at seeing so little success. Thus by feeling more deeply alive to the difficulties and the importance of converting the heathen, we should pray more ardently, and thereby cause the Deity to pour out his Spirit in greater abundance.

Having now endeavoured to exhibit the importance of this duty, and the beneficial results which we may expect to attend its performance, I will now conclude, by noticing briefly, the awful guilt incurred by its neglect. Let us remember, that if we are not one with Christ in principle and in action, we are none of his; he will consider us as enemies. He does not like lukewarm friends. He who gathereth not with him scattereth abroad. A mere freedom from having done evil will not save us at the day of judgment. Let us hear the awful sentence which our Saviour will then pronounce against those who will be at his left hand, and we must be sensible that a neglect of duty, yea of this duty, will as much expose us to punishment as a violation of his commands, Matt. xxv. 4; "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." If then to have been indifferent to the temporal welfare of our fellow creatures will bring on us such an awful judgment, what will be our condition if we withhold from our servants and neighbours the bread of life, and allow them to perish for ever for lack of knowledge! May the Lord incline all our hearts to attend to this duty, and may we soon see the blessing of God abundantly resting on our labours.

V.—*Female Infanticide in India. No. II.*

In our No. for September last, we called the attention of the public to the awful nature and lamentable extent of the practice of Infanticide in India; and endeavoured to point out some efforts which appeared likely, under God's blessing, if adopted by the Government, and benevolent individuals, rapidly to lessen, and eventually to annihilate, the abominable rite. We are happy to add, that the appeal has not been made in vain. The attention of numerous philanthropists has been attracted to the subject, and efforts are now contemplated, tending to enlighten the native mind, and to enlist in favour of the object the renewed exertions of a humane Government. The progress and result of these exertions we shall in due time communicate to our readers.

Meanwhile, it is important to accumulate *facts*, on which to base the effort—to know the difficulty of the task we have to execute, and the various obstacles which will present themselves, and must be overcome, ere the glorious object is finally accomplished. These obstacles, it ought to be understood, are great and numerous, and will put in requisition all our patience and resolution. To adopt the language of an intelligent correspondent :—“ The suppression of infanticide appears by far the most difficult subject that we have ever had to deal with in India. Satis, or the immolation of children in the Ganges, were nothing when compared to it. They *simply* required the fiat of the Government to put a stop to them in our own territories, and probably far too much noise was made regarding Satis, at the time they were prohibited ; but even to check infanticide, we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and we may even say, of the most savage wild animals, but to interfere in the most secret and sacred affair amongst the higher classes of natives,—their women ; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man, pretending to respectability, refrains from any allusion to his females.”

In illustration of the preceding remarks, we venture to give in detail a statement of the efforts (hitherto, we regret to say, but partially successful), made by an active and benevolent public officer, Col. Pottinger, in the province of Cutch.

When he first came to Cutch, ten years ago, he set out, with all the active zeal of a new-comer, to *root out* the practice ; but he soon discovered his mistake. The mehtahs sent at his request, by the then regency, were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants, whom long habit had taught to view the business with indifference, if not, absolute approbation. Col. P. next got the darbár to summon all the Jarejahs to Bhúj, and partly by threats, and partly persuasion, arranged with them to furnish quarterly statements of the births, within their respective estates. This plan he saw, from the outset, was defective ; but it was the best he could hit upon at the moment. It proved, however, an utter failure. Within six months, most of the Jarejahs declared their inability to act up to their agreement, even as far as regarded their nearest relations. Several fathers, for instance, assured him, that they *dared not* establish such a scrutiny regarding their grown-up sons ; and the few statements that were furnished, he found to have been drawn up by guess-work, from what may be termed the *tittle-tattle* of the village.

Col. P.'s next idea was, that as all the Jarejahs profess to be blood relations of the Rao of Cutch, they might be requested to announce to him, as the head of the tribe, as well as Government, the fact of their wives being "enceintes," and eventually the *result*. This scheme appeared feasible to the ministers; but when it was proposed to the Jarejah members of the regency, they received it with feelings of complete disgust, and almost horror. Two modes further suggested themselves of carrying the object. The one, to use direct authority and force; but that would no doubt be at variance with the spirit, if not the letter, of the treaty. The other, to grant a portion to every Jarejah girl on her marriage. This latter method had been proposed to the Bombay Government by Col. P.'s predecessor, (Mr. Gardiner,) but had been explicitly negatived, and that negative had been confirmed by the Court of Directors. Under these circumstances, the plan was of course abandoned.

Sir John Malcolm came to Bhuj in March, 1820. He made a *long speech* to the assembled Jarejahs on the enormity of the crime, and told them, the English nation would force the East India Company to dissolve all connection with a people who persisted in it! The Jarejahs of course individually denied the charge; but they afterwards inquired from Col. P., how the Governor could talk so to them at a moment when he was courting the friendship of Sinde, in which *child-murder* is carried to a much greater extent than even in Cutch; for it is a well-known fact, that all the illegitimate offspring born to men of any rank in that country, are indiscriminately put to death without reference to sex. Subsequent to Sir John's visit, an impostor of the name of Vijjya Bhat went to Bombay, and presented a petition to Government, setting forth Col. P.'s supineness, and offering, if furnished with some peons, to do all that was required. This petition was referred to the Colonel to report on, which he did as it merited; and matters lay in abeyance till the young Rao was installed in July, 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of infanticide. He took a paper from the whole of his brethren, reiterating that stipulation, and agreeing to abide the full consequences if they broke it. Col. P. officially promised the Rao the support of the British Government in all his measures, and the Rao and the English resident have been watching ever since for an occasion to make a signal example; but the difficulty of tracing and bringing home such an allegation will be understood from the preceding account; and it would be ruin to the cause to attempt to do so on uncertain grounds, and fail. It now, however,

appears that our best, perhaps only, chance of success rests with the Rao, who is most sincere in his detestation of the crime, and his wish to stop it.

Our correspondent above referred to, proceeds as follows:—

“The assertion made by Mr. Wilkinson, that infanticide is carried to an extent of which we have hardly yet a complete notion, is, alas! too true in India. The Rao of Cutch told the Resident at his court, very recently, that he had just found out that a tribe of Musalmáns called Summas, who came originally from Sindé, and now inhabit the *islands* in the Runn, paying an ill-defined obedience to Cutch, put *all* their daughters to death, merely to save the expence and trouble of rearing them! He has taken a bond from all the heads of the tribe to abandon the horrid custom; but, as he justly remarked, he has hardly the means of enforcing it.

“Of the *origin* of infanticide in Cutch, it is difficult to give a satisfactory account. The tradition of its being a scheme hit on by one of the Jarejahs, to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution, is generally received. The Jarejahs of Cutch have perhaps adopted all the vices, whilst they have few, or none, of the saving qualities, of the Musalmáns. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the *dowagers of households* taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious; and it must be confessed that they have good cause to draw this conclusion in Cutch, in which, it is suspected, there is not one *chaste* female from the Rao's wives downwards. We can understand the men amongst the Jarejahs getting reconciled to infanticide, from hearing it spoken of, from their very births, as a necessary and *laudable* proceeding; but several instances have been told me, where *young* mothers, just before married from other tribes, and even brought from *distant* countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them! This is a state of things for which, we confess, we cannot offer any explanation, and which would astonish us in a tigress or a she-wolf!”

The above is indeed a melancholy detail, and cannot fail to sicken the heart of every Englishman, much more of every British female. As some little relief to a recital so affecting, we have the pleasure to add, that Mr. Wilkinson, to whom we are indebted for having first recalled our attention to the subject of infanticide, is pursuing with success the most judicious

measures to secure its extinction in Málwa and Rájputána. By a letter just received from him we learn, that he is trying to ascertain all those arguments by which the native mind has reconciled itself to the murder of female children ; and how those who have not practised it, have been led to adopt this more humane course. He is also enlisting the services of several of the most humane and influential Rájput chiefs of those parts, to suppress it, and has derived much assistance and success from their advice and their zeal. They are taking up the subject *con amore*. All the chiefs near Sihor have taken, or are taking, bonds from their kinsmen, to refrain from the practice in future. This is highly gratifying ; but, as Mr. W. remarks, " Except the momentary expression of the public approbation of this humane act, and the force thus given to the public feeling in favor of humanity, what is gained ? Without further efforts, the public mind will remain as uninformed as ever : it has learned no new lesson : we have gained no real pledge, or security against the recurrence of the act. As the human mind gains light and knowledge, however, it will of itself throw off such evil practices. By force nothing is gained ; the disposition to commit the act remaining as strong as ever—the sense of the injury of applying violence to proud, ignorant barbarians, boasting of their freedom, will only work a rankling feeling of resistance and rebellion.

" I am now, therefore," he adds, " teaching my wise men how to write an affecting tale of real life, in their own language—how to address the heart, and rouse the kindly and virtuous sympathies of our nature in favor of humanity ; but still without once overstepping the bounds of probability, and indeed of truth and fact. Their first attempts at a " Tale of the heart" have been sad failures. They made even brutes and trees to stand aghast at the shedding of the innocent's blood. They thought their own spoken language too common and mean to give expression to all I wanted—but they are now learning to think better of its powers and capabilities.

" I hope before long to have a tale of horror in real life, and well known in these parts, so well set in cunning language, as shall not fail to enlist men's strongest sympathies in our favor."

We find too, that with his usual prudence and perseverance, Mr. W. is accumulating what additional information on the subject is still obtainable ; and proposes shortly to transmit the whole, with such suggestions for the gradual extinction of the custom, as his experience and observation may suggest, for the consideration of the Supreme Government.

From the affecting detail above given—discouraging though

it be—our readers will learn the following facts, the consideration of which, we hope, will leave on their minds a most salutary impression.

1. That the practice of infanticide in India is not an evil of trifling magnitude, confined to a few insignificant tribes, and only involving the premature death of a small number of innocent babes ; but that it is practised to a wide extent—in various and distant provinces—by Musalmáns as well as Hindus—and is frequently and remorselessly perpetrated, not merely to preserve the purity, and uphold the rank, of the parents, but even to avoid the expence and trouble of rearing the children ! The evil is, therefore, most crying, and demands for its suppression the prudent but zealous aid of every philanthropist.

2. That through the long continuance of the practice—the secrecy with which it may be practised—the indifference with which the crime is regarded by all in the neighbourhood, even by those who do not practise it—and the family pride or mercenary spirit of those who perpetrate it—it will require the aid of argument and persuasion, as well as authority ;—the information and impression of the people, as well as the power of the ruler, to render effectual any effort for its speedy and total suppression. The minds and feelings of the people must, in short, be changed, and the springs of action must be touched, before we can have any real security that the barbarous habit will be abandoned. The interference of the government cannot, in this case, penetrate beneath the surface ; and all the rest must be effected by the benevolence of the English and reformed Native public, acting by every means of moral influence upon the people themselves.

3. That under these circumstances, the diffusion of education, as extensively as possible, among the young—the wide distribution of judicious and well-written tracts on the subject, among the adults—the constant expression by the officers of Government, in written and oral communications, to all concerned in the practice, of the abhorrence in which it is held by the Supreme Authority, both here and in Europe ; nay, even by every civilized nation in the face of the globe ; and the presentation of some reward—be it honorary, or pecuniary—to any chief or others who might preserve the life of his daughters, or influence others to do so ; appear some of the means the best adapted to secure the *gradual*, but *final*, extinction of the horrid rite.

4. That, considering the cruel murders of innocent children now *every-day* occurring, it is right, that the exertions above alluded to, should be commenced without delay ; and that they should not be intermitted till the triumph of humanity is complete, and till we are privileged to hear with delight the well-

authenticated intelligence, that throughout Hindustán, the horrid crime of infanticide is practised no longer.

