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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

December, 1835.

I.—*Progress of English Education in Barmáh.*

Regarding as we do a knowledge of the English language and literature as admirably adapted to release the native mind from the thralldom of ancient superstitions, and thus *prepare the way* for the reception of such truth, natural, moral or religious, as may be presented to its notice, we are always most happy to record its progress, and especially in countries where it has been hitherto unknown. It is gratifying to perceive, from Mr. Brown's paper in our last No., that the scientific knowledge of the West is as well adapted to overthrow the authority of the Buddhist as of the Brahmanical Scriptures; and that we may anticipate in Barmáh, Thibet, and China, as well as in Hindustán, the most extensive and beneficial influence from its prevalence. Presuming that many of our readers, who enter into these views, may be glad to know what steps are taking to introduce English education into Barmáh, we proceed to supply them with such notices as are in our possession.

We are happy to report, that Col. Burney, the British resident at Ava, is a hearty friend to native improvement. On his return from Calcutta to Ava, a few months ago, he took with him a lithographic press, from which, in the presence of the principal inhabitants, he took off impressions of printing and writing. Their attention was thus excited, and in consequence, Col. B., we understand, was requested to procure a press for the late Wungi, (a man in most respects very superior to his countrymen,) and had no doubt, but that when he reached Ava, (which he has done ere now,) he should receive similar orders from other noblemen. Col. Burney is also a friend to the introduction of the English language as far as practicable; and with this view, made arrangements on his last visit to Calcutta for the publication of Johnson's Dictionary in English and Barmese, originally commenced by the late Rev. Dr. Price, and completed by the Prince of Mekra, (the King's uncle,) and Mr. Lane, (an intelligent merchant at Ava.) When published,

the work will give great facilities to the higher class of Barmáns to acquire our language, of which, from their growing conviction that in scientific acquirements, as well as in warlike prowess, the British are superior to them, we feel persuaded that many will avail themselves.

Mr. Blundell, the Commissioner of the Tenásarim provinces, has also exhibited great interest in the promotion of native education in the provinces under his authority. A sum of money having been allowed for the purposes of education by the Supreme Government, it has been appropriated by him to the establishment of schools in Maulamyne, Tavoy, and Margui. In the superintendence of the former, for both boys and girls, in which English is made a prominent branch of instruction, the services of Mr. and Mrs. Bennet, of the American Mission, have been engaged.

We are happy to add, that the school goes on very prosperously. There are now in this school upwards of 100 children, of various castes and countries; but all speaking, and most of them reading and writing, the vernacular language, the Barmese. Considerable doubts were at one time entertained as to the feeling of the people towards allowing their children to enter the school; and for some time after its establishment, the most absurd stories were circulated regarding the motives and object of its friends in wishing to obtain young children for education. Patience, however, and laying open the school to the public, and encouraging people to visit it, by holding frequent examinations in their presence, seem to have removed all jealousy; and the young men of the place are flocking to the school, eager to learn a language which they believe to be the key to all knowledge and power.

The boys in the second class of the school—those advanced beyond the mere elements of reading and writing, are learning arithmetic and geography, in both of which their progress is very satisfactory. The first class are considerably advanced in these two branches, and are also taught grammar, the use of the globes, and English composition. Barmese boys evince a remarkable aptitude for arithmetic, going through a calculation with great accuracy and quickness. The boys in this class have gone through Chamier's Arithmetic, and in complicated questions in the Rule of Three have seldom been under the necessity of having their meaning, or the calculations they involve, explained to them. The mental process of the calculations is carried on by them in English. It is only within a very few months that the boys have been encouraged to express their ideas in English, and nothing has tended more to improve their knowledge of our language. We insert the composition of a Barmese boy, which we are assured is his own unsided production, and which, besides

being creditable to the writer, gives a description of a native custom, not hitherto brought to our notice.

Buffalo Feast.

"In Tavoy city, in a year, one month time, have a buffalo-fight feast, and then Tavoy people like most the buffalo fight. In the largest village, the chief men make every exertion through the feast. The feast time near, the people for two or three months go find in the jungle good buffalo, and when they get, they take care of the beast near the feast times. From village to village the men do not go and come. If one man go to another village, they catch and flog, and do not emancipate him for six or seven days. They keep him in the Zayat, and then they emancipate the man. The custom in the Zayat is to have a gong and musical instruments. In the village all young men elect a young headman. When the headman call all young men to hear, then all young men who do not hear and come are beaten. From to Zayat strike the gong all men come, and then they all collect, then learned sing, after they all kill the fowl and hog and duck, remain eating, drinking arrack and enjoying themselves. After that, all people collect, speak and consult one day. 'Your buffalo is too large, and I will not have mine fight with yours:' they all speak and contradict. After all people collect in this foolish manner one says, your buffalo fight this buffalo, and then you bet 100 rupees, sometimes 50 and 30, or less. That business done, the village men look for the charm, and sometimes find the charm. To-morrow fight the buffalo, and to-day evening time go wash the buffalo's head, with music of drum, &c. and then come back very careful of buffalo. To-morrow morning, 6 o'clock, take out from the town to the fighting place, and after breakfast done, great many city people put on the good clothes, go out to see, and sometimes when buffalo fight, another one run away and kill persons sometimes. They sometimes catch the buffalo again, and give him medicine to make him bold and fight another buffalo.

"When fearful, he run away again. The man whose buffalo beats is pleased, and the other men's mind shrink up. Sometimes the village people fight, because their buffalo gets beat, and they have a great quarrel.

"Tavoy city has got place for buffalo's fight. Buffalo feast times, some gentlemen build large bamboo house round on the place.

"For three days they play in Tavoy city. They dress up the successful buffalo, and lead him around the city, some men dancing, some singing, and some drinking arrack, and make a great dance. This time the governor very careful of the people, so that the people shall not quarrel, though the people then care very little for governor, but fight and quarrel very much. The village people whose buffalo conquers, spend the money they have gained in buying fowls, meat, and arrack, and eat, drink, and enjoy themselves.

"The people who do not know the true God are very foolish.

"*Maulmeia, Free School, 1835.*"

In addition to the usual subjects forming a course of elementary instruction for children, it is Mr. Bennett's object to relieve the dryness of their studies by teaching and explaining to the whole school "en masse," the properties of figures, the system of the universe, the habits and qualities of animals, &c., and by exercising them in mental arithmetic. We are informed, that it is a most gratifying spectacle to witness the examination of the boys on these subjects. Their emulation to be the first to answer a question, their illustration from objects familiar to them of figures, angles, &c., and both questions and answers being carried on in English, are proofs both of the aptitude of the scholars and of the skill and patience of the master. Another part of Mr. Bennett's system, which we highly commend, is that of rendering the amusements of the boys, as far as possible, conducive to their instruction, and vice versâ, causing them to regard much of their instruction as amusement. The chief difficulty is found to be that of teaching the boys to *talk* English; there being none among them, as in older institutions of the

kind in this country, to lead the way, and to stir the emulation of the others to rival their proficiency.

Though English is thus the prominent branch of education in this school, yet the language of the country is not neglected. On the contrary, those who require it are taught Barmese, and those (the majority) who have already learnt it, are made to keep up their knowledge both by reading Barmese books and writing. We learn that the parents of the children have expressed much gratification at finding them more fluent and ready in reading Barmese, than those who are brought up in the monasteries of the country.

The interest which has been taken by the native population, in wishing their sons to be educated, and to acquire a knowledge of English science, has been greater than could have been expected, when their general prejudices against every thing *foreign* is recollected; and especially when it is considered, that there are hitherto no Barmese, old or young, near them, who have acquired English, and in consequence of such acquirements been advanced to any situation.

Mr. B. expresses regret that he has not hitherto succeeded in inducing the people to send their female children to the school; but there are several girls, Anglo-Barmese and others, who, under the excellent tuition and parental care of Mrs. Bennett, have made so great progress in both English and Barmese, and in needle-work, as greatly to interest the ladies who have visited the school.

In concluding this short account of the Maulamyne school, we are happy to state, that the morals of the pupils are strictly attended to, although, except in the case of the children of Christian parents, religious instruction is not afforded. No expense is incurred by the Mission on account of the school, or religious instruction would of course form a more prominent feature in the system of education.

There is at present no English school at Tavoy, owing to the difficulty which exists in obtaining the services of a competent individual. On the removal of Mrs. Boardman, (now Mrs. Judson,) from Tavoy, the school which she had succeeded in establishing, was broken up; but most of the children are now in that of Maulamyne. It is Mr. Blundell's intention, however, to establish an elementary school both there and at Maulamyne, similar to that at Margui; thereby relieving Mr. Bennett of the labour of elementary tuition, and enabling him to devote his time to higher branches of education.

We understand that Mr. Blundell has some idea of establishing a periodical at Maulamyne, in the English and Barmese language. We trust he may carry this excellent design into effect: we are persuaded that it will do much good.

We have just been favoured with the perusal of a letter from Margui, dated Oct. 26th, in which it is stated, that the school there established is also going on well. English, as well as Barmán, is taught in it. There are about 30 boys. The school-master, however, unfortunately does not understand Barmese. Some of the boys have made considerable progress, and are well advanced in reading, writing, and arithmetic. In arithmetic, Lt. McLeod, an active friend to education, has translated a work for them; so that in it they have no difficulty. The great drawback is the want of books, which have been expected from Maulamyne; but cannot be supplied. Mr. Blundell lately took up with him one of the boys from the Margui school to the English school at Maulamyne, whose progress had been very rapid. There are two others about to follow him. "It is curious," says our correspondent, "that these boys should be so willing to leave their families for the purpose of going to school, or that their parents should part with them for this object. Such a thing was never before heard of in Barmáh, where every boy receives his education in the town he is born or brought up in. Barmán parents before never could comprehend, how English parents could send their children home to England to be educated. The boy Mr. Blundell took up, is the son of a wealthy and respectable merchant, who, like every Barmese, wished to make his son a Pungí or priest for a short time: this the boy declined; he would run away and abjure his religion, if they did not allow him to have his own way and learn English. When Mr. Blundell asked him his reason for being so desirous of becoming an English scholar, he replied, that with a knowledge of English, and what he could read in English, he never could be poor!"

On the whole we may congratulate ourselves on the very favorable prospect of education in Barmáh. The authorities on the coast have the good work most sincerely at heart; a satisfactory commencement has been made, and the minds of the inhabitants are decidedly opening to the advantage of giving their children a knowledge of the language and the science of their present rulers.

Several of the Missionaries and other friends of education have already expressed themselves friendly to the introduction of the Roman character, and their views will be now greatly facilitated by the scheme for its application to the Barmese language which we published in our last No. Whatever difficulties may attach themselves to its extensive application to the Barmese and Talaing languages in Barmáh proper, all our readers will doubtless approve its use in the Karen dialect, which had no alphabet, till one of the Missionaries applied the Burmán to it, and in which nothing of any size is as yet either printed or written.

II.—*The Success of the Gospel in India.*

[It has for several years been the practice of the Missionaries of various denominations in Calcutta to breakfast together once a month, at the house of several of their number in rotation. At these seasons, (when Missionaries of other stations residing in Calcutta at the time are invited,) united prayer is offered up by two or three brethren for the spread of the Gospel before breakfast, and after it, is held a meeting for social conference on such subjects as affect Missions generally, without respect to peculiar views of doctrine or discipline. Conceiving that the subject discussed at the meeting in October last, was peculiarly important, and that the remarks then delivered on it might be interesting and useful to their brethren in the Mufassil, and others who were not present, if inserted in the *OBSERVER*; the Editors have obtained permission to publish the following notes of the discussion. They are intended to give an outline of the sentiments, not the exact language of the speakers—the remarks of most, in a discussion which lasted upwards of five hours, being necessarily in most cases curtailed. It is almost unnecessary to add, that not the slightest authority to control the conduct of any Missionary, is assumed by such a meeting. The only object of its members is, to inform one another as to what may appear to be the best way of promoting the common objects of every Christian Mission, leaving it entirely to him to act upon such information so far as his connection with different bodies, established on varied principles, may permit.

Our readers, we doubt not, will perceive, from the variety and independent nature of the remarks, a cordial desire in the body of Missionaries to know the path of duty; and we indulge the hope, that under God's blessing the publication of their sentiments will be beneficial, by exciting in their own minds and in those of their brethren in other places, a persevering inquiry on the subject, till the most effectual means of propagating the Gospel in India is fully ascertained, and till, so far as due regard to different views of discipline, &c. will permit, one united and well directed effort is made by the Church universal, as a grand army, in different divisions, to conquer India to their common commander and Saviour.

We will only add, that on the subject discussed the remarks of our brethren at a distance will be most acceptable, either for publication in our pages, or for the information of the Missionary body merely. We trust that such will not be withheld. —ED.]

The question discussed was in substance as follows:—

Has the success of the Gospel in India been equal to what might reasonably have been expected, considering the extent of means used; and if not, to what causes, such as the use of improper means, the non-employment of proper ones, &c. may the deficiency be justly attributed?

The chair being taken by the Rev. A. F. LACROIX, the Rev. G. GOEBELY, the Secretary, took notes of the conversation.

In opening the discussion, Mr. PENNEY remarked, that one way of ascertaining whether the results of Missionary efforts in the present day, and in our immediate neighbourhood, were commensurate with the means used, was to compare similar labours in past ages, and the exertions of modern times, in different parts of the earth, with what has been attempted and accomplished in this country, where a gracious Providence had called the Missionaries present to act as stewards of the manifold grace of God.

The history of the Missionary spirit, he observed, in the antediluvian world, presents a melancholy picture, as it respects the results. The preaching of Enoch and Noah, with the strivings of the Spirit of God, appears to have had no saving influence beyond the families of the faithful patriarchs.

The pious example of Abraham, the friend of God, who was called to labour as an itinerant Missionary, passing from one idolatrous country to another, in each setting up an altar to the true God, and thus declaring the nature of his character and the way in which he was to be worshipped, might be referred to. It does not appear that the faith of Abraham, the piety of Isaac, the devotion of Jacob, or the honours of Joseph had any considerable effect beyond their near acquaintances and connections.

The pious of that age might have looked for greater results in the midst of such clear visions and such remarkable dreams.

The Mosaic dispensation was something more than dreams and visions. It was a dispensation of types and shadows, exhibiting the holiness of God, and the duty of man so plainly, that he that runneth might read. Yet, notwithstanding all that was clear, majestic, and awful in this dispensation, how slight were the effects, when compared with the glory of the means!

The period through which the prophets flourished, whose inspired writings shed a lustre on the will of Heaven, unknown before, and whose faithful and alarming remonstrances made kings to tremble, was distinguished by frequent and striking revelations of the divine will—yet how bitter are their complaints, as to the little effect that accompanied their messages of reproof and mercy!

We might notice the intrepid and self-denying Missionary, John the Baptist, who said to the people amongst whom he laboured, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance," &c.

What could have been more glorious than the birth, the life, the death, the resurrection and ascension of our blessed Redeemer, the Messenger and Missionary from heaven, attended as the dispensation of mercy through Him was with miracles, with signs and wonders? A dispensation followed up by a few illiterate disciples, miraculously endowed with the gifts of wisdom and grace. When we consider the powers they possessed, and the appeals they made as eye-witnesses to the conscience of their hearers, we wonder that greater effects did not follow such powerful means, or that the world should have ever been again overwhelmed with worse than Egyptian darkness.

We view with delight the exertions of later periods, manifested in the zeal of the Reformation, the piety of the Nonconformists, and the simple and effectual labours of Whitfield and Wesley, who have not long been called from the scene of labour. When we consider the numbers that united in their labour, with the vast advantage of multiplying the word of God by the invention of printing among those who acknowledged its divine authority, who does not wonder that the fruits of their labour were not more abundant, especially in the immediate scenes of their labour, both in Europe and in America?

If then, said Mr. P., patriarchs, prophets, apostles and reformers rejoiced in the result of their labours, and persevered under all their discouragements, how much greater reason have we to rejoice, not only in what has already been accomplished, but in the variety of means now in active operation, and gaining renewed energy from the salutary nature of their results! It cannot be denied that Missionary exertions, in the first place, have worked wonders, in the reformation of our own countrymen; nor can it be denied, that their effects have been felt on the heathen population. How many are dissatisfied with their own system, and look upon it as degrading to human nature, who are only deterred from avowing their conviction from the fear of consequences! We ought to consider this as an encouraging feature in the signs of the times; for if this conviction become more general, decision of character will be more common.

If we consider the means that have been used in connection with all the difficulties, and the corresponding results, they equal, and in many cases surpass, what has been achieved in past ages, or what has been accomplished in other countries in the present day; and if we look at our future prospects for encouragement, no labourers in any part of the world have greater reason to "thank God and take courage."

Let us for example compare our situation with our brethren in South Africa. The number of Missionaries employed in that portion of the vineyard have exceeded the number employed here, and certainly with less difficulties.

What can exceed the difficulty of labouring in India among a people so rooted in idolatry, handed down to them by the tradition of their fathers from age to age, and a people too so corrupted and transformed by a system as opposite to truth as light is to darkness? What could have exceeded the difficulties that beset the first Missionaries in their attempts to establish the Gospel?

How many of these difficulties have for ever vanished away, so that a wide and effectual door is opened for the promulgation of the Gospel! Every step of the Missionary cause is a step of triumph and victory, sufficient to encourage the most desponding, and to cheer the feeblest, labourer in the cause. Have we not a wider field, and an easier access to the people, than our brethren in South Africa? Have we not the scriptures of truth better translated for the tribes of India, than our brethren have for the hordes in Africa? Cannot we go through the whole length and breadth of the country with less fear, and be received with equal welcome? and are there not refreshing spots in India, where churches have been planted and schools established, equally encouraging to any in South Africa? Nor should it be overlooked, that we have many in power, men of influence, who are auxiliaries in the great work; so that the Missionary does not as formerly now stand alone.

Suppose we turn to China, and the Eastern Isles: there some noble attempts have been made; but what has been done there, compared to what we see in India? What is the number of their converts, their churches, and their schools, compared to what we have the happiness of beholding?

If it affords encouragement to the husbandman to have fields that will yield to the plough, and grain to cast in the earth, so it should afford encouragement to the enterprising Missionary to go forth, bearing precious seed; for he shall doubtless come again with rejoicing, bringing his sheaves with him. The promise is, that as the rain and snow water the earth, and cause it to bring forth, so the word of God shall not return unto him void, but shall accomplish the end whereunto he sendeth it.

The numbers engaged, the unanimity of the labourers, and the results of their labour, are legitimate sources of encouragement. Those who have been longest in the work, and who have been the most indefatigable, are the most sanguine, and the most satisfied with the nature of the means used, viz. the preaching of the Gospel, the translation of the Scriptures, and the instruction of the rising generation. No one was perhaps more satisfied with the means that have been used, and the good that has been done, nor more sanguine respecting the final results, than the late revered and venerated CAREY.

Mr. P., on the whole, concluded, that success had been fully equal to the means used, and that this should encourage Missionaries in India, to exert themselves with faith and patience, believing that their labour will not be in vain in the Lord.

He conceived they have every reason to look on the past with thankfulness; on the present, with satisfaction; and on the future, with hope. The means used have the Divine sanction, and must be followed by the Divine blessing, until the knowledge of the Lord cover the earth as the waters cover the great deep.

Rev. Mr. ELLIS thought, that fruits had not been so plentiful, as might reasonably have been expected, either in the character or number of con-

verts. As to details of labor, he felt himself not able to speak—the great thing requisite was a higher degree of piety in ourselves, and a more entire and prayerful reliance on the promised influence of the Holy Ghost.

Rev. W. S. MAONAY had not come prepared to enter into any lengthened statement of his views. He concurred with the previous speaker as to the measure of success with which Missionary efforts in India had been attended, and thought that the chief obstacles were in Missionaries themselves; more prayer, piety and faith were needed.

Rev. W. H. PRANCE observed, that when we regarded the vast number who professed Hinduism—the acknowledged antiquity and supposed divine origin of the system—the peculiar imbecility of the native mind, which scarcely ever permits a Hindu to examine for himself, but leads him to follow the multitude, and be the slave to ancient custom—with the overwhelming influence of the brahmanical priesthood, arising from their exclusive knowledge of the Sanskrit scriptures, and the divine character in which they are regarded by all around them—it must be acknowledged, he conceived, that the progress hitherto made was great and encouraging. He felt persuaded, that the body of Hindu society in our cities was imbibing the influence of the gospel, as exhibited in sermons, tracts, and scriptures, to the adults; and impressed in schools for Christian instruction on the minds of the young. In fact, that the “wedge” had entered the frame-work of Hindu superstition, and only required enlarged and persevering exertion in “driving it home,” to effect, under the divine blessing, the great object at which we aimed.

