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THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. V.

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*JANUARY TO DECEMBER,*  
**1836.**

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**Calcutta:**

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;

AND SOLD

BY MESSRS. THACKER AND CO. AND ALL OTHER BOOKSELLERS.

1836.

THE  
CALCUTTA CHRISTIAN OBSERVER.

March, 1836.

I.—*Additional Notices regarding the Karens of Barmáh.*

[We have been repeatedly favoured by the American Missionaries labouring in Barmáh with interesting notices of the Karens, which will be found in preceding volumes of our work [see Nov. 1833, May 1834, and Feb. and July 1835.] We have just received from the Rev. Mr. Mason of Tavoy, the following additional particulars, and shall be most happy to insert the remarks on Karen customs at marriages, funerals, &c. which that gentleman has kindly proffered.—ED.]

What has been already published proves, that the Karens regard God as the Creator of all things, as Omnipotent, and Omniscient. The following saying shows that they also regard

*God as Omnipresent.*

“God is not far off. He is among us. He has only separated himself from us by a single thickness of white cloth. Children! it is because men are not upright that they do not see God.”

PRAYERS.

To this God many of the Karens are in habits of daily prayer. Like Christians they can pray without “a form;” but the following have been given me as specimens of the character of their prayers.

(1.) *For a King and City.*

“O Lord, we have had affliction for a long succession of generations; have compassion, have mercy upon us, O Lord. The Talaing kings have had their season, the Barnís kings have had their season, the Siamís kings have had their season, and the foreign kings, all have had their season; the Karen nation remains. Let our king arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion upon us, O Lord.”

(2.) *For Righteousness to come to Earth.*

“O righteous Lord, with thee are the sources of life and death, and perfect art thou in divine attributes. The people that dwell on earth have no righteousness, O Lord. Have compassion then upon thy children, and let righteousness come to them, O Lord.”

(3.) *For Holiness and Happiness.*

“O Lord, that I may obtain happiness, that I may be delivered from my sins; now while my eye winks and my heart beats, let my unholy heart be destroyed. When I die, cast me not into hell, but on the contrary let me arrive at happiness.”

(4.) *For Holiness and Superiority.*

"O Lord, my wicked heart, my anger, my covetousness, my impurity, my dissipation of mind, do thou utterly destroy. When I die, let me be more holy than others, possess more praise-worthy qualities, and be exalted above them."

(5.) *For the City and King.*

"O Lord, the God whom we adore, have compassion, have mercy upon us. Let us have kings, and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence arrive to us all, O Lord. Have compassion, and grant unto us, O great God."

## SAYINGS.

The Karens abound in sententious expressions, which, although not so curious perhaps as the aphorisms of many other nations, are remarkable as being generally of a religious character. The following are offered as specimens.

*Road to Heaven.*

"There is a great road to hell; a very small one to heaven."

*Sin.*

"The winking of the eye we say is quick, but we sin quicker; the running out of water we call quick, but we sin quicker."

*On hiding our own sins, and charging sin to others.*

"We shut up corruption in our mouths, and leave a corpse against other persons."

*Bad Associates.*

"One bad fish spoils all in the boat."

*Shortness of Life.*

"A cubit behind, a fathom before."

*Uncompromising Character of Truth.*

"We may cross a great hill, we may cross a lofty mountain, but we cannot cross a single strand of the cord of truth."

*Using mild words to an angry Man.*

"Although fire is very hot, pour cold water upon it and it goes out immediately."

*Pure Doctrine.*

"When pure words arrive, few will receive them. When purity comes, kings will not be able to buy it; the poor alone will be able to purchase."

## PROPHETS.

There is a class of persons among the Karens who are professedly possessed of "familiar spirits." These spirits give information to their possessors relating to any future event concerning which they may be questioned, but more especially in relation to the sick. The process has been described to me as follows:—The necromancer, for such he may be called, sits down cross-legged, and placing his hands on his knees, shakes himself until he trembles all over, at which time the spirit enters him, and speaks through him in a manner which seems to make real the poetical description of the Sybil when visited by Eneas. The following is what really occurred, as related to me by a spectator. The persons who came to visit the

oracle having erected themselves, the necromancer and his spirit held the following dialogue in verse.

- Necromancer.* " My Lord, O my Lord,  
Behold difficulties beset me,  
Look and assist ;  
This person, O Lord,  
Is sick, very sick."  
*Spirit.* " My disciple, O my disciple,  
A demon has seized his guardian spirit ;  
Thou can'st not effect any thing."  
*Necromancer.* " What shall I do, O Lord !  
Speak, assist, I intreat."  
*Spirit.* " Eat a hog, and thou shalt be delivered,  
My son, O my son."

Here the affair closed, and the people returned to offer a hog as they had been directed. These offerings are made to malignant spirits, many of whom are designated by name.

These necromancers are regarded as wicked men, and, like the spirits which they serve, are feared by the people.

Tradition however says, that formerly God gave the Karens a succession of individuals, who were instructed by himself to give occasional information in relation to future events ; but the instructions of these pious individuals being neglected, he deprived them of their aid. " Had we not," they say, " in ancient times disobeyed the instructions of the persons God sent us, He would have continued to afford us their assistance in each succeeding generation ; but because we did not obey, unholy and wicked necromancers abound among us." These are said to derive their knowledge from evil spirits, but the pious ones of antiquity from communicating with God himself, and were therefore *prophets*. They are called *Wee*, and the word for prophet in Chaldee is נָבִי *Ná-Wee* or *Ná-vee*.

The people are evidently conscious in their hearts, and most of them acknowledge, that offering to evil spirits is wrong ; which feeling is perpetuated by another class of persons that are constantly rising up among them, who uniformly condemn the practice. These persons come before the people in the character of extraordinary prophets or teachers ; as forerunners of their salvation. *One declares, that God is about to raise one of their fathers from the dead ; another, that the " sufferer" immortalized in their legend is about to appear again ; and a third, that God himself will quickly take a human form and descend to earth.*

When one of these individuals has gathered a few followers, a shed is erected for him, where he assembles his disciples around him every night, and after praying with them he recites verse by verse some of the hymns that he has composed, which are sung by the congregation, usually accompanied with instrumental music. These hymns are disconnected compositions of

religious sentiments, allusions to popular traditions, and incongruous thoughts that suggest themselves to the prophet's mind at the moment. The following is a specimen :

“ O Lord my great God,  
 Greater than thou, there is not.  
 My great God, my Lord,  
 Greater than thou, there is none.  
 My Lord, great God,  
 Have mercy upon us, O Lord.  
 Spirit ! in heaven,  
 Every night praise God.  
 Spirit ! in the midst of heaven,  
 Every evening sing praises to God.  
 Come up and worship,  
 This is the leaning place of God ;  
 This worship is not vain worship,  
 It is the worship God established.  
 This worship is proper worship,  
 Worship that God ordered ;  
 The longer, it is the nearer\*.  
 Constantly do, constantly worship,  
 The longer the quicker,  
 Constantly act, constantly adore.  
 Ava says, I am great,  
 Not so large as the heel of God ;  
 Ava says, I have become very great ;  
 Not so large as the sole of his foot†.

Sometimes these prophets address the people as follows :  
 “ Children of earth, justification has arrived. Let every one worship. If you believe and obey God, and do not neglect worship, you will obtain justification, O children ! Disciples ! let all act righteously unremittingly. May we dwell in the silver town, the silver city. That we may enter the golden palace, deceive not, steal not, speak not falsehood. When the mouth opens, let it be a rock ; when it shuts, a precipice ; one word, one print of the foot. In every way pray and sing praises to God. Our parents on earth are not our parents: our parents are in the state of existence before us. Now we call things at random ; we know nothing whatever. Disciples ! Satan keeps a strict watch over us—pray fervently to God. God will watch over us. Fear not, disciples ! Demons are enemies to God, and have no agreement with Him. Pray and beseech God to be delivered from suffering.”

#### BLESSING OF CHILDREN.

The Karens have a singular practice of blessing and naming their children when a few days old. The oldest member of the family, with a wisp of seven different kinds of bambu,

\* That is the expected redemption, which will arrive at the appointed time. Hence the longer they have waited, the nearer is the period of its arrival.