It is an obvious remark, that sorrow and crime strike us less forcibly, as we become familiar with them; and hence we believe, that even Europeans in India feel not half so acutely as they ought to do regarding the affecting subject of this paper. In order to sustain a proper tone of feeling respecting it among ourselves, we need it to be frequently and forcibly brought to our attention; and we hope, therefore, that the European press, both in Calcutta and the mufassil, will not cease to give to the cause of suffering humanity, in this instance, the benefit of its frequent and strenuous exertions.

Respecting the aggravated guilt of infanticide, as opposed alike to the laws of God and of every civilized state;—the voice of nature and the dictates of reason;—the native mind of course requires to be still more enlightened and impressed. To aid in effecting a purpose so noble, we call with earnestness for the assistance of the intelligent Editors of the Jami Jahán Namá, the Máhe Alam Afroz, and the Bombay Darpan, all of which we know are read with interest at native courts, in the neighbourhood of which infanticide is practised. The able Editors of the Samá-chár Darpan, the Reformer, the Gyánánweshan, yea, even the Samáchár Chandriká and his friends, will here find a subject worthy of their efforts, and in the promotion of which they may all be agreed.

By these united efforts, the tone of public feeling on the subject will be gradually elevated and refined, till the voice of the people will coincide with the commands of the Government, and then—and not till then, we fear—will infanticide in India be fully and finally abolished. BETA.

VI.—Bengálk Proverbs, translated and illustrated.

[Continued from page 537.]

129. পোদ ফাটলো কার, নাম ডাকলো যার।

Whose back splits with care and toil? His whose name is in every one's mouth, i. e. whom all invoke.

Shewing that the rich and great, &c. must pay the price of publicity and reputation, in lavish expenditure of wealth, and often in the sacrifice of ease and pleasure.

130. বড় মানুষ মান, তার সোণার ধনুক থাক।

Age, look at the great man! He carries a golden bow! (which is more gay and rich than useful.)

A sarcastic rebuke of absurd adulation, and of the attribution to people of qualities to which they have in reality no claim; as when the vicious

man is praised for virtue, or the fool for wisdom; also to a person's extravagant and boastful assertions of his own prowess, &c.

131. শীঘ্রি খেতে সাধ যায়, কৌৎকা দেখে ভয় পায় ।

*He advances to eat the sweet he desires,
But seeing the club he us fast retires !*

Applied to the fear of consequences when eager after forbidden or dangerous gratifications, gains, &c. As when he who longed to steal the sweetmeat from a stall, was deterred by a look at the club of the seller.

132. পোমে বাই করকসি, পাংসার সঙ্গে আটাআটি ।

Without a rag to his buck, yet he strives with the Púshá (or Prince.)

Referring to a poor or low fellow, who would contend with a rich or powerful neighbour; or to a fool who would dispute with a wise man; in each case the result must be discomfiture, disgrace and loss.

133. সাপা বেজের বাহন নয় ।

সময় বুঝে সজ্ঞ নয় ॥

The serpent was no carrier for the frog; so like him, balancing time and occasion, one should bear any thing.

Alluding to the fable of a frog who jumped upon a serpent's expanded hood, while the latter, instead of resenting the liberty, carried the creature unharmed, awaiting a fit occasion to be revenged. The application is to intimate the necessity oftentimes of bearing insults or injuries in silence, when, for the present, unable safely to resent and punish them.

134. সাধ যায় ঠেঁয়স হতে । পোদ কাটে মজ্বব দিতে ॥

(মজ্বব corruption of মহোৎসব.)

*Fond wish at the Vaishnava's fame aspires;
At the cost of the feast, the wish expires.*

Application—to repress impossible aims, and divert from objects too difficult or costly, or dangerous to be attained.

135. দায়ী মুদহই রাজী, কি করিবেন কাজী ।

When plaintiff and defendant are agreed between themselves, what room for the Kázi? (Kázi, a Mahammadan Judge.)

Spoken to shew the inutility of attempting to sow dissension between "friends fast sworn," by the selfish iniquity of a meddling person who would profit by their disunion.

136. মরা বামন গাঙে ভালে ।

চিঁড়ে দৈয়ের নামে উঠে বসে ॥

*The dead Brahmin's corse on the stream flows by,
But sits up at the sound of chirú or dai.*

(চিঁড়ে, rice, parched and flattened; দহই curds or thickened milk; both favorite articles of food with brahmins, and others who can afford them.)

The reference is to "the ruling passion strong in death," or exerting itself even under afflictive circumstances.

137. আরে আমার বসের নাগর ।

আমামি খেয়ে পেটী ভাগর ॥

*Ho! my sprightly spark,
Why! your belly is swelled with rice-water!
(The drink of the poor and sordid, &c.)*

A jeering address to one who attempts a vain display, and would attract notice or favour abroad, though pressed by the 'res angusta domi,—like one who should ape the dress, and affect the manners of a beau, while destitute of the means to support his pretensions.

138. শাকে এত নাড়া, ডাল হলে পর ডালতো হাঁড়ি
ডালতো বামন পাড়া।

What stirring up of pot-herbs! were they but branches, the pot would break, and the Brahmins' quarter be overflowed!

(There is a pun upon the similarity of শাক, a pot-herb, and শাখা the branch of a tree implied in ডাল.)

The application is to vain glorious boastings, shewing them to be so inappropriate to the occasion, as to leave no room for a just expression of really higher deeds; like one who makes such a potter in stirring about a few pot-herbs, that suppose them but branches of trees instead, his pot must needs break, and the best quarter of the village be flooded, i. e. language fail, and all precedent be borne down.

139. যদি তাঁতি বৈষ্ণব হয়। অস্তঃকরণ শুদ্ধ নয়।।

Though the weaver turn Vaishnava, his heart is still base.

(The weaver's is a very low and despised cast.)

The proverb is spoken in reference to such as, without talents or virtues, attempt the studies of the wise, or undertake the performances of the good: or to the low and sordid, who pretend to a character and reputation beyond their highest possible attainment and success.

140. উত্তম অধম কেবল বিবেচিত করে।

যুচি হয়ে শুচি হয় যদি কৃষ্ণ ভজে।।

High and low, good and bad, are according to a man's deliberate acts. If the worker in leather but venerate Krishna, he becomes pure.

(i. e. character and demeanour alone should determine a man's respectability or inferiority.)

Spoken when a person is despised for his low caste, which is the mere accident of birth, though possessed of that real excellence which is independent of external condition. Equally applicable, reversed, to inward baseness amid external dignity of birth or station.

141. যার ইস্কু তার শুড়, পড়ে থাকে পড়াশুর।

The juice is his who owns the cane, while the (guardian) god lies prostrate!

(পড়াশুর an immortal—an idol image of a deity, set to guard the fields of sugar-cane, but which ceases to be regarded when the produce is gathered in.)

Spoken reproachfully when one has been useful to others, without personal advantage derived from their gratitude or good will—neglected and overlooked when no longer of service.

142. বাঁজা বিয়েয় না কোম কালে।

The barren woman never bears.

Uttered on hearing that something has occurred which is impossible or very highly improbable; intended as an expression of incredulity, as well as an implied censure of the exaggeration or imposition of the relater.

143. ঢাল মাই তলোয়ার মাই যুকুম জমাদার or অমাধ সর্দার।

Mukunda the captain, (or Anúth, the leader,) without either shield or sword! so also,

144. দোয়াং মাই কলম মাই নন্দরাম সরকার।

Nanda Rám the writer, with neither pen nor inkstand!

Both proverbs are a sarcasm upon such as brag and boast absurdly of their exploits and attainments, though evidently with as little ground of truth as when one should talk of his deeds of valour, though destitute of

even the weapon with which to perform them, or of his skill at accounts, &c. though unpossessed of the very implements of his boasted profession.

145. স্ত্রী বিরালের গোক আছে ।

The she-cat shews a Tom-cat's whiskers.

Said in contempt or rebuke of a man who imitates a female's voice or manner, whether from effeminacy, or a wish to deceive—innuating that men and women are made to differ by nature, and not be like inferior animals; they should therefore ever be distinguished by their severally appropriate appearance, habits and behaviour.

146. বদরী কোমল ।

Soft like the plumb!

(i. e. soft without, but hard within; the pulp and the stone severally.)

Applied to a sentence or book, &c. in which the words are common and easy, but the sense obscure, and the intent difficult to be made out.

147. হৌচোটে পড়ে পদ্মশাক* ।

Calling out Padmandbha, when prostrate from a fall!

(হৌচোট a corruption of উচোট a fall or stumble; and পদ্মশাক lotus-naveled, an epithet of Vishnu, as invoked on lying down to sleep;—referring to the fable of his sleep on the waters, while from his navel sprung Brahmá, or the Creator.)

Said when one makes a virtue of necessity, or submits, though unwillingly, to what is unavoidable: like him who, when he stumbled, should make believe as though he were only lying down to rest!

148. ধান সম্বন্ধে পোয়ান মেসো ।

In its union with corn even the straw becomes uncle!

Satirically applied to one who feigns attachments, or pretends relationship, for the sake of some advantage thence derivable to himself; also said as a reason or excuse, when a man courts the good will of another insigni-

* The following lines exhibit a curious instance of that subtle policy with which the superstitious Hindus, whose every daily act is regulated by some religious prescriptions, are trammelled and enslaved by the crafty devisers of their theology. The different names by which on different occasions they invoke their deities are thus expressed in a Sanskrit verse. A version and notes appeared in the CALOUTTA CHRISTIAN OBSERVER for February last.

ঐবধে চিন্তয়েৎ বিহু° স্তোত্রমে চ অমর্দন° ।

লয়নে পদ্মশাকক° বিবাহে চ প্রজাপতি° ॥

হুহু চক্রধর° দেব° প্রবাসে চ ত্রিবিক্রম° ।

নারায়ণ° তনুত্যাগে জীধর° প্রিয়ী সঙ্গমে ॥

হৃঃস্বপ্নে অর গোবিন্দ° সঙ্কটে মধুসূদন° ।

কামনে অর সিংহক° পর্বতে রুহুমান্বন° ॥

অনমন্যে বরাহক° পাবকে অলম্বান্বিন° ।

গমনে বামদেবক° সর্বকার্যেহু মাধব° ॥

এতানি ষোড়শ নামানি প্রাতঃকালান্ন যঃপঠেৎ ।

সর্বপাপ হর° গুণ্য° বিহুনোকে মহীমত্তে ॥ (OR গচ্ছতি)

ficant in himself, but having connexion or interest with a personage of importance, influence, or patronage.

149. মাছের মায়ের পুঞ্জ শোক ।

Like a fish-mother's grief for her fry!

(Supposed to be insensible to their consumption, or even to feed upon them herself.)

A sarcastic hint to one who makes false professions of sympathy, &c.

150. মুরগির পোঁদে তেল হলে মল্লার দ্বার দিয়া পথ ।

When the cock's tail is fat, he will enter the Mullah's gate; i. e. run in the very way of danger.

(The slaughtering of animals among the Mahammadans, as among the Jews, is restricted to a peculiar and somewhat religious officer.)

Exemplifying the fool-hardiness of upstart insolence, running upon its own ruin in contending, when somewhat elevated above its original obscurity, with its natural superiors in power, wealth, or station.

151. মুলকে মুলক জয় ।

A country may be conquered by policy; i. e. crafty procedure.

To recommend the use of cunning above violence, and of potent artifice above hasty force. Kindness is more powerful than authority.

152. ধাম ডানিতে শিবের গান ।

Singing hymns to Shiva while pounding the paddy!