As regards the various kinds of effort, viz. preaching the Gospel—translation—and distribution of scriptures, tracts and religious works—religious and other instruction in schools by Christian teachers*, &c., Mr. P. thought that *none* should be neglected. All had done good—he could not, after some thought on the subject, determine which had done the most. He would therefore recommend a persevering use of *all*.

Although great effects were evidently in progress, however, we had not seen all which were hoped for, and which might have been expected. If Mr. P. were asked the causes of this, he would mention two in particular; one, the too limited employment of native agency, and the other, a deficiency in a spirit of prayerful dependence in God for his blessing. As to the first, he remarked,

It must be evident to every Missionary, that in India, he is in very different circumstances, as to knowing and influencing the sentiments of his hearers, than those of a minister at home. As it regarded inquirers in India, frequent visits to a European Missionary would expose them to suspicion and reproach, ere they were able to bear it; the proneness to flattery and deceit of the native character permits them scarcely ever to expose their real sentiments to Europeans, when they do visit them; and there is no opportunity, as at home, of joining them in a friendly meal, and thus by unrestrained intercourse eliciting the current of sentiment in their minds. We therefore need a medium, more accessible to the heathen inquirer, and better adapted to inform us regarding his character, circumstances, and motives, than a European—this is found in a faithful, well-informed native preacher. Mr. P. stated, that as far as he recollected, very little success had ever attended the labours (though equally laborious, zealous, and prayerful as another) of any European Missionary, without this aid. He concluded, therefore, that although native brethren would very seldom be competent to stand alone, they were invaluable aids to European Missionaries; he wished therefore to see their number increased,

* Mr. P. has long been convinced, that Schools to propagate *Christianity*, under the almost exclusive care of *Heathen* instructors, are of little value.

and their qualifications as much as possible enlarged, by the aid of their European associates. The want of this was in his view one cause of a greater amount of good not having been yet effected.

A second cause of comparative inefficiency he would mention was, our deficiency in a spirit of dependence on God. We saw well-directed efforts being made by appropriate agents, and perhaps trusted to *them* to secure the object. This might be offensive to God, whose blessing alone would render them effectual. We needed more prayerful dependence on him. In illustration of this, he mentioned the case of a Presbyterian Minister, now living in America, (Dr. G.) who had been long waiting in vain for such a revival of true piety in his church and congregation as was enjoyed by neighbouring ministers, when at last he was led to reflect on the necessity of entire dependence on God; and in a deeply prayerful spirit, one Lord's day walked from his house to the Chapel at some distance, supplicating from God, with the deepest feeling, the blessing which he needed. He ascended the pulpit, and read his sermon as usual; but a peculiar blessing attended it. Many were most deeply and permanently affected, and on the following day, he was delighted by the visits of no less than *forty* persons, whose attention had been excited, and regeneration effected by means of that sermon.

In conclusion, Mr. P. remarked, that all the means now used appeared to be excellent in their place, and urgently demanded by the necessities of the people; and with this spirit of entire dependence on God to secure to them their further efficiency, would undoubtedly be followed by glorious results.

Rev. J. THOMAS agreed with Mr. W. H. Pearce, both as to success and failure. Success, though great, he thought not equal to what might have been expected under a dispensation of the Spirit: and although success here had been equal to what had been experienced in most other places, it is not equal to that enjoyed in some; for instance, Barmáh. To ascertain what had been done, it was necessary to consider the amount of means employed, the number of Missionaries engaged, and the quantum of labor actually bestowed. Forty-two years ago, CAREY came, the first Missionary to the Hindus; he was followed first by brethren of his own denomination, then by Independents, and Episcopalians, and Presbyterians. Out of the whole number of Missionaries employed, very few have been wholly occupied in labours among the natives. Many have been engaged in translations, English preaching, &c. &c. all excellent and important, and bearing ultimately on the great object, but detracting from the labour which might otherwise have been bestowed. Numbers also had returned to their native country, or died, without being able to render any effective aid. Considering then these drawbacks, together with the difficulties experienced by those employed, much has been done. But the success among the natives is not all the good which has been accomplished by Missionary exertions: we must take into the account the effects produced among Europeans. When Dr. CAREY arrived, there were only five pious persons to be met with—now in every part of the country, true Christians are to be found, who, by their example, prayers, and pecuniary assistance, are carrying on the work.

Rev. N. BAOWN (of the Barmáh Mission, proceeding to Assam), remarked, that in Barmáh there is not that distance between the natives and the Missionaries which exists in Calcutta. The Burmese have no caste, and respectable men will therefore gladly eat with Europeans. In Barmáh there have probably been more conversions, in proportion to the number of labourers, than here. Less attention, however, has been paid to education. The number of actual labourers, till very recently, has been small,

not generally more than three or four Missionaries, who were acquainted with the language. Much good has been done by the native preachers, who have proved faithful labourers in the vineyard, and have been instrumental in bringing in a large proportion of the converts. The labours both of the Missionaries and the native assistants have been chiefly itinerant. The greatest number of converts have been gathered in the vicinity of Maulamayng, Rangoon, and Tavoy. The character of the native Christians is generally good, and perhaps not more than one in twenty have actually been excluded for immoral conduct from the churches. The whole number of converts is about 5 or 600. They contribute to the wants of their brethren, and, in some instances, support a native preacher. During the late persecution at Rangoon, the disciples at Maulamayng, (all poor,) subscribed upwards of 100 rupees to liberate a brother in confinement. The principal efforts in behalf of schools have been made at Maulamayng and Tavoy. These schools have generally been superintended by the Missionaries' wives. Many instances of conversions have occurred among the scholars. None are employed as school-masters, but such as have been hopefully converted. A high school has recently been established at Maulamayng, under the superintendence of Mr. Bennett, where English forms an important branch of instruction.

Mr. CUTLER (of the same Mission) corroborated the statements of his colleague.

Rev. W. YATES commenced by observing, that in offering a few remarks upon the question under consideration, he should confine his attention to the means which had been employed to propagate the gospel in India, to the success which had attended those means, and to the manner in which they might be rendered more successful.

The means employed had been—preaching, writing, and teaching: these he thought all legitimate means, sanctioned by the directions of Scripture and the examples of the Apostles. Some esteem one department superior to another; but if they could all be proved to be legitimate, every one would be at liberty to select that which was most congenial to his taste, and most suitable to his talents.

That preaching is one of the great means to be employed in the evangelization of the world, is evident from the direction of Christ, "Go ye into all the world, and preach the Gospel to every creature;" and from the way in which the Apostles attended to that command. In preaching, they employed both their own and foreign tongues. Paul, the Apostle of the Gentiles, never neglected to preach the Gospel to the Jews wherever he found them. In like manner, while Missionaries preach in a foreign tongue to the heathen, they ought not to neglect to preach in their own to their countrymen whenever they have an opportunity.

Writing was another means employed by the Apostles to convert the nations to the faith of Christ. It does not appear that they engaged in the work of translating the Scriptures, &c. The Jewish Scriptures, and the Septuagint, being in extensive circulation, it did not appear necessary for them to engage in this department of labour. If the Scriptures had not existed in these languages, it can scarcely be doubted that the translation of them would have been one of the first objects of their attention. But though they did not translate, they wrote much for the edification of the church in a foreign language, and in this their example is worthy of our imitation.

A third means employed by the Apostles for converting the nations was teaching. It does not appear that they engaged in the common routine of teaching schools, unless the Apostle Paul took a part in it during the two years that he remained in the school of Tyrannus. As common learning

was in their days duly appreciated and attended to, there was no necessity for them to engage in that for which inferior agents were to be found competent. According to the directions of the Saviour to Peter, Feed my lambs, they directed their energies to the religious instruction of the young.

These being the means sanctioned by Christ and his Apostles for the spread of the Gospel, it may be left to individuals and societies to determine whether in one or all these branches of labour they will take a part. It is better for more than an average number to be employed in any one description of labour if possessed of talents suitable for it, than for them to be diverted from that and engaged in another for which they have little inclination or talent. In whatever department any may choose to engage, they ought to guard against the great evil of representing that as paramount to all others. It is as disgraceful for the preacher to under-rate the writer, and for the writer to under-rate the teacher in schools, as it would be in a great army for one regiment to be constantly abusing another.

The second inquiry is, into the success which has attended the use of these means. On this point there is a great variety of opinion; some represent the case as an entire failure, and others, as one of almost unparalleled success. If by success be meant actual conversion of the natives to Christianity, and great elevation of moral character through its influence, it might be doubted whether the labour bestowed had not been greater than the results produced; but if by the term was meant, not only what had been lost to heathenism and gained to Christianity, but the obstacles that had been removed, and the ways that had been opened for future progress of the latter, then it appeared that the result had been every way equal to the means employed. To ascertain this, it will be necessary to inquire what strength has been employed, and what has been effected in each department of labour. Many have taken a part in the work of education, and two effects have been produced by their efforts, which are of a pleasing nature. The parents of the children have become better disposed to their religious instruction, and a number of youths have been converted and are likely to prove superior Christians and teachers. Eighteen or twenty years ago, to have insisted upon the introduction of religion, or the English language, into a common school, would have been sufficient for its dissolution; now there is scarcely an objection made to either. This effect would not have been realized so soon, had it not been for the light gradually introduced by books and oral instruction. In addition to this general good effect, a special blessing has attended the labours of many engaged in schools. Many pupils have been rescued from the degradation of idolatry, they have been brought to the knowledge and enjoyment of the Gospel, and they are now training up for usefulness in the church; there is indeed every reason to believe, that the results in schools have been equal to the labour *actually* bestowed. The same may be said of the efforts made to instruct the natives by writing, that is, by translations of the Scriptures, tracts, &c. In translation, as in any other work, two things are to be considered, quantity and quality. As to quantity, every one must confess that, with regard to the Scriptures, it had been unparalleled; and as to quality, that is a thing so precious that it could be attained only by great industry and slow degrees: as much, however, had been done as could be expected in the time. Tracts also have effected much good, having produced the conversion of some, and prepared the minds of thousands for the hearing of the Gospel. In preaching too, it may be said, that the result has been equal to the labour *actually* employed. Here a distinction must be made between what has been done in England, and what has been done in

this country. For instance, out of about 30 Missionaries sent out by the London Missionary Society within the last eighteen or twenty years, eleven have died, and seven have returned home; and the majority of those remaining, have been but a short time engaged in Missionary work. Therefore, although the Society has done much for this country, yet the labour performed by their agents has been comparatively little; and in estimating success according to labour, this is an important distinction. The late Mr. TRAWIN was unwearied in his work as a preacher to the Natives, and the churches which have been formed to the south of Calcutta shew, that his success was proportioned to his labour. CHAMBERLAIN was indefatigable in preaching the Gospel, and the general knowledge of it which he diffused through the country, and the instances in which he was made useful to individuals, prove that he did not labour in vain. It may therefore be set down as a general axiom, supported by Scripture and experience, that work undertaken from proper motives, with a view to the glory of God and the happiness of men, will be attended with corresponding success. Jehovah has said: "My word shall not return unto me void."

The third inquiry is, as to what was, and still is, essential to render the means employed more successful. Two things appear necessary to greater success in the Missionary field; these are, greater personal piety in those who are engaged, and greater co-operation in their engagements. If God apportions success according to the faith, labour, patience, and perseverance of his servants, then it must be confessed, the more they are possessed of these qualifications, the more likely are they to be efficient in their undertakings. If those who have been engaged in the field, had possessed these in a more eminent degree, they had doubtless been more successful in their efforts. And if those now in the field desire to see better days, and the Gospel car travelling forward with greater speed, they must learn to abound in the work of faith, the patience of hope, and the labour of love; all in whatever they labour must give their heart and the principal part of their time to that specific object. If they do so, they have no more reason to doubt their success, than the farmer, who sows at the proper season, has to doubt whether his seed will produce a harvest. In spiritual, as in temporal things, it will ever be found true, that, "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully."

Next to piety, in those who labour, is co-operation in their exertions. Much more had been effected by this time, if all had been uniformly engaged in their proper sphere of labour, and in the pursuit of objects never to be abandoned but with life itself. Union is strength: and the want of concentration of energy has been one principal cause of the want of greater success. This may be seen either in the scattering of labourers to a great distance from each other, or in the absence of union in those who are labouring near together. How many have occupied a distant station alone, and when they have died, or been removed from the field of action through disease, nearly, if not all, the labour of years has perished. It is the height of folly to neglect a large and an interior province for the sake of seizing an out-post, which must soon be again relinquished. As it is important to success that the forces should not be too widely scattered, so also is it necessary that those stationed near each other, should be harmonious in their operations. "Where envying and strife are, there are confusion and every evil work." The Missionaries in Calcutta have reason to rejoice in the good understanding that has prevailed among them: this has no doubt been cherished by the friendly interviews which they have with each other for the discussion of important subjects connected with their daily avocations. Yet even here there is some room for

improvement, and by united and well-concerted plans, more perhaps might be done in every department, but especially in the preparation of books, and the translation of some of the most approved standard theological works into Bengálí and Hindustáni, &c. Till more spiritual food is provided for Native Christians, we have no right to complain of their stunted growth and leanness. There is much work yet to be done, much land yet to be possessed: it behoves those, therefore, who have but one object in view, to be united in counsel and pursuit, and "to be steadfast, immovable, always abounding in the work of the Lord, for as much as they know their labour will not be in vain in the Lord."

Rev. W. MORROW agreed in many observations made by those who preceded him: but as to *success*, his decided opinion was, that it had *not* been commensurate with the expenditure of time, labour, and funds. He did not think that the measure obtained *would* bear a comparison with that in other countries. He thought,

1st. That far too large a proportion of Missionary funds and exertions had been expended upon *village schools*; that is, schools for heathen children of all classes, chiefly low and poor; from these, little *Christian* result had been obtained. Mr. M. had had such schools under his care for several years, and had paid great attention to the subject, and endeavoured to make himself possessed of the experience and opinions of other Missionaries in relation to these institutions; and from the whole, he conceived, they had been, as to real *Missionary* result, generally a failure. This had resulted partly from the circumstance of the Sirkárs (or teachers) and Pandits being *heathens*, and of course uninterested in co-operating to any Christian end with the superintendents. Again, the pupils are merely day-boys, i. e. attend during school-hours; after which, they return home to imbibe the sentiments, acquire the habits, and witness and imitate the example of their heathen parents, neighbours, and teachers. Besides which, we must take into account the numerous constantly occurring heathen festivals, shews, &c. which empty the schools for the time, of their continuance; revive and strengthen and widen the views, feelings, and vicious propensities of the heathen mind and character, adding the seducements of pleasure and festivity and dissipation to the corrupt workings of the natural man. There is indeed great vivacity in Indian youth, up to a certain period at least, and in many cases, a thirst for knowledge; but it is for worldly knowledge, such as may help on earthly and sordid interests hereafter. Mr. M. was not prepared however to say, that no beneficial result has been obtained. Christian books have been read—Christian sentiments and notions apprehended—many facts, doctrines, and precepts made known, and so far facility is given for comprehending in after life the sermons of Missionaries. Still, except in a very few isolated cases, and under peculiar circumstances, the village schools have not resulted in conversion to Christianity, or in greater moral propriety and sensibility in the pupils. Some of the chief obstacles may have been partially overcome in Calcutta, but not in the country places. The great instrument of God, in converting the world, is declared to be, and ever has been, the direct preaching of the Gospel to *adults*; and until much of the time of all the Missionaries be engaged in this work, but small results of good can be expected. As to the schools, besides the evils already noticed, we must recollect the natural inaptitude of youth to receive and relish religious instruction, especially where that instruction has not been commenced in earliest infancy, and uninterrupted afterwards, and conveyed too mainly by those beings to whom natural sentiment and habit draw the respect and love of the children, i. e. the parents themselves. How little is done even at home *generally*, where this domestic education has not obtained, by all the efforts

of Sunday Schools and other teachers ; and how extensively do the most zealous Christian parents and teachers bemoan this want of success, after all possible exertion has been made ? The schools of Grundler and Ziegenbalg, &c. down the Coast, were not such day schools as most of ours, but *Boarding Schools*, in which the pupils were brought from under heathen influence, and subjected to the counter-power of constant Christian precept and example. To the establishment of such schools, where possible, for heathen children, certainly for the children of our Native Christians, too much attention could scarcely be given.

2nd. Mr. M. thought, with reference to ourselves, that some portion of our want of success might be attributed to deficiency in study and knowledge of the character of mind, modes of thinking, manners and habits of the natives. Their religious system is so various from all *our* notions in metaphysics, theology, and natural science, that unless we accurately distinguish their nature and tendency, so as to be enabled to adapt our reasonings and phraseology to a correct corresponding expression of what is designed to combat them, we must necessarily too often fail partially or entirely, nay possibly add but new force to native impressions. Such cases occur constantly, in which the most guarded language and the greatest caution in statement are indispensable, and where the failure therein is attended with the most painful disappointment, if not positive injury to the Christian cause. Again, Mr. M. begged to be allowed the observation, that perhaps we were not generally careful enough in commencing a study of the language, to acquire a correct acquaintance with the grammar and idiom of the language, and especially of its *pronunciation*. We too often expressed our ideas in their accustomed mode, wherein the words indeed are Indian, but the arrangement and application European—from not distinguishing with sufficient clearness the various shades of meaning in words, and the idiomatic proprieties of expression. Through faultiness of pronunciation alone he has known some discourses to have been in many places absolutely so obscure as to be unintelligible. Often has this defect made a sentence convey the most contradictory, nay the most ludicrous, ideas to a native mind, and completely neutralize all the excellent sentiments of the preacher, uttered with the greatest seriousness and zeal. A bad habit of pronunciation is first formed from want of attention to a clear perception of the numerous dentals, aspirates, &c. in the Bengálí language, requiring a good ear and pliable organs—generally, it is the ear that has been in fault, and when once the organs have adopted a certain mode of utterance, any subsequent improvement is rare. There may be little in the native publications, poems, tales, &c. either interesting or useful ; often much that shocks alike good taste, moral feeling, and just reasoning : yet as they alone rightly exhibit the native mind, in its own actual exertions, expressing its own thoughts and feelings and propensities in its own words and manner and connexion, the very zeal which urges a Missionary to undertake the work of evangelization, will surely impel him to neglect no means of qualifying himself for his work. How many tracts, &c. have been written, which it is now admitted are nearly or entirely useless, because unintelligible, inelegant, or faulty in style, &c. No doubt the native books are not perfect ; but if they be not, still less can *ours* be. Mr. M. would ask permission strongly to urge more attention to the *natives* Bengálí publications, which are known to exert so much influence in the minds of the readers of them. This will surely not lead to pedantry, not to harshness of criticism, but to a better appropriation by all of the aids that may hereby be attained in prosecuting the great work of Missionary exertion.

3rd. The low tone of Christianity in the native converts has been a stumbling block. Respectable persons kept aloof from them in some cases

on account of their ignorance, cupidity, indolence, &c. Mr. M. has known this in the case of Native Christians under his own care. Again, the Bible alone is not enough to feed and maintain the lamp of spiritual life and affection in these people: of course, because their minds are not sufficiently expanded, their moral characters elevated, or their talents equal to its investigation and application. They need to have its strong food reduced and diluted for their weak powers, and its doctrines and precepts elucidated, expanded, detailed, and enforced upon their consciences and affections. Books of religious and moral instruction, composed in a simple style, and embodying familiar illustration, are therefore required. Save a few tracts, few of which are designed for Christians, and one or two small books, there is absolutely nothing of the kind required as yet provided for our converts. No helps to devout meditation, and to prayer—no details of Christian morals and doctrines, beyond the mere skeleton of some meagre catechism. Simple devotional and explanatory comments upon the Gospels, or some of the epistles, are great desiderata in this view.