† By this language it is meant to imply, that Ava will be destroyed.

brushes from the child, and says, "Brush away poverty, brush away suffering; brush away bad luck, brush away want of success; brush away dwarfishness, brush away thinness; brush away sleepishness, brush away laziness; brush away impurity, brush away contamination; brush away, wholly brush away all." He next brushes towards the child, and continues, "Brush up integrity of character, brush up successfulness of character; brush up stores, brush up property; brush up dependants, brush up followers; brush up good things, brush up things that are fitting and proper."

As among the Hebrews we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged; so a similar practice prevails among the Karens. The assistant at my elbow was called *Hope*, because his father, suffering from the oppressions of the Barmáns, hoped to derive aid from his son to meet their extortions.

"The Arabs make court to their superiors by carefully avoiding to address them by their proper names." The Karens have a similar practice, and do not consider it respectful to designate people by their proper names. In the absence of epithets, which are very common, a person is designated as the son of another, after the manner of the Hebrew expression, "son of Pharaoh's daughter."

It is very common in Karen, as in Hebrew, to avoid the use of the pronouns of the first and second persons, their place being supplied by nouns.

#### THE FIRST-BORN.

Among the Hebrews, "the first-born was the priest of the whole family;" and he is such among the Karens. When an offering is made to a malignant spirit, the victim is slain by the first-born, who also offers the prayers and performs the other ceremonies required. The first-born is regarded as a superior among his brethren, and the Karens call themselves "the first-born" of nations.

#### ASTRONOMY.

The astronomical systems of all the nations around the Karens teach that the sun, moon, and stars revolve round a great north mountain, in planes parallel with the surface of the earth; while the Karens retain the old Jewish idea, that the heavenly bodies go round the earth, descending under and rising above it.

#### HADES.

Under the earth, the Karens suppose, that there is another world, where people go at death. It is enlightened by the same heavenly bodies as the earth; but its days and nights are the reverse of ours, the sun rising there when he sets here.

It is regarded as an intermediate state, where all the dead go, and where the inhabitants are employed much as the inhabitants of the earth, corresponding to the Jewish idea of Sheol.

Connected with this subject, the Karens have an obscure notion of a final resurrection. One of their old prophecies says, "O children and grand-children! you think the earth large. The earth is not so large as a bean! When the time arrives, people will be more numerous than the leaves of the trees, and those who are now unseen, will then be brought to view. O my children, there will not be a hiding place for a single thing on earth."

The Karens explain this by saying, that the earth is as large as a bean when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades are intended, whom God will cause to come up on the earth.

LANGUAGE.

The Karens do not speak Hebrew, but they have a vague tradition of having formerly had an ancient language, that is now lost. Moreover, they believe that they formerly had books of *skin*; yet they have no idea of a book of skin, never having seen parchment. Tradition says, that these books were made of skin, and here is the extent of their knowledge on the subject. An old couplet, and the only one that I have been able to gather from a long story, says,

"The written book, the court-book of skin,  
The book was lost before dark."

The present spoken language of the Karens is not however without strongly marked features of an Arabic or Hebrew original, so far as its alphabetic powers are concerned.

Adopting the notation of Alpha, the consonants of the Karens are as below :

b	chh	ḡ á i ṽ	n
p	h or h	gh	w
ph	kh	k	y
t	d	kh	q or kw
ṭh	r	l	
ch	sh	m	

By turning to the two separate tables of the two parent alphabetic stocks, with the derivatives principally employed in "Eastern India," as given in the *Observer* for June, 1834, the letters are *all* found in the one denominated "The Arabic, and its branches." Your correspondent therefore is my testimony.

Professor Stuart says, "No language possesses so many distinct vowel signs as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to

them. No *living* language needs so many vowel signs, and none probably ever had so many." Now the Karen possesses exactly as "many distinct vowel signs as the Hebrew now exhibits," which, according to the Professor's testimony, no other living language does. Following the notation of Alpha as before, the Karen vowels stand thus :

á		a
é		i
í		u
ó		ai
ú		au

The vowel sounds, as given above, do not correspond *exactly* with the sounds given them by Alpha. The five long vowels and two diphthongs have longer and shorter sounds, corresponding best with the Hebrew vowels, as represented by Professor Stuart ; while the three short vowels resemble in a good degree the Shevas in Hebrew.

The conviction then is irresistibly forced upon me, that the alphabetic powers of the Karen language are of Arabic or Hebrew origin.

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## II.—Manipur.

Among the extensive efforts which are being made for the elevation of the character of the people of India, it may be doubted whether sufficient attention is paid to the education of those native children whose situation points them out as destined to take the lead among their countrymen. The proper education of a poor child may benefit himself, but the proper education of a rich one is likely to benefit also ten thousand others. The rich have leisure to continue the cultivation of their minds in after life. Their example is powerful to recommend. They have means at their command to carry into effect the plans which their superior information may have recommended to them. Not that poor students do not occasionally rise to this eminence:—the difference is, that those who are born to the possession of riches always do, and we may therefore calculate with much greater certainty upon their being able to render effectual assistance to the cause after they grow up.

When to hereditary riches is added hereditary power, the case becomes much stronger. The native rulers of India have more in their power in regard to the improvement of the character of their countrymen than any other class of people whatever ; and what have they yet done towards it ? Nothing. Worse

than nothing. For the most part, they have set examples of profligacy, meanness, cruelty,—of every vice which their high station enables them to practise with impunity, at the same time that it ensures the fullest publicity being given to it. Nor can we be surprised that such is the case. The children of the native princes are generally brought up in a way which would demoralize a cherub. It is unfair to expect manliness of thought from those who are brought up only among native women and eunuchs; or enlightenment from those who have never been taught to consider literature among their means of enjoyment; or morals from those whose minds have been accustomed to every sort of impurity from their earliest childhood. The education of the children must be improved, before men of a different stamp from the present can appear upon the stage.

If some of the youths who are brought up in our schools and colleges could be made Rájás, I should not despair of the appearance of more than one Peter the Great. But this is not to be anticipated. We must take things as they are, and do what we can with the children of the existing chiefs. Although zenána influence will often baffle us, yet some good seed may be sown. If the native princes and aristocracy of the rising generation can be induced to substitute intellectual enjoyments for the pleasures of sense even in a moderate degree, something will be gained. The arm of the rich is heavy. An elephant makes a deep impression every step he takes. A fifth part of what a single native sovereign has already lavished on unworthy favourites would constitute a fund, yielding a revenue greatly exceeding that which the Education Committee has at its disposal.

It is pleasing to be able to record an instance, in which the course above adverted to has been successfully adopted. The mother and guardian of the young Chief of Manipur, a small but influential native state on our eastern frontier, have agreed that the education of their Ward shall be conducted under the superintendence of the Political Agent, Captain Gordon. A native Tutor, brought up at the Chitpur school, has been provided at the joint expence of the British and Manipur Governments. A school room has been built in which the young Rájá daily takes his lessons, and the foundation of an English library has been laid by the liberality of our Government. "All obstacles," Captain Gordon observes, "founded on ignorance and bigotry, may now be considered as removed, for none here dare cavil against a system of education which has been adopted by their young prince, and the children of him who now holds the reins of Government." This observation points at the *peculiar* advantage of making those who will hold the reins of Govern-

ment a few years hence followers of our learning. It is, in popular phrase, taking the bull by the horns. When the head goes our way, the tail must follow. When the sovereign learns English, the Court must not only acquiesce, but imitate. The Regent at Manipur, with wise foresight, is fitting his sons to become companions to their future Chief, by educating them with him; and even a young Gosáin, who, the Tutor says, is revered there as a God, receives secret lessons in English, no doubt with a view to the same object.

This subject is one on which we may with pleasure dwell for a few minutes. The following extracts from private letters from Manipur will lay it before our readers in all its interesting details.

“The month of October has been fixed upon for the commencement of the young Rájá’s English studies. During the interview I had on the subject with the regent, I told him that I hoped he would allow me to fix upon the month, leaving to him the determination of the *lucky* day therein. To this he agreed, and I named October.