Applied to reprove one who is occupied with other things than the business before him, and so is diverted from the attention and exertions requisite, by irrelevant and trifling objects; also generally to things done out of season.

153. সব ধান বাইস পসরি ।

All kinds of grain at 22 pasaris! (to the rupee.)

(i. e. the same price, however various the quality. (The pasari is 5 seers.)

So—সব শিয়ালের এক ডাক ।

All jackals have the same howl!

Both proverbs are used by one who finds fault with exorbitant prices alike demanded at every stand, conveying a sarcastic intimation that all the dealers are alike rogues.

154. চিনির বলদ ।

Aye! the ox in a sugar-cart!

A jeer upon a silly fellow making a display of many books. Also said of one labouring for others without any benefit to himself; like the ox that carries the load of which he may not or cannot taste.

155. কাষের জন্তে কুকুরের পায়ে তেল ।

One will pour oil on a dog's paw for service!

Said in reproof or excuse of mean solicitation and fawning attendance on the worthless or the low, for personal support, gain or advancement.

156. যেমন গর্ত তেমন ঋণ ।

Debt is as conception.

(Both are alike pleasurable at first, and both end in pain and difficulty.)

A dissuasion from contracting debt, which, though at the time it may gratify or relieve the borrower, must, in the necessity of repayment with accumulated interest, more than proportionably vex and afflict him.

(To be concluded in our next.)

VII.—Objections to the Use of the Roman Character.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the last No. of the Observer, you have a long article on the progress of the English language, and of the Roman character. All the friends of Education must feel themselves under an obligation to your worthy correspondent BETA, for the invaluable information contained in that article. It clearly proves that the School-master is abroad in India—that prejudices are giving way—that the thirst for knowledge is becoming general—and that the English language is likely to become the language of the Literati of Asia. But it is evident, from the scope of B.'s remarks, that his design is to prove something beyond all this; something, as we conceive, not at all connected with the progress of knowledge. He is determined, as appears from the introduction of his article, to lug in the progress of the Roman character with that of the English language, and to make them co-extensive and dependent upon each other; their union seems to be so natural, and close, that a separation would destroy the existence of both; to attempt a destruction would be as fatal as to separate the Siamese youths—an attempt, that no man of sympathy could contemplate without horror: hence it is no wonder, that BETA has studded his paper, as often as possible, with the auspicious words *Roman Characters*, in crooked *Italics*, or large staring capitals. But we, who are not so sensitive on this subject, who believe that the Literature of Europe may become universal in India, although the Roman Scheme were never heard of, are sorry to see the English language so hampered and hemmed in.

After these remarks, it might be expected, that we should enter into some lengthened argument, to show that the Roman Scheme is impracticable, and unlikely to succeed. It is not however our intention to do so. It is enough for us to know, that instead of succeeding, it is fast retrograding. Any one who has attentively perused the articles in the CHRISTIAN OBSERVER, on this subject, must be fully aware of this fact. Your correspondent B., doubtless, is in possession of the most extensive information on this point, and we would be doing him an injustice to suppose, that he would not make the best use of his information to support his favourite scheme. But in spite of the often reiterated "*Roman Character*;" we find that the evidence he has adduced of its progress amounts to nothing. Many of his correspondents say nothing on the subject; others incidentally allude to it, without telling us a word about its popularity; and a very few, whose zeal or desire to please certain parties, appear to have outstripped their prudence, make such astounding statements, as, to say the least of them, are very difficult to be received, in their literal meaning. That we may not appear to bring forth charges without proof, take the following example: A correspondent from Lakhnau writes, "Captain P. requested me to try an experiment upon a little fellow, seven years old, who could not read a word either in English or Hindustani, in order to see if he would read fluently any book in the new character, in a month. The experiment has not only succeeded with regard to Hindustani, but he can read almost any book in English." Of all the feats of youthful genius we are acquainted with, this is the most wonderful. The juvenile verses of Pope, or the self-taught demonstrations of young Pascal, sink into insignificance when compared with this. Here we have a child at the tender age of seven, who has learned in one month's time to read not only Romanized Hindustani, but almost any book in English. This sentence we must, in charity, believe was written in a hurry, without due consideration; for, gentlemen, say

whatever you will about the march of intellect in the present day, this march is so forced and rapid as to make the most credulous stare! We need not enlarge upon this point, but we would hint the propriety of B.'s considering the drift of his correspondent's assertions, before he publishes them; for there are persons naughty enough to scan their meaning, and look queer at the *profound* and the *marvellous*.

Let it not be supposed that we are hostile to the Scheme, when it can be introduced with safety, and any likelihood of success. From B.'s correspondence, it appears that the Scheme is being adopted in Manipur, and there, we doubt not, it will succeed. It is comparatively an easy task to give a new Alphabet to a country that has no written language; or, at furthest, as (in Manipur) where there are but very few books. But to change the alphabet of a civilized nation; to mutilate a character in which thousands of books are written, and which is familiar to tens of thousands of readers, and to substitute in its place a character which does not convey the proper sounds of the language², is a task too Herculean, even for the power of the British Government to accomplish. The Scheme has been now afloat for nearly two years—where then are the evidences of its progress in Bengal? It emanated from Calcutta, as from a centre—has it succeeded there? Have the large and respectable schools in the city and its vicinity adopted the Roman character, or is it a favourite Scheme with the conductors and students of those seminaries? B. has produced no evidence to this effect. We however happen to know that the Scheme is more unpopular among the conductors of those institutions, among the natives themselves, and among the missionaries, who are best acquainted with the character and prejudices of the people, than it was even at its commencement³. There is not now so much controversy on the subject, as formerly; this, however, does not arise from a conviction of its utility: the stillness of the grave, at least on the opposite side, reigns over it. And this, as you may have heard, arises from a prevalent belief, that if let alone, it will soon die a natural death⁴.

If this subject had been treated by your correspondent B. separately and fairly, we should not have troubled you with any remarks. We have, however, two strong objections to the manner in which it is represented to the public. It is unfair to make it go hand in hand with the progress of the English language: the one is wholly independent of the other⁵; and the attempt to force a connexion, where no natural one exists, looks something like a suspicion on the part of the Romanizers, that their jolly-boat would sink, if not tugged along by the English man-of-war.

In the second place, B.'s correspondents often make strong and broad assertions, which every friend of education should wish to be untold. An instance of this has been already alluded to, and many more might be selected; we shall direct your attention to only one more, which, indirectly at least, brings a severe charge against the Missionaries. The Rev. R. C. Mather states, that he has established a school on "the new principle of giving no pice to the boys, &c." Now, is it true, that the principle heretofore acted upon by other Missionaries was that of hiring scholars? If Missionaries generally conduct their schools on the principle of giving pice to the boys, that principle ought at least to be made known to the public, by whom such schools are supported; but if this is not the case, then plainly Mr. Mather throws out an unjust insinuation against the character of others⁶. You can perhaps put the public right on this point. We are also told, that this school, on the "*new principle*," went on nobly—so nobly, it appears, that the number of scholars quickly fell from thirty down to ten! For such a falling off there must be some cause. May it not be attributed to an over-eager attempt to compel the scholars to adopt the Roman character? But lest the friends of the Roman System should

be discouraged, they are kindly informed, that the school *munshi* and the teacher of the school, *and all the boys*, are acquiring a knowledge of the system; that is, according to Mr. Mather's own shewing, the *munshi* and teachers of the school consisting of ten boys!! We shall not trouble you with any further remarks on the useful information contained in Mr. M.'s letter, but leave it to your readers to form their own judgment of the *noble result* of this *nobly* conducted school.

The friends of education are much indebted to your pages for the valuable and interesting information they often contain, and it is a pity that the respectability of such a publication should be injured by the injudicious communications of some of B.'s correspondents' communications, which seem to be inserted for the sole purpose of supporting a sinking cause, and of shewing a connection between two things, (the progress of the English language and of the Roman Character,) which are entirely separate and independant. BETA will no doubt deny this, but we appeal to public opinion in support of our assertion. Extracts from the article on the progress of the English language, &c. have been given in several European and native papers; but not in one of these have they been produced as evidences of the progress of the Roman Character¹. On the contrary, in every case which we have seen, these extracts are produced as evidences of the spread of knowledge, through the means of the English language, without the least allusion to the Roman System. Such facts may serve to convince B., and those of his opinion, that the attempt to make the English language and the Romanized System appear subservient to, and dependant upon, each other, is, according to public opinion, unfair and unjust. These hints are thrown out with the hope, that in future the Romanizers will be more cautious in publishing extracts from the letters of their correspondents, and trust they will support their system by making it stand upon its own basis, independantly of the English language. Your's, &c. Γαμμα.

[In order to obviate the necessity of a separate paper next month in reply to the above, we handed it to BETA, who has supplied a few short notes, which are all he thinks necessary.—Ed.]

¹ It is evidently not intended by this honest correspondent from Lucknow, that this youth could *comprehend the meaning* of what he read—he could only *pronounce*, not *understand* it.

² I cannot but suspect, that Γαμμα does not understand the system he opposes, or he would not, I think, make an assertion so opposed to the expressed opinions of Sir W. Jones and most Oriental Scholars, as well as to the admissions of the warmest opponents of the scheme he condemns.

³ Γαμμα is greatly mistaken here. Some excellent men, it is true, vigorously oppose the Scheme. But who expected that it would commend itself to every body; and much more, in so short a time? All who have been long in India, will recollect, that the introduction of the English language was at first as strongly opposed by many who now are its warmest friends, as is now the use of the Roman character. From the late rapid progress of the former object, we may surely with confidence augur the rapid success of the latter, which in the same time has certainly made far greater advances.

⁴ My zealous opponent will see, by the application of the Roman scheme to the Shân and Barman languages, as proposed in the present No.; by its use in the Tâmal, Karnâtika, and other languages of a sister Presidency, as proposed by a Madras Scholar in a paper not yet inserted; and, by the new publications lately advertised in Bengali, Hindui, and Hindustâni, by Mr. P. S. D'Rozario and others, that the system is *not yet dead*!

⁵ We trust that Γαμμα will favor us with accounts of the progress of English education on his own plan—i. e. independent of the Roman characters. They will give every Romanizer the greatest pleasure.

⁶ Γαμμα is both uncandid and unjust in his reflections on Mr. Mather, who by no means throws out any insinuations against other Missionaries, as here

asserted. The fact is, the *Government School* at Banâras has for many years given money to the youths who attend it—and to give no pice, and make the youths pay for their books, was the “new principle” at Banâras, to which Mr. M. alludes. To this principle being introduced among the scholars, and the charm of novelty being worn away, γαμμα may attribute the reduction (we hope but temporary) in the number of Mr. M.’s pupils. The introduction of the Roman character into the *Assembly’s School*, in Calcutta; into Mr. Ellis’s, at Chitpore; and several others we could mention, never to our knowledge in the least affected the attendance of pupils. Indeed, while the English language is so popular among the Natives, it would be unreasonable to suppose, that the English character applied to the Native languages—one step at least to its acquisition—would be sought but popular also.

My worthy opponent, who is so severe in censuring the supposed mistakes of others, ought to be extremely correct in his own statements. But he is not so here. The Editor of the *Bengal Hurkaru and Chronicle*—a paper not inferior in editorial talent or extensive circulation to any published in Calcutta, quotes a great part of the very article condemned by γαμμα, and in doing so, refers in the following terms to one who, like him, had been predicting the failure of the Scheme.