4th. Mr. M. thinks that the adaptation of means to the end in Missionary labour has not always been sufficiently regarded. Talents, attainments, tastes, habits, &c. are various—one man would form an admirable teacher of youth, who would not be equally fitted for adult preaching, and vice versâ. The inclinations and previous studies of one person fit and dispose him for translation, or composition; another has little or no peculiar disposedness or qualification for that line of labour, who is admirable in direct addresses to the heathen, and so on. But it may be apprehended, that the great principle of success in the application of the human powers, the division of labour, which has been universally acknowledged in all other departments, has been much overlooked in assigning Missionary duties. All have been alike expected to apply themselves to all kinds of labour, preaching, translation, composition, schools. The consequence has been, that *too many objects*, and some of them those for which natural and acquired qualifications have been less than requisite to success, have marred many a Missionary's usefulness, constrained his habits, thwarted his inclinations, and defeated much of the great object in view. No department of Missionary duties ought to be considered irrelevant. He who translates or writes a book or a tract, who conducts a Christian school, who prepares school books, &c. is as positively engaged in his proper work as the preacher; only each in his own order without confusion, impatience, or oversight, according as the Spirit has ministered to each. Evangelists, teachers, interpreters, &c. all conspiring together to build up the living stones, for the living temple, on the foundation of Apostles and Prophets, Jesus Christ being himself the true corner-stone. Every Missionary should be selected for that department of labour for which his tastes, habits, and previous occupations best qualify him.

Rev. J. HÆBERLIN conceived, that in proportion to actual labour had been the success—that real success will be always equal to real labour. Hinduism is in its very spirit opposed to Christianity, and therefore obstacles to success here are greater than in other countries. Few will break through civil obstacles such as caste. General weakness of *natives* character an obstacle to reception of the Gospel. But the greater the number of Native Christians, the more rapid will be the success.

1st. Disapproved of English preaching in Missionaries to the heathen, as a provision is already made for European Christians.

2nd. Schools. Success equal to all expectations. However, as conversion is not the direct object of schools, so non-conversion is not the rule of success. As to the utility or success of schools, Christian teachers indispensable; rather give up Schools than employ heathen. One

Mission School always desirable, at which the Missionary might attend daily, &c.

3rd. The Missionaries had not always remained steadfast to the object of direct conversion; generally their labours have been those of a Minister, not of a Missionary. As philanthropists, we must encourage sciences and arts, books, &c. All very useful, but not the direct object of Missionary labour.

4th. Too little preaching to the heathen. Matter of great regret that so little has been done in this way for the million of heathens in and near Calcutta. The few sermons now preached can scarcely tell upon so large a community.

5th. Some too strict in accepting candidates for baptism, and too lax in discipline afterwards. Baptism ought to be given to those who desire it; we cannot see into the heart—too many difficulties ought not to be thrown in the way of inquirers.

Rev. J. CAMPBELL thought that the success of the gospel in India has not been equal to the means *nominally* employed. When we consider the time that has elapsed since the commencement of Missions in India, the number of Missionaries that have been employed, and the vast sums of money that have been expended, and compare the success that has followed with that which has attended the labours of Missionaries in other parts of the world, we must confess that the amount of good is not equal to what might be expected. But on the other hand, it ought to be remembered, that many of the Missionaries who come out to India, though usefully employed in their several spheres, are not actually engaged in *direct Missionary labour*; besides, few have lived or remained long enough in the country to become familiar with the language, habits, and customs of the people. If these drawbacks were taken into consideration, and the degree of success compared with the *actual amount of labour employed*, which is the true criterion to judge by, it would then, he thought, be found, that it has been fully equal to what might be expected. The principal cause (so far as means are concerned) of the want of success, is the paucity of preachers. While other means which are within our reach ought not to be neglected, yet we ought to remember that the *preaching of the gospel* is the grand means commanded by God himself, for the conversion of sinners, and which has been particularly blessed by him to that end, in all ages of the Church. Missionaries require to be more thoroughly acquainted with the language of the people among whom they labour, and this ought to be made an object of the first importance by every Missionary on his arrival in this country; for he conceived that until there shall be a greater increase of preachers well acquainted with the native languages, any remarkable success could not reasonably be anticipated.

Rev. G. PEARCE.—It must be acknowledged, that the difficulties in spreading the Gospel in India are very great, perhaps in no country greater. Still he could not consider the success that has been realized equal to what the Scriptures warrant us to expect. Within the last forty years, not less than one hundred Missionaries of evangelical sentiments, of different denominations, have come to this presidency. Mr. P. was inclined to think, that the preaching of the Gospel, and the simple diffusion of evangelical truth, had not been sufficiently attended to. The spread of knowledge of other kinds, very useful in its place, but having no direct influence on the conversion of sinners, had occupied a considerable portion of the time and strength of Missionaries. Of the best means for the conversion of sinners, we have the best example in the rule given by the Saviour, and the conduct of his Apostles. He commissioned them to preach the Gospel, and that only, to the world. The Apostles imbibed his spirit, and fully acted up to the commission of their Lord. Their motto was, *We deter-*

mine to know nothing among men save Jesus Christ, and him crucified; and their lives exemplified their strong attachment to it. So scrupulous were they in respect to being drawn aside from the work of promulgating the Gospel, that they would not suffer their time to be occupied in the distribution of alms to the poor, but committed it to the care of laymen. The same reasons might have been advanced then, for the diffusion of worldly science as are advanced now; but Christ and his Apostles left worldly science to others. They had full confidence in the virtue of the Gospel *alone*, declaring it to be the power of God to salvation to every one that believed. The subsequent history of the Church seemed to Mr. P. to bear him out in his views. Every grand reformation of men has been effected by the Gospel only. The spread of religion among the early Albigenses and Waldenses; the glorious Reformation in Germany in the days of Luther; the rise and progress of Protestantism in England; the conversion of the Greenlanders, and of the North American Indians, are all so many proofs of what may be effected simply through the diffusion of evangelic truth. He could not help thinking, therefore, that if there had been more labour bestowed on the spread of Gospel truth, we should have witnessed a much greater number of converts; and he thought it worthy of consideration, whether God may not have withheld his blessing from us, because we have not sufficiently attended to the commands and examples which he has given us, to regulate our efforts for the conversion of men.

Rev. J. WEITBRECHT (from Burdwan), preferred listening to the sentiments of others, to saying anything himself.

Rev. THEOPHILUS REICHARDT remarked, that having been anticipated in many remarks by Mr. Yates, he would confine himself entirely to what had fallen under his own observation. Humanly speaking, he should say, that success in Missionary labours in India is *not adequate* to the *means* bestowed, but it *answers* to the *amount of labour* really devoted to it. It was now just 13 years since he arrived in Bengal; and since that time Missionary prospects had considerably improved. The Missionaries then labouring were but the pioneers of an army, preparing the road for successive labourers, and encountering the greatest obstacles, as well as the excited enmity of the people. The gospel had then been scarcely introduced into any of the Missionary schools. On one occasion, when the Rev. Mr. JETTER introduced the Gospel of St. Matthew into one of them at Calcutta, the attendance of the boys was reduced in a few days from 70 to 20; and only after some months' perseverance, and the absence of any harm arising from the perusal of our Scriptures, did the boys gradually return to the school. Tracts, in which the name of Jesus occurred, were thrown away by the people, and at all times received with great hesitation. The preaching in the chapels was attended by very few, and by them merely from curiosity; and at all times the preacher was interrupted, insulted, and opposed, even by the meanest and most illiterate of the people. In these particulars how great is the difference now!

India, Mr. R. observed, differs very widely from other countries on account of caste, which he considered as the devil's strongest fortress. In other countries, where no such barrier exists, Missionaries have much easier access to the people, and have uniformly met with more success. For instance, in Barmah, amongst the Hottentots, the Sandwich Islands, the Society Islands, at Sierra Leone, and other places, where thousands have been converted to the Christian faith. But here, though many admit the truth and excellency of Christianity, caste prevents their making an open profession.

With regard to the number of Missionaries engaged in preaching the gospel, Mr. R. referred to the Church Missionary Society. Since 1815, that Society had sent to Bengal alone (exclusive of the Upper Provinces)

13 Missionaries, who had been more or less engaged in direct labours among the heathen. But through the premature death, or early return of many, and through most of these Missionaries having been much engaged in superintending schools, the time and labour given to the direct preaching the gospel to adults has been but inconsiderable.—Yet their success had been encouraging, their exertions having been crowned by the conversion to the Christian faith of nearly 600 persons.

Preaching to mixed crowds only, Mr. R. could not consider as very useful; because such congregations consist of the mere passers by, who, like the Athenians, desire to hear some new thing, or are unprepared to enter with their minds into the serious truths delivered on these occasions. Addresses delivered in chapels near the roadside, or in private rooms, he regarded as excellent, especially when followed up by a native preacher. These latter can be made very useful, in explaining the gospel to the simple-minded in their own manner and language. He would here suggest as desirable, that each Missionary should have a good chapel in a public place, with a room attached to it, for speaking privately to inquirers. In this chapel the Missionary devoted to preaching ought to spend the greater part of his time, so that he may be easily found by the people. He might sit there from 8 till 12 A. M., and from 4 to 7 P. M. every day, and have a native preacher with him. Here they might read and preach the gospel alternately, as there are always new hearers arriving. In this way, Mr. R. had no doubt, a greater knowledge of the gospel would soon be spread. Many Missionaries have probably commenced preaching in the language too soon, before they had sufficiently acquired the proper terms and idiom of the language. They were thus unintelligible, and sometimes ridiculous, to the natives. The higher classes of the natives too, have been hitherto too much neglected, and the gospel has been preached not so much to "the poor in spirit," as to the poor in purse. This arose from mistaken views. Mr. R. felt confident that if the Missionaries had directed their attention more to the respectable and opulent natives, and sought intercourse with them, more substantial success might have attended their labours. The lower classes are literally too ignorant to understand their own religious terms; they are besotted by want and wretchedness, as well as grovelling ideas; and their motives for turning Christians may in many cases be justly suspected as arising from sinister views. But the richer classes are better educated, more polite, possessed of more enlarged ideas, and better able to enter on the consideration of the sublime truths of Christianity; and therefore they are the proper subjects of a Missionary's attention.

Mr. R. felt convinced that Missionaries in India had *been too sanguine* as to their expectations of success. They are not warranted to be so. Considering the gifts and powers which the Apostles possessed, their success was not very great; and even the preaching of our Lord, "who spoke as never man spake," produced for him but few followers. Why should we then, with all our infirmities and short-comings, expect much success? We ought rather to feel fervent gratitude to God that we see as much as we do, and be encouraged henceforth to redouble our exertions, "to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as our labour shall not be in vain in the Lord."

The churches of native converts are still in a very low state, arising from the previous bad habits and evil customs of those of whom they are composed. Native Christians require very firm treatment, together with much gentleness and parental consideration; making every allowance for preconceived prejudices, wrong views, and wrong principles. Decided evil and vice among them ought to be sternly opposed, and on no account tolerated. Strict church discipline ought to be adhered to,

and immoral members carefully excluded, that they may not corrupt the Church. Most Native Christians are little better than nominal professors; they require plain dealing, and the explanation and application of the elementary principles of Christianity, in order to produce in them just principles of action, right motives, and purity of life. At present little fruits can be expected from them, and but few are fit to be employed as Native Readers and Catechists.

In regard to Missionaries who have been engaged in teaching in schools, translating, composing books and tracts, &c. Mr. R. conceived that they have been usefully and rightly employed, provided they did not make it their exclusive business. Any little spare time from more active exertions should certainly be employed by the Missionary in improving his knowledge of the language, manners, customs and habits of the people, and in composing useful tracts and books of instruction, in which department the Bengálí language is still lamentably poor; and had it not been for the industry of some of the former Missionaries, we should have scarcely any books to facilitate the labours of the present Missionaries. The Missionaries have not sufficiently endeavoured to visit the Natives in their own houses, as friends, and on their own terms, conversing with them freely on many matters not immediately connected with religion, and thereby showing the Natives the difference between European gentlemen possessed of religion, and those who have none. This would have tended to make the European character amiable in their eyes, and remove much prejudice, in consequence of the bad lives, imperious conduct, haughtiness, and total want of religion among many of all classes of Europeans. Indeed, in former times the Natives thought, and justly too, that the Europeans had no religion at all. The Sunday was universally neglected and profaned, and no external marks of religion appeared. Scarcely any European was ever found by his servants on his knees; and as they did not witness any rites of religion, themselves placing all religion in externals, they naturally supposed us to be a set of infidels.

With regard to Schools, for which branch of Missionary labour Mr. R. himself was once a strenuous advocate, he observed, that he now felt convinced, from his own experience and observation, that they were of no use, if not conducted on right plans. Missionary Schools in which the gospel is taught by heathen teachers are a paradox, a preposterous idea. He felt grieved to think of the great amount of money which had been squandered on them in vain!! From all the Schools of the Church Missionary Society, and the many thousands of boys that have been instructed, scarcely five or six of them have become Christian converts! The reason of this is, that in the absence of the Missionary the gospel is taught like we teach the system of Greek and Roman Mythology, and the Missionary's instructions are counteracted in secret by the heathen teachers. Mr. R. would either have *Christian teachers*, or *no schools at all*. Heathen teachers ought on no account to be employed. If Missionaries must have schools, let them have one or two, and let them have Christian teachers, many of whom may now be found; and if the Missionary give them his daily superintendance, and some personal instruction, he will see more real good done by one school, than by twenty with heathen teachers.

In conclusion, Mr. R. recommended that *all* Native Schools under the charge of heathen teachers be abolished, and that instead of them there be established in each Mission, a Christian Boarding School, for the education of young Native Christians, the most intelligent of whom should be so instructed, as that, if they proved pious, they might be employed as Catechists and Native Preachers. In this way, the Missionaries might be provided with most useful assistants, and great success might be expected from their labours. Much has already been done by some of them who

were but inadequately instructed ; and if well-instructed Native Preachers could be had, we should soon see multitudes of converts, and religion in India blossoming as the rose ; and holy incense arising from every hut, and village, and town, of this extensive empire, to the glory of our Redeemer.

Rev. C. PIFFARD.—It has often been remarked, and perhaps with some truth, that there has not been much success in the conversion of the heathen, though many Missionaries have been sent to this country. This want of success may, in a great measure, be accounted for, from the fact that many of them have not been engaged in direct Missionary work, and that many have been cut off by death, or had to return home either on account of their health or that of their families. Should not this lead us to educate young men of this country to engage in the work ? Though, through the present state of society, we might not easily find young men possessed with as much energy and life as in Europe ; yet, as sooner or later this must be done, should we not now endeavour to stir up the Christians of this country to come forward in this all-important work ? Many advantages could result from this plan. It would enkindle a Missionary spirit here—we should get Missionaries who could bear the climate, who could speak immediately the language of the natives with propriety and ease, and who, from the natural love of one's own country, would feel greater interest.

Want of much success may also have arisen from not having made a suitable use of the native converts. Had they and their families been suitably trained, we might now have had many suitable and respectable agents.

Many, under-rating the want of success, attribute the failure to the unsuitableness of the measures which Missionaries formerly employed. This I think is incorrect. Many plans may be now formed, which formerly could not. The former Missionaries have paved the way for us. Some, for example, think the Bengali schools useless. Why ? Can the reading and explaining of the Scriptures and Catechism by a pious Missionary be a vain and useless work ? Will it not have a material influence in preparing the rising generation to embrace the Gospel ? Some would have only *English Schools*. Then, as only the middle and higher classes of society can attend, it implies that it is right for the follower of the meek and lowly Jesus to despise the vast majority of the poor, who cannot be benefitted by such schools. It appeared to Mr. P. that instead of preferring this plan to that, we should make use of all the means, which can be employed to advance the cause of Christ, remembering that though sciences may be and are useful, after all, the *Gospel* is the only means of saving a lost and guilty world.

The Rev. D. EWART was unable to say much on this interesting and important question, owing to the short period which he had spent in this country. He thought, however, that were people in Britain, or in any distant country, where the peculiar obstacles opposing the Missionary, in this field of labour, are but partially known, to consider the present state of progress in Missionary operations in Bengal, they might possibly come to the conclusion, that greater success ought to have followed the exertions made. Many in this country might probably come to a different conclusion. The obstacles opposing the propagation of Christian truth were many ; and the most formidable of these opposed the Missionary in the very threshold of his enterprize. One of the greatest obstacles was the confirmed prejudices of the Hindua. Experience had proved, that the best way to eradicate these was by giving education to the people. Sound instruction was fast overthrowing the idolatry of the country. Caste too was evidently giving way to more liberal views, and thus a door might

soon be opened to the higher classes. The Hindus could not listen to an appeal made to our Sacred Scriptures, without replying, "That they too had sacred books, rendered venerable by a much higher antiquity than we claimed for ours. If we respected and obeyed ours, had they not much more reason to venerate theirs?" It was well known that, could the sciences of the Hindus be shown to be incorrect, their confidence in the *Shástras* must immediately give way. Hence the propriety of doing the very thing to which some of the previous speakers had objected. If education be given at all, those branches ought to be taught which have a direct tendency to remove prejudices, and lay the mind open for the reception of pure religious truth. Instruction in geography and astronomy was therefore of decided importance, as the correct knowledge of these branches of science strikes directly at the root of the Hindu system; and therefore, prepares the native mind for the reception of the Gospel.

Mr. E. farther stated, that though he was still deficient in the necessary qualifications for engaging in the direct Missionary work of preaching to the natives in their own language; yet if spared in health and strength, he hoped one day to be able to do this. But, even now, and by means of the school, he had from the very day of his arrival in Calcutta, access to numbers of the native youth, to whom he had, during a portion of time almost every day, been enabled to communicate Christian truths in a language which they could understand.

One great cause of the failure of Missionary exertions seemed to be the inconsistent conduct of professing European Christians. What could Hindus think of a religion, for which many of those who professed to adhere to it shewed no respect? It therefore seemed justifiable and proper for Missionaries, who lived at remote stations, or at places where no provision was made for preaching to Europeans, to endeavour to gather round them congregations of their countrymen, if this could be done without interfering with necessary Missionary work. The good effects of presenting Christianity ostensibly to the natives might reward the additional labour bestowed in this way.

Every one acceded to the necessity of some person giving his time and attention for preparing translations of the Scriptures, and of proper religious books. And preaching was confessed by all to be the direct and great means appointed by God for the conversion of men. Almost every speaker had allowed the vast importance of raising up native preachers; and none would deny the equal importance of having them respectably educated. Every English school, conducted by Missionaries, ought to aim at that end. The achievement of such a result was one of the great purposes for which the General Assembly's Institution had been established, and for which it is carried on.

Rev. C. C. ABATON wished to say nothing in addition to what had been already advanced by others.

Rev. T. BOAZ felt much pleasure in having proposed the question under discussion, as it had corrected his views. Although success had not been equal to what might have been expected, yet he was now satisfied that it was equal to the amount of labor bestowed. He considered the preaching of the gospel to the heathen in their own tongue, the grand work of the Missionary; and thought that one great cause of comparative little success, was the want of concentration of labourers: strength was divided, and thus little of moment was effected.

Rev. Mr. LACROIX remarked, that being, in his capacity of chairman of the meeting, the last to give his opinion, much which he had intended to say had been already touched upon by former speakers. He would therefore not trouble the meeting with repetition. Mr. L. however, defined his idea of *success*, and said it was altogether a *relative* thing; so that what

is success at a certain time and under certain circumstances, would not be so at another time and under other circumstances. The present period is confessedly one of mere *preparation*,—it is the clearing and sowing time of Missionaries;—and viewed as such, Mr. L. thought, that in the way of *preparation* for the final reception of the gospel, under the existing difficulties, the success that has been obtained is commensurate with the number of Missionaries employed, and the time they have been engaged in their work.

Mr. L. was further of opinion, that success might have been greater, if Missionary operations had not been conducted in so desultory a way. He recommended therefore, not only *concentration* as a principle to be acted upon in Missionary enterprise, but also more *unity of operation* among individual Missionaries, and among the different Societies labouring in this country, which in his opinion were only different corps of the same grand army.

Mr. L. further thought, that the Mission in Bengal had not been strengthened by fresh reinforcements from Europe as it ought to have been; so that the few Missionaries in this country, far from having it in their power to go forward as opportunities presented themselves, were scarcely able to keep the ground already gained. He would therefore recommend that the Societies at home should be earnestly requested to send out more labourers, to enable the Missionaries of greater experience and longer standing to prosecute their labours beyond their present limited sphere.

[At the close of the discussion it was determined to take into consideration at an early Meeting, what new plans, or modifications of old ones, appeared in the general opinion of the brethren worthy of adoption by individual Missionaries, or of recommendation to public Societies; and how far the labours of all the Missionaries assembled could be carried on so as to secure still more unity of design and concentration of effort.

It is not improbable we may be allowed to insert notes of this discussion also in a future No. of the OBSERVER.]