“The young Rájá will then have completed his third year. The regent will have time to build a suitable school-house, and the rains will have ceased. I am very anxious that the Rájá should attend regularly after he once begins, and I thought that the rains might prove an excuse for irregularity.

“During the above mentioned interview, and immediately after the regent agreed to my proposition regarding October, I reminded him of his promise to build a proper school-room. He agreed to do so, and you may depend upon my doing my best to keep him to his promise, and to keep the young Rájá to his studies, after he once begins them. One method of effecting this will be to make the tutor send to Calcutta, for the information of Government, a monthly report of the young Rájá’s attendance and progress, and to let all here know that this is regularly done.

“I feel a little apprehension about the regent’s sons, but none whatever as regards the young Rájá; although I was told only the day before yesterday, that some Bráhmans had been to the Mahárání, for the purpose of persuading her to put every obstacle in her power in the way of the young Rájá’s learning English. My informants told me that the Bráhmans entirely failed, and a message I yesterday received from the Mahárání, convinces me of (what I never doubted) her anxiety to interest the British Government in favor of her son, by teaching him English. She sent to say that ‘she hoped I had written for the velvet she had requested me to procure for the Máharájá, as she wished to receive it before October, so as to enable her to make up a dress, in which he might commence his English studies.’ I wrote for what she required some days before she sent the message. This conduct on the part of the Bráhmans is (if true) nothing more than what is to be expected. But they cannot succeed, and the young Rájá shall attend regularly to his English studies. I have great hopes that the Regent’s sons will do so also.”

“*Manipur, 27th Oct. 1835.*”

“I have very great pleasure in writing to inform you, that the Rájá, as also the regent’s two sons, yesterday commenced their English studies.

“Arrangements have been made to insure the regular prosecution of these by the former, and our prospect as regards the two latter are as favorable as can be expected. All obstacles founded on ignorance and bigotry may be considered as removed; for none here dare now cavil against

a system of education which has been adopted by their young prince, and the children of him who now holds the reins of government."

"*Nov. 3rd, 1835.*—" I am happy to inform you, that I began with the Mahārājā on Monday the 26th October last, at 12 o'clock at noon. Captain Gordon was present. I also began with the two sons of the regent at his own house. I gave the first lesson to the Mahārājā at the above-mentioned time; and when the Rājā went home, I went to the regent's house, and gave his sons their first lessons. I attended there a week continually; then the regent said himself, 'It is great trouble for the Babu to come here every day after school;' so he told one of Captain Gordon's persons, who knows the rudiments of the English language, to come to his house every day, and teach his sons, which he can do very well; adding also, that the Bābu will come twice in a week to examine and correct their lessons. On this, Captain Gordon said to the young man, 'Tell the regent, you will have great pleasure to go there every day to teach his sons; and you will also attend the school every day to learn your own lessons.' Captain Gordon fixed the time for attending the school from 12 o'clock to 3 p. m., which is the most convenient time for the Manipuris. The Rājā attends the school every day, excepting Sundays. He has learnt now eight or ten letters of the alphabet; sometimes he reads, and sometimes he looks at the picture books, and asks me what is the name of this and of that picture, and so on; sometimes he lays down on his bed and eats something, and then again reads and looks at the pictures; he has become quite familiar with me. The regent's sons are older than the Mahārājā, and they have learnt almost the whole of the alphabet. I have not begun yet with the other boys except Captain Gordon's old pupils, because he told me to wait for some time. He will ask the regent to appoint a day to begin with the other boys. I act according to Captain Gordon's advice."

"*Nov. 15th, 1835.*—" I trust before this you have received the letter which I sent you just after the commencement of the Mahārājā's education. I am happy to inform you that the Mahārājā is going on well with his studies: he has learnt all the letters of the alphabet, and also his nurses and maid-servants and men-servants have learnt all the letters of the alphabet, by hearing his reading. I believe they will learn more and more, as the Mahārājā proceeds in his study. The Mahārājā attends the school regularly, and likes to read; he says to his nurses on Mondays, as soon as he takes his dinner, 'Let us go to school, let us go to school; I have not read yesterday, I must read to-day.' When his mother says, 'It is not time yet to go to school; your master is not come yet;' he says, 'Never mind that; I may go now, then my master will come afterwards.' He says also, 'My master told me long since, that the Government will send playthings for me.' Yesterday the Mahārājā came to my house after school. I shewed him some books, the pair of globes, the Phenakisticope, the Microscope, &c. and said to him, 'The Government has given you all these things. I will give you all of them when you know the use of them.' He was very glad to see all the things. I presented him a pair of cards, and a pair of green spectacles, and a fan, and some other things: he was very glad indeed.

"As to the regent's sons, they are reading now syllables of two letters; their progress in their studies is very well. I go there now and then; but the young man stays there always and teaches them. The regent requested Captain Gordon to give another man to teach one of his sons, because he said, 'One man cannot teach two sons at once; it will be better that two men shall teach two sons;' so Captain Gordon told one of his men to learn English; therefore I teach him now. After some days he will be very good to teach one of his sons. Here are two Goswāmis, whom the Manipuris

respect as their gods. I made friendship with one of them, who is a fine young man, and I began to teach him English, with which he gets on very well."

"*Dec. 5th, 1835.*—I am happy to inform you, that the young Rájá's progress in his studies is going on very well. He has learnt all the letters of the alphabet perfectly well, the capital as well as the small letters, and the figures to 10, though he does not know the Manipurí numbers. His nurses and men servants have learnt them also; they know as far as the Rájá knows; he has learnt also some English words, and two or three English sentences. He can say, 'Shut your book and open your book,' and 'man, woman, lady, boy, couch, dog, cat, horse, and buggy.' He has learnt all these words from the picture books. He has become very familiar with me: he reads when I tell him to read, but does not read when any other persons tell him to read, except the Maháráni: sometimes he reads himself at home when he pleases. He presents me every day with a flower string to put on, as he uses always. After school, when he takes leave to go home, he stands on the outside of the school for some minutes, to see me going home. A few days ago, the regent came to see the Mahárája's progress in his study. He also has learnt some of the letters of the alphabet, by hearing his sons' reading."

"*Dec. 24th.*—He is very much pleased when I say to him, 'Shut your book, open your book,' which he shuts and opens a hundred times; I also do it with him, because if I do not, then he is not pleased. After finishing his lesson, when I say to him, 'Let us go home,' immediately he shuts his book, and stands up, and orders his servants to be ready, and repeats himself the sentence a hundred times, and says to his nurse and others, 'Let us go home, let us go home.' Then he comes with me for some way, and says, in his own language, 'I will see my Master going home.' I teach him all these things in a playful manner; I should not be severe upon such a young child; I make him pleased, and at the same time I teach him. I am happy to say, that the Regent's sons have made good progress in their studies. They are now reading the 10th spelling lesson, and the 3rd reading lesson, and have learnt also a great many English sentences. I go there twice a week, and the two men are always there. A few days ago, both of the Regent's sons came to my house, and I took them with me into the school, to shew them the progress of the Mahárája; and they also repeated their lessons in the presence of the Rájá, who was very much pleased."

Manipur is a fertile mountain valley. The population does not exceed 50,000, but they are an united and spirited people, and they exercise rule over all the hill tribes from Arácan to Ásám, on one side, and from Kachár to Barmáh on the other. They therefore furnish the only channel, through which we can approach races of men whose very names are at present unknown to us. By civilizing them, we shall in time civilize those over whom they bear sway. The hill tribes will take their tone from the dominant valley. They will see what knowledge has done for the Manipurians. They will be disposed to imitate them, and to regard us as benefactors.

In this point of view the small extent of the Manipur populations is a great advantage. It makes this people a more convenient, because a more ready instrument of good. Two or three dozen schools would educate the whole nation. The

smallest concentration of means on this favoured spot would be indirectly productive of very important effects upon a far more extensive tract hereafter.