“Our unknown friend, the FRIEND TO INDIA, will find that he has been a little premature in his rejoicing over the anticipated decline and fall of the Romanizing System, which he has denounced as “the Romanizing nonsense, supported only by vanity, indolence, and ignorance of human nature.” We republish to-day from the forthcoming number of the *Calcutta Christian Observer*, a portion of an article which not only shows that the “nonsense” is spreading; but that, however vain or ignorant of human nature its advocates may be, they are not very indolent; for unquestionably they are sparing no exertions to spread the system of which they approve, and which we consider calculated to facilitate the diffusion of our language—a point of vital importance in the education of the people.”—*Bengal Hurkaru and Chronicle, September 2, 1835.*

Poetry.

[Addressed to a Missionary on his Ordination day.]

“God Almighty bless thee, and cause his face to shine upon thee—that his ways may be known among the Heathen—his saving grace to all nations.”

God speed thee on thy way, “my Brother,”

God speed thee on thy way;
Such is the prayer of one who saw
Thy ordination day.

Fear not the foaming deep, “my Brother,”
Fear not the mighty storm;
For he that makes the billows rage
Can speak—and all is calm.

Be mighty in his cause, “my Brother,”
Thou art beneath his care,
And think, when disappointments come,
Thou hast a *Christian’s prayer*.

On earth—we meet no more, “my Brother,”
On earth we meet no more;
Oh! may I see thee crowned at last,
On heavenly Canaan’s shore.

God speed thee on thy way, “my Brother,”
God speed thee on thy way,
At morning hour—at even tide—
I’ll not forget to pray.

June 19th, Burlington Street.

P.

REVIEW.

Memoir of John Adam, late Missionary of Calcutta.

In visiting the sleeping places of the pious dead, we experience that singular mixture of feeling so beautifully expressed by the youthful poet,

“ I'm pleased, and yet I'm sad.”

We look back on the period when those who now lie in all the humility of death at our feet, were glowing with their first love to Christ and the heathen ; we see them offer their lives on the altar of Missions, amidst the prayers and tears of the good ; we see them borne on the wings of mercy to the scene of their labour, and watch them in their course, shining brighter and brighter unto the perfect day. This we do, in concert with angels, with feelings of high delight and glowing expectation :—then are we glad. Just as the star has reached its altitude, and is shining with undimmed lustre, it is obscured, and we gaze in vain for its re-appearance, but all is still and dark :—then are we sad. Again, we stretch the eye of faith to that higher and unclouded atmosphere, to which these lustres have been removed, and see them shining purer and fuller—

Proclaiming as they shine

The hand that made them is divine :

again we rejoice. Such were our feelings in visiting the tomb of the dear young man, whose memoir we are now called to notice. Yes, as we gazed upon the tablet which bore the record of his years and death, we shed a tear of sorrow ; but it was not as those without hope, for we were enabled, through Him who deprived death of its terrors, and the grave of its darkness, to look up, and see him forming a part of the great multitude which no man can number. As we stood there, we thought—it is but as a dream of the night, since we heard of his devoting himself to the noble cause of Christian Missions, and now he has finished his course—it is but as yesterday, since we had hoped to have our spirits refreshed by his piety, our asperities softened by his suavity, and our love fired by his zeal ; but now we must wait for his communion until the morning of the resurrection, when we shall see him, not even as he was here with all his excellencies, but, “ without spot or blemish, or any such thing.” O blessed morning ! how delightful the anticipations connected with its dawning, when we shall see the good in all the perfection of redeemed virtue ! We also heard a voice, saying to us, Go out quickly ! “ whatsoever thine hand findeth to do, do it with all thy might.” But we must turn from thoughts

which the tomb has suggested, to the record of his life, or rather to that train of thought which *both* have suggested.

In reference to the book we would observe, that leniently as we are disposed to look upon every effort to snatch the memory of departed worth from that oblivion into which the excellencies of so many good men fall for want of biographers, we yet think it a matter deeply to be regretted, that the living should inflict that upon the dead which they, while living, would deem the heaviest of all punishments, viz. to expose their private feelings, their opinions of still living men, the subjects on which they conversed, the books they read, the hours at which they rose and slept, and, above all, in which they held intercourse with God. We doubt very much the propriety of keeping such a record; but we have no doubt as to the impropriety of publishing to public gaze, things which could only have been intended for private personal advantage. By some, we are aware, this is deemed the only fitting way to exemplify the true character of the man:—we call it a breach of confidence on the part of the biographer, and fostering a bad taste in the public mind, already so inquisitive into the arcana of private concerns.

The rage for biography appears to be intense, or rather for a certain cast of biographical productions: "Journals," "Letters," &c.; nor does the disposition to provide fuel for the flame appear to be less prevalent, if we may judge from the immense mass of "Memoirs," "Lives," "Correspondence," &c. which is ever teeming from the British and American press. We wish sincerely that the aliment provided were of a more healthy kind; and that the great design of such productions were more prominently kept in view. It appears now only necessary that an individual should lay his hand upon certain papers and letters, to be constituted a biographer, ushering in his volume by telling us that he thinks it right "to let the subject of the memoir be his own biographer;" which is an intimation, that we are to be favored with letters on the same subject, and at the same date, to a dozen different persons, containing censures on the hospitality of families, the peculiarities of persons, and the prejudices of the writer on every subject, from religion to politics, from cookery to the fine arts. It is not customary for one man, even though he were a second Daniel, to be competent to pass an opinion which is to be received as correct, on every kind and degree of things. An example of this kind occurs to us in the letters of Jacquemont on India, in which the character of the virtuous Lady Bentinck is associated with inuendos which would better comport with the superintendent of a harem, than with one whose ingenuous piety cast around her an influence which will be long felt in female circles in this country. Were we asked, what is our standard of excellence

in biography, our answer would be, In religious biography, the life of the beloved Martyn ; in other departments, Middleton's justly celebrated Life of Cicero. We hope, however, that the general feeling which appears to be setting in against this practice will have a tendency to check its progress, and give a healthier tone to every kind, but especially to the "records of good men's lives."

We have one word of sincere regret to offer on the memoir of Mr. A., and it is, that his life should have been compiled without first communicating with his fellow labourers in the field, who could have furnished much valuable information on the subject of his actual labours, of which there is now a great deficiency. We lament this the more, when we remember, that the great design of biography is, or should be, to incite others to the practice of virtue, and the abhorrence of vice, by the exhibition of both, as they were displayed in the characters of those whose lives are recorded. The great design of a Missionary memoir should be to lead others to devote themselves to the great work, not by the exhibition of good intentions, but actual devotedness.

This was a trait in Mr. A.'s life—we cannot say that it is in the memoir. This omission could not spring from want of affection, for that breathes in every page ; but for want of information, which might have been abundantly supplied, had it been solicited. With this our censures, if such they be, must terminate on a work, which we admire for the spirit which dictated it, and for many of the statements which it contains. We trust we can say, that its perusal has refreshed and cheered our mind ; and while there are things we could have wished had been expunged, our regret was that there was not more of one who had only to be known to be loved. One thing especially delighted us in its perusal : it was the fact of its being a wreath wrought and suspended by the hand of a beloved sister on the tomb of a devoted brother. But we will permit our readers to judge for themselves, by the selections of such extracts as may put them in possession of the leading features of Mr. A.'s life. The following is an account of his early life, and first serious impressions.

"He was born in London on the 20th of May, 1803, and was dedicated by the faith and love of his parents to God in baptism, in the Weigh-house, by the hands of the Rev. J. Clayton. As a child, he was distinguished by firmness, an obstinate independence of spirit, and strong resistance of controul ; qualities which, modified and sanctified, were prominent features in his matured character. He possessed strong affections, and his disposition was peculiarly sociable ; he delighted in obtaining new friends wherever he could find them. In learning, he was remarkably slow, and it was long before he was able to read with any propriety, or to spell very common words without the most egregious inaccuracy.

“ At the age of 11, he was placed at school, under the care of Dr. Thomas May of Enfield, where he enjoyed the advantages of a solid education for several years. During this time, the retiring modesty of his disposition, and a singular susceptibility of feeling, disqualified him for entering with spirit into the boisterous sports of his companions, and led him to prefer solitary amusements, in cultivating his garden, where, there is reason to believe, his mind was much occupied with serious thought. He has frequently mentioned with gratitude the admonition of a friend who visited him at school, as having suggested some very solemn reflections.

“ In the account he gave at his ordination of the beginning and progress of that change of heart, which terminated in a life so eminently consecrated, he thus described the state of his mind from this time: ‘ The taste of a companion for poetry, led me to peruse the writings of the celebrated Cowper. On leaving school, ‘ The Task’ was constantly in my hand; large portions of it were committed to memory; and to share the joys, and possess the hopes of the man who could ‘ lift to Heaven an unpretentious eye, and smiling, say, My Father made them all,’ became a ruling passion in my breast. At the age of sixteen, secluded in the bosom of my family, serious impressions deepened; I remember no particular sermon, nor any extraordinary event; a regular attendance on the means of grace in this place of worship, (Dr. Smith’s, Hackney,) the society of beloved friends, and the reading of select authors, produced this effect. Opportunities for retirement were sought after, the actions of the day were scrutinized, and reading the Scriptures and prayer attended to as duties. Yet great ignorance on the most important topics of religion brooded over my mind. Sin was not viewed in its heinousness, in its influence upon the hearts, and in its dreadful consequences. The Saviour was not prized—yea, must I not confess, that whilst familiar in theory with his Gospel, and hearing his name preached from Sabbath to Sabbath, he, as the only ground of a sinner’s hope, was unknown by me; and it was the approbation of men, rather than the approbation of God, which I sought. Spiritual pride and self-righteousness gained fearful ascendancy in my mind. The language of the Pharisee, ‘ I thank thee that I am not as others,’ and the conduct of the Jews, who went about to establish their own righteousness, but too truly depicted my own character. With shame and confusion of face would I confess my sins—my sins against conscience and the law, against light and the Gospel; that what I then called repentance was only mortified pride; that knowledge was mistaken for faith; excited feeling for love; and external acts for obedience. How true it is, ‘ the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.’ In the most favourable of all circumstances, amid all the means of improvement, under the very sound of the Gospel, and in the sanctuary, did I reject the only foundation of hope, expose myself unsheltered to divine indignation, and commit the heinous offence of despising a proffered Saviour.

“ His studious habits, the seriousness of his deportment, and specially his kind disposition and amiable manners, rendered him an object of respect and affection during his two years’ residence at home. Many difficulties occurred in deciding upon an occupation for life; he had no particular predilection, and nothing eligible offered to fix his choice. About this time, the privations of the Rev. C. Malan, of Geneva, had excited peculiar interest and sympathy in the minds of English Christians, by whom he was encouraged in his plan of receiving into his family, and superintending the education of young men; an office for which his transcendent talents and high attainments eminently qualified him. In the summer of 1821, Messrs. Guers and Gonthier came from Geneva, to

obtain ordination from the Congregational Ministers in London, which had been denied them on account of their evangelical sentiments by the Pastors of Geneva. It was suggested, and resolved, that John should be placed under the care of Mr. Malan, to pursue a variety of studies, the better to qualify him for the selection of a profession, and subsequent proficiency in it. The return of Mesara. Guers and Gonthier afforded a favorable opportunity of travelling in company: the arrangements were soon completed, and he left London August 1st, 1821, with the Rev. H. Pyt, to join the party at Paris. His first letter from Paris, addressed to his mother, described the circumstances of his journey, and his observations upon the variety of objects which had attracted his attention. The second, dated Pré l'Évêque, Geneva, August 22nd, 1821, written at various times, contains an interesting account of his route to Geneva, and his first impressions on arriving.