III.—Original Letter from the late Rev. Dr. Carey.

[The following letter was addressed by the late Dr. Carey to one of his sons, when proceeding to Amboyna as Superintendent of the Native Christian schools supported by Government in that and the neighbouring Islands. The letter is highly characteristic of the venerable author, exhibiting at once his love of God and love of nature, and we doubt not will interest and benefit our readers.—ED.]

MY DEAR J.

You are now engaging in a most important undertaking, in which not only you will have my prayers for your success, but those of all who love our Lord Jesus Christ, and know of your engagement. I know a few hints for your future conduct, from a parent who loves you tenderly, will be acceptable, and shall therefore now give you them, assured that they will not be given in vain.

1. Pay the utmost attention at all times to the state of your own mind, both towards God and man; cultivate an intimate acquaintance with your own heart; labour to obtain a deep sense of your depravity; and trust always in Christ. Be pure in heart, and meditate more upon the pure and holy character of God. Love a life of prayer and devotedness to God. Cherish every amiable and right disposition towards man. Be

mild, gentle, and unassuming, yet firm and manly. As soon as you perceive any thing wrong in your spirit or behaviour, set about correcting it, and never suppose yourself so perfect as to need no correction.

2. You are now a married man. Be not satisfied with conducting yourself towards your wife with propriety, but let love to her be the spring of your conduct towards her. Esteem her highly, and so act, that she may be induced thereby to esteem you highly. The first impressions of love arising from form or beauty will soon wear off, but the esteem arising from excellency of disposition and substance of character will endure and increase. Her honour is now your's, and she cannot be insulted without your being degraded. I hope as soon as you get on board, and are settled in your cabin, you will begin and end each day in uniting together to pray to and praise God. Let religion always have a place in your house. If the Lord bless you with children, bring them up in the fear of God; and be always an example to others of the power of godliness. This advice I give also to Eliza, and, if followed, you will be happy.

3. Behave affably and genteelly to all, but not cringingly or unsteadily towards any; feel that you are a man, and always act with that dignified sincerity and truth which will command the esteem of all: seek not the society of worldly men, but when called to be with them, act and converse with propriety and dignity: to do this, labour to gain a good acquaintance with history, geography, men and things. A gentleman is the next best character after a Christian, and the latter includes the former. Money never makes a gentleman, much less does a fine appearance; but an enlarged understanding joined to engaging manners.

4. On your arrival at Amboyna, your first business must be to wait on Mr. Martin. You should first send a note to inform him of your arrival, and know when it will suit him to receive you. Ask his advice upon every occasion of importance, and communicate freely to him all the steps you take.

5. As soon as you are settled, begin your work; get a Malay who can speak a little English, and with him make a tour of the islands, and visit every school: encourage all you see worthy of encouragement, and correct with mildness, yet with firmness. Keep a journal of the transactions of the schools, and enter each one under a distinct head therein. Take account of the number of scholars, the names of the school-masters; compare the progress at stated periods, and, in short, consider this as the work which the Lord has given you to do.

6. Do not, however, consider yourself as a mere superintendent of schools; consider yourself as the spiritual instructor of the people, and devote yourself to their good. God has com-

mitted the spiritual interests of these islands, 20,000 men or more, to you; a vast charge, but he can enable you to be faithful to the trust. Revise the Catechisms, Tracts, and School Books used among them, and labour to introduce among them sound doctrine and genuine piety. Pray with them as soon as you can, and labour after a gift to preach to them.

Form them into Gospel churches when you meet with a few who truly fear God; and as soon as you see any fit to preach to others, call them to the Ministry, and settle them with the Churches. You must baptize and administer the Lord's Supper according to your own discretion, when there is a proper occasion for it. Avoid indolence and love of ease, and never attempt to act the part of the great and gay in this world.

7. Labour incessantly to become a perfect master of the Malay language: in order to this, associate with the natives; walk out with them; ask the name of every thing you see, and note it down; visit their houses, especially when any of them are sick. Every night arrange the words you get in alphabetical order; try to talk as soon as you get a few words, and be as soon as possible *one of them*; a course of kind and attentive conduct will gain their esteem and confidence, and give you an opportunity of doing much good.

8. You will soon learn from Mr. Martin the situation and disposition of the *Alfoors*, or original inhabitants, and will see what can be done for them; do not unnecessarily expose your life, but incessantly contrive some way of giving them the Word of Life.

9. I come now to things of inferior importance, but which I hope you will not neglect. I wish you to learn correctly the number, size, and geography of the islands; the number and description of inhabitants; their customs and manners, and every thing of note relative to them, and regularly communicate these things to me.

10. I wish you to pay the minutest attention to the natural productions of the islands, and regularly to send me all you can. Fishes and large animals must be excepted; but these you must describe. You know how to send birds and insects. Send as many birds of every description alive as you possibly can, and also small quadrupeds, monkeys, &c.; and always send a new supply by every ship.

Shells, including crabs', tortoises', &c. corals, stones of every description may be put in a box; but each should have a label, with the Malay or other country name, the place where found, &c. &c. Rough stones broken from the rock are preferable to such as are worn or washed round by the sea. Beetles,

lizards, frogs, and serpents may be put into a small keg of rum or arrack, and will come safely.

Every vegetable production is very desirable; they are of various kinds:

1. Bulbous roots, viz. such as are like onions or garlick; these should be taken up and planted in a box so thickly as to touch one another, or they may be put dry in a basket, with no other care than to fasten on the cover well, and hang them in an airy part of the ship.

2. Tuberos roots, or such as resemble potatoes or yams; some of these are very large, and others as small as a pea. They may in general be sent as the bulbous roots. If these are planted in earth, they should have very little or no water given them on the passage. Send one, two, or three hundred of each sort, if you can get them.

3. Common plants and trees; of these, I hope you will not think any one too insignificant. Send the smallest as well as the largest. Plant small plants of each sort in boxes, and always have a number of boxes planted and well rooted, ready; for if they are just planted, they will all die on the passage. Just before they are put on board, put seeds of trees, fruits, shrubs, &c. as thick as you can sow them in the boxes, among the planted trees, and cover the seeds with about a finger's thickness of good fresh earth. These should have a little water now and then on the passage, not above once a week. You must often send the same thing, as it will be ten to one, whether they arrive alive.

4. Be very abundant in sending seeds of every sort. Let them be perfectly ripe and thoroughly dry, then pack them in paper, and put them in a basket or small box, secured from the rats. The name should be put on every packet of seeds; and if you can recollect, say whether it grows in sandy soil, on mountain or rocks, in mire or water, or where. One word is enough, i. e. *sand*, for sandy soil; *mountains*, for a mountainous situation, &c. &c.

5. Parasitical plants, or such as grow on other plants or trees. Such as you have seen me tie on other trees, and water with *bhars* or small pots hung over them. These only need to be stripped from the tree where they grew, and put into baskets, without any earth. They may be hung up in any airy part of a ship, or even hung at the main top, and will come safely.

6. All boxes of plants should have strips of wood put over them to keep out the rats, these strips should be about as thick as a finger, and about a finger's breadth as under: thus |||||
NO PLANTS OR SEEDS MUST BE PUT IN THE HOLD.

7. I shall also be glad of specimens of every sort of wood, (timber); a bit about six or eight inches long, and two thick,

(with its Malay name,) is sufficient. Send it rough, I will get it planed.

I have much confidence in you to add greatly to my stock of natural productions. You must persevere in sending, and be diligent in collecting.

Your great work, my dear J——, is that of a Christian minister; you would have been solemnly set apart thereto if you could have stayed long enough to have permitted it; the success of your labours does not depend upon an outward ceremony, nor does your right to preach the Gospel, or administer the ordinance of the Gospel, depend on any such thing, but only on the divine call expressed in the word of God. The Church has however, in their intentions and wishes, borne a testimony to the grace given to you; and will not cease to pray for you that you may be successful. May you be kept from all temptations, supported under every trial, made victorious in every conflict, and may our hearts be mutually gladdened with accounts from each other of the triumphs of divine grace. God has conferred a great favour upon you in committing to you this ministry. Take heed to it, therefore, in the Lord, that thou fulfil it. We shall often meet at the throne of grace. Write me by every opportunity, and tell Eliza to write to your mother.

Now, my dear J——, I commit you both to God and to the word of his grace, which is able to make you perfect in the knowledge of his will; let that word be near your heart. I give you both up to God, and should I never more see you on earth, I trust we shall meet with joy before his throne of glory at last.

Your very, very affectionate Father,
Calcutta, 24th Jan. 1814. WM. CAREY.

IV.—*Application of the Roman Alphabet to the Támul, Karnatika, and other Languages of the Madras Presidency.*
 By Rev. B. Schmid.

We have before intimated to our readers, that the application of the Roman character to the Native languages of India was making its way beyond the limits of the Bengal Presidency. We have already presented them with a scheme for its application to the Barmán and Shán languages, spoken in countries to the N. E. of Bengal; and have received for publication a judicious and philosophical scheme for its use in the Támul and other languages of the Madras Presidency, spoken to the S. and W. We are happy to state, that though these schemes have been prepared by gentlemen of different countries, and are applied to numerous languages differing most widely in their into

nations, both of them fully agree in all essential points with each other, and with the scheme now in use in the Bengal Presidency. There are but three or four slight discrepancies, which have been pointed out to the authors, and regarding which all parties are prepared to yield, if the other deems it essential; so that we have the certain prospect of one grand harmonious plan, of expressing in one character the whole of the languages from the borders of Thibet and China on one side, to the limit of the Bombay Presidency on the other. We feel persuaded, too, that through the spirited exertions of the Editor of the Chinese Repository, and his friends, who have already pronounced the plan to be feasible, we shall soon view in the Chinese language another tributary to the Roman character;—and then, who will say, that it is incompetent to express the most complicated sounds of any language whatsoever?

The scheme before us is introduced by the following remarks, which are of universal concern, and which, as relating in part to the labours of some of the early and most zealous friends of Native Education in Calcutta, will be read by many, who yet remember them, with peculiar interest.

A Scheme for representing the Tâmul in Roman Characters, with a particular view to aid the introduction of the Roman Characters into all the languages of the world.

“The times have now fully arrived when human society evidently hastens towards a great change; the perfecting of mechanical arts leads, by the improvement of telescopes and other instruments, to numberless new discoveries in astronomy, chemistry, comparative anatomy and botany, and thereby lays open to the human eye, *new worlds* of wonders, and proofs of the amazing wisdom and goodness of God; grammarians and travellers unite to throw incessantly, new light on the cause of the Holy Scriptures; the unbiassed philosophical statesman and the divine, endowed with the same qualities of mind, are daily making the discovery that the course of events, as well as scientific inquiries and theoretical demonstrations, must sooner or later greatly modify the present fabric of states and churches; the art of education makes grand strides towards perfection, and old pedantry and scholastic tyranny are beginning to withdraw into “*the dark corners of the earth*;” even the sounds of the human voice are analysed by the philosophic spirit of the age, and the chaos of English Orthography is beginning to be put to rights as far as possible. All these improvements stand in as close a connexion with each other as the wheels of a watch, and co-operate to bring about one great event, in which all the designs and dealings of Providence centre. And though these views may be looked upon by some with a supercilious eye, yet, at all events, whether we assist or resist, or quiet our minds and remain lukewarm, it must be allowed, that these general movements cannot end in nothing.

“I hope I shall not be found to have been a false prophet, if I venture to predict that the victory (I suppose not contested any longer) of Sir William Jones’ system of noting the sounds, over that of Dr. Gilchrist, unimportant as it may appear at first sight, will, by its adaptation to every other language, prove a mighty auxiliary to the enlightening of the world.

“It is now, therefore, time for the friends of the ‘*Romanising System*,’ to lift up their eyes to all other nations of the globe, and to devise in

time such methods that their system may become easily adaptable to any language or dialect, which the Linguist or the Missionary would wish to write with Roman Characters.

"About eighteen years ago, E. S. Montagu, Esq. and Capt. Irvine, were devising (as far as I understood them), a Universal Alphabet, or a method to mark in a clear, compendious, and systematic way all the different sounds which are existing in one or other of the human languages, in such a manner that an individual, who wished to know the exact sound of a foreign language, might be able to ascertain it, without having himself heard it pronounced. After Captain Irvine left Bengal, Mr. Montagu continued that work alone, but his lamented death prevented its publication. It would be important for science, to ascertain where the manuscripts on this subject are lying hidden. Those gentlemen seem to have been induced to undertake that labour, particularly by the wish to facilitate the Missionary work throughout the earth. An object truly worthy the attention of the Christian and the Literary man! The importance of this undertaking will be appreciated, if it is considered, how difficult it is, in the usual way, without some peculiar expedients, to give a description of some particular sounds to one who has never heard them. For probably every language of the earth has one or more sounds which are peculiar to it, and of such a nature as to baffle every attempt of conveying by description or comparison, an idea of it to a stranger to that language;—yes, many individuals even have not an ear sufficiently sharp and musical to catch those sounds correctly in a foreign country, particularly if in somewhat advanced age, even though they hear them from the mouths of the Natives themselves.

"Many who have learnt a foreign language, and flatter themselves they have caught the sound and accent sufficiently well for their purposes, and who think a greater accuracy to be superfluous and pedantic, will easily convince themselves of their mistake, if they will attend to *foreigners* of equal talents, acquirements and diligence with themselves, speaking English. They will soon observe, that through even a trifling deficiency in the pronunciation of but a few words or sounds, the whole effect of a sentence may be lost on the hearer; and that when such a foreigner wishes to speak something to the purpose and to the heart, he frequently becomes only ridiculous. Or let us take another instance: a native who tells us something in English with the greatest feeling, and whose diction is quite correct and energetic, will always, if not become ridiculous, yet fail to excite the same feelings in us which animate him, merely because of some defect in the pronunciation of one or two words or sounds in his sentence. And if the speaking of a foreigner, merely for want of a correct pronunciation, often excites our risible nerves, we may be sure that we likewise, in speaking, appear as ridiculous to the natives; and that often, when e. g. a Missionary thinks himself to be very solemn and impressive in his address to the natives, he only excites in them an inclination to smile, and his labour proves to be useless, if not worse than useless.

"These remarks are here made, solely to excite Europeans, who are learning any foreign language in order to the fulfilment of their callings, whether religious or not, to pay better attention to the correct and accurate pronunciation of each letter, than has generally been done hitherto.

"The following Scheme is offered, in order to assist in the acquisition of a correct pronunciation of the letters and sounds in different languages; and at the same time to romanize the Tamul Alphabet, and to give hints how difficulties and confusion, which are liable to take place when the system shall be more generally introduced, may be avoided."

As the remainder of the paper relates chiefly to the languages of another Presidency, and as it is the intention of the learned compiler to have it printed in one of the Madras periodicals, we feel ourselves compelled to omit it. We shall keep the original MS. however, available for the inspection of any one who may wish to peruse it; and hope soon to be supplied with printed copies, which we may present for the aid and encouragement of our friends, engaged in applying the Roman Character to other languages.

BETA.

V.—*Just Characters of the whole Bible, and the particular Books, gathered from the ancients and others.*

THE WHOLE BIBLE.

The soul's food; so Athanasius.

The common shop of soul physic; so Basil.

The invariable rule of truth; so Irenæus.

The divine balance; so Augustin.

1. In respect of the dictating of it; it is,

The library of the Holy Ghost.

Christ's aphorisms.

The acts and statutes of the highest parliament.

God's mint-house.

The signet of God's right-hand.

The epistle of God to the world.

The court roll of God's fines and amercements.

2. In respect of its worth; it is,

A stately palace.

A fruitful field.

The true Hesperidea.

The inestimable pearl.

3. In respect of its use; it is,

The touch-stone of error.

The key of the sheep-fold.

The glass of life.

The weather glass.

The Christian's magazine.

The armory.

PARTICULAR BOOKS.

Genesis. The cabinet of the greatest antiquities.

Exodus. The sacred rule of law and justice.

Leviticus. The holy ephemerides.

Numbers. God's arithmetic.

Deuteronomy. The faithful monitor.

Joshua. The holy war.

Judges. The mirror of magistrates and tyrants.

Ruth. The picture of a pious widow.

Samuel. } Sacred politics.

Kings. } Sacred politics.

Chronicles. The holy annals.

Ezra. }

Nehemiah. } An idea of church and state reformation.

Esther. The great example of God's providence.

Job. The school of patience.

Psalms. { The soul's soliloquia.
The little Bible.
The anatomy of conscience.
The rose-garden.
The pearl island.

Proverbs. Divine ethics, politics, economics.

Ecclesiastes. Experience of the creature's vanity.

Canticles. The mystical bride-song.

Isaiah. The evangelical prophet.

Jeremiah. The pathetic mourner.

Lamentations. The voice of the turtle.

Ezekiel. Urim and Thummim in Babylon.

Daniel. The apocalypse of the Old Testament.

Hosea. Sermons of faith and repentance.

Joel. The thunderer.

Amos. The plain-dealing reprovcr.

Obadiah. Edom's whip.

Jonah. The prophetic apostle of the gentiles.

Micah. The wise men's star.

Nahum. The scourge of Assur.

Habakkuk. The comforter of captives.

Nephaniah. Preparation for sad times.

Haggai. Zeal for God's house.

Zachariah. Prophetic hieroglyphics.

Malachi. The bound-stone of the two Testaments.

Matthew.

Mark. { The four trumpeters proclaiming the title of the Great
Luke. { King.
John. }

Acts. The treasury of ecclesiastical history.

Romans. The principles of Christian faith. The catholic catechism.

1 Corinthians. Apostolical reformation.

2 Corinthians. A pattern of just apologies.

Galatians. The epistle to the Romans epitomized.

Ephesians. The opening of the great mystery of salvation.

Philippians. An apostolical admonition.

Colossians. A brief rule of faith and manners.

1 Thessalonians. Practical theology.

2 Thessalonians. Polemic theology.

1 Timothy. The sacred pastoral.

2 Timothy. The title of the Scripture pleaded.

Titus. Agenda, or church-orders.

Philemon. The rule of relations.

Hebrews. A commentary upon Leviticus.

James. The golden alphabet of a Christian.

1 Peter. A theological summary.

2 Peter. The encouragement of a spiritual warrior.

1 John. The glass of love, or charity.

2 John. The pattern of a pious matron.

3 John. The mirror of hospitality.

Jude. A picture of false prophets.

Revelation. { Daniel redivivus. The opening of the treasury of future
events.

SAMUEL TORCHEL.

VI.—*Value of pictorial Representations, as a subsidiary Means of Instruction.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Having observed in a former No. of your publication, a remark from the pen of a very judicious writer, tending to the disparagement of picture books, as a subsidiary means of conveying instruction, I have thought it worth while to invite the attention of your readers to a passage from "Abbott's Young Christian;" which, although not written with especial reference to them, appears to me to be applicable to the case, and to furnish philosophical arguments for their defence, illustrating, as it does, in a manner which I think must come home to every one's feelings, the value of the imagination, as an instrument in the work of education. Complex as is the nature of man, the greater the number of his faculties we can enlist in our service, the more certain shall we be of a speedy victory over the power of ignorance; and I would observe, that no where can the importance of interesting the imagination be more apparent than here, where the minds of the people have, from education, habit, and prejudices, been hitherto so circumscribed. Disproportionate as has been the importance attached by them to the portion of the earth inhabited by them, relatively with its remaining nations, I can conceive few things more likely to enlarge their conceptions, than drawings illustrative of the manners and customs of other times and other kingdoms; likenesses of illustrious men; representations of important events that have occurred, &c.; and I should much regret, accordingly, to see their value under-rated. The passage I allude to is as follows:

"The difficulty which I am now to consider is, that in reading the Bible, especially those portions which are familiar, we stop with merely repeating once over the words, instead of penetrating fully to the meaning. In order to illustrate this difficulty, and its remedy more fully, let me take a passage, for example, the sixth chapter of St. John.

"After these things Jesus went over the sea of Galilee, which is the Sea of Tiberias.

"And a great multitude followed him, because they saw his miracles which he did on them that were diseased.'

"How familiar, now, this sounds to every reader. Every phrase comes upon the ear like an oft-told tale; but it makes a very slight impression upon the mind. The next verse, though perhaps few of my readers know now what it is, will sound equally familiar when they read it here.

"And Jesus went up into a mountain, and there he sat with his disciples.'