Another very favourable circumstance is, that the Hindu religion and literature have a very feeble hold upon Manipur. They were introduced there only about seventy years ago. They grew into importance solely in consequence of their being patronised by the Court, and they seem likely to fall into neglect owing to the Court ceasing to care about them. If the measures which have been adopted are properly followed up, English, and not Sanskrit, will soon become the sacred language of Manipur. The ground is in this instance almost entirely unoccupied. The Manipurians have a language of their own, which is quite distinct from any of those derived from the Indian stock. It is at present poor and uncultivated, and there are scarcely any books in it. For some time to come the people must be educated from the stores of some other language, and the question is, whether that language shall be English or some other. Captain Gordon's remarks on this subject in the following extract are deserving of the most serious attention. We quite agree with him, that for some time to come we ought to direct our principal attention in that quarter to imparting instruction in the English language. We must plant the tree before we can hope to reap the fruit. The knowledge acquired through the medium of English will soon be transferred by means of translations into the vernacular language.

*“ Manipur, Dec. 25th, 1835.*

“ I felt highly pleased at Mr. — having formed so favourable an opinion of my account of operations as to term it ‘ very interesting and gratifying ;’ yet I could not help regretting the opinion he has formed as to our efforts being worse than useless, unless the vernacular language be also employed as a medium of communicating general knowledge. I regret this because, as regards Manipur, it is my firm belief, not only that our efforts will be more successful, if directed towards the communication of such knowledge, through the English language alone, but also that every attempt made by us to do so through any other medium will for a long time to come only tend to impair our endeavours towards the regeneration of the people. This has been my belief, ever since the day on which I gave my first lesson to a Manipuri pupil. I have never yet attempted to shew reason for this belief. But my anxiety to do so, and my endeavour to collect my thoughts on the subject, kept me awake during the greater part of last night, and I now entertain great hopes of being enabled to shew that my belief is not altogether unfounded. If by ‘ English Pandits,’ be meant men so far versed in the English language, as to enable them to understand, and appreciate the vast store of general knowledge which will be opened to their view, or even the most simple and elementary works on English literature and science; and if amongst these Pandits be numbered the despotic ruler, and many of the chiefs of an inquisitive and energetic people, who follow their present system of faith chiefly because their superiors do so; such Pandits will, I believe, soon succeed in

their endeavours to render their studies fashionable, and thus open the eyes of their benighted countrymen. Their first efforts will prob. bly be directed towards communicating what they have learned through the medium through which they acquired it ; but in time native talent will be employed in communicating this knowledge in the language of the country, not so effectually by servile translations of English authors, as by works of original composition, far better adapted to the capacities of their countrymen. Then European assistance will be advantageously employed in directing such endeavours to convey general knowledge in the vernacular language ; but until then it appears to me, that all our efforts had better be confined to the doing so through the English language. But I have much besides to say, before I can hope to succeed in shewing good reason for my belief. It will be necessary for me to enter into explanations with regard to the present system of education in Manipur, the estimation in which the vernacular language is held, the effect likely to be produced by any translations we could make, &c. &c. With the English language imparted in early youth they will acquire English ideas and feelings ; they will learn to *think* as well as to speak like Englishmen

“ The interlinear you propose will afford much assistance in the acquirement of the English language, and I shall have much pleasure in filling in the Manipuri sentences. I would however wish to finish the Dictionary before I begin. My eldest Manipuri pupil, Ganissor, would probably without any assistance be enabled to understand all you would in the first instance send for translation. He translated the whole of the first number of the English Instructor off-hand, and with very little assistance from me ; and he can translate several pages of more difficult books after hearing me do so once before him. He also understands all the Bábu's translations in Bangáli. My English writer also translates from English into Manipuri very tolerably. The Brijbási and the Hajári will be able to keep before all beginners, so there is every prospect of our getting on very well until the interlinear translations be prepared, even supposing that not to take place until after the Dictionary be finished.

“ The Bábu, Ganissor and the Brijbási are getting on capitally with both parties. My assistance is now little required, and as I said before, I think it better to let well alone. As the Rájá advances in years and knowledge, my visits and interviews with him will gradually increase in frequency and duration, until I feel that I can give him daily, and long lessons, sometimes at his house and sometimes at mine ; and this too without causing jealousy or any other unfavourable feeling. It is a long time to look forward to, but I nevertheless do look forward with the fullest conviction that our efforts will be crowned with success. Most certainly they will, if the young Rájá be spared to us :—and God grant that he may. I am too so well assured of the solidity of the grounds on which I found my belief, that these efforts directed to the communication of general knowledge, through the medium of the English language alone, will lead to the regeneration of the people of Manipur, even supposing us to do no more than to include the Rájá, and some of the chiefs, amongst the few English Pandits we by this means make,—I am so assured that I have good reasons for what I now say,—that I feel I shall be enabled to make Mr. ——— a convert to my opinion, if I but succeed in expressing clearly my thoughts on the subject.”

A Dictionary is being prepared in English, Bangáli and Manipuri, which will be a great help to the young people of the country in learning English. Those parts of Captain Gordon's letters which describe the process by which this work is being compiled, present such a just picture of the true way of

employing leisure, time and talents in this country, that I cannot forbear giving some extracts from them.

“ *Manipur, Aug. 23rd, 1835.*

“ I do myself the pleasure to forward the Dictionary, completed as far as the letter C. I send two copies, as before, to prevent any mistakes in printing the Manipuri words.

“ I and my assistant proceed more rapidly with the work, as we get accustomed to it; and I have every hope that it will be completed in time for those who commence their studies with the young Rájá. I do my best to spell and translate as correctly as possible, and admit few words or phrases into the Dictionary, until I have embodied them in short sentences, and thus seen that they bear as nearly as possible the same meanings as those of the equivalent English words. The great comparative poverty of the Manipur language makes circumlocution in many instances unavoidable.”

“ I and my assistants resumed our tasks to-day at 12 o'clock. Ganissor held the manuscript, the Brijbási, Pearson's Dictionary, and the Hajári, a book in which my English writer had written out the English words, leaving space for the Hajári to insert translations of the same in the Manipuri character. On the table lay open before me Hamilton's Edition of Johnson's Dictionary, and Hough's English and Burman Vocabulary.”

“ *Jan. 1. 1836.*—To give the first word on the list as an example of our method of proceeding, Ganissor read off the English word ‘dalliance,’ and the corresponding Bangáli one, ‘Kriřa.’ This latter he and the Brijbási translated by words in the Manipuri language, signifying ‘gaiety, enjoyment, diversion.’ These appearing to me to be somewhat wide of the meaning of the word, I explained to them Johnson's interpretation of the same, and after some discussion, we fixed upon the Manipuri words, ‘Launaba, Kenaba, and Konnapaenaba,’ as the most fit to convey the idea expressed by ‘dalliance.’ The two former mean something like flirtation, but I am not quite satisfied with either of them as exactly conveying the idea I attach to dalliance, for that appears to me to betoken something more fond and tender. I could not bring to mind a Manipuri expression exactly equivalent. Konnapaenaba means caressing, but this again may be applied to persons of the same sex, which ‘dalliance,’ as it seems to me, cannot properly be. The true meaning may, however, I think, be gathered from the three words placed as they are in juxtaposition; for the two former show that the parties differ in sex, and the third betokens an act of fondness and endearment between them\*.

“ So much settled, the Hajári wrote down the three words selected in the Manipuri character, and on we went, word after word, discussing the dubious and dispatching the obvious, until between 3 and 4 P. M., by which time we had translated, and the Hajári had written down as far as ‘degenerate,’ more than seven pages. At fifteen words a page, about 110 words. This done, Ganissor and the Brijbási went off to give the regent's son's their afternoon's lesson. I told my Khidmatgár that I would henceforth dine by candle-light, and I, with the Hajári's assistance, immediately set about writing out our day's work in the Roman character. The Bábu came in, and found us hard at it. He sat by till near sunset; when my task having been completed, we took a short walk together, and then retired, each to his own abode. I have since dined, and I now (about 9 P. M.) finish this, the journal of my first day's proceedings; and I arose with the hope that this, the 1st day of the new year, may prove the first of a long series of days, to be passed happily by you, and industriously by me.”

\* The *na* in each of the three words renders the action mutual.

There are other interesting points of view in which Manipur might be viewed, particularly in reference to Barmáh. It borders on what has hitherto been considered the most inaccessible frontier of that country, exactly opposite to the quarter from which it has been generally approached. But this paper is already sufficiently long, and we shall put off the expression of our views on this subject till another occasion.