“ We reached Geneva at six o'clock, and soon had the pleasure of seeing dear Mr. Malan. I was struck with his appearance at first sight; he immediately brought to my mind the worthies of the Primitive Church, so much he resembled the pictures I have seen of them, in the simplicity of his dress, the steadfastness and serenity of his countenance, and in the peculiarity of his hair, which is rather long behind, the forehead left bare, and on each side a few little curls. There is an inexpressible sweetness in his features and manners, such as I have noticed in no one else. He received me with the utmost cordiality, and in what I yet know of him, all my expectations concerning him, which were raised to a great height, have been abundantly answered. All he says, and all he does, evinces itself to be directed to the one main object—religion. We never begin even the most trivial studies without prayer. We rise about five, and study till seven in our rooms; then go to the chapel, where Mr. M. reads a chapter of the New Testament, and afterwards makes observations upon it in application to his ‘ chers amis,’ as he always calls us: we begin and close with prayer. At eight we breakfast altogether; this is most delightful, he looking upon us, and treating us all, as his own children, and we looking up to him, and loving him, as a father.”

We must make room for another extract from his letters respecting the excellent individual under whose care he was placed for instruction, the endeared Malan of Geneva—a man whose praise is in all the churches, and whose memory will be embalmed in the history of the continental churches, in common with those of Luther and Calvin, or rather with those of Huss and Melancthon, combining, as he does, in his character, the mildness of Melancthon, the energy of Calvin, the fire of Luther, and the prudence of Huss.

“ So far as I am able to understand Mr. Malan, never did I hear a preacher who came so near to my idea of what a minister ought to be. It is self-evident that every word he says comes from the bottom of his heart, and he has a peculiar talent of divesting religion of that formality which is too generally thrown over it. He speaks to all whom he is addressing with the most winning sweetness, and draws them with the cords of love, by the most powerful and persuasive eloquence.

“ The few times that I have heard him in that simple, neat, and pretty church, every ear attentive to his words, the generality of his hearers those who have suffered severe persecution for the cause of Christ, himself having given up every thing, father, mother, yea, all, I have had feelings thrill through my breast which I know not how to express.”

Under the fervid ministry of Malan, our dear friend first felt the constraining influence of the love of Christ. At his ordination, he rendered the following account of the great change :

“ ‘ About three months after my arrival at Geneva, a conversation with my beloved tutor relieved my mind of a most oppressive burden, and made me a partaker of the liberty wherewith Christ makes his people free. The light on that memorable occasion burst into my mind with peculiar effulgence. The finished work of the Saviour, the free promises of God in him, the covenant of grace in his blood, and eternal life, the purchase of his merits, were then unfolded, and, as I cannot doubt, applied by the Spirit to my heart. The scales fell from my eyes, joy inundated my bosom, my lips uttered praise, Christ became my life ; ‘ being justified by faith, I had peace with God, through our Lord Jesus Christ.’ The Bible was read by me with peculiar and unknown pleasure, as now interested in its contents ; it was no longer a sealed book ; glory shone from every page of the inspired volume, and a knowledge of Christ and of his salvation, was a key that unlocked all its mysteries. In these favoured circumstances, my views of divine truth day by day matured ; the society of those who had suffered persecution for the cause of Christ was my constant privilege, and the faith, and love, and devotedness of the esteemed instrument of my conversion urged me forward in the path of obedience. Since that time, the peace then given has never entirely forsaken me ; it hath both flowed from and conducted me to the Saviour, as the ‘ Author and Finisher of our faith ;’ it has weaned me from the world ; it has taught me to hate sin, to mourn over its commission, and earnestly desire complete emancipation from its power ; it has united me to my fellow Christians, so as to esteem them as the excellent of the earth, and count them brethren ; it has delivered me from the slavish fear of death, and given me ‘ a hope full of immortality.’ ”

The next step was the dedication of his talents to the ministry of Christ—of this he writes :

“ ‘ You will have learnt from my last letter to my father, my determination, under the will and guidance of God, to devote myself to the service of the ministry, and to give up my life, should it be the pleasure of Him who orders and guides all things, to preaching the Gospel of Christ. Under this resolution, I now direct all my studies, and feel no little satisfaction and contentment in having some determinate end—some definite object in view. It is, as you are well aware, a solemn and important thing ; no common or trifling office to be an ambassador of God to men. I would pray, and would entreat an interest in all your prayers, that I may be daily impressed with its importance and magnitude, and that I may be fitted by Him in whom all the treasures of wisdom and knowledge are laid up, for the duties, to the performance of which he may call me.’ ”

At Geneva, Mr. A. commenced his ministrations, which we are told were not remarkable for their eloquence, but for their coincidence with Scripture truth, which is their highest commendation.

In June, 1823, he left the hospitable roof of Pré l'Evêque with feelings of deep regret, beloved by the circle in which he had moved, and especially by his devoted tutor. On his return from Geneva, he proceeded to Glasgow for the completion of his

studies, where he enjoyed the advantage of the classical erudition of that celebrated seat of learning, in connection with the advice and example of Drs. Ewing and Wardlaw. While at Glasgow he appears to have made great proficiency in his studies, and to have gained the esteem of all who were favored with his acquaintance; yet in the midst of his academic honors, he thus expresses himself:

“‘ For myself, I must own I am not ambitious of being what is generally esteemed a learned man, but my prayer is, that I may become an able Minister of the New Testament. Much rather would I possess the heart-knowledge of the excellent John Newton, than all the head-knowledge of the wisest of this world, without it. However, I am aware it may be sanctified, and in this view, I am thankful for this valuable opportunity of cultivating it.’ ”

In 1824, he removed from Glasgow to St. Andrew's, where he had the privilege of listening to the eloquent lectures of Dr. Chalmers, and sharing in that good as well as great man's counsel and affection. While there, he formed an acquaintance with John Urquhart, and the band of devoted youth who raised the Missionary standard in the University of St. Andrews. This led to a most important decision, as it regarded his future life, the devotion of his talents to the Missionary work.

“ At his ordination, in answer to the inquiry, ‘ What led you to choose the office of a missionary ? ’ after mentioning the strong attraction of his mind to the work of the ministry, and his preaching in Mr. Malan's church, he thus proceeds : ‘ At this period, the claims of Missions were strongly urged upon my mind by a zealous and devoted minister, the Rev. Mr. Empeytaz, of Geneva, then bearing opprobrium for the cross of Christ. It was impossible to remain unaffected by the solemnity and earnestness of his appeal ; he charged it upon my conscience, and reminded me I should have to give an account at the last day. But, unacquainted with the nature of the work, aware of the danger, and appalled by difficulties, I objected, and referring to my youth and inexperience, put off the thought till another time. Whilst pursuing general studies at Glasgow, the character of the Apostle Paul became a frequent subject of meditation ; his self-denying labours, his ardent love to his Redeemer, and unwearied zeal for the salvation of souls, commanded admiration ; whilst the prominence given to them in the inspired writings seemed to say, ‘ Go thou and do likewise.’ His words, especially in the 15th chap. to the Romans, which breathe so much of the missionary spirit, ‘ Yea, so have I strived to preach the Gospel, *not where Christ was named, lest I should build upon another man's foundation* : but as it is written, To whom he was not spoken of, they shall see ; and they that have not heard, shall understand,’ deeply affected me whenever I read them ; they seemed to cover me with reproaches, and excited painful and mixed emotions.

“ The following winter, the formation of an University Missionary Society at St. Andrew's, and a friendship formed with the lamented John Urquhart, still farther directed my attention to the Heathen. That admirable youth, with the experience of years, combined a sound judgment, a cultivated taste, and a feeling heart ; and no where did these excellent qualities appear to so great an advantage, as in his attention to and statement of the arguments for Missions. It became the subject of united

and importunate prayers, of diligent inquiry, and daily consultation of the word of God. An Essay I was called upon to read before my fellow-students, placed in still clearer light to my own mind, the positive obligations of Christians to spread a knowledge of their religion. The thought was naturally suggested, that what is the duty of all, as Christians, might be the duty of some in particular; and the inquiry presented itself, whether myself, a candidate for the sacred ministry, and anxious to promote the glory of God, might not be called to engage personally in the work. It was evident *all* could not go; many did not possess the requisite qualifications; and many were bound by every sacred and relative tie to their native land; those, therefore, not circumscribed by these limits, are under a two-fold obligation to inquire what is the will of God concerning them in this matter. Searching the Scriptures at this time, with prayer for direction, a summary of their testimony on the subject, under the heads of prophecy and example, of precept and promise, strongly influenced my mind. Consultation with friends, information collected from various sources, the examples of devoted Missionaries, and the appeal on behalf of labourers from the London Missionary Society, finally determined me. The great reasons on which I found the propriety of this decision, after having received the sanction of my most judicious and experienced Christian friends, are, a settled assurance, founded on the most satisfactory evidence, that the Bible comes from God, and that it *commands* those who receive it to make known its all-important contents to their fellow men—the happiness I daily and hourly derive from its truths, and which I would not exchange for worlds—the awfully depraved and miserable condition of those who are deprived of the light of Revelation—a firm conviction that Christianity makes not less for men's temporal interests than for their eternal good—the nature of Redemption by Christ, its freeness and sufficiency for all—the revealed purposes of Jehovah to select a multitude out of all lands—the conduct of primitive disciples—and, lastly, the relation in which we stand to our Redeemer, and our desire to promote his glory. That there are thousands, who remain to be converted in this country, we readily, and at the same time, mournfully acknowledge; but the way of salvation is sounded daily in their hearing—of the far greater number, it may be said, 'Their blood is upon their own heads:' the Apostles did not esteem this a sufficient reason for staying in Judea, and had it been acted upon, the Gospel would not yet have reached these remote islands. For my own part, unless particular reasons could be assigned, as that I was totally unqualified for the work, or better suited to some other sphere, or relative duties should forbid, or the way should become impracticable, no considerations would induce me to remain in this highly favoured land. Under existing circumstances, and with my present views, I should be violating the dictates of my conscience, were I to exercise my ministry in this country."

He next removed to Homerton, and pursued his studies under Dr. Pye Smith, and began to turn his attention to eastern missions. His first thoughts were directed to Madagascar, where he supposed his French acquirements might be rendered available. His thoughts next directed themselves to the wide field of China; but ultimately the Directors fixed upon India as the scene of his ministrations.

March 26, 1828, he was ordained a Missionary to the Heathen. On that solemn occasion, he stated, in answer to the question, How do you intend to prosecute your labours?—

“ The duties of the Missionary, I conceive, in all important particulars, to be the same as those of the Apostles, when divested of their miraculous character; we are believers in the Gospel, we desire to make known its sacred contents to those who are as yet ignorant of it; we are supported by our brethren, and are their representatives in foreign lands; we wish to convert souls from Paganism and Mahometanism, to form them into voluntary societies, and make them observe the institutions of Jesus Christ.