"Now suppose this passage, and the verses which follow it, were read at morning prayers by the master of a family, how many of the children would hear it without being interested in it at all, or receiving any clear and vivid ideas from the description? And how many would there be,

who, if they were asked two hours afterwards, what had been read that morning, would be utterly unable to tell ?

“ But now, suppose that this same father could, by some magic power, show to his children the real scene which these verses describe. Suppose he could go back through the eighteen hundred years which have elapsed since these events occurred, and taking his family to some elevation in the romantic scenery of Palestine, from which they might overlook the country of Galilee, actually show them all that this chapter describes.

“ ‘ Do you see,’ he might say, ‘ that wide sea which spreads out beneath us, and occupies the whole extent of the valley ? That is the sea of Tiberias ; it is also called the sea of Galilee. All this country which spreads around it is Galilee. Those distant mountains are in Galilee, and that beautiful wood which skirts the shore is a Galilean forest.’

“ ‘ Why is it called the sea of Tiberias ? ’ a child might ask.

“ ‘ Do you see at the foot of that hill, on the opposite shore of the lake, a small town ? It extends along the margin of the water for a considerable distance : that is Tiberias, and the lake sometimes takes its name.’

“ ‘ But look. Do you see that small boat coming round a point of land which juts out beautifully from this side of the lake ? It is slowly making its way across the water ; we can almost hear the plashing of the oars. It contains the Saviour, and some of his disciples. They are steering towards Tiberias : now they approach the shore ; they stop at the landing, and the Saviour, followed by his disciples, walks up upon the shore.’

“ Suppose now that this party of observers can remain a little longer at their post, and see in a short time that some sick person is brought to the Saviour to be healed. Another and another come. A crowd gradually collects around him. He retreats slowly up the rising ground, and after a little time he is seen to take his place upon an elevated spot, where he can overlook and address the throng which has collected around him.

“ If this could be done, how strong and how lasting an impression would be made upon those minds ! Years, and perhaps the whole of life itself, would not obliterate the impression. Even this faint description, though it brings nothing new to the mind, will probably make a much stronger and more lasting impression than merely reading the narration would do. And what is the reason ? How is it that what I have here said has impressed this scene upon your minds more distinctly than the simple language of the Bible ? Why, it is only because I have endeavoured to lead you to picture this scene to your minds, to conceive of it strongly and clearly. Now any person can do this for himself, in regard to any passage of Scripture. It is not necessary that I should go on and delineate in this manner the whole of the account. Each reader can, if he will task his imagination, paint for himself the scenes which the Bible describes. And if he does bring his intellect and his powers of conception to the work, and read not merely to repeat formally and coldly sounds already familiar, but to bring vivid and clear conceptions to his mind of all which is represented there, he will be interested. He will find new and striking scenes coming up continually to view, and will be surprised at the novelty and interest which this simple and easy effort will throw over those very portions of the Bible to which the ear has become most completely familiar.”

The above remarks, as well as others of the same nature, must already be in the hands of many of your readers ; but to promote discussion, whether by original or borrowed communications, must ever be productive of advantage, and you may therefore perhaps deem this worthy of insertion.

A FRIEND.

VII.—*Lamentable Prejudices of American Christians.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I beg to hand you an extract from a letter lately received from the United States, which exhibits a melancholy specimen of the illiberal feelings, which, it appears, are entertained almost universally in America against persons of colour, however deserving of respect and esteem the same may otherwise be.

The writer of the letter is the Rev. Mr. Metzger, a German Missionary, who labored several years at Sierra Leone, under the auspices of the Church Missionary Society. During his residence in that colony, he married a young lady of colour, who had received a superior education, and whose father was a respectable English gentleman. The insalubrity of the climate having compelled Mr. Metzger to leave Sierra Leone, he proceeded to America, with a view of taking a ministerial charge among the German emigrants in that country. He writes from Ann Arbour, in Michigan, under date 25th August, 1834, as follows:

(Translated from the German.)

“ We arrived safely at New-York on the 27th July; but how astonished was I, when yet in the harbour, to learn, that for some time, there exists in America, not only prejudice, but absolute hatred against all blacks and persons of colour! The captain of the vessel and the pilot advised me, in order to avoid bad consequences, to leave for a while my wife and children on board, and to go on shore alone. I acted accordingly, and returned the following day to fetch my family. On my arriving with them at the hotel where I had lodged the previous day, it was intimated to me, that it would give great offence if Mrs. Metzger appeared at the public table; we were in consequence compelled to seclude ourselves in our own apartments. Disgusted with the illiberal feelings I saw prevalent, I quitted New-York as early as I found practicable, and proceeded to Buffalo, where I hoped to find an asylum for myself and mine. On reaching the place, I left my wife and children on the steam boat, and called on the Rev. Mr. G—, to whom I had letters of introduction. He received me very kindly, and with several of his friends, promised to look out immediately for suitable lodgings for us. After some hours of fruitless search, they came to the steam boat, and told me, that although there was no want of lodgings in the town, yet, owing to my family connexions, no one was willing to admit us; and even a tavern-keeper, to whom application had been made, appeared reluctant to receive us. I was therefore compelled to prosecute my journey as far as this place; but we had a most disagreeable voyage. At a certain town, an American lady, who had taken a passage in our steamer, no sooner had entered the cabin, and perceived Mrs. Metzger, than she exclaimed in a most unfeeling manner: ‘It is quite suffocating here, and there is a black woman on board; put me on shore immediately.’ Afterwards my poor wife was so wantonly insulted by some of the passengers, that it actually overpowered her, and she fainted away. I arrived at Ann Arbour on the 18th August; but I see as yet no prospect of settling, although German clergymen, who are acquainted with the English language, otherwise find no

difficulty in doing it. I am given to understand every where, that my not succeeding is owing to my wife's being a person of colour. Were it not for this circumstance, I should have had a church long ere this."

Thus far Mr. Metzger. Who, on reading the above, can forbear sympathy with the unfortunate class of our fellow creatures, subject to such illiberal and unmanly treatment? And who, not previously aware of the fact, would ever suspect that such treatment is inflicted in a country, where of all others in the world, one would least expect it,—in FREE America!!!!

L.

VIII.—Statement of the Plan and Objects of the General Assembly's Mission in India, by the Rev. A. Duff.

It was intended to introduce into this number, an abstract of the speech delivered by Mr. DUFF, before the GENERAL ASSEMBLY of the CHURCH of SCOTLAND; but as the speech itself, though in a somewhat garbled form, has already been published in the newspapers, we prefer laying before our readers the following statement, more recently published by Mr. DUFF. It contains a brief, but accurate and most interesting view of the plan and objects of the General Assembly's Mission in India; and well deserves the attention of every friend of Missions.

This Mission embraces all the departments of labour that have been resorted to, and found efficacious, by societies of different denominations, in reclaiming the wastes of heathenism. It includes the Christian education of the Young; the teaching and preaching of the Gospel; the translation and distribution of the Sacred Scriptures and Religious Tracts, &c. These are the means ordained of God: this the instrumentality that must prove irresistible in its efficacy—infallible in its ultimate results.

The founders of the Mission, regarding the Teaching and Preaching of the Gospel as the grand instrumentality in the conversion of the world, resolved, from the first, to provide adequate means for the formation of an effective native agency. Is it the wish of British Christians to see the teeming millions of Hindustán awakened—regenerated—saved? And is it not worse than chimerical to attempt to reach and reclaim all of these, by the *direct immediate* exertions of a *few foreign agents*, labouring, as these must ever do, under numberless disadvantages? Well, to meet the fearful exigency, and yet as speedily as possible consummate the glorious end, the General Assembly determined to put forth a portion of its strength in rearing up a school of religious native teachers; who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their knowledge of the manners, customs, feelings, sentiments, and prejudices of the people, could labour with *peculiar* effect in disseminating the light and life of Christian truth throughout every province of the land.

For this purpose, an institution was organized in August, 1830, in Calcutta, the metropolis of British India. And, as the nature and importance of this institution do not appear to be generally understood or ap-

preciated, it is now proposed to submit the following brief statement respecting it.

OBJECTS OF THE INSTITUTION FOR HINDU YOUTH IN CALCUTTA.—From the first, the institution was designed to consist of two departments:—the one, preparatory; the other, of a higher order. The object of the *former* is to initiate the boys into the elements of Grammar, History, Geography, Arithmetic, and Christianity. The object of the *latter* is to perfect an acquaintance with Chronology, Geography, and History—natural, civil, and sacred. And the course is intended to embrace, more or less extensively, as growing circumstances may admit, the various departments of Mathematical and Physical Science. But the feature that peculiarly distinguishes the Seminary is,—the regular and systematic study of the Christian Scriptures; of the Evidences of Religion, natural and revealed; and of doctrinal and practical Theology—including the corruption and helplessness of human nature; the Divinity of our Saviour; the Personality and Divinity of the Holy Spirit; the reality of Christ's vicarious sacrifice, and the all-sufficiency of his atonement; the necessity of justification by faith alone and sanctification through the Spirit; the resurrection of the body; the general judgment; the everlasting misery of the wicked, and the everlasting happiness of the righteous.

MEDIUM OF INSTRUCTION.—While it is confessed that the vernacular languages alone are available for imparting an *elementary* education to the *mass* of the people of Hindustán, it is insisted on as a *fact*, that these languages do not at present afford an adequate medium for communicating a knowledge of the *higher* departments of literature, science, and theology. This medium is supplied, in perfection, by the English language. Much attention is accordingly bestowed on the cultivation of this language, which, when once acquired, becomes the constant medium of instruction. And it seems providential that there exists an extreme anxiety among a large portion of the natives to acquire a knowledge of English—that native youths generally discover an aptitude for the acquisition—and that, in consequence, numbers have already mastered the language, so as to converse and write in it with considerable fluency.

SOME OF THE CONTEMPLATED BENEFITS.—1. By being put in possession of the English language, the entire circle of European literature and science will at once be thrown open to Hindu youth; and numbers will become qualified to read the Christian Scriptures in our admirable English version, and to peruse treatises on Christian evidence, and expositions of Scripture doctrine directly, in the words of the original author. This surely is no ordinary blessing. This is not to impart knowledge by measure—to bestow it with niggardly hand—to dole it out of our treasury by scraps and fragments, in versions or translations, accurate or inaccurate. No; this is at once to present numbers with the key of knowledge—of *all* knowledge, literary, scientific, and sacred;—knowledge, which ages of time and hosts of translators could never furnish—knowledge, which in quantity and quality, the works written in all other languages, living or dead, of the world besides, could not collectively supply. In this view of the case, the English language becomes the great channel of *acquisition* to the thoroughly educated *few*; while the vernacular dialects become the channels of *distribution* to the ordinarily educated *many*. The former unseals the inexhaustible fountain of all knowledge: the latter serve as ducts to diffuse its vivifying and healing waters over the wastes of a dry and parched land.

2. As the Hindus possess stupendous systems of learning on all subjects—geographies, metaphysics, astronomies, &c. as well as marvellous theologies—all abounding with the grossest imaginable errors, and yet all claiming the same divine origin, and asserting the same title to infallibility—it follows, that the inculcation and apprehension of any branch of

useful knowledge must tend to shake their confidence in the truth of their own systems generally;—and that if branch after branch be communicated, one stone after another will be thrown down from the huge fabric of Hinduism; so that at length, when an extensive course of education is completed, the whole will be found to have crumbled into fragments. Hence it is, that along with the demolition of false systems of literature and science, the Assembly's Institution, from the varied instruction it imparts, must inevitably cause the downfall of *Pantheism, with all its blasphemous delusions, and Idolatry, with all its numberless enormities*;—and *simultaneously with the overthrow of both, the abolition of Caste, which for ages has exercised the most mischievous and grinding tyranny over the whole mass of the native population.*

3. But, as it is certainly not *good* simply to destroy, and then leave men idly to gaze over the ruins, nor *wise* to continue building on the walls of a tottering edifice,—it will ever form the grand and distinguishing glory of the Assembly's Institution that, in consequence of the introduction and zealous pursuit of the study of *Christian evidence and doctrine*, we shall be enabled to *supply a noble substitute in place of that which has been demolished, in the form of sound general knowledge, and pure evangelical truth.*

4. Nor will such blessings be confined to the immediate recipients alone. *Through these, the blessings gained, must extend and multiply.* Should any be admitted, professing Christianity, every principle will be strengthened—every branch of knowledge cultivated and matured. Should others enter, avowing themselves to be still the votaries of idolatry, almost all must become *Christians in understanding*, and there is the *same probability* that springs from Christian instruction at home, that *others may become Christians in heart.* Now, of either, or all of these classes, let one and another be added in continued succession, and the *collective mind* will at length be freely set loose from its ancient fixed and frozen state, and awakened into light, and life, and liberty. And as life is self-propagating, and light communicative in its nature, we may thus happily succeed in combining the three inestimable blessings—*individual good, the ever-renewing principle of self-preservation, and the power of indefinite extension.*

By the process now pointed out, it is clear we shall be able, to the extent of our means, to supply the *present grand desideratum*, as regards the evangelization of India:—in other words, we shall, through God's blessing, succeed in *raising up a body of native agents*; from whom, even in the secular offices and relations of life, shall emanate such healthful influences, as must produce the happiest impressions on the surrounding mass. More especially may we succeed in rearing a *well-disciplined body of Christian Teachers*, who shall diffuse the blessings of a wholesome education throughout the land. And over and above all, in real importance, may we be honoured in *qualifying a noble band of Christian Ministers*, who shall cause "the glad tidings" of salvation through a crucified Redeemer to sound from shore to shore, with a power and efficiency which it were presumption in nine-tenths of foreign labourers to pretend to emulate.

MANAGEMENT OF THE INSTITUTION.—The Institution has been established, and is supported, by the General Assembly of the Church of Scotland;—with which venerable body rests the supreme control over it. The direct, or immediate management of it, is vested in the Assembly's accredited Missionaries, who are regularly ordained clergymen of the Scottish National Church—together with such assistants as the latter may be enabled to select on the spot. At present, there are *three* ordained ministers connected with the institution: and when the entire system of instruction is fully organized and completed, the number will be increased to *five* or *six*. The mode of instruction adopted, is what has been

termed the interrogatory, or intellectual, in opposition to the old dull mechanical system. The teaching of the junior classes is conducted on the monitorial plan.

SUCCESS ALREADY ATTAINED.—The success of this institution has been triumphant beyond any thing of the same kind hitherto attempted in Eastern India. It was founded in August, 1830. It has been visited constantly by numbers of European residents in Calcutta, of every rank and condition in life. There is an annual examination of all the pupils, in the Town Hall, which is attended by numbers of all classes in society. The Calcutta journals, European and Native, Infidel and Christian, have, year after year, greatly extolled the efficiency of the system of Education pursued, as well as the extraordinary proficiency of the pupils.

Already has one of the pupils been publicly baptized, from the knowledge acquired, and the impressions made, at this institution. *Almost all* the youths in the two senior classes have *become thorough unbelievers in Hinduism*; and, at the same time, *as thorough believers in Christianity*, so far as the *understanding*, or the *head*, is concerned. And a few have already begun to manifest symptoms of a nature so decisive, as to prove, that *the heart* also is beginning to be vitally affected. Such is the *nature*, and such the *tendency*, of the system pursued in the General Assembly's Institution—an institution that contains about *five hundred* Hindu youths—all of them of respectable caste, and many of the very highest—and a few belonging to some of the wealthiest and most influential families in Calcutta.

LECTURES ON CHRISTIANITY.—It is proper here to add, that for three years, Lectures on Christian Evidence and Doctrine were delivered to numbers of Hindus, who had acquired, at the Government College, an excellent English education, *without religion*, and had, in consequence, become perfect infidels. These lectures, and the discussions that arose out of them, led to *the conversion of several young men of good families*, who are now labouring mightily in advancing the cause of the Redeemer in India. And besides these *direct results*, there has been excited a spirit of inquiry, that promises to issue in results still more extensive, and pregnant with blessings to the people of that benighted land.

GENERAL FUND.

However adequate the funds collected in Scotland and elsewhere, to meet the *present current* expenditure, they are by no means sufficient to enable us to push the manifold advantages already gained, to their full and desirable consummation. In order, therefore, to secure this glorious end, as well as extend more widely the benefits of the general system, a large increase of resources is essentially necessary. And surely it is enough to provoke the liberality of Christians, when they are told, that the state of things in Eastern India has, of late years, become so decidedly favourable, that nought seems wanting, with God's blessing, but proportionate means, to render the diffusion of sound Christian education rapidly progressive through the length and breadth of the land.

BUILDING FUND.

On this subject, the General Assembly's Committee desire at present to make a special appeal.

Let any one candidly peruse the preceding statements, however brief, and say, whether the objects contemplated be not of transcendent importance? Let him say, whether the proposed undertaking be not fraught with blessings innumerable to India? And if, from what has been stated, its success be no longer problematical—no longer a mere matter of experiment—ought not all the necessary means to be furnished for carrying it on efficiently, and conducting it to its final consummation?

Now, it is clear, that *suitable accommodation* must occupy a foremost place amongst the means that are indispensable for this purpose; but at present

no adequate accommodation is provided. If lectures are to be delivered on Christian Evidence and Doctrine, &c. there is no Lecture Room; neither is there any room for School Library, School-Book Depository, Apparatus, &c. For these purposes, the Missionaries have hitherto been obliged to devote a part of their own dwelling-houses. For the use of the Institution, as at present conducted, a large native house has been hired, every corner of which is more than occupied. But, though it is the best that could be had, the situation has been found decidedly unhealthy, and the apartments, from their small size, excessively inconvenient; partly from the situation of the house, and partly from the small size of the rooms: these at times become heated to a degree that is dreadfully oppressive to the pupils, and altogether killing to the teachers. During the height of the hot season, the thermometer has been found to rise daily to 105 and 106 degrees, and that too in a half-tainted atmosphere: whereas, in a larger and more airy building, the temperature might be reduced several degrees, and that in a purer atmosphere. Besides, the great number and the scattered position of the present apartments render twofold greater the labour and exhaustion of vigilant superintendance than would otherwise be necessary.

Need the Committee say more? To avoid the hazard and expense of a failure, neither they nor the Missionaries did at the outset ask for buildings of any description? They chose rather to survey the field, and ascertain its capabilities. This having been done, the experiment of cultivating it was immediately tried. And as the result of nearly five years of prayerful labour and patient waiting upon their God, they have now with grateful hearts to report, that through the favour of Him from whom all blessings flow, the experiment has succeeded beyond all expectation. During this period, God has been pleased in an especial manner to further their designs for the emancipation of the Hindu mind. Being able, therefore, to point to a triumphant success,—to several conversions,—to numbers of educated natives that are ready to attend lectures and discourses on the Christian faith,—to *five hundred* youths under literary, scientific, and religious instruction, many of whom promise fair to exercise a prodigious influence on the destinies of India,—and to *hundreds more*, who have been *actually pressing* for admission, and *actually excluded* for want of *spaces to hold them*,—they simply crave for the means of providing plain but suitable accommodation in the form of Class Rooms, Lecture Rooms, &c., in order to enable them more vigorously to prosecute operations so happily begun, and so exuberant with the prospect of glorious results. Will the people of Scotland, then, refuse the necessary means? The Committee cannot persuade themselves that in such circumstances a refusal is possible. They propose, accordingly, to open a separate special subscription, to be designated “The Building Fund.” And they urgently recommend the subject to the favourable attention of the friends of Missions generally, and the members of the Church of Scotland in particular.

It is calculated, that the purchase of ground, and the erection of buildings sufficiently ample for carrying on the preparatory and higher courses of instruction, on so very large and extended a scale, cannot, in a place like Calcutta, cost much less than five or six thousand pounds. Still, considering the real magnitude of the object to be accomplished, it is presumed, it would be difficult to name a more profitable outlet for the benevolence of those who long and pray for the establishment of Messiah's kingdom over the hideous and gigantic systems of Pantheism and Idolatry in Hindustán.

Our readers will hear with pleasure, that the General Assembly have nobly offered to give towards the erection of build-

ings for their Calcutta Mission the sum of £4,000, on condition that one-fifth part of that sum in addition is contributed to the object in India. We earnestly hope, that among the readers of the OBSERVER will be found many who will delight to afford their aid in effecting an object so important and necessary, and shall probably next month more distinctly call on them for the purpose of securing it.—ED.