We will however add, that if any of our readers in America or elsewhere wish to throw in their mite to this good work, they could not adopt a more pleasing or effectual way of doing it than by sending us contributions of entertaining and instructive English books or scientific apparatus of any kind for the young Rájá's library at Manipur. They shall be carefully forwarded to him, and besides the use they will be to the Rájá and his people, a salutary impression will by this means be produced on the minds of the inhabitants of that quarter, that their efforts for their own improvement are known and regarded with interest at a distance.

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### III.—*Attendance on Fashionable Amusements not justifiable in Christians.*

[In reply to a paper by PHILALETHES, in the No. for Feb. p. 85.]

To the Editors of the Christian Observer.

There is just enough of truth mixed up with the fallacy that forms the staple of PHILALETHES' arguments in defence of the propriety of attending fashionable amusements, to give currency to those arguments with the class of wavering unstable Christians in whose hearts the love of dissipation still exercises a large dominion, and who desire *that* to be true which they feel to be accordant with their own tastes.

But I do not think that PHILALETHES himself belongs to this class. On the contrary, his letter bears to my judgment, an evident impress of sincerity; whilst the ability with which he has maintained a cause essentially erroneous, is by no means incompatible with a liability to self-deception from partial truth amalgamated with error (as far as such elements will coalesce) in certain proportions, or viewed in a particular light.

The delusive medium to PHILALETHES on the present occasion has been the fallacy, that the extreme opposite of error is necessarily unmixed truth: that, for example, because attendance on fashionable amusements cannot properly be made the test or criterion of the regeneration of others, by those who are commanded to judge not that they be not judged, and are taught that every servant must stand or fall to his own Master,

and to Him only, therefore the regenerate may safely attend such scenes: nay more, that the frame of mind which finds excitement and delight in those pleasures which, as even PHILALETES must admit, are most congenial to persons undeniably living without God in this world, and as if there were no other world, is one in which a child of God and an heir of immortality may securely rest.

I admit with shame and sorrow, that there are many absurd Shibboleths of religious party. I admit, to the full, that the going or not going to a ball or a concert, is almost in like manner as the wearing of ornaments, or the colour or fashion of a bonnet or a coat, mere "mint, anise and cummin," when compared with the weighty matters of the law, with truth, mercy, justice, probity. But as the error of the Pharisees of old was not that they demanded or paid tithes upon pot-herbs, (for this our Saviour distinctly says they "ought to have done,") but that they *trusted* in those minute observances, and left the others,—the sacrifices well-pleasing to God,—undone; so we shall fall into sad, and, it may be, fatal delusions, if we suffer the repudiation of a false test to induce the persuasion, that a doctrine which has been abused or perverted is necessarily and inherently unsound. Paying tithes upon mint was not doing justice; paying tithes upon anise was not visiting the widow and fatherless in their affliction; paying tithes upon cummin was not loving and honouring whatsoever things are true: nevertheless, the payment of the tithes was a divine precept. It is alas! but too possible that a person may most rigidly abstain from plays, balls, and concerts—from the race-course and the hunting field—and yet be self-indulgent, sensual, selfish, censorious, uncharitable, unjust in public life, and a tyrant in his own family: nay, he may be hypocritical and vicious. But it may notwithstanding be perfectly true, as I maintain it is, that one far advanced in "the narrow way that leadeth unto life;" one who really knows and loves the attributes of God, as manifested to fallen man "in the face of Jesus Christ;" one who is graciously permitted to hold communion, through the Spirit, with the Father of spirits; one who feels what the curse of sin is, both from the plague of his own heart, and the sight by faith of the cross of Christ, whom sin crucified—it may be, I repeat, and is, nay must be, true, that such a one will derive far more pain than pleasure from scenes which tend, at least, to moral intoxication, and to generate forgetfulness of the one great business and end of life.

But where, asks PHILALETES, "can one text be found to sanction the opinion, that those amusements usually designated 'worldly' by the evangelical class are displeasing to God?" The answer is involved in the very spirit of the religion which

we profess. It is not, except in broad and leading points, a religion of dry precept or prohibition; you shall do this, or you shall not do that. It does not even expressly forbid either polygamy or slavery. The Gospel does not say, with the Korán, drink no wine; nor impose, with Hinduism, an intolerable burthen of petty observances. But it does say, and that, in different words, a thousand times over, "My son, give me thy heart;" and all that any but the merest formalists have ever maintained in regard to fashionable amusements may be compressed into one sentence, to wit, that a heart really given to God, seeking His glory, hungering and thirsting after righteousness, and therefore, dreading all snares and occasions of falling, and fearing to lose the slightest scintillation of the light of His countenance, will find it most irksome to attend scenes from which all thoughts of God and eternity are studiously excluded; where the great majority of the votaries of pleasure are, as PHILAETHES will admit, utterly regardless of the state and prospects of their souls; and where, as all know who know what fashionable amusements are, not only the sweetest accents of spiritual wisdom would be scouted as a presumptuous and hateful intrusion, but the conversation of all parties is purposely brought down to the level of frivolity. Can heavenly-mindedness find any thing congenial in such a scene?

Our business, however, is assuredly not to judge others, but to watch our own hearts. But the man who feels that he should tremble for his own safety if he could delight to partake in the conversation of the ball-room, with all its concomitant excitement and mental intoxication, cannot but fear that those who take pleasure in such fashionable amusements, *and attend them because they do derive pleasure from them*, are "lovers of pleasure more than lovers of God."

But our blessed Master, it is written, frequented the society of publicans and sinners, and even honoured the festive marriage at Cana with his presence. May we not safely, nay advantageously, follow his example?

Yes: when we are armed with his panoply; when we, like him, have received the Spirit without measure; when we have foiled, with him, the most insidious wiles that the Father of Lies could devise. Yes, also, when our *object* in attending such scenes is the same as his; when we go to the ball-room to call sinners to repentance, and offer to the publicans of modern dissipation the simple gospel, from which sanctimonious Pharisees turn away. We may go, wherever we can reasonably hope to do more good than we can suffer harm. We are bound to visit the hospital, where we are permitted to tender the balm of life to those who feel their disease; but we have no warrantry for daring the contagion of those who are unconsciously infected by the plague-spot of sin, and who will not listen to the disci-

ples of the great Physician of souls. It is one thing to preach with Whitefield in Moor-fields and St. Giles's; it is altogether another to participate, *because we find delight in such pleasures*, in the nightly orgies of his congregations.

Again, urges PHILALETHERS, the excitements of the senate and the counting-house are notoriously extreme; young people, in serious families, who are denied balls and operas, experience kindred emotions from a dinner party, an excursion, or the May meetings; on other minds, a new book, or attendance on a debate in the House of Commons, will have a similar effect; and "even the youngest among us have unavoidable cares, and hopes, and desires, to which the addition of a ball or a play would be but as a drop in the bucket."

Now it is strange that so acute a person as PHILALETHERS evidently is, should not have perceived the broad distinction between the temptations and snares inseparable from all temporal business, and those to which we voluntarily expose ourselves *in the pursuit of excitement*. We must do our duty in that state of life to which it has pleased God to call us, and in the discharge of that duty we have often to walk in very slippery paths, are in constant danger of being seduced or terrified from "the course set before us," and are liable at every moment to fall into sin. What then? Scripture replies, "be watchful—be vigilant;" it does not say, with PHILALETHERS, what signify a few temptations, a few "occasions of falling" more or less? why should you be so superfluous as to dread the race-course or the ball-room, when ambition courts you in the senate or at the bar, and covetousness is the special peril of the counting-house? No: the Bible bids us not to be unequally yoked with unbelievers, when that yoking is optional. It commands us to come out and be separate from the world, not by turning ascetics; not with regard to duties; nor, on the other hand, as PHILALETHERS seems to suppose to be the sole purport of such injunctions, with respect to open and undeniable sins, for those it denounces in still more unqualified terms. But it warns us that to touch pitch without defilement is impossible; that Christ has no fellowship with Belial, the God of atheistical refinement; and assures us in language too plain, one would suppose, to be open to misinterpretation, that "friendship with the world is enmity to God." If intercommunion of amusements, if common tastes, if identical habits of frivolous conversation, (and what better, though very much worse, is to be heard in a ball-room?) do not indicate the friendship referred to by the apostle, let PHILALETHERS point out more undeniable diagnostics.