“ The preaching of the Gospel by the living voice, as the great means instituted by God, and blessed by him in all ages, is the first duty of a Christian Missionary. Ignorance every where prevails in the sphere he is to occupy; he must therefore communicate knowledge, a knowledge of God, and of the soul, the moral law, the demerit of sin; the incarnation and miracles, the death and resurrection of Jesus; the day of judgment, and the heaven and hell which are to follow. The voice of conscience must be appealed to, to bear testimony to the existence of one Supreme Being, and the works of his hands must be shewn to have inscribed on them the proofs of his eternal power and Godhead. The charge of ingratitude must be brought against them, as not having venerated the bounteous Author of Nature, been grateful for his benefits, or made due inquiries after Him. The evidences of Christianity, in varied proportion and character, must be brought before the minds of intelligent heathen, to convince them that the Bible is of divine origin. But whilst no means sanctioned by Scripture shall be neglected, and whilst time and circumstances must dictate the path to be pursued,—to shew men their sin, and call upon them to repentance,—to make known a Saviour, and the promises of God in Him,—in other words, to state the great facts and doctrines of the inspired volume, in their application to the condition of my hearers, shall be my habitual employ. It is not so much by argument and reasoning we expect Christianity to flourish over other systems, and finally to fill the whole earth; it is ‘by the preaching of Christ and Him crucified,’—by a simple and yet faithful exhibition of ‘the truth as it is in Jesus,’—and by the effectual operation of the Spirit which accompanies it from on high. The circulation of the written Scriptures, to the utmost of my ability, shall go hand in hand with its proclamation by the living voice. Tracts also, containing summaries of the Christian faith, and an exposure of the evils of idolatry, shall be dispersed every where. Visiting the sick, superintending schools, and conversation with all classes of the community, ought to fill up the hours of every passing day. Whilst diligently using the means now referred to, I hope never to forget that success must proceed from God, and every case of conversion is a trophy of Almighty grace. To be much in prayer, therefore, to commit my way unto the Lord, to exercise faith in the promises, and look for the plenteous effusion of the Holy Spirit, are the states of mind in which I wish habitually to be found.

“ The undertaking, I acknowledge, is vast and difficult, and on merely human principles there is abundant room for despair. But what *has* been done, may be done; and the grace that transformed the inhabitants of Athens and Rome, and made them the devoted followers of the Cross, shall yet prevail, to put down other superstitions, to abolish other idol temples; and make the religion of Jesus the only religion upon earth.

“ We trust not in an arm of flesh, it is not in well-concerted schemes, or wise directors, or in the multitude or ability of the agents; it is on the promise of God, the clear declaration of prophecy, and the presence of our Divine Master, which is to remain with us to the end of time, that we ground our confidence. The Bible comes from heaven; the Bible therefore shall prevail, and no power on earth or hell can stop its progress.

In the strength of God, therefore, do I go forward. Earnestly do I implore the prayers of my fellow Christians; the cause in which we are engaged is worth all sacrifices; we are assured 'in this world we shall receive a hundred-fold, and in the world to come life everlasting.' May 'Christ therefore 'be magnified in our body, whether it be by life or by death;' and may I be willing, in the spirit of an Apostle, 'to endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.'"

We must copy the short description of his parting moments, because it calls up those feelings in our mind which we ever wish to cherish, and which, we doubt not, it will call up in the breasts of others, a fond recollection of those we love, and a lingering attachment to that home, in which we passed the delightful day of childhood, and the hey-day of youth.

"My beloved mother was very much affected in taking leave. I wondered at myself, though I felt yet so inadequately. My father was calm, most were in tears. Am persuaded there is much that is physical in the expression of feelings—mourned over the want of correspondence between the judgment and the affections, which I have had so much occasion to lament this month past, especially at the ordination, though relieved in answer to prayer. The passage, 'Asa cried unto the Lord in the battle,' was blessed to me. My mother's parting passage was from Isaiah, 'As one whom his mother comforteth, so will I comfort you in Jerusalem.'"

Having severed the tender ties which bind us to home, he embarked for this land; and after the tedium of an Indian voyage, during which he obtained the esteem of his fellow passengers and crew, he landed on those shores where he was to sleep till the trumpet of the resurrection should call him to his final and complete reward. This was in Sept. 1828.

For the space of two years, Mr A. pursued his studies with unremitting zeal and great success. He had just commenced addressing the natives in their own tongue, on the wonderful works of God, when he was mysteriously called to his reward. This melancholy event was announced to his sorrowing connections by several individuals: as they each exhibit his character in a different light, we will transcribe several of them, and then offer our remarks.

From the Rev. A. F. Lacroix.

"Since my last, we have sustained a severe loss by the death of dear Adam, on the 21st of April. Eight days previous to his demise, he opened the anniversary meeting of our Auxiliary Society with prayer. The following day he and myself went to the villages to the south of Calcutta, and in less than a week after, he was no more! I was with him almost all the time of his illness, day and night, and so were our other brethren. We all loved and esteemed Adam so much, that as soon as we could leave our most necessary avocations, we repaired to his bed, and were often all there together. The principal theme of his unconnected talk, in his delirium, was the Missionary work, to which he would constantly refer. Dear Adam! he is gone—but gone to his reward. A more faithful, zealous, self-denying Missionary there has never been in Beugal; and though

his Missionary career was short, the good example he has left to his brethren of all denominations, in *indefatigable activity*, will, I doubt not, long prove beneficial to the cause of missions in this country."

From the Rev. G. Christie to Mr. Adam.

"During the last four months of your lamented son's short but brilliant career, we lived together. During a daily intercourse of even that period, when there was seldom any society but that of each other, I must have known a good deal of his views, plans, and labours. Many of our conversations concerning the things of God and his kingdom in general, and his work among the heathen in particular, I am not likely soon to forget. I also witnessed a good deal of his active exertions for the best interests of this awfully benighted people. In the work of the Mission, I was unable to do any thing, through ignorance of the language; but I wished to be a looker on as much as possible for my own profit. As I had the language to acquire, I could not often attend Mr. Adam in his morning excursions among the people; but when he went out in the afternoon or evening to preach, or distribute tracts, or examine schools, I frequently accompanied him. I felt happy and grateful that I was to spend at least my first year in India in connexion with him; and I sighed over his death as a personal loss of great magnitude. During the first three days of his last illness, I was the only person who was *constantly* with or near him. During that period, I observed, that except sometimes in the night, when the fever was more severe, and rendered him restless or absent, his mind was generally tranquil and happy. He was much engaged in reciting passages of Scripture, or in repeating or singing verses of hymns. I occasionally read to him, and several times prayed with him, as did also some of the other Missionary brethren. Into all this he entered with much enjoyment."

From the Rev. J. Hill to the Rev. H. Townley.

....."But, ah! my dear friend! what can we say of the wonderful ways of God, as it regards the church in this country, in the death of our dear brother Adam. We feel confounded; 'the iron has gone into my soul;' I know I must not repine, nor charge the Lord foolishly, but my heart bleeds. I send you a few copies of the sermon I preached on the occasion; it has been widely diffused in this country, and with God's blessing will, I hope, be useful, in exhibiting a specimen of the Christian character of rare occurrence. His whole career in India was a very remarkable one, something like Milton's *March of Angels*—'High above the ground.' I consider it one of the great blessings conferred upon me by a gracious God, that I should have been permitted to know him intimately, and to enjoy his confidence. What a life of strong faith, ardent zeal, and undying piety his was! The combination which it presented of devotional ardour, mental application, and active exertion, was truly astonishing. Take it in any of these points, and it would bear a comparison with any life I have ever seen; the combination therefore made it truly wonderful. Oh, that the mantle of our dear departed brother might fall upon many young men of piety and talent, and that they might go forth to the Gentiles."

It would appear from these extracts that Mr. Adam was a man of peculiar amiability, zeal, and decision, with talents above mediocrity—a mind well cultivated and disciplined to rigorous

study; his energy and decision were remarkable, and his judgment mature beyond his years. There was not in him any similarity with the rushing and impetuous cataract; he rather resembled the deep and still river. He was not impelled by his passions, but guided by his judgment; he had in his character all the elements of a true Missionary, yet he inherited many of those infirmities "which flesh is heir to," and especially the infirmities of youthful and zealous Missionaries, which tended in some measure to bear him to the grave. Decision often resolves itself into obstinacy, and zeal into rashness; when this is the case, it invariably injures the cause it was intended to serve.

That our beloved friend merged the nobler qualities of Christian character into these less tractable features, we are not fully prepared to say; but it is painful to reflect on the fact, that such a life *might* have been continued to the church with more attention to the advice of elders, and less of that daring which is sure to meet with its affecting reward. In this country, with the sun, no man can tamper, nor can Europeans long withstand the influence of a tainted atmosphere, even with the greatest caution, much less with improvident exposure; yet though we must lament over the death of such a man, and more over its subordinate causes, we cannot but admire the spirit which could induce one nursed in the lap of comfort, and accustomed from early infancy to the supply of almost anticipated wants, to sit with a poor degraded Bengálí, in his miserable hut, to partake with him of his poor fare from his plaintain leaf, and traverse the scorching plains of India, in the hottest season; and all for the purpose of inuring himself to the climate, and to impress on the minds of the natives the genuineness of Christian benevolence, and the excellency of Christian principle. However we may differ as to its propriety, we admire it; we admire it in tears, as the fond mother admires the conduct of her child, who has fallen in the field of conflict, covered with scars, and cannot help exclaiming, Had one who fought so manfully, and died so bravely, lived, what achievements might he not have made!

We close our remarks by cordially recommending the volume to our readers.

Missionary and Religious Intelligence.

I.—CHURCH MISSIONARY SOCIETY.

The Thirty-fifth Anniversary of this Institution was held in the Great Room, Exeter Hall, on the 5th May, the Right Hon. the Earl of CHICHESTER, President, in the chair. It was the largest Meeting of this Society ever held, many persons being obliged to go away who could not get in. There were present, besides a very large assemblage of the Clergy from all parts of the kingdom, the Marquis of Cholmondeley, the Earl of Galloway, Lord Mountsandford, the Right Reverends the Bishops of Lichfield and Coventry and Chester, Archdeacon Corrie, (Bishop elect of Madras,) the Right Rev. Dr. McIlvaine, Bishop of Ohio, United States, Dr. Tholuck, Theological Professor at the University of Halle, T. F. Buxton, Esq. M. P., Sir A. Agnew, Bart., M. P., John Hardy, Esq., M. P., Robert Williams, jun., Esq., M. P., Captain Alsager, M. P., and W. Feilden, Esq., M. P.

The Report stated, that the Right Hon. the Earl of Chichester had been appointed President of the Society. It was also stated, that the entire income of the year amounted to 69,587*l.* 4*s.* 8*d.* This sum includes 11,766*l.* 11*s.* 9*d.*, the legacy of the late Horatio Cook, Esq. of Colchester. The receipts through associations were 6,897*l.* 6*s.* 5*d.* more than those of last year. The expenditure of the year was 53,636*l.* 16*s.* 5*d.* An enlargement of the Society's operations in the West Indies and China is contemplated. The Institution at Islington was reported to be in a sound and thriving state, and to contain twenty-five students. Thirty-one new associations have been formed during the past year. The number of Missionaries sent out in the year was four in holy orders, and five catechists and artisans. In the West African Mission, there are 474 communicants, and 3,100 attendants on public worship. In the year, 30,081 copies of different publications have been issued from the Malta press. The school labours of the Rev. F. Mildner, of Syria, were proceeding satisfactorily. At Smyrna, there are upwards of 500 children in the schools. In Egypt, the Missionaries were prosecuting their labours with diligence in the midst of many difficulties. The Rev. J. Gobat and his fellow-labourers reached Massorah in Abyssinia on the 20th of December. In the several Missions of the Society in India and Ceylon, a steady progress was reported.

The speakers on this occasion were the Bishop of CHESTER, the Bishop of OHIO, the Bishop of LICHFIELD and COVENTRY, T. F. BUXTON, M. P., the Earl of GALLOWAY, Archdeacon CORRIE, the Marquis of CHOLMONDELEY, Rev. W. YATE, Missionary from New Zealand, Capt. ALSAGER, M. P., and the Rev. H. HOWELL. Our limits will not allow us to give more than the following excellent speech of Mr. T. F. BUXTON, M. P., who seconded a resolution respecting the success of the great national measure for the abolition of Slavery, and the cheering prospect now opened of imparting to the emancipated population the more glorious liberty of the Gospel.