IX.—*Vindictory Letter from Mr. Macleod.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Although you stated that the remarks of BETA superseded the necessity of any other rejoinder to your correspondent GAMMA, yet as my name was introduced into your columns as the author of the extract so roughly handled, I trust you will do me the justice, to allow me to vindicate myself from the unwarranted and unjust insinuations of your correspondent. It is insinuated that I had written a falsehood, from base and interested motives, to the injury of the cause of education, and of your periodical. It is true, that I never dreamt, that such a latitude of interpretation would have been given to my remarks, as that assigned to them by your correspondent. My object was simply to demonstrate that the Romanized Hindustani facilitated, rather than retarded, the study of English. I am not aware, whether myself, or the printer, made the mistake; but the extract which has drawn forth the angry animadversion of your correspondent ought to have been "almost any elementary book in English." Now let us subject this extract to critical dissection, and see if it will stand the monstrous interpretation applied to it by GAMMA. The word "almost" means *nearly, well nigh*. Now the whole marvellous sentence which has subjected me to such ungenerous interpretations, would run thus: "the boy could nearly read any elementary book in English." The word *read*, in its limited sense, means, merely to pronounce. Now, Gentlemen, I say that the boy alluded to, advanced, in a month, further than this; for there was not a book in the Romanized Hindustani that could be procured at the Lakhnau Depository, but he could read with ease.

But why so much warmth in a case of decided benevolence? Can we not discuss the subject at issue without casting ungenerous imputations upon individuals? In introducing the Romanized system, I have never attempted to retard the progress of the native characters; as I think, that this, in the first instance, would be rather injudicious. But I have never met with any hostility to the Roman scheme, nor yet have I even had the smallest trouble in introducing it into the schools under my charge. I allow that the opposers of the scheme, may be actuated by the most benevolent motives; but it appears that they have not charity enough to ascribe the same motives to their opponents. As the foes of the Romanized system are constantly publishing accounts of its death and burial, I should propose that all its friends should send to the CHRISTIAN OBSERVER, a fair and impartial account of its progress; and to prevent all future cavilling and botheration, these accounts should be signed by at least two disinterested individuals*.

I am, Gentlemen,

Your obedient Servant,

Lakhnau, 18th Nov. 1835.

W. MACLEOD.

* We shall be happy to insert such accounts, if our correspondents will take the trouble to prepare and send them to us.—ED.

REVIEW.

Discourses. By the Rev. R. Nesbit.—Sold at the Church Mission Press, and by Messrs. Thacker and Co.

We have much pleasure in recommending to the notice of our readers, Mr. Nesbit's volume of Sermons. They are, as the title-page informs us, chiefly on Doctrinal Subjects,—and these subjects are handled with that earnestness and impressiveness, which all who know the fervent piety and devotedness of the author, might have expected. There are passages in the volume which possess the characteristics of true eloquence; there are many also calculated to awaken the feelings and excite the finer sensibilities of the heart: but the predominant character of the discourses seems to be, a straight-forward declaration of the glad tidings of peace and salvation to sinful men. Many of the author's appeals are searching and powerful, and when addressed to a listening congregation, with the additional impressiveness of a speaker who felt strongly and seriously the great importance of the truths which he was declaring, they surely could not but have been accompanied with salutary effects. We think that the author judged well, when he yielded to the solicitations of his friends, and permitted this volume to come forth into the world; and we unite in his earnest prayers, that the highest hopes of his friends may be fully realized.

We regret that, in bringing before our readers a notice of the volume, we cannot give it all the attention which it fairly deserves; we shall endeavour, however, by selecting some passages, to show that a more intimate acquaintance with the volume, as well as a more minute knowledge of its contents, than we can pretend to give, is desirable.

The subjects selected afford the author opportunity of enlarging, on the surpassing love of God manifested in the Gospel,—on the awful character of divine holiness, and the unworthiness of any approach which fallen man can make to God, save through the mediation of a sinless advocate with the Father,—and on the influence of the atoning death of the blessed Saviour, and His power and might to save to the uttermost the very chief of sinners. All these subjects are brought before us, in a manner calculated to impress the mind, with the necessity of giving earnest attention and immediate application to the main business of life. The evil of sin, and the negligence of a merely nominal profession of godliness, are repeatedly and strongly enforced. The unrestricted freeness and complete fulness of Gospel mercy are unfolded, and the presumptuous guilt of remaining heedless

listeners and uninterested spectators, under such a glorious dispensation of mercy and love, is faithfully announced.

Let the man who vainly trusts in his own righteousness, forgetful of the infinite purity of that Almighty Being, before whom he shall stand at the judgment of the great day, peruse the following passage, and then consider how he shall answer for one of many thousands of his transgressions.

“Do you wish to stand alone? Take, then, your place with the angels in heaven, or with Adam in paradise, and keep your place by the maintenance of perfect love and perfect obedience. Alas! no sooner is one moment elapsed than you have fallen! During that moment you have not ‘loved God with all your heart;’—you have not sought his glory with all your desire;—you have not promoted it with all your energy. You are found guilty both of disaffection and disobedience; and you must be dealt with accordingly. You are cast down from your heaven;—you are driven out of your paradise. But why should we bid you take your place now? you have taken it, and tried it, and lost it, long ago; and your subsequent conduct has only rendered the more desperate your loss, and the more vast your ruin. Not only moments, but days,—not only days, but years, have witnessed continual deficiency, and never-failing transgression,—unconquerable disaffection and unwearied rebellion. These have distinguished your character and conduct from your youth up; and yet you imagine that you have not lost your place in the presence of Jehovah! or, at least, you think you may regain, and retain it, by a worth of your own production and possession! Foolish men! look into your hearts. Are they not ‘like the troubled sea which casts up mire and dirt?’ How many evil thoughts, and foul imaginations, and inordinate desires, and unhallowed purposes, find a lodgment within them! See how they reject the holy exercises of meditation and prayer! See how they exclude the idea of God,—not only of his holiness, but of his goodness; not only of his just government, but of his bountiful providence! Mark your conversation; and observe how many idle and unadvised,—how many vain and foolish,—how many foul and wicked,—how many profane and blasphemous words escape your lips! Turn your eyes to your conduct, and see how much selfishness and sin,—how much unholiness and impurity,—how much contempt of God and rejection of his authority, characterize all your actions! Look to your whole life; and what is it but a series of sins? Look to yourselves; and what are you, but a mass of guilt? And yet you will present yourselves before a holy God, and point to your past history as recommending you to his favour!” pp. 26, 27.

If sin in all its deformity is presented to the mind, and God in all the awfulness and sublimity of his justice regarded as the avenger of his insulted majesty, where can the self-convicted sinner find repose and peace for his weary soul? Whence can arise the hope of acceptance? Could the sinner stop short in his career of ungodliness; could he, from the very moment of convicted opposition to the righteousness, purity, and perfection of the holy law of God, commence the practice of true righteousness and persevering adherence to the requirements of the Divine precepts?—yet how could he satisfy the claims of justice for the unnumbered errors of his past life? Can any system of human device quiet his fears, or lead him to the means by

which he can expiate his guilt? all human systems are not only inadequate to the effect of "drawing men to God;" but the means they unfold, "legitimately, directly, and infallibly produce the effect of drawing men farther from Him." Hear our author, however, announcing the true remedy, provided for the guilty soul.

"When, however, a pardon, free, full, and irrevocable, is distinctly offered,—when the grounds of that pardon, as resting on the pure, perfect, and everlasting righteousness of a substituted and suffering Saviour, are clearly perceived,—and when the sincerity with which this pardon is offered is fully credited, then can the soul give up itself freely to the contemplation of Divine love, and freely experience its influence in exciting love in return: then, also, can it contemplate the Divine holiness and justice, and regard them with gratitude, as well as reverence, and with delight, as well as awe. The veil of terror, which distorted and obscured the Divine character, is taken away; and all its beauty and loveliness, its excellence and glory, burst on the astonished and enraptured view of the beholder."

"Pardon, such as the Saviour offers, both quiets fear, and abashes pride; it excites gratitude, and provokes love; it constrains to obedience, and urges to perseverance in those ways that are pleasing to God. It is the Saviour lifted up upon the cross, that 'draws all men unto him.' It is the Saviour suffering in the stead of the guilty, that 'draws all men unto him.' It is the Saviour procuring pardon by the sacrifice of himself, and bestowing pardon in virtue of that sacrifice, that 'draws all men unto him.' It is the Saviour purchasing pardon at the greatest expense to himself, and giving it to us 'without money and without price,' that 'draws all men unto him.' But for this peculiarity of his work it would be altogether imperfect, and would leave us in a worse condition than if it had never been commenced. But for this we should in vain call him Saviour or Redeemer. But for this we might look upon his dignity, but could not rejoice in it;—we might look upon his power, but could not trust it;—we might look upon his love, but could not give up our hearts to be melted by its influence." pp. 41, 42.

We beg to invite the attention of such of our readers, as may possess the volume, and of others who we trust will procure it, to the two sermons on Matt. xi. 21—24; they are well worthy of perusal, and the subject of which they treat is too much lost sight of in this worldly and degenerate age. We also solicit attention to the two sermons on 1 Cor. xv. 34. We, whose lot has been cast in a land where the knowledge of the true God is obscured as it were with a cloud of thickest darkness—where the divine character, in its infinite perfection and supreme grandeur, is not regarded, or is altogether unknown—where superstition, of the darkest and most delusive kind, enslaves unnumbered multitudes of dying men,—we, who see around us the triumphs of idolatry, imposture, and infidelity, have too much cause to exclaim, the true and living God is unknown in the midst of us. One passage may be quoted—it refers to the man who knows about God, but at the same time has no saving knowledge of God.

"This is a most remarkable fact in the moral history of man. Strange it is that he should be able to speak of the truth, to dispute about it, and defend it, and yet continue, with respect to his moral nature in general, as if no such truth existed. Strange it is that he should know that God is holy, and yet not fear and stand in awe of him,—that he should know that 'he is love,' and yet regard him without affection,—that he should know that he is 'true and faithful,' and yet neither believe, nor trust in him. The fact is, that he knows of these things only 'by the hearing of the ear.' His mental eye never saw them; and of that knowledge of God and of Christ, which is life eternal, he possesses none." p. 173.

There are two sermons on Cor. v. 21, which merit a careful perusal. Here we are told of the voluntary sufferings and the all-sufficient redemption of Him who purchased peace for us, by being made sin;—who bore unmerited wrath, that we might be made the sons of God. When we consider Him who was bruised for our transgressions, and bore our sins, may we not derive comfort from the consideration, that our Great Mediator and High Priest has a fellow feeling with all our sorrows, and will aid his people in all their trials? Shall we not then be willing to suffer for his sake? We invite every suffering believer to peruse the concluding paragraph of these two sermons.

"It is no doubt true, that believers are required to conform themselves, and are actually conformed, to the sufferings and death of Christ, as well as to his resurrection and ascension and dominion. It is no doubt true that you must suffer. It is no doubt true that you must be persecuted for his sake. It is no doubt true that you must 'crucify the flesh, with the affections and lusts.' It is no doubt true that you must 'put to death your members, which are upon the earth,' and become dead to the world and every worldly enjoyment. But these things, although they are unpleasant to the flesh, tend to the health and happiness of the spirit. They form, at most, only a 'light affliction, which is but for a moment,' while there follows them 'a far more exceeding and eternal weight of glory.' They are 'sufferings of this present time, which are not worthy to be compared with the glory that shall be revealed' hereafter.—And, oh! if you are to be conformed to Christ in his exaltation, will you not be conformed to him in his humiliation also? If you are to be like him in his happiness and glory for endless ages, are you not willing to be like him in his shame and suffering for a few years? If in your spirits you have already risen with Christ from the death of sins and trespasses in which you are naturally sunk,—if you already 'sit with him in heavenly places;' and if, in your bodies, you shall rise at last from the grave,—if you shall ascend to heaven, and sit with him for ever on his throne; are you not willing, for his sake, to bear the reproach and disadvantages of a mean birth and low condition?—For his sake, are you not willing to endure toil and want, and pain and distress?—For his sake, are you not willing to submit to the chastisements of God?—For his sake, are you not willing to suffer the evil thoughts and suspicions, the contradictions and revilings, the accusations and rebukes, the persecutions and assaults, the contempt and derision, of men?—For his sake, are you not willing to meet and to resist the temptations of devils?—For his sake, are you not willing to be crucified?—For his sake, are you not willing to die?" p. 296.

There are many other passages worthy of remark and perusal, but our limits forbid us to give way to our wishes on this

point. We cannot, however, finish our observations without noticing particularly the four sermons on Prayer. Three of these are an exposition of the Lord's Prayer, and the first is on "prayer viewed in connexion with the Divine decrees." The author treats this subject in a sound and practical manner, and gives satisfying replies to the objections which are sometimes brought forward in reference to the sovereign will and immutable determinations of the Creator. The following short paragraph may indicate something of the author's argument.

"It is because God is unchangeable, and preserves unchanged those connexions in the material world which he has once established, that we are encouraged to avail ourselves of them, and are able to do so with success. Were he to change his decrees respecting the material world, so that fire should no longer burn, water no longer drench, and so forth, there would be an end of all our natural exertions. It is, in like manner, because God is unchangeable, and preserves unchanged those connexions in the spiritual world, which he has once established, that we are encouraged to avail ourselves of them, and are able to do so with success. Were he to change his decree respecting prayer, so that the use of it should no longer be followed by the reception of spiritual blessings, there would at once be an end of the exercise. It is because God has established an inseparable connexion between the offering up of prayer, and the obtaining of spiritual blessings; and because he, as an unchanging God, maintains that connexion unchanged, that we are able to approach his footstool with hope and confidence, and are encouraged to 'pray without ceasing.' 'I am Jehovah; I change not: therefore ye sons of Jacob are not consumed.' So far, therefore, from the immutability of God, and the existence of his immutable decrees forming an objection to prayer, they form the very foundation and support of it, and, were it not for them, it would be an idle and hopeless exercise." pp. 63, 64.

The sermon concludes with an earnest exhortation to pray for the blessings promised to all the families of the earth. Many of our readers may fully sympathize with the author in what he enjoins.

"The blessings promised to 'the house of Israel' are also promised to the whole world. It is not merely the families of Jacob, but it is 'all the families of the earth,' that are to be 'blessed in Abraham's seed.' Let this promise, then, excite you to prayer: let the belief of its truth, and the feeling of its preciousness, ever press upon your heart, and preserve you from 'fainting' in the exercise. Do you wish to see a whole world under the happy dominion of 'the Prince of Peace?' Do you wish to see all men loving God, adoring his perfections, praising his name, and doing his will? Do you wish to see all men acknowledging his infinite love in the gift of his Son, and rejoicing in him in consequence of that gift? Do you wish to see all men living in peace and love with each other? Do you wish to see holiness and happiness spread through every part of our now wicked and wretched world? Do you wish to see 'the glory of Jehovah cover the earth, as the waters cover the sea?' If such is really your desire, let it be cherished till it become like one of the strongest passions of your nature, and continually solicit and prompt to efforts for its own gratification. Let this desire especially prompt to prayer; and let that prayer never cease till Jehovah accomplish that with respect to which he would have 'the house of Israel to inquire of him, that he may do it for them.'" p. 71.

We can only allude to one out of many excellent remarks which abound in the exposition of the Lord's Prayer. Our readers who have their hearts and hands engaged in the great and all-important work of evangelizing the heathen, may wish to peruse the following passage. It gives the sentiments of one who has himself been actively, earnestly, and, to a certain extent, successfully engaged in the labours and cares and sufferings of the Missionary enterprise.

After alluding to the failure of the Moravian Missionaries in Greenland, so long as they confined themselves to a plan devised by human wisdom, and their success when, in a spirit of prayerful earnestness, they told "the simple story of the cross narrated in the New Testament;" he says—

"This fact respecting the introduction of Christianity among the heathen, proves its divine origin,—broadly delineates the character of its Author,—and clearly points out our duty with respect to the propagation of it. Paul 'preached not in the words which men's wisdom teacheth;' but he 'preached the cross of Christ—to the Jews a stumbling-block, and to the Greeks foolishness.' This was the only successful method then; and it is the only successful method now. 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are;' and all for this purpose—'that no flesh may glory in his presence.' The Millennial days, my friends, will never arrive, until we know distinctly, and feel habitually, in what relation we stand to our Maker,—until we renounce all dependance upon ourselves,—until 'our pride be humbled, and our haughtiness brought low, and the Lord alone be exalted' in the midst of us. Prayer, therefore, which is, in its very nature, a renunciation of our own glory, and a desire to secure the glory of God, ought to be our refuge and our hope in all our endeavours to advance the Saviour's kingdom. All that has yet been accomplished in the conversion of the heathen, has, in the most marked and manifest and decided manner, been accomplished by prayer. We would, therefore, impress it upon you, that your donations and subscriptions are but as the small dust in the balance when weighed against your prayers. If the whole Christian world were to supplicate continually and earnestly for the conversion of the heathen at a throne of grace, it is morally impossible for them to remain unbelievers. As long as the character of God remains what it is,—as long as his promises remain true, so long must the united prayers of the church prevail. Were we only deeply sensible of our own wants, and of those of the world at large; and did we only with a universal and incessant cry implore the 'God of the spirits of all flesh' to send down his Holy Spirit upon us and upon them, the dark and baleful passions and deadly practices of the world lying in wickedness would disappear, and throughout the whole compass of the globe there would be found nothing to hurt or to destroy.

"While we make these remarks, and would endeavour to impress them upon you, it may be imagined by some that we are discouraging active outward exertion. The conduct of the first missionaries, of whom it is said, that they 'gave themselves to prayer,' speaks a different language. It tells us that it was just because they depended altogether upon the Almighty,—because they felt themselves simply instruments in his hands,—because they trusted in him at all times for protection and sup-

port,—that it was just on this account that they were induced and enabled to perform and to suffer so much as they did. The men overflowing with prayer have ever been the men most abounding in action. While, therefore, we exhort you to pray, we, at that very moment, exhort you to act. And be assured that if you do not act, you do not pray. It is an easy thing to take a portion of our money and devote it to the propagation of the Gospel; it is an easy thing to collect that money from others; it is an easy thing to become a member of a missionary association, and speak on missionary subjects at its several meetings; it is even easy to form the resolution of devoting ourselves to the missionary work; it is easy to maintain this resolution, and act according to it; it is easy to leave our country and our kindred and our fathers' house, and go into a land which the Lord may shew us; it is easy to cross the mighty ocean, take up our abode among a strange people, and learn a strange language; it is easy to sit down at their doors, or stand up in their streets, and preach the Gospel of the kingdom of God; it is an easy thing to do all this:—but it is a very difficult thing, having entered the closet and shut the door and bent the knee, to elevate the thoughts to the contemplation of the name and kingdom of the Most High, to interest the feelings in these glorious subjects, and to offer up the prayer, with sincerity and fervency,—‘Thy name be hallowed; thy kingdom come.’—While, therefore, the existence of action does not prove the existence of prayer, the absence of the former incontrovertibly establishes the absence of the latter. Let not any one, therefore, who offers up the prayer, ‘Thy kingdom come,’—and yet does not use those means for the advancement of that kingdom which God has put into his hands, imagine that he ever prays at all. He may indeed say, ‘Thy kingdom come.’ He may say it morning and evening and mid-day. He may say it in public and private and secret. But, as long as he does not put forth his hand for the acquisition of that which he professes to ask, he evidently entertains no desire for it, and offers up no real prayer with respect to it.” pp. 112—114.

We trust that the quotations we have made are sufficient to convince our readers, that these discourses are the production of a mind powerfully influenced by the precious doctrines of the Gospel of Jesus Christ, and deeply impressed with the importance of proclaiming, faithfully and unreservedly, both the terrors of the law and the consolations and hopes presented to sinful men, in the redemption purchased by the death of a suffering Redeemer. We conclude our remarks, by strongly recommending the volume to the attention of our readers.



GLEANINGS.

CHRISTIAN CONTROVERSY.—“If Christians must contend,” says *Jeremy Taylor*, “let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make most noise in the wind.”

TRUE RICHES.—A child counts himself rich when he hath a great many pins, and points, and cherry-stones; for those suit his childish age and fancy. A worldly man counts himself rich when he hath gold and silver in great store by him, or lands and heritages, or bills and bonds. But a child of God counts himself rich when he hath God for his portion, Christ for his Redeemer, and the Holy Spirit for his guide, sanctifier, and comforter—which is as much above a carnal man's estate in the world, as a carnal man's estate is above a child's toys and trifles—yes, infinitely more.

Missionary and Religious Intelligence.

ASIA.

1.—Sikh Mission.