Those who are injuriously excited by a dinner party, an excursion, or the May meetings, should, upon PHILALETHERS' own

principle, abstain from joining them, *unless duty require it*, and then they may safely commit themselves, by faithful prayer, to the keeping of the Father of spirits, who knows the infirmities of his children, and who, when in the flesh, was "tempted like as we are, yet without sin." But could PHILAETHES kneel to solicit this protection when about to proceed to the race-course or the ball-room? would not conscience, would not Gospel-enlightened reason whisper, "if you anticipate unusual danger, why go?" It is our privilege to be bold in the path of duty, at the post, whether of more or less danger, where the Captain of our salvation has placed us: but we have no warrant for wandering needlessly into the camp of the enemy; and those who rashly venture upon such a step, because, as PHILAETHES argues, they are not absolutely safe in their own ranks, will either desert their colours eventually, or be driven back to them grievously wounded.

Doubtless, as PHILAETHES urges, much false argument has been employed by some of those who have denounced fashionable amusements; and, as he truly says, "the effects of no falsehood can be innocent." It is not the least mischief of overstatements and untenable positions, that they generate reaction, and a belief that the truth is to be found in the opposite extreme. But wisdom would teach us that a drug may be very noxious, or even deadly, though it be proved to demonstration not to be Prussic Acid.

It is readily granted, at least I cheerfully concede, that the importance of abstinence from fashionable amusements has been exaggerated to the destruction of the symmetrical proportions of Christian loveliness. I mean that this abstinence has been elevated into a criterion of character, to the inevitable depreciation of far more important tests. This is a great evil; but how shall we best correct it? Not by denying that such abstinence is prudent. Not by turning over our Bibles, like the brothers in Swift's tale, to see if we can find a text in Scripture, running, "Thou shalt not attend a concert, a ball-room, or the theatre," in forgetfulness, that Christianity is a religion of motives and of the heart, and that the real question, which each of us must put to his own conscience, relates not to the outward act, which may be blameless under certain circumstances, (as when a child attends fashionable amusements in obedience to a parent,) but to the frame of mind that can find pleasure in scenes of dissipation, and the society of those who live in studied and habitual neglect of the God whom we profess to love and honor above all things. No: the real remedy for the evil of disproportion complained of, is to be found in a simple recurrence to the Scriptural standards both of sin and righteousness, in bringing Gospel-enlightened reason to bear upon all the practical concerns of life, and in steering a steady course, by the chart of revelation, between the Scylla of sanctimonious observance, and the far more dangerous Charybdis of lax conformity to the world.

I know that the doctrines which I maintain are unfashionable. They will be thought by many, amongst whom are some as sincere Christians as I willingly believe PHILAETHES to be, ascetic and gloomy. The question is, Are they Scriptural? Are they in accordance with the "spirit" of the Gospel, which alone "giveth life?" for the "letter," to which PHILAETHES would exclusively appeal, but which we are told "killeth," is silent regarding balls and plays, as it is with respect to still more important points. As to gloom—the cheerfulness, the gladness of countenance and heart which become Christians, have nothing of identity with the merriment, be it coarse or refined, of the ball-room, supper table, or the laughter excited by the loose jest of the theatre. Such an atmosphere would be fatal to it. The Christian, as a moral and intellectual being, finds the field of relaxation and enjoyment wide enough, without seeking participation in mis-called pleasures, which, if they delight him at all, must leave a sting behind, acute in exact proportion to the depth of the intoxicating delusion.

One word to PHILAETHES at parting. I respect your abilities much; your manifest sincerity, your love for the truth, and your reverential appreciation of "the weighty matters of the law," still more. Search the Scriptures, the whole analogy of divine wisdom revealed to man,—not the literal meaning of particular and isolated texts,—in a spirit of prayer, and bring your opinions to that infallible test. If you do this, as I humbly trust that I do in regard to all my opinions, we shall not differ long or widely. I will even venture to predict, that a year hence you will not think as you thought when you wrote your letter. May the Lord "open your understanding to understand the Scriptures," and give you such light that you may "receive the truth in the love of it," and be thus set free from every error\*.

PHILO-PHILAETHES.

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#### IV.—*Influence of Religious Instruction in diminishing Crime.*

The Rev. Dr. Philip, of the Cape of Good Hope, states, that the Honourable Justice Burton informed him, after a circuit tour, that he had made three journeys over the colony as a circuit judge; that, during these circuits, he had nine hundred cases before him, and that only two of these cases were connected with Hottentots who belonged to missionary institutions, and that neither of them were aggravated cases. On a comparison of the population at the missionary stations with that of the rest of the colony, which was under the jurisdiction of the circuit court, the fact stated by the judge makes the proportion of the crimes as one only to thirty-five.

Query, Would crime have been thus diminished, had *religious instruction* been totally omitted?

\* Would our intelligent correspondent favour us with a paper on the subject of those relaxations, which may justly be regarded as lawful and innocent? The subject is almost untouched by Christian writers, and would be generally interesting.—ED.

V.—*Emblematic Morals.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Subjoined is a curious specimen of the parabolical or figurative moral instruction mentioned in the *Quánún-i-Islám* of the late Dr. Herklots, as frequently given by religious teachers among the Musalmáns of India to their disciples. I have conceived it might appear curious in itself, as illustrative of native character and thought, and at the same time, prove not a little instructive in a moral point of view. Maxims of excellent morality are not wanting among any people on earth; what is deficient is *moral motive, impulse, and aid* adequate to urge to and assist in the acquisition of moral principles, and the exertion of moral acts. This Christianity alone furnishes, and therefore Christianity alone *can* be effectual to the spiritual regeneration and moral reformation of mankind of every nation, under all religious systems, and in every stage of advancement towards a civilized condition, or in the highest attainments of such a condition. Dr. Herklots says, p. 302—“Some Darveshes have enjoined (on their disciples) the imprisonment within one’s self of the five following *Mauzían*, or noxious things, alias *vices*, viz.

“The 1st *Mauzí* is the *snake*, (technically the ears,) who on hearing any thing, without sufficient investigation, immediately takes revenge. The 2nd *Mauzí* is the kite, (eagle? a technical term for the eye,) who covets whatever he sees. The 3rd is the *bhaunrá*, (or large black beetle,) whose habitation is the nostrils, and who envies every thing that smells sweet. The 4th is the dog, whose seat is the tongue, who delights in nice and savoury articles. The 5th is the scorpion, (the emblem of concupiscence,) necessarily inclined, in its destructive virulence, to sting its object. These it is necessary to restrain.” In the following I have attempted a metrical paraphrase, to which, if deemed suitable, you will gratify me by giving insertion.

I am yours, &c.

CINSURENSIS.

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*The five noxious things, the enemies of man.*

In figur’d style, his fancy to engage,  
Thus to his *Marid*\* sang a Darvesh sage,  
As on his ear he urg’d, with holy aim,  
The precepts pure his yielding heart that claim.

My son, he sang, if vice thy soul detest,  
Then list submissive to my last behest.  
Deep in the body lurk man’s foulest foes,  
His aptest tempters and his deepest woes;

\* A disciple or religious pupil.

Than forest beasts more noxious far aye found,  
 Save when imprison'd close in narrow bound : 10  
 Within himself five fruitful ills are born,  
 Once loos'd from discipline, all rule they scorn,  
 And carry rage and ruin through the soul,  
 And waste and desolate and mar the whole.  
 In each strong sense they harbour, there distil  
 The subtlest poison through the mind and will ;  
 Corrupt the conscience, weaken reason's power,  
 And work the misery of life's latest hour.  
 Be warn'd, my son, and still, with prudent hand,  
 Direct, control, and hold in strict command 20  
 These five incipient evils—else the foes  
 Of early virtues and of late repose.