He observed, that he had been called upon to second the Motion made by the Right Rev. Prelate, and he did not feel that he ought to refuse the call. Last year he had declined a similar honour, for he could not but recollect that while the Moravian, the Wesleyan, the Baptist, and other societies sent out their tens, their twenties, and, in one instance, a hundred missionaries, for the instruction of the West India negro population, this Society had only one solitary missionary sent forward for that purpose. If he had come forward as the mover of the resolution last year, he could not have avoided taking some notice, and dwelling upon the fact of the very small share which that Society had taken in the instruction of West India slaves. Now, however, the difficulties which had heretofore existed to prevent the Society from taking that active part which many of its members were disposed to do, in forwarding that important object, were removed, and the Society might send as many missionaries as they pleased, or as were at their disposal. A wide field had been opened for the exertions, which, he regretted to say, had been too long allowed to remain in lean barrenness. He would not on this occasion dwell on the wild persecutions which had been carried on in the West Indies against missionary labours. These were now happily at an end. Persecution had done its worst, but it had called forth a powerful effort on the part of the friends of freedom—on the part of the friends of Christianity. The voice was raised that Christianity and slavery were incompatible, and on that, the friends of the West

India negro took their stand. The voice thus raised was echoed loud and deep through the land. The time was now gone by when the missionary preacher, who look for his text, "If Christ shall make you free, then shall ye be free indeed," was liable to be punished with death, and when even the instructions of the gospel were looked upon in the light of treason. (Hear, hear.) All this had passed away. The British public, united almost to a man, had declared itself against slavery, and a measure had received the sanction of Parliament which, in these short words, "that from and after the first day of August, 1834, slavery should be at once and for ever abolished in the British colonies," put an end for ever to that mighty mass of cruelty and oppression. (Applause.) It might be said, that this was the completion of the work for which they had so long struggled; but no, the work was still to be finished, one of its most important parts still remained to be accomplished. We had freed the negro from bodily slavery. We had now so to educate and instruct him, as to put him in possession of all those advantages which, as a free man, he ought to enjoy. This part of the work might be considered as yet but in its commencement. Did he ask them then for twenty millions more to complete the work, which the unexampled liberality of the nation so well commenced? He was afraid the Right Rev. Prelate who had last addressed the meeting, would look upon him as a sturdy beggar at the bare mention of another contribution for the slaves, considering the very great modesty of his (the Bishop of Ohio's) own request; however, he (Mr. Buxton) would not ask anything like the one-twentieth of that sum; but he would put it to the meeting, whether this second object—that of improving the moral condition of the negro population—was not worthy of some great effort, corresponding at least in its object with the extraordinary liberality of the British public, to which he had before referred. That great effort had given to the negro the freedom for which he long thirsted. He now had an equal thirst for knowledge—for that knowledge which led to salvation. Would they deny him that knowledge? He would mention another claim which the negroes had upon our consideration. Let them look to the manner in which they (the negroes) had spent their first moments of freedom. These ignorant uneducated savages, as they were represented to be—how, he repeated, did they spend their first moments of liberty? was it in excess of joy, in revelling, or in rioting? No; they spent them on their knees in prayer. (Would that Christians might imitate their example!) They flocked in multitudes to the house of God, humbly to thank and to praise him for the marvellous deliverance which he had wrought for them. (Applause.) Then, again, how had their liberty affected their mode of spending the Sabbath? It would be in the recollection of the meeting, that Sunday markets, so long a disgrace to Christianity in our colonies, had been defended, on the ground that they were useful and necessary to the slave population, and that they (the slaves) would be quite dissatisfied at their abolition; but the very first Sabbath which they could call their own, those markets were generally abolished. (Applause.) If he were not afraid of detaining the meeting to too great a length, he could show, by extracts from many communications which he had received upon the subject, the earnest desire of the negro population to receive moral and religious instruction. The Hon. Gentleman then read several extracts from correspondents, showing the great eagerness of the negroes for religious instruction; that they had offered their money and manual labour to build schools—that they were preparing to purchase the apprenticeships of their children, in order that they might be sent to school—and, that in short, nothing could exceed their eagerness for being instructed (applause); that they were greedy for books, greedy for Christian instruction, and greedy for religious education in general. It was well known that slavery had long stood upon the shores of our colonies as the most fierce enemy to Christian education; that slavery was now defunct, the great obstacles which heretofore stood in the way of Christian education were now happily removed; and the negroes themselves were loudly calling for that instruction of which they stood so much in need. Under these circumstances, then, he would ask the question, for the purpose of putting which, he had risen—Should that Society be the only one in England which did not answer the appeal thus made to them from the colonies? (Hear, hear.) Let him also observe, that though the slave-trade and slavery were abolished by this country, they both still existed, and in their worst form, under the Spanish, Portuguese, and the French governments. And even in America, there were five millions of human beings in slavery. These had no friends, no advocates, to address Christian meetings on their behalf; no prospect of millions being raised for their emancipation; in short, no hope, but from the exertions which might be made by societies like the present. It was not then, for the 800,000 negroes in our own colonies, but for the five millions who existed in slavery elsewhere, and who had no prospect of ever seeing liberty, if this experiment should fail, that they were called upon now to exert themselves. It was in their name, then, in the name of that ill-used and unfortunate portion of the human race, that he now made his appeal; and

appeal, which he was sure, from what had hitherto taken place, would not be made in vain. (Applause.) The Right Rev. Prelate, Bishop of Ohio, had alluded to the greatness of England. It was true she had wealth almost unbounded. Her commerce extended to the ends of the earth. She had a power in war, which raised her to the highest pinnacle of human glory. But had she not a glory still higher than any which she could obtain from wealth, or commerce, or learning, or martial success? She had. That which redounded more to her honour than all the other elements of her greatness which he had noticed, might be summed up in these few words, "Great Britain abolished the slave-trade—Great Britain abolished slavery. She was the first country to interfere with other nations for the amelioration of that class. She was the first to mediate between state and state, for the sake of promoting right and justice." Her power had been well described by the poet in these words,

"Wide is her empire, absolute her power,
Or bounded only by a law, whose force
'Tis her sublimest privilege to feel
And own—the law of universal love."

Then let him say, that if Africa shall hail her as the abolisher of slavery—if Asia shall hail her as the source from which she is to receive a flood of light and knowledge—if the distressed and afflicted of all nations shall look to her for succour and for justice, then shall Great Britain stand, in the attributes of mercy and peace, higher, not alone in the estimation of man, but in His who made man, than she ever could by the force of genius, or science, or victory. (Applause.) Let him, then, he repeated, not have to make in vain this appeal in favour of the negro population—an appeal, that while its object was in the first instance to be directed to those of our own colonies, would in its results extend to those of the other nations of the earth. Our own negroes had been freed from slavery, let them now be freed from ignorance; and, as the subject was one which did not admit of delay, he hoped that that very day they would commence a subscription for the promotion of the moral and religious instruction of those who had been so long destitute, and whose destitution had been caused by our acts, and not theirs. (Applause.)

The Resolution was then put and carried.

2.—BAPTIST MISSIONARY SOCIETY.

The Forty-third Anniversary of the Society was held at Finsbury Chapel, on June 16th, when the attendance was numerous and highly respectable. At 11 o'clock, T. F. BUXTON, Esq., M. P., appeared on the platform, and took the chair.

The services were commenced by singing—

"From all that dwell below the skies,
Let the Creator's praise arise," &c.

After which, the Rev. J. STATEAM, of Amersham, offered up prayer for the Divine blessing on the Meeting and the Society.

The Chairman then rose, and after some introductory remarks, called upon the Secretary to read the Report.

The Rev. JOHN DYER read the Report accordingly; after which

W. B. GURNEY, Esq. presented his accounts, as Treasurer, from which it appeared, that there was a balance against the Society of £324. 7s. 3d.

The Rev. SAMUEL NICHOLSON, of Plymouth, after expressing the unfeigned pleasure he felt in seeing the chair occupied by Mr. Buxton, and congratulating the honorable gentleman on the success of his labours, moved—

"That this Meeting receives, with unfeigned thankfulness to the Father of all mercies, the account which has now been furnished of the successful labours of our Missionary brethren in the East and West Indies; and that the Report be adopted, and distributed, under the direction of the Committee."

which was seconded by R. FOSTER, Esq. and carried.

The Rev. JAMES SPRIGG, of Ipswich, rose to move—

"That this Meeting contemplates with lively gratification the auspicious change which took place on the 1st of August last, in the civil condition of our negro brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity to elevate the character and improve the condition of the most degraded of mankind, and supplies a powerful motive for more vigorous evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure."

Which was seconded by the Rev. J. WATTS, of Maze Pond.

The CHAIRMAN said, that before the Resolution was put, he trusted the meeting would excuse him for saying a few words. It was a matter of deep regret to him that duties elsewhere rendered it indispensable that he should soon take his leave. A gentleman in the earlier stage of the proceedings had spoken of the persons by whom the great cause had been accomplished in the West Indies, and had remarked, that it was by Britons, and not by Christians merely. In one sense that was perfectly true; yet he (Mr. B.) felt constrained to bear his testimony that the true support throughout the country had been from persons deeply impressed with Christian truth. He saw, in the experience he had had in the cause, such extraordinary manifestations of Divine direction, that it was far from him to say that it was man who had achieved the great and glorious event. There was a time when he would have been deemed quite frantic, because he did not believe that the day of emancipation, when it arrived, would be a day of universal massacre and destruction. He recollected a gentleman connected with the West Indies exhausting every argument in trying to convince him that he (Mr. B.) was doing wrong, and wound up the whole by telling him that the emancipation of the slaves would tend to the extirpation of Christianity from that country. How had the negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the 1st of August? But what happened on the following Sunday? They had been told that the negroes themselves would oppose the abolition of the Sunday market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday market. Doubts had been entertained as to their industry, but he believed, that the measure of apprenticeship was folly and delusion. The principles which he had taken were—"If you want a man to work, give him wages; if you want him to behave well, do him justice; if you want his mind to expand, give him Christian instruction." He believed there was more truth in those simple principles than in all the devices of men. There never was anything more remarkable than the industry which the negroes had displayed. Then, as to their conduct, he had received the most abundant testimony. He held in his hand 70 letters from the West Indies, which had been printed under the direction of the House of Commons, in which every phrase in the British language had been employed to illustrate their admirable conduct. He received information from a gentleman on whom he could rely, at Antigua, stating that there was only one man there who did not work, and work hard; and he was—an idiot. With regard to crime, he had seen a letter within the last few hours, from the governor of Demerara, in which he stated, that from August to April, not a white man had been struck or ill-treated, and the superintendent of police remarked, that no act of heavy crime had occurred since the 1st of August. There was the deepest anxiety for moral and religious instruction. He quite agreed with the remark of a rev. gentleman, that, having emancipated their bodies, there remained a duty quite as serious, that of pouring into their minds a flood of Christian light. It had been alleged, that great immorality would be produced by the abolition of slavery. He had received a letter, written by a gentleman high in the church, who stated, that for the last seven years he had, upon the average, solemnized 16 marriages, but since the 1st of August, he had solemnized 150. The hon. gentleman concluded by reading a letter which had been received from Bristol, in which the writer offered to subscribe £50 towards the purchase of school-books, provided the Baptist Missionary Society would make it up £200. From the depressed state of the funds, it was impossible to impose the burden upon the Society; but perhaps there were those who would come forward and embrace this offer. The hon. gentleman then retired, amid long-continued applause.

W. B. GURNEY, Esq., having been called to the vacant chair, submitted the Resolution for adoption, when it was unanimously carried.