By letters lately received from the Rev. Mr. Lowrie, we learn with the deepest regret that his health was still so much impaired, that in the opinion of his medical friends he could not remain in India with safety during another hot season. He mentions in his last letter that he was within a few miles of Karnál, where he expected to meet his associates, the Rev. Messrs. Newton and Wilson with their wives, and proceed with them to Ludiana, when he should finally determine his future course.

We are happy to add, that three other Missionaries with their wives, in the service of the Western Foreign Missionary Society, may be daily expected from Philadelphia.

We rejoice in the large number of labourers which the United States is by degrees pouring into India and the East; we view it in painful contrast, as far as India is concerned, with the insignificant supply lately furnished by England. May the example of America stimulate our beloved country to exertions more commensurate with the spiritual wants of her millions of subjects in Hindustán.

2.—METHODIST MISSION, JAFFNA, CEYLON.

In our former numbers, we have had the pleasure of laying before our readers some most gratifying accounts of the progress of the American Mission in Ceylon. In the same part of the Island several Methodist missionaries are also engaged, among whom the Rev. Mr. Percival, late of this city, sustains a distinguished place for activity and zeal. The following letter to one of the Editors, recently received from that gentleman, will be read with interest by his numerous friends in this Presidency.

"I know not whether you have seen an account of a public examination of our English School that appeared in the Madras Herald of about the 2nd of August, under the signature of one Testis Oculatus*—if so, it would be quite superfluous for me to fill this sheet by details of that event. It was most interesting, and highly satisfactory to the spectators present on the occasion. The school is in the same state of efficiency as it was at the time of the examination in July, and if possible in a greater. My attendance has somewhat decreased, in consequence of the Government Schools, which are just on the eve of being commenced—no fewer than four are about to be opened for the benefit of the natives in the vicinity of Jaffna. The masters elect use their influence to draw boys away in order to make an imposing show of numbers, and owing to this my number in attendance is not more than 200 or 220. On the same premises, but in a separate apartment, we have an encouraging Girls' School, composed of Native and Country-born children—about 40 attend. In order to remove some obstacles to female education among the poor, I am endeavouring to form a Ladies' Female Education Society, and have every hope of success. Several Ladies have already subscribed, and have also sent various articles of dress for the use of the children.

Since the date of my last, we have formed a School-Book Society in Jaffna, and it is already engaged in preparing a series of publications. Nos. I. II. and III.† are adopted as the publications of the Society, and are now in course of preparation. We have voted the printing of 2,000 of No. I. and also of No. II., and 1,500 of No. III. The latter will be considerably altered in its first part. I have prepared some articles from Mr. YARNS' Natural Philosophy as suitable for introduction into it, in place of some matter thought unnecessary. The Book Society will embrace the Native language as well as the English.

Our Tract Society is in a prosperous state. The American Tract Society has made liberal grants to us of money. You will have received our last printed Re-

* We have not had the pleasure of seeing this account.—Ed.

† "Instructor" or "Reader" is, we suppose, intended.—Ed.

port. I have just translated into Tamil your Society's Bengál Tract, the "Holy Incarnation."

The aspect of Missionary operations in this district is not very encouraging. Great apathy prevails, and almost invincible prejudice and superstition. It appears to me that the Native mind here is more difficult of impression than in Bengál. The Schools are generally interesting. Last week a great meeting took place at Uduville of nearly all the Native School-masters of the district belonging to the different stations, and continued three successive days. The general business of it was conducted by Messrs. Meigs, Poor and Spaulding. On the 15th in the evening I preached in Tamil, from *Philip. iii. 8*, to the assembly. It was interesting to address about 150 School-masters on the great subject contained in that passage, and especially as many of them are still in a Heathen state. The object of this protracted meeting was to hold up the grand truths of the Gospel before their minds in as favourable a manner as possible, and to pray for the effusions of the Spirit upon them.

In general great union prevails among us here. The American Brethren are most earnest in their endeavours to promote this important mark of discipleship.

3.—CHINA.

In a letter recently received from the Rev. CHARLES GUTZLAFF, to a friend in Calcutta, he states about three months ago, a vessel, with the Rev. Messrs. STEVENS and MEDHURST on board, was dispatched up the coast of China, expressly for the purpose of spreading the Gospel, and that it is the intention of American Christians to have a vessel constantly engaged for that object. Besides the labourers in China with whose names we are already familiar, two Missionaries of the American Episcopal Church had just arrived at Macao. Thus is God rearing up a numerous band of devoted friends to the best interests of China—a pledge, we trust, that notwithstanding the efforts of her Government to prevent the circulation of Tracts and Scriptures, the light of the Gospel shall soon be diffused amongst her immense population. Mr. GUTZLAFF is at present in Macao, where he is actively engaged, in addition to his official duties for Government, in retranslating the Chinese Scriptures, and in the composition of tracts. Mrs. G. superintends two schools, which give her encouragement.

EUROPE.

ANNIVERSARIES OF RELIGIOUS SOCIETIES.

The following short accounts of the late Anniversaries of some of our most useful institutions, extracted from the English periodicals, will give an imperfect, but satisfactory view of their progress and success. It is highly gratifying to perceive, that while new institutions are every month presenting fresh claims on the time and funds of the benevolent at home, the societies formerly established continue to receive from a generous public that increased support, which their enlarged and well conducted efforts both demand and justify.

1.—IRISH EVANGELICAL SOCIETY.

The twenty-first annual meeting of this truly valuable Institution was held at Finsbury Chapel, on Tuesday evening, the 12th May, THOMAS WALKER, Esq. the Treasurer, in the Chair. The attendance proved the interest which the public continues to take in the evangelization of Ireland. The Report, which was read by the Rev. Arthur Tidman, stated that the agents employed by the Society last year amounted to forty-eight; under whose pastoral care twenty-two Christian churches are placed. All the agents are missionaries, their circuit of itinerancy extending from five to twenty miles. They have preached the Gospel in at least 200 cities, towns, and villages. They are active promoters in Ireland, of the Bible Society, the Temperance Society, the Tract Society, and the cause of Scriptural Education in general. Opposition had been realized, both from Catholics and nominal or prejudi-

ced Protestants. The Report bore honourable testimony to the self-denying labours of many of the Evangelical clergy of the Irish Church. The Society, we lament to state, is 429*l* 12*s*. 4*d*. in debt; but we trust that this deficiency will speedily be made up, and ample funds placed at the disposal of the Committee, for the benefit of poor neglected Ireland. The meeting was addressed by Dr. Fletcher; the Rev. J. Young; the Rev. J. Burnet; the Rev. T. Binney; the Rev. Mr. Nolan; and Josiah Conder, Esq.

2.—CHRISTIAN INSTRUCTION SOCIETY.

The tenth anniversary of this admirable institution was held at Finsbury Chapel, on Tuesday evening, the 6th of May, the Earl of CHICHESTER in the Chair. The noble lord made some valuable and pertinent remarks on the reciprocal influence of home and foreign efforts for the spread of the Gospel. The Report, which was read by the Rev. John Blackburne, stated that the Society had, during the past year, circulated 566 copies of the Holy Scriptures; that it had visited and relieved 1,662 cases of distress; that it had brought 2,976 children under the means of religious instruction, in various Sunday Schools. The Society has, at the present moment, seventy-five associations, 1,830 visitors, ninety-one prayer-meetings, and 40,666 families under the religious care of its agents. The committee has provided fifty loan libraries, containing at least fifty volumes each. Many facts of a most animating description were stated in the Report, relating to the spiritual good which had sprung from the agency of the Society, and more particularly from the labours of Dr. Giustiniani among foreigners in the metropolis. Many goals and poor-houses have been brought under the notice of the Society. The receipts for the year have been 1,041*l*. 19*s*. 4*d*., the expenditure 1,024*l*. 0*s*. 1*d*., leaving a balance due to the treasurer, with the debt of the former year, of 106*l*. 3*s*. 6*d*. The meeting was interestingly addressed by C. Lushington, Esq. M. P.; the Rev. J. Leifchild; the Rev. T. Binney; the Rev. J. Burnet; the Rev. C. Stovell; the Rev. J. Williams; Henry Dunn, Esq.; the Rev. T. Morell, and the Rev. J. Blackburne.

3.—BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held at Exeter Hall, on the morning of Tuesday the 19th May; the Bishop of London, President, in the Chair. The Right Rev. Prelate stated, that his attachment to the principles of the Institution had become, if possible, more and more confirmed. He was not discouraged because more had not enrolled themselves; for when he looked at the animated spectacle before him, he could not allow himself, in the slightest degree, to despond. His lordship alluded to the report of a select committee of the House of Commons on the subject of temperance, and stated that although the Legislature was not prepared as yet to take up the question, yet a beginning had been made, and the work would advance till public opinion raised it to a resistless sway. The secretary read the Report, which stated that *lectures and tracts* had been the principal means employed by the Society in promoting the great cause of temperance. In Southwark an Auxiliary had been established, under the auspices of the Bishop of Winchester. It urged ministers to preach sermons on temperance. Missionaries in foreign climes have become great auxiliaries to the cause. The tracts circulated last year by the Society amount to *half a million*, and from its commencement to nearly *four millions*. One hundred and ninety-seven medical men have signed a declaration, during the past year, which states that distilled spirits, as an article of diet, are not only useless but positively injurious. Seven hundred and eighty-two medical men in Great Britain have also signed the declaration. The number of societies in England and Wales are 557; the number of members are 115,782; being an increase of 114 societies, and 26,311 members during the year. It is a mournful fact that the annual income of this Society does not exceed 200*l*.,—a sum not sufficient to defray the office expenses. The balance now in the treasurer's hands is 50*l*. 7*s*. 9*d*. The meeting was addressed by Admiral Renton, who testified warmly to the beneficial influence of the Society on seamen, so far as it had been tried. Mr. Hesketh, M. P. for Preston, made several interesting statements as to the influence of the Society in the town of Colne; 1,500 inhabitants, out of 6,000, being members. The meeting was also addressed by Dr. Matheson, the Rev. H. Stowell, the Hon. and Rev. B. Noel, Dr. Codman, Dr. Humphrey, Mr. Buckingham, M. P., Mr. E. Parsons, and the Rev. J. Williams, from the South Seas.

DOMESTIC OCCURRENCES.

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

SEPT.

MARRIAGES.

15. At Agra, G. Short, Esq. Lieut., 45th N. I., to Lucy, second and youngest daughter of Colonel Parker, Commanding the Artillery at Agra.
 — At Dohree Ghaut Factory, Azimghur, G. H. Stonehouse, Esq. to Miss Emma Clark.
 21. At Agra, J. Bouteen, Esq. 51st Regt. N. I., to Elizabeth Mary, second daughter of Captain H. C. Barnard, of the same Regt.
 22. Mr. A. Warde, to Miss Nancy Juliana Chaves.
 23. Mr. John Mills, to Mrs. Sophia Dunkley.
 26. Mr. Domingo D'Cruse, to Miss Mary D'Silva.
 — Mr. R. Bagnall, junr. to Mrs. Maria Joseph.
 — Mr. Samuel Chill, to Mrs. Mary Babonau.

OCT.

7. At Sangor, Capt. A. R. Macdonald, 4th N. I., to Ann Eliza, eldest daughter of Brigadier Genl. J. N. Smith.
 8. Cawnpore, H. Sturrock, Esq. Artillery, to Ann Sophia McKenzie, fourth daughter of Major Pereira, of the same corps.
 14. At Agra, Lieut. James Speedy, H. M. 3rd Buffs, to Sarah Mason, second daughter of Capt. J. C. Squire, H. M. Lt. Infantry.
 — At Agra, Lieut. C. A. Tytler, 13th Lt. I. to Ellen Eastfield, third daughter of Capt. J. C. Squire.
 15. At Howrah, Mr. Alexander Gego, to Aurelia Sarah, only daughter of C. A. Lopes, Esq. of Bhaglepore.
 17. T. E. Thompson, Esq. to Miss Charlotte Huttelman.
 24. Rev. J. Bowyer, to Margaret Matilda, daughter of the late Lieut. Terrell, 20th N. I.
 28. Arthur Littledale, Esq. C. S. to Henrietta Catherine, only daughter of the late G. E. Law, Esq. C. S.

SEPT.

BIRTHS.

10. Mrs. P. Mosely, of a daughter.
 11. At Shahjehanpore, the lady of J. S. Clarke, Esq., C. S., of a son.
 12. At Kurnal, the lady of J. Dalrymple, Esq. Surgeon, 9th Light Cavalry, of a daughter.
 13. At Cawnpore, Mrs. R. W. Wrixon, of a son.
 14. At Morshedabad, the lady of A. Keen, Esq. M. D., of a daughter.
 15. At Lucknow, Mrs. Forbes, of a daughter.
 17. The lady of Major W. Martin, 57th Regiment, of a daughter.
 18. The lady of Rev. D. Jones, of a daughter.
 — At Mussoorie, the lady of Lieut. Ommancey, Engineers, of a son.
 19. At Jubbulpore, the lady of R. H. De Montmorency, Esq., 65th Volunteers, of a son.
 — At Benares, the lady of Rev. C. Knorp, of a daughter.
 20. At Berhampore, the lady of H. S. Lambrick, Esq. of a son.
 21. At Bareilly, the lady of G. M. Alexander, Esq., C. S., of a daughter.
 22. Mrs. R. B. Richardson, of a son.
 — At Barrackpore, the lady of Capt J. Sweetenham, 10th N. I., of a daughter.
 — At Cawnpore, the wife of Mr. Charles Marshall, of a son.
 — At Barrackpore, the lady of Lieut. J. C. Hanyngton, 24th N. I., of a son.
 — At Simla, the lady of Lieut. and Adjt. J. Halket Craigie, 20th N. I., of a son.
 23. At Bellary, the lady of Capt. Barnett, 7th N. I., of a son.
 24. The lady of B. Reilly, Esq. of a son.
 25. The wife of Mr. T. Allen, Police Establishment, of a son.
 — Mrs. A. Culloden, of a daughter.
 — The lady of P. Perrott, Esq. of a daughter.
 25. At Poonah, the lady of G. Coles, Esq., C. S., of a daughter.
 26. Mrs. W. Rushton, of a son.
 — The wife of Sarjeant T. O'Connor, Engineer Department, of a son.
 — Mrs. J. Fountain, of a daughter.
 — The lady of G. Wood, Esq. of a daughter.
 27. The lady of H. Collins, Esq. Solicitor, of a daughter, since dead.
 — At Cossipore, the lady of C. H. Harding, Esq. of a daughter.
 — At Sangor, the lady of Lieut. J. Flyter, 54th Regt. N. I., of a daughter.

28. The lady of Capt. G. T. Marshall, Examiner in the College of Fort William, of a daughter.
29. At Kirkee, the lady of Capt. Ogle, of H.M. 4th Lt. Dragoons, of a daughter.
— The wife of Mr. H. A. Pouslon, Indigo Planter of Nundunporc, of a daughter.
— At Patna, Mrs. E. E. Woodcock, of a son.
30. The lady of A. Muller, Esq. of a daughter.
- Oct.
2. The lady of H. L. Christians, Esq. of a son.
— Mrs. J. Culloden, of a son.
3. The lady of C. A. Cantor, Esq. of a son.
— At Dum-Dum, the wife of Mr. J. Watson, of a daughter.
4. The wife of Mr. John Pitt, Ass. Apothecary, H. M.'s 44th Foot, of a son.
— At Kurnal, the lady of Capt. P. F. Story, 9th Light Cavalry, of a daughter.
9. The lady of D. Ainelle, Esq. of a still-born son.
10. The wife of Mr. F. Boezalt, of a ditto ditto.
— At Azimghur, the lady of R. Montgomery, Esq., C. S., of a daughter.
12. The lady of A. D. Kemp, Esq., Attorney at Law, of a daughter.
— At Bithoor, the lady of Captain Mason, of a son.
13. The lady of Rev. J. D. Ellis, of a son.
14. At Bombay, Mrs. P. Duverger, of a son.
— The lady of C. E. Treveyan, Esq. of a daughter.
15. The wife of Mr. J. Goodsall, Police Constable, of a daughter.
— At Cawnpore, the lady of J. Ramsford, Esq., 6th Batt. Art. of a daughter.
18. Mrs. G. A. Ferroux, of a son.
— At Barrackpore, the lady of Capt. A. Slinger, 24th N. I., of a son.
— At Jessore, the lady of W. Thompson, Esq. Asst. Surgeon, of a daughter.
19. At Gyal, the lady of J. S. Dumergue, Esq., C. S., of a daughter.
— At Neemuch, the lady of Lieut. C. St. Lawrence, 2nd Lt. Cav. of a daughter.
— Mrs. A. D'Roario, of a daughter.
20. The lady of Rev. R. B. Boswell, of a son.
— Mrs. G. C. Hay, of a daughter.
27. The wife of Mr. D. W. Hill, of a still-born son.

DEATHS.

- SEPT.
3. At Allahabad, Miss Johnston, daughter of Capt. Johnston, 65th N. I., from the effects of a ruptured blood vessel.
4. At Neemuch, Lieutenant M. N. Ogilvy, of the 2nd Light Cavalry.
5. At Porebunder, Major Anthony Seymour, commanding the 20th Regt. Bombay Native Infantry.
11. At Nusseerabad, Lieut. W. W. Jones, 3rd N. I., Sub-Asst. Commissary General.
13. Mr. Manuel Mendes Alves, of Lisbon, aged 65 years.
14. At Purneah, L. C. D'Assis, Esq. of Neerigunge, aged 65 years.
18. At Neemuch, the youngest child of Capt. Moule, 23rd Regt., aged 13 months.
19. Miss Mary Anne Grace, aged 13 years.
— At Nechinderpore, Thomas George, son of Lieut. H. N. Worsley, 7th N. I. aged 4 years.
20. Miss Isabella Evans, aged 40 years.
— At Baitool, Ensign G. Elliot, 18th Regt. N. I., aged 20 years.
21. Mrs. Anne Vos, wife of Mr. John Vos, aged 39 years.
23. Sophy Caroline, infant daughter of Mr. J. H. Frederick, aged 1 year, 6 months and 17 days.
— At Rajcote, Frances, the wife of Riding Master J. Tant, 1st Light Cavalry.
24. William Fairlie Clarke, Esq. aged 47 years, 5 months, and 26 days.
— Della Emeline, daughter of Mr. Black, of the As. Lithographic Press.
— At Neemuch, Ensign R. T. Edwards, 28th N. I.
25. At Dacca, Mr. W. Grant, late Assistant to Messrs. Wise and Glass, of that place.
— The infant daughter of P. Perrott, Esq.
26. Duncan Ingraham, Esq., merchant, aged 67 years.
— At Hansi, the infant son of Mr. J. G. Lumley, senior, aged 6 months.
— At Sea, off Domus, Isabella Mary, daughter of Capt. H. Dunabin, aged 13 months and 14 days.

27. The beloved child of Captain G. Thompson, 46th N. I., aged 4 months.
28. Mr. John Dunning, of the ship *Greenville*, aged 40 years.
- Mr. J. S. Musgrave, aged 40 years.
29. At Subathoo, Captain Z. H. Turton, 15th N. I.
30. George Page, Esq., of the firm of Messrs. Andrew and Co., aged 40 years.
- At Necmuch, Euphemia, daughter of Mr. J. Campbell, Band Master, 4th N. I.

OCT.

1. Ellen Catherine, the beloved daughter of Mrs. H. Gennoe, aged 6 years, 8 months, and 15 days.
- At Almorah, Quarter Master Serjeant W. H. Hyland, 7th Regt. N. I.
2. Mr. T. C. Redgley, aged 60 years.
3. Mr. F. Astley, of the ship *Bussorah* Merchant.
- T. Russell, infant son of Mr. and Mrs. Smalley, aged 7 months and 3 days.
6. At Kidderpore, Mr. H. Hindmarsh, Assistant to the Upper Orphan Asylum, aged 27 years and 6 months.
7. Mr. R. Little, Town Serjeant, aged 29 years.
8. Mr. W. Coles, Sub-Conductor, Ordnance Commissariat, aged 38 years.
13. At Meerut, Capt. G. Pennington, of the 1st Brigade of Horse Artillery.
- Master John Cupps, son of the late Mr. J. Cupps, aged 4 years and 6 months.
16. Capt. Wm. Souther, H. C. Pension Estab. aged 34 years.
- John Allen, Esq. M. D. 10th Regt. N. I. aged 47 years.
17. At Futtehpore, Andrew Grote, Esq. of the Civil Service.
20. Jas. Dunbar, Esq. aged 62 years and 6 months.
21. Katherine Susan, the infant daughter of Dr. Daunt, 44th Regt. aged 2½ mos.