First is the *snake*, with constant *ear* erect,  
 To list each tale ; impatient to detect  
 If true or false, it on the instant fires,  
 And angry threats and hot revenge inspires ;  
 Quick, at a word, to blast the utterer's bliss—  
 Watch thou, my son, O watch a foe like this !  
 Not deadlier poison serpent fangs propel,  
 Nor keener miseries prove its rancour fell, 30  
 Than from this inbred *listener* wont to flow,  
 More prompt to wound, than cause for wound to know.  
 Guard well its seat, the *ear* ; be dull to heed  
 Each idle word of slander or ill deed ;  
 Nor let each rumour own a power to vex  
 Thy eager spirit and thy soul perplex.  
 Be slow to practise evil, nor believe  
 Than thou another prompter to deceive :  
 To doubt is safe, whilst heedless heat but works  
 The mischief of this wily snake that lurks, 40  
 Intent to sow dissension between friends—  
 See thou subserve not his malicious ends !  
 And e'en if truth, as rarely, stamps her sign  
 On rumour's tale, be calm, and still resign  
 Vengeance to God—strive thou more blest to live  
 In peace with all, to bear and to forgive !

Nor less the *kite*, with piercing *eye*, restrain,  
 That covets all he sees on shore and main ;  
 Insatiate of each object, whose desire  
 Will, restless 'mid abundance, still require ; 50  
 Whose largest gains, magnificence, or ease,  
 Yet fail its vast voracity to please.  
 Let not its gaze at pleasure range the world ;  
 Else thou from peace and virtue shalt be hurl'd.  
 The happiest lot is his, whose moderate wish  
 To no vast efforts doth his purpose push ;  
 Content with little if enjoy'd with *peace*,  
 While truth and virtue in his soul increase.  
 On such the face of Providence shall smile,  
 Since far from him or selfish aims or guile ; 60  
 His bliss is sure, within himself it lives,  
 Bliss which all else nor takes away nor gives ;  
 Beyond or accident or theft it lies,  
 Of treachery or of falsehood ne'er the prize.

But roving eyes that wander far and wide,  
 Let in concupiscence and vicious pride ;  
 Thence impious murmurs with the lot assign'd  
 By Him, alike benign to all mankind ;  
 Thence *robberies, murders*, and a host of sins,  
 Whose wasting flow in this small source begins.  
 Close then the curious *eye* of fond desire ;  
 Be humbly wise, to no high aims aspire ;  
 Whate'er is giv'n receive with thankful heart,  
 And thence to feed the hungry glad impart ;  
 In modest guise, not pompous gaud array'd,  
 Be no contempt of others e'er display'd ;  
 Act well *thy* part, and leave the rest to Heav'n,  
 So shall true peace and constant bliss be giv'n.

Third in the list of foes, guard well the *bee*,  
 Voluptuous ever in variety ;  
 Whose seat upon the nostrils aye is found,  
 Whose eager scent snuffs every sweet around ;  
 Who, now of this, and now of that, draws in  
 The honied poison of each luscious sin,  
 And lulls with buzzing murmurs to repose  
 In soft indulgence, (bed of after woes !)  
 The yielding mortal who, with thoughtless hand,  
 Lets loose the roving sense from his command.  
 Luxurious softness ill befits the man,  
 Who forms his mind to act on virtue's plan ;  
 And small indulgences too sure beget  
 Desire for larger ones and larger yet,  
 Till lost at length to each more manly aim,  
 Callous to self-esteem and dead to shame,  
 The *soul* forgot, to *flesh* the man is turn'd,  
 All loftier ends and holier impulse spurn'd.  
 Let not the envy, then, of mean delight,  
 Have force to make thee purer joys e'er slight ;  
 Above each sense thy greater aim to rise,  
 Apt to bear hardship for the great emprise,  
 And wont to spurn, with just and pious thought,  
 All joys but those by virtuous efforts sought.

Next is the *dog*, with lolling *tongue* aye seen,  
 Each savoury dish and nice repast between ;  
 Eager, whose greedy appetite is set  
 On viands sweet his watery taste to whet ;  
 And ready still to barter for a meal,  
 Fair name and virtue, truth and future weal !  
 Wallowing in low delights of grosser sense,  
 Conscience a satire, virtue mere pretence,  
 To every end of life how lost is man !  
 To eat and drink and die, his impious plan !  
 Hence rancourous hate to all of *more* possest,  
 And envious selfishness that cannot rest—  
 Hence strife and battle and perpetual woe,  
 Brother of brother, man of man worst foe ;  
 Of means regardless, forceful or unfair.  
 Each eager to engross the larger share  
 Of gifts, by nature's equal hand, design'd  
 To prove enough for all of human kind.

Check the voluptuous *dog*, the greedy *tongue*  
 Restrain, my son ! The warning Darvesh sung ;  
 Ask not for savoury meats or luscious wine ;  
 With temperate meals, the feast of soul be thine !  
 Regardless of the baits of tempting sin,  
 Confine the doggish appetite within ;  
 Nor e'er become the slave of sensual joy,  
 Blest with delights that neither die nor cloy ;  
 A healthy frame to constant vigour strain'd,  
 A mind in peace serene and calm maintain'd ! 130

Last in the list, the *scorpion's* sting beware !  
 Conceal'd it lurks ; observe it still with care !  
 It waits but for an object to inflame  
 Its subtle rage, to work thy sin and shame !  
 Unlawful is the spot where went its fangs,  
 Once deep infix'd, to cause the sharpest pangs,  
 That vex the humbled soul of man or maid,  
 Whom wounding sore it hastens to upbraid  
 For yielding to the impulse of desire,  
 Stirr'd by *its* subtle, restless, sleepless fire. 140  
 Call off the gaze of the voluptuous eye,  
 Close up the entrance of impurity ;  
 Employ the thoughts, engage the active mind,  
 And plan to act aright the part assign'd.  
 The scorpion's rage by listless ease is fed ;  
 Lust of intemperate indolence is bred ;  
 And once the blood infected with its glow,  
 Each burning joy is bought with future woe ;  
 Truth, honor, virtue, all cry out in vain ;  
 No power on earth the scorpion may restrain : 150  
 Its raging fires at work the fiercer burn,  
 Till rapture at the last to torture turn ;  
 And the curst sting with which fierce lust is armed,  
 Infix within the soul, too late alarm'd,  
 Attest the vengeance of insulted Heav'n,  
 And prove small bliss to lawless joys e'er given.

These five, my son, the sage's warning ran,  
 These five the chief of all the foes of man ;  
 Yet God has plac'd them, with benignant aim,  
 Within the power of each to guard and tame ; 160  
 And by due discipline, their service bend,  
 To work a high, a blest and holy end.  
 The embodied soul to exercise and prove,  
 Inform, delight, and healthy action move,  
 For this the senses have been given ; and these  
 To regulate, as God and reason please,  
 To watch, to guide, and each just end pursue,  
 This to the *mind's* supremacy is due.  
 See then, my son, the part by Heav'n assign'd  
 To thee, to all, to each of human kind ; 170  
*Thyself to work thy misery or bliss—*  
 Be wise, be firm, nor, warn'd, perversely miss  
 The end of life, and rest and glory given,  
 To every duteous candidate for Heav'n !

VI.—*Sketch of the City of Madura\**, by Rev. A. C. Hall.

Madura may be considered one of the strongholds of Satan. The people are as firmly set in their idolatrous ways, as it is possible for any people to be. There is here much to attract the gaze and admiration of the ignorant multitude. The structure of the principal pagoda (Min Atcha) defies description. The compound is about 800 by 600 feet, surrounded by a wall of stone 30 feet or more in height. On each side is an entrance through a gate-way, 30 feet high; the pillars are of one stone, which the people say were placed there by the assistance of their gods. The gate-ways lead through as many towers, 50 or 60 feet square at the base, and rising to the height of 150 feet or more, the outsides of which are covered from bottom to top with men and animals in bold relief. Within the compound are large rest-houses, magnificent porticoes, open squares, dark recesses, a tank and small garden. The entire number of stone pillars may be estimated at ten thousand. One structure is supported by one thousand stone pillars, ornamented with men and beasts, in bold relief, cut in the same stone that forms the pillars. One pillar has 14 smaller shafts, bound together at the top and bottom, all cut from the same stone.

Some of the pillars are formed of three stones, side by side, so nicely joined as to appear one. One of these pillars is ornamented by a king and his family of five or six persons, as large as life, all cut in the stones which form the pillar. In passing through these vast structures, you are gazed at by men and animals of every description. The attitude of many of them is such as to suit the taste of a people given to licentiousness—an attitude not to be described.

This temple supports from 300 to 400 Bráhmans, and their families, say 2000 persons. There are also 1000 dancing girls, who were at their birth consecrated to the temple, who are never married except to the gods; and as the gods are not present to take care of them, the Bráhmans are their agents. As the Bráhmans are so fond of gratifying their own bellies and their own passions, and as these are so well fed from the temple, it is not to be expected they will quietly renounce their present course for the purpose of following Him, who requires purity of heart and uprightness of life in his followers.

There are frequent festival days, when great display is made; and frequently the idols are carried in procession around the walls, and through the streets, escorted by 14 large elephants, richly adorned. Every thing in connection with this establishment seems well calculated to please the eye of an idolater.

\* Anciently called the Southern Mathura, Lat. 9° 55' N. Long. 78° 14' E. 130 miles N. by E. from Cape Comorin, (Hamilton.)—Ed.

When the interest of the 2000 supported by the temple is taken into consideration, nothing is more evident than this, *that the Lord only can overthrow it.* It will require strong faith to demolish this structure, often encompassing the walls "seven times," though we pass around once a year, or indeed once in seven years: but *it will be demolished,* and the temple of the living God take its place. This idolatrous city shall yet be given to Christ for his inheritance, notwithstanding the boasts of the Bráhmans in the following language: "We have destroyed the former college, and with it learning; and what can you expect to do with your schools?"

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VII.—*A new Attempt at Usefulness proposed.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I rejoice to hear of the extended operations of the Calcutta Tract Society, and am persuaded that the publications which it is continually sending forth, will do much towards promoting the moral regeneration of this dark land. There is, however, one circumstance which must have been remarked by all persons who are acquainted with the native character, viz. that but a small proportion of the tracts which are put into circulation are *attentively perused.* The great aim, therefore, of all who are engaged in preparing these little messengers of mercy ought to be, to prepare them in such a manner, as to secure as far as possible the attention of the natives, and induce them to read them; because in proportion as this is done, so in proportion is their value increased.

It is a remarkable fact, that in the present day a very large number of young men, not only in Calcutta, and the large towns, but likewise in the villages all around, are labouring hard to acquire the English language; and the Missionary, on going amongst them, is perpetually asked for English books, "a Grammar, a Dictionary, &c." Hence I am strongly impressed with the idea, that an English Grammar for gratuitous distribution, having all its illustrations, examples, notes, &c. &c. of a religious tendency, all expressing some sentiment to shew the folly of Hinduism or the excellency of Christianity, would be exceedingly useful. (Take for instance Cobbett's Political Grammar as an example.) If, at the end of the Grammar, 80 or 100 pages short Bengálí and English sentences could be given, keeping the same principle in view, its value would be greatly increased; and it would, I have no

doubt, not only be eagerly sought after, but in numerous instances be so attentively perused, that its sentiments would be thoroughly enwrought into the mind of the student, and never be forgotten. If, therefore, any gentleman amongst your numerous readers could find time to prepare such a work, and the Tract Society would print it for gratuitous circulation, I think much good might reasonably be expected from it.

Feb. 1, 1836.

I am, Gentlemen,

Your's, &c.

A CONSTANT READER.

### VIII.—*The Proper Sphere of Missionary Labour.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have been informed that a discussion took place at the last monthly Breakfast Meeting of the Missionaries in Calcutta on the above subject, in which the sentiments expressed were somewhat of a conflicting nature. I was not present on the occasion, and therefore beg permission to offer an observation or two on the subject through the medium of your valuable periodical.

Every person who has duly considered the subject must, I apprehend, admit the wisdom and propriety of partially dividing Missionary labour. This principle seems clearly to be inculcated by the Apostle, Rom. xii. 6—8, "Having gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." And again he informs us, 1 Cor. xii. 4—8, "That there are diversities of gifts, but the same Spirit. There are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God which worketh all in all." If the question therefore be proposed, In what way ought the labours of Missionaries to be divided? the answer is, "As every man hath received the gift, so let him minister;" 1 Peter iv. 8. that is, let every man's proper gift be wisely considered in assigning to him that portion of the field which he is required to cultivate; or in other words, let his peculiar forte, predilection, and talents, be taken into due consideration, and as large a portion of that for which he appears most adapted, and which chiefly accords with his inclination and habits, be given him as possible, and his attention only subordinately directed to other branches of labour.

When a Missionary's forte appears to be preaching, I should by all means say, fill his hands with it as far as it can be done, and let him attend to schools, preparation of tracts, &c. no more than is absolutely requisite: but if his ability and powers appear chiefly to lie in the superintendance of schools, and he be not at home in preaching, it then seems desirable, that his attention should primarily be directed to that part of the work, and subordinately to preaching, although it ought by no means to be entirely neglected. The same remark will apply to one whose predilection and talents appear to be most in favour of translations, preparation of tracts, &c. In such a case, labours of this kind should occupy the chief portion of his time, whilst to the others he gives a more limited attention. Divine grace does not divest human nature of its constitutional infirmities;

and it seems expedient to make some allowance for these. Our Lord evidently advocates this principle, when he refers to the impropriety of putting new wine into old bottles; and nothing can be more unwise and improper, than the attempt to *force* a man upon any particular department of the work, contrary to his own inclination; to force him upon that for which he has no predilection, which is not his forte, and for which, as to qualifications, &c. he is not adapted, and to insist upon his giving *that* his primary attention, whilst there are other departments of the work towards which his mind verges, and for which he appears in many respects much better suited.

In the discussion referred to above, attention to Mission Schools was, I understand, censured by some persons present in no very measured terms. A writer, I was looking into the other day, says, "Every man I meet with seems to have swallowed a pope." This is surely not true of every man; there is, however, much of this temper manifested when "Pope Self," forgetting the spirit of Christian love and the courtesy due to a brother, unceremoniously stands up, and says of his labour, "it is nought," "it is nought." There are indeed some well meaning persons who would put down schools entirely, and who insist upon it that the only legitimate and proper work of a Missionary is to preach the Gospel; their arguments are chiefly founded upon our Lord's commission to his disciples, to "Go into all the world, and preach the Gospel to every creature:" but with all due respect to the parties in question, I beg to ask, whether they are not laying too much stress on the word *preach*, and whether they are not sometimes in danger of taking it in rather too literal a sense? The words in the Evangelist Matthew are, "Go and *teach*," or as the meaning is, disciple all nations; and may not this refer to some method of teaching or discipling distinct from what is commonly called preaching? I rather think the sentiment intended to be conveyed is, that *all* means ought to be used: that we ought to do the one, and not to leave the other undone. The Scripture saith, "Blessed are they that sow beside *ALL* waters, that send forth thither the feet of the ox and the ass;" and whoever has duly attended to the subject must, I think, admit, that schools are a most valuable auxiliary to the Missionary in preaching the Gospel to the heathen:—indeed, I very much doubt whether any mission can properly be considered as complete and efficient without them.

1st.—Schools give to the Missionary a moral influence amongst the people, which he would not experience without them; and produce in the neighbourhood in which he resides, an impression in his favour, which he would not otherwise possess. To illustrate this position, I will suppose two Missionaries, each occupying a large station in the same or the adjoining district, say if you please Kálná and Sántipur. The Missionary at Kálná has a number of schools. The Missionary at Sántipur has none, but is wholly occupied in preaching. Now what would be the reasoning of the people at these stations, in reference to the proceedings of these Missionaries? Surely the people at Sántipur would say, The Missionary here professes to be our friend; but what proof have we that he is so in reality? He talks to us enough, it is true, gives us plenty of good words, but he *does* nothing for us: but with the Missionary on the other side the water it is otherwise; he speaks by actions as well as words; he feels an interest in the children of the people at his station, collects them together, instructs them, and is a real benefactor to them; he gives substantial proof that he is their friend, and intends to do them good; we have no evidence that the motives of the man who resides here are of the same benevolent