The Rev. J. DYER announced to the Meeting, that their late Chairman had left a check for ten guineas.

The Rev. B. GODWIN rose to move—

"That this Meeting gratefully acknowledges the prompt and abundant liberality with which the religious public responded to the appeal made to them by the last Annual Meeting, for rebuilding the chapels and school-rooms, which had been destroyed in Jamaica; and earnestly entreats the continued and augmented efforts of Christian brethren throughout the land, to supply the silver and the gold required by the urgent and increasing demand for more labourers in every part of the Missionary field, to which the attention of the Society has been directed."

This Resolution was seconded by the Rev. S. A. DUBOURG, of Clapham, who was followed by the Rev. H. TOWNLEY, and the Rev. E. HULL, of Watford, who moved and seconded the next Resolution, expressive of sorrow at the death of JOHN BROADLEY WILSON, Esq., the late Treasurer, and

inviting *W. B. GURNEY, Esq.*, to accept the vacant office, &c. The Resolution having been put and agreed to,

The *CHAIRMAN* said, that it was with considerable feeling, and some distrust, that he accepted the office to which he had been appointed. He could not look back to the individual whose name had been brought before them by several of the speakers that day, without feeling greatly at the idea of succeeding him in any office whatever. His virtues were so conspicuous, his example was always so brilliant, that one must feel ashamed in following him in office. As the Treasurer of this Society, and the friend of Missions, they were all acquainted with his exertions. By the last act of his life, they were aware, that a large portion of his property was devoted to Christianity. He had not bequeathed any legacy to this Society; for, so far as it was concerned, he had been his own executor. This Society had lost a liberal contributor; what then was the duty devolving upon them? He wished to make one remark relative to a large legacy, which had been announced that day. It had been bequeathed subject to a life interest; that interest had dropped, and their friends might think that the amount was funded, and that the Society was now expending the interest; whereas, a great part of the principal had, in reality, already been expended in consequence of the increased disbursements, and the diminished income of the last year. It had been said, that they had last year shown what they could do; but on the present occasion, they were not contributing to build chapels, but to send out Missionaries. The congregations in the West Indies had been doubled. Many of the negroes were formerly only enabled to attend Divine worship on the alternate Sabbaths, but they now attended every Sabbath; in addition to which, fresh congregations had been formed. With respect to India, the call in all the letters was, to send out more Missionaries.

The *Rev. J. DYER* said, that perhaps it might be right to say a word respecting the donation of their late revered friend, *J. B. WILSON, Esq.* The fact was, that about two years before his lamented decease, he said that he did not expect to live beyond seventy; that he had made provision for the Society to the amount of £2,000; but that, feeling how pressing its necessities were, he intended to be his own executor, and to give £1,000 each year. The total amount of his donations to the Society had been about £4,000.

3.—BENEVOLENT EFFORTS OF THE CHURCH OF SCOTLAND.

In a recent Report of *Dr. Chalmers* to the General Assembly, on the 24th May last, he mentioned, that the whole sum actually subscribed in the past year, for new places of worship, built or in building, was £57,215 7s. 9d., of which there is placed on the general fund, £2,181 15s. 10d.; and this large sum, added to the general fund, amounts to the grand total of £68,677 12s. 5d.

We rejoice in this noble proof of the generosity and religious zeal of the members of the Church of Scotland.

4.—INCREASE OF RELIGION IN NORTH AMERICA.

From a document published by the General Agent of the Tract Society, in January last, we find, that during the past year, the net increase of the Baptist denomination has been very large. It is stated, that of this denomination, there are now 331 Associations; 6,093 Churches; 3,244 ordained Ministers; and 737 Licentiates. Only 152 Associations sent in their minutes to the General Agent, and their net gain amounted to 37,361 members (adults baptized on a profession of faith). The same ratio for the whole number of associations (331) would give a net increase of not less than sixty thousand for the past year.

We are happy to find, also, that the increase of members in other denominations of Evangelical Christians, during the year, is very considerable. Great and numerous revivals of religion have taken place, and in consequence, the Church is rapidly gaining on the world. May she continue her peaceful aggressions, till all are enclosed within her happy fold!

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 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.	Temp. of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obs. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.			
1	29.538	78.7	77.9	77.1	N.	.610	81.6	82.9	80.	N.	.606	81.7	82.2	79.8	S. E.	.570	83.5	85.	81.	S. E.	.566	82.2	80.	79.	S. E.	.574	81.7	79.6	79.	S. E.	0.30	0.27
2	.714	79.3	78.3	78.2	S. E.	.778	82.7	85.3	80.	S. E.	.756	84.4	87.5	81.2	S. E.	.702	85.6	86.3	81.7	S.	.694	85.2	85.	80.8	S. E.	.700	83.7	82.7	80.	S. E.	1.00	0.92
3	.686	79.	78.4	77.3	S. E.	.760	82.5	84.	81.2	S. E.	.738	84.2	86.	83.	S. E.	.658	86.5	88.	83.7	S. E.	.646	86.7	87.5	83.4	S. E.	.656	84.5	83.3	81.8	S. E.		
4	.634	80.	79.3	79.	N.	.690	83.3	87.6	84.1	N.	.660	87.7	90.	83.4	N.	.598	91.	92.2	87.3	N. E.	.562	89.6	89.	87.1	N. E.	.572	87.	85.4	83.5	N. E.		
5	.680	81.4	80.	79.5		.742	83.2	87.4	84.		.730	87.2	90.	85.		.672	89.	91.	85.5		.630	88.	88.5	84.5		.650	86.2	85.	82.7		0.10	0.10
6	.738	79.7	78.6	78.		.792	81.2	79.8	79.2		.778	81.	77.2	77.		.730	82.	84.	82.3		.722	82.	83.5	81.		.740	80.3	78.7	78.5			
7	.786	79.4	77.9	77.9		.800	82.7	83.8	82.4		.782	82.	81.7	81.		.726	82.5	83.7	81.4		.710	82.7	82.5	80.7		.718	81.	80.3	79.6			
8	.720	79.2	77.5	77.4		.770	82.	83.5	81.5		.756	83.	84.2	82.		.688	84.6	87.3	85.		.670	84.8	86.7	84.3		.684	83.3	83.	82.		0.35	0.30
9	.714	81.2	80.	79.9		.778	83.2	84.8	82.5		.750	83.7	86.	82.7		.688	84.7	85.	83.5		.658	82.7	81.5	80.3		.666	81.7	81.	80.			
10	.738	81.3	79.8	79.8		.780	84.5	84.6	82.		.770	85.6	87.8	82.7		.694	86.3	89.	84.2		.682	86.5	89.	84.6		.690	85.	85.3	83.			
11	.746	80.5	78.6	78.8		.806	82.8	83.2	81.7		.770	83.4	87.5	82.6		.720	87.5	90.6	84.7		.696	87.7	90.2	84.		.696	86.	85.8	83.			
12	.720	80.7	79.2	78.7		.796	84.8	86.4	82.2		.766	86.5	88.3	84.7		.716	88.	90.4	85.		.698	88.2	90.	84.5		.710	86.7	85.3	83.4			
13	.706	79.5	78.4	78.		.764	83.7	82.5	81.7		.740	85.5	83.7	83.		.640	86.	92.7	85.3		.656	86.5	92.	84.8		.664	85.	86.7	84.			
14	.668	81.6	79.5	79.6		.698	86.3	88.4	83.9		.680	87.8	90.	85.		.620	88.	90.4	85.6		.600	88.2	89.6	84.7		.620	86.7	85.	82.2			
15	.670	81.5	78.8	78.3		.700	82.	81.	78.8		.692	84.5	77.2	78.4		.616	80.	78.5	78.		.608	80.	78.	78.		.616	79.3	76.7	77.			
16	.472	76.4	76.	75.5		.518	78.8	76.5	77.		.506	79.3	77.	78.		.466	77.4	76.7	75.		.490	76.7	76.7	75.		.406	77.	76.8	76.		0.40	0.36
17	.700	77.6	77.	76.6		.756	78.3	78.3	78.2		.736	81.4	82.6	80.7		.710	83.	84.	82.		.700	83.	84.	82.6		.710	82.	81.7	81.		4.00	3.70
18	.756	78.6	77.8	77.2		.834	79.5	78.8	79.3		.804	81.	82.5	80.3		.728	82.	85.	83.5		.718	82.3	84.5	82.6		.724	81.5	82.8	81.7			
19	.732	79.	78.	78.		.790	81.3	84.7	81.		.766	82.7	86.	83.3		.708	84.	85.	82.		.678	83.7	84.	81.5		.696	82.4	82.9	81.		0.24	0.20
20	.720	78.	77.5	77.		.778	78.8	77.8	77.5		.752	80.	79.6	78.5		.714	84.	83.	80.7		.700	81.2	82.3	80.2		.700	80.5	80.	79.2			
21	.718	78.7	77.	76.8		.772	80.8	82.	80.		.750	83.	85.7	82.2		.678	82.5	85.	81.5		.666	82.7	84.3	80.7		.672	81.6	81.7	79.7			
22	.700	79.	77.9	77.		.732	82.	83.5	81.		.694	80.	83.5	81.		.630	81.5	81.	80.2		.628	80.	79.6	79.6		.634	79.7	80.	79.6		0.44	0.38
23	.652	78.	77.	76.7	E. S. E.	.706	77.8	77.	77.	S. E.	.698	79.2	80.5	78.7	S. E.	.644	79.3	79.7	79.	S.	.644	79.	78.5	78.2	S.	.646	78.2	78.	78.2	S.	0.80	0.72
24	.718	78.2	77.	77.1	S. E.	.798	81.	82.5	80.5	S. E.	.766	80.	79.5	78.5	S. E.	.700	80.	79.5	78.5	S. E.	.692	78.8	78.4	78.	S.	.698	78.5	78.9	77.9	S. E.	0.86	0.78
25	.746	77.8	76.7	76.7	S.	.800	79.5	79.7	78.8	S. W.	.784	79.5	79.5	78.6	S. W.	.750	78.5	77.4	77.	S. E.	.748	78.5	78.	77.	S.	.750	78.3	78.2	77.	S. E.	0.74	0.68
26	.752	78.1	76.9	77.	S. W.	.808	80.2	81.8	80.3	S. W.	.766	80.3	82.3	81.5	S. W.	.762	81.3	82.7	81.6	S. W.	.748	79.9	78.5	78.7	W.	.754	78.7	77.6	77.3	S. W.	0.30	0.26
27	.764	78.8	76.5	77.5	W.	.822	79.	82.3	81.6	W. S. W.	.796	80.	84.	82.	W. S. W.	.740	80.2	86.2	84.	W.	.716	80.4	85.6	83.5	W.	.734	79.3	77.6	79.5	W. S. W.	0.12	0.10
28	.770	79.2	77.7	77.	S. W.	.820	81.3	85.6	82.8	W.	.810	82.2	87.5	83.8	W.	.782	82.8	89.	85.8	W.	.736	82.7	88.4	85.	W.	.746	81.7	80.7	83.3	W.		
29	.798	78.6	77.7	79.	S. W.	.866	81.8	85.	83.1	W. S. W.	.846	82.4	87.3	84.4	W.	.794	83.6	89.	85.3	W. S. W.	.784	83.9	88.	84.5	W. S. W.	.790	82.1	81.5	82.7	W.		
30	.846	80.	79.	78.5	W.	.902	82.6	86.3	84.	W.	.876	83.7	89.	84.6	W.	.816	84.7	89.8	85.4	N. W.	.800	84.8	89.	85.2	W.	.796	84.	83.2	84.6	W.		