Shipping Intelligence.

SEPT.

ARRIVALS.

21. Hamino, (Brig.) E. Daviott, from Madras 12th September.
22. Mount Vernon (Amr.) J. J. Scoble, from Boston 29th May.
25. Thomas Snook, (Brig.) G. W. Brown, from Mauritius 13th August, and Masulipatam 18th September.
- Passengers from Mauritius.*—Mr. and Mrs. Beckley and child.
- Mountstuart Elphinstone, W. Toller, from Portsmouth 6th June, and Madras 20th September.
- Passengers for Madras.*—Mrs. Underwood, Misses Harris, Nichols, C. Teed and A. Teed, Captain Underwood, A. E. Achevorth and W. Knox, Esquires. Lieuts. Groubbs, 5th L. C. and Steel, 8th N. I., R. Morecroft, Cadet.
- For Calcutta.*—Mrs. G. Law, Misses Law, Crawford, and Wilkie, Messrs. A. Colvin, Lushington, Littledale, Bayley, and Littledale, Lieut. Gilmore, 50 Troops, 4 Women, 3 Children and 4 Servants.
- Trial, (Barque,) J. D. Shreeve, from Madras 31st August, and Vizagapatam 19th September.
27. Bolton, W. Compton, from London 12th May, Madeira, (no date,) and Madras 19th September.
- Passengers from London.*—Mrs. F. Churchill, Mrs. Shaw, Mrs. Prole, Misses Hoseason, J. Hoseason, Shaw, Denny, Churchill, C. Shaw, Bond, and Kennedy, Capt. Prole, 37th B. N. I., Messrs. Hoseason and Shaw, Monar. Geiot. From Madras—Lieut. W. J. Darling, H. M. 63rd Regt. From Vizagapatam.—Mrs. McKenzie and 2 children, Miss Lascelles.
- Mellekel Behar, (Arab,) Hadjee Almas, from Mocha 20th August.
28. Allerton, J. Evans, from Bombay 10th September.
29. Mohiden Bux, Nacoda, from Colombo 8th September.
- Passengers from Ceylon.*—Miss White, Messrs. White and Dribey, Mr. Dribey.

OCT.

2. Futhel Curreem, Nacoda, from Mocha 15th July, Bombay, (no date,) and Alleppee 15th September.
- Passengers.*—Mrs. Leighton and Captain Prole, Country Service.
- Mustafa, (Arab,) Nacoda, from Muscat 29th August.

4. Baretto, Junlor, R. Saunders, from China 21st July, and Singapore 28th August.
8. George, (Amr.) B. Black, from Salem 16th June.
— Edward, (Amr.) S. Land, from Philadelphia 17th May.
— Nassa, (Arab,) Nacoda, from Juddah 8th August, and Aleppee 21st Sept.
Passengers from Rome.—Mr. M. Voccalo, Missionary. *From Juddah.*—Hadjee Hattee, a dwarf, measures three feet in height, stout made, is 40 years of age, and very intelligent.
— Tapley, R. Tapley, from Liverpool 3rd June.
9. Penyard Park, (Barque,) J. Middleton, from Mauritius 6th Sept.
Passengers from Mauritius.—Captain A. Jack, 30th N. I., and James Hey and F. Dauson, merchants.
— Isadora, (Barque,) R. Hobson, from Madras 16th September.
Passengers.—Messrs. C. Hodson, Poulles, and Augler.
— Hydross, Abboo, from Cannanore 17th Sept.
Passengers from Cannanore.—Capt. and Mrs. Souter, and 5 children, H. M. 45th Regiment.
10. John Rao, Reed, from Cochin.
Passengers.—T. Dewar, Esq., Supercargo. *From Hobart Town.*—Mrs. Paul and 2 children, Mrs. Frewen, Miss Paul and Mr. Paul.
13. Elizabeth, (Barque,) William Kelso, from Liverpool 17th August, Cape and Bombay (no date), and Mauritius 13th September.
14. Heroine, William Johns, from Liverpool 30th April, and Rio Janeiro 3rd July.
— Hooghly, (F.) J. Teausolen, from Marsellies 23rd June.
15. Sterling, (Barque,) John Burnett, from London 9th June.
Passengers.—Misses S. Stacy, and J. Stacy.
— Mennou, (Barque,) R. H. Ekin, from Liverpool 23rd May, and Bombay 23rd September.
- Galatia, (Barque,) C. Tayt, from Mauritius 2nd and Covelong 30th September.
— Fattie Mobaruck, (Ar.) Abdullah, from Muscat 1st September.
— Abassy, (Ar.) Hussien, from Muscat 1st September.
16. Thetis, (Barque,) C. C. Clarke, from China 16th June, and Rangoon 3rd Oct.
Passenger.—Mrs. Clarke.
— Corsair, (Brig.) W. Hughes, from Penang 27th September.
Passenger.—R. Leashman, Esq.
— Hamonshaw, (Ar.) Syed Alzes, from Muscat 7th September.
17. Fyarobany, (Ar.) Nacoda, from Muscat 1st September.
20. Duke of Buccleugh, R. Martin, from London 1st July, and Madras 10th October.
Passengers.—Mrs. Sage; Miss Johnston, Captains R. Campbell, 43rd Regt. N. I.; R. Attkin, 6th Light Cavalry; John Mitchell, 2nd Buffs; Lieut. Charles Gripel, 61st Regt. N. I.; Messrs. George G. Bowring, and Charles Reid, Cadets; W. B. Tytler, Esq. Civil Engineer; Mrs. William Urquhart.
21. Robert Small, W. Fulcher, from London (Torbay) 28th June, and Cape of Good Hope 6th September.
Passengers.—Mrs. Edward Barwell; Mrs. N. Halhed; and Mrs. J. Alexander; Misses Augusta Barwell, Halhed, C. Halhed, Greenlaw, Sutherland, Julia Sutherland, and Seymour; Capt. Halhed, Bengal Cavalry; Lieut. Money, Madras Cavalry; E. Barwell, Esq. Barrister; C. Barwell, Esq; Messrs. James Colquhoun, Hugh Colquhoun, and — Bonaffe, Esqrs., Merchants; Dr. Forrest, Bengal Medical Service; J. Lewis, Esq. *From the Cape of Good Hope.*—N. Halhed, Esq., Civil Service; Colonel Pattie, and Capt. Croudace, Bengal Army; Dr. Clark.
— Eliza, John Campbell, from London 1st June, and Madras 4th October.
Passengers.—Mrs. Routh; Misses Gwatkin, H. Gwatkin, Buchan, and Comyn; Lieutenants Routh, H. M. 49th Regiment; McLean, H. M. 31st Regt.; and Reeves, 9th B. N. I.; W. C. S. Cunningham, Esq. Civil Service; Lieut. Cook, 2nd B. N. I.; Messrs. Cubitt, Robertson, and Hamilton, Merchants; Mr. Pownall, Cadet; Mr. Porter, Pilot Service; Private Joseph Hopkins, H. M. 49th Regiment. *From Madras.*—The Hon'ble Mrs. Lindsay; Mr. Smith; Private M. Lynch, H. M. 44th Regiment.
— Mary and Jane, (Brig.) T. Winter, from Mauritius 9th September.
— Elizabeth, (Schooner,) H. Spooner, from Singapore 16th September.
— Attaran, (Schooner,) B. Smith, from Singapore 16th September.
— Hector, (Barque,) P. Cowley, from Bombay 23rd September.
— Lawrence, (Barque,) H. Gill, from Liverpool 29th June.
Passenger.—Mr. James Cox.
— Nubob, (Am. brig,) G. W. Putman, from Antwerp 25th June.

23. Herefordshire, H. Isaacson, from London 2nd, and Plymouth 9th, July.
Passengers.—Mrs. Isaacson; Mrs. Edmunds; Mrs. Robinson; Miss Hartman; Majors Hartman and Taylor, H. M.'s 9th Foot; Captains Hammil and Chichester, H. M.'s 9th Foot; Lieuts. Calder, Edmunds, Spring, Robinson, and French, H. M.'s 9th Foot; Ensigns Hartman, Cooke, Ballard, Bethune, and Assistant Surgeon Harvey, H. M.'s 9th Foot; Cornet Swinton, H. M.'s 11th Dragoons; Masters D. Hartman and A. Hartman; 1 European female Servant, and 2 Native male ditto.
 — Hydros, Nacoda, from Bombay 6th and Allepee 25th September.
 — Vestat, (Ar.) Syed, from Muscat 1st September.
 — London, J. Wimble, from London (no date), and Portsmouth 17th July.
 24. Francis Warden, Nacoda, from Bombay 22nd September.
 — Smdanny, Abboo Bakar, from Bombay 1st, and Cannanore 20th, September.
 — Devil, (Schooner,) J. Dornett, from Ceylon 1st, and Madras 10th, October.
 25. Fatty Salem, (Ar.) Nacoda, from Juddah 23rd July, and Bombay 18th Sept.
- Nov.
 1. Earl Grey, (Barque,) James Talbert, from London 2nd, and Portsmouth 9th, July.
 — Georgiana, Thos. Thoms, from the Downs 9th June, and Mauritius 28th Sept.
Passengers.—Henry Chapman, Esq., Merchant. From Mauritius.—Mrs. Douglas; Major W. Stewart, H. M. 8th Regt., Capt. Douglas, ditto; Lieuts. A. Harper, A. Borton, and W. W. Powell, ditto; Ensign C. M. Creagh, ditto; Assistant Surgeon J. Burt, ditto.
 — Bland, Thos. Callan, from Liverpool 17th July, and Cape of Good Hope 15th September.
Passengers.—Mrs. Lamb; Mrs. Denman; Mrs. Callan; Misses Lamb, S. Lamb, Wilson, Falconer, O'Shaughnessy, and Byme; G. A. Lamb, Esq. Doctors Webster and O'Shaughnessy; Messrs. R. Bucland, G. Wight, A. Falconer, R. Denman, and A. Crawford.

DEPARTURES.

- SEPT.
 22. Water Witch, (Barque,) A. Henderson, for Singapore and China.
 24. Elizabeth, (Brig,) G. Baker, for Moulmein and Rangoon.
 25. Forth, C. Robinson, for China.
 27. Bombay Castle, R. Wemyss, for China.
 29. Star, (Amr.) M. Griffin, for Philadelphia.
 30. John Bagshaw, Jas. Hardy, for London.
Passengers.—Mr. Young, Dr. Brown, Moner. Bricourt, and Mr. Spawforth.
 — Britannia, (Barque,) S. Leith, for Mauritius.
- OCT.
 1. Ruparell, J. Wilson, for Bombay.
 — Scotia, (Barque,) W. Randolph, for London.
 14. Alexandre, (F.) — Vines.
 17. Edmond Castle, (Brig,) W. Fleming.
 — Cornelia, (Am. Brig,) J. Beard, for Baltimore.
 — Eleanor, (Barque,) T. B. Timms, for Madras.
 21. Bussorah Merchant, for London.
Passengers.—A. Campbell, Esq., Ensign Maitland, 4th Regiment, Mr. G. Shearwood.
 — Samuel Brown, G. W. Harding.
Passengers.—Mrs. Montgomerie, Captain Montgomerie; Hon'ble H. B. Devereaux, C. S.; T. B. Roupell, Esq., C. S.; Cornet W. B. Prendergast; Dr. Hamlyn; Lieut. Gardiner; Dr. Dodd.
 22. Bahamian, J. Pearce, for London.
Passengers.—Mrs. Gillet, and child.
 25. Ayr, (Brig,) A. Nicol.
 — Corsair, G. Cooke, for Penang and Singapore.
 27. Indus, (F. B.) C. Balls.
 28. Bengal, (Barque,) D. Richie, for London.
 — Phoenix, A. Bane, for Rangoon.
Passengers.—Mrs. Roxburgh; Capts. Roxburgh and Hickman, Mr. Bathurst.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 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.)										
	Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.												
1	29.572	80.4	78.6	75.9	w.		.926	83.	84.3	83.7	w.		.900	81.	87.7	83.4	n. w.		.824	84.5	88.	84.4	n. w.		.816	85.3	88.5	84.7	w.		.820	83.8	84.	82.5	w.	
2	.832	80.5	79.	79.5	calm.		.890	82.4	86.	81.0	n. w.		.850	84.8	88.	82.3	n. w.		.796	84.8	87.8	84.1	n. w.		.766	85.	89.	83.3	n. w.		.788	83.5	84.4	82.3	w. by N	
3	.792	80.	74.4	78.8	n. e.		.840	83.3	84.6	80.2	n. e.		.814	85.	82.2	87.7	n. e.		.762	85.6	88.3	82.7	n. by e.		.750	85.	89.	83.	s. w.		.756	83.	84.	82.	s. w.	
4	.870	79.5	74.	78.	s. e.		.920	81.5	83.	80.6	n. e.		.902	82.7	84.	82.	s. by e.		.860	81.5	80.2	80.	s. e.		.842	81.	79.2	77.9	s. e.		.842	80.	77.8	80.5	s. w.	
5	.858	78.6	77.2	77.4	s. e.		.940	82.	84.6	83.7	n. e.		.900	83.	85.5	81.7	n. e.		.838	83.4	85.7	82.	n. e.		.840	83.	83.3	81.2	w.		.850	81.7	80.5	79.7	calm.	
6	.878	74.6	77.7	77.2	n.		.920	81.8	83.8	80.5	n.		.898	82.8	83.8	80.7	w.		.836	82.7	81.	80.	s. e.		.816	81.8	79.	77.7	e.		.822	80.8	76.6	76.7	e.	
7	.870	80.5	77.5	77.3	n. e.		.912	81.2	82.	79.5	n. e.		.872	81.7	82.7	80.2	n. w.		.818	82.3	82.4	80.2	n. by e.		.792	82.5	82.5	80.	e.		.800	81.6	80.7	79.5	e.	
8	.814	80.7	78.2	78.4	n. e.		.890	82.	84.2	80.	n.		.870	83.7	86.5	85.7	n.		.812	83.8	87.2	83.3	n.		.800	84.	86.	82.2	n. by e.		.812	82.	83.5	81.7	calm.	
9	.814	79.9	77.1	77.1	calm.		.896	80.3	83.6	79.5	w.		.874	82.7	86.3	80.	w.		.798	83.	86.9	82.6	w.		.796	83.	85.5	80.6	n. w.		.800	82.	83.	79.4	n. w.	
10	.790	79.6	76.9	77.2	n. w.		.848	80.1	84.	78.5	w.		.824	81.5	86.7	80.5	w.		.740	82.8	85.7	82.	w.		.790	82.7	85.3	81.3	w.		.800	81.6	82.7	80.	w.	
11	.838	76.2	73.7	74.5	w.		.898	80.	81.8	80.	n. e.		.846	81.5	85.5	80.5	n. e.		.848	81.6	86.3	80.2	n. by e.		.830	81.7	86.	79.9	n.		.830	81.2	82.5	79.5	n.	
12	.866	76.4	73.7	73.7	n.		.944	81.2	82.1	79.8	n.		.920	81.4	85.3	80.3	n.		.852	82.8	86.2	81.2	n.		.850	82.5	85.8	80.9	n. w.		.856	81.	82.	79.7	n. w.	
13	.858	76.4	74.6	74.5	n. w.		.892	81.6	83.8	79.4	n.		.858	82.8	83.	80.5	n.		.800	83.3	86.5	81.2	n. e.		.800	82.8	85.6	82.2	n. e.		.800	81.	82.4	80.3	n. e.	
14	.826	77.3	76.3	76.7	n. w.		.870	82.8	86.3	82.4	n.		.848	84.	86.9	81.2	n. e.		.774	83.3	88.	84.	n. e.		.766	85.3	88.	84.	n.		.776	82.7	82.3	82.	n.	
15	.914	78.4	76.3	76.3	n.		.848	82.7	86.4	82.4	n.		.801	83.3	86.8	83.	calm.		.760	81.0	86.7	83.5	e.		.750	84.	86.	83.	e.		.754	82.7	79.5	80.5	w.	
16	.774	79.	77.3	77.4	n.		.790	83.8	85.5	81.8	n.		.764	84.6	87.5	83.2	n. e.		.722	86.3	89.3	81.5	e. by n.		.716	86.6	89.	84.3	e.		.720	84.5	84.4	82.	n.	
17	.730	79.5	77.7	77.8	e.		.784	83.	85.8	82.5	e.		.754	85.	87.5	83.6	e.		.704	86.3	88.2	84.4	e.		.700	83.8	83.8	81.3	n.		.708	83.2	82.5	81.	n.	
18	.750	79.8	78.	74.4	calm.		.796	83.8	86.7	82.8	e.		.740	84.2	86.9	83.2	k.		.740	79.2	77.3	77.	s.		.734	77.6	75.	75.2	n. k.		.734	77.3	74.9	75.2	e.	
19	.742	74.	71.7	71.5	s. e.		.772	75.4	74.5	74.7	s. e.		.770	80.3	83.4	79.	istg. s.		.712	82.0	84.0	80.5	s.		.700	81.0	80.8	79.5	s.		.708	80.8	78.7	78.2	s. e.	
20	.740	77.8	76.5	76.8	s. e.		.800	80.5	82.2	81.7	s. w.		.770	82.4	85.	82.	s. w.		.726	82.6	87.2	82.8	s. w.		.714	83.	85.	82.3	s. w.		.718	82.	82.7	80.7	w.	
21	.736	77.9	76.3	76.5	s. w.		.792	80.	81.	79.5	s. w.		.760	81.3	84.	81.	s. w.		.714	81.	81.2	80.	s. w.		.710	81.3	81.5	79.5	s.		.716	80.8	81.	79.	s.	
22	.734	78.1	77.5	77.8	s.		.780	81.5	83.	81.0	s.		.766	81.7	83.7	81.5	s.		.732	82.	84.3	82.9	e.		.716	82.5	84.	82.7	e.		.722	82.	83.	81.7	s.	
23	.797	77.2	73.7	73.9	n. w.		.838	79.3	76.0	76.3	n. by w.		.822	79.4	77.	77.6	n. by w.		.758	80.3	81.8	79.2	n. w.		.776	80.8	81.8	79.	n.		.782	80.	80.9	78.	n.	
24	.824	77.8	76.9	77.2	n. w.		.876	80.5	82.5	79.1	n.		.858	81.4	84.	80.5	n.		.822	82.5	84.3	80.8	n.		.814	81.8	83.	80.5	n.		.818	81.4	80.	80.	n.	
25	.864	77.3	75.5	75.2	n.		.920	80.1	81.8	78.9	n.		.898	81.2	82.7	79.7	n.		.856	81.2	83.1	77.6	n.		.846	81.2	82.8	77.3	n.		.854	80.2	80.4	79.2	n.	
26	.905	72.8	69.5	71.5	n.		.960	77.5	80.	74.	n. w.		.916	79.3	81.3	77.	n. w.		.904	80.4	82.8	77.4	n. w.		.890	80.2	81.7	76.	n. w.		.894	79.9	80.2	75.3	n.	
27	.922	73.5	70.1	70.2	n.		.970	76.2	74.8	73.	n.		.936	78.	81.2	76.	n. w.		.914	79.9	77.6	82.5	n. w.		.906	80.	76.4	81.7	n. by w.		.902	78.7	75.2	80.9	w.	
28	.894	73.7	70.3	70.5	n.		.940	77.	79.4	74.5	n.		.914	78.2	82.	76.3	n.		.862	79.6	82.2	77.5	n. w.		.850	79.4	81.5	77.	n. w.		.856	78.3	79.7	76.2	w. by N	
29	.880	72.5	69.6	69.5	n.		.924	76.7	80.1	74.4	n.		.902	78.1	82.5	75.7	n.		.876	79.	82.3	77.6	n. e.		.866	78.6	81.5	77.	n. k.		.870	77.	79.8	76.3	n.	
30	.892	72.3	69.4	69.7	n.		.942	78.	80.	74.4	n.		.910	79.5	82.4	75.6	n. e.		.858	80.	83.6	75.5	n.		.950	80.5	83.2	74.5	n.		.852	79.	80.5	77.7	n. w.	
31	.894	75.4	74.	73.5	n.		.910	79.2	81.6	74.5	n.		.916	79.	82.7	77.	n.		.872	80.	81.5	78.7	n.		.864	81.	83.	78.3	n.		.870	80.	80.	78.	n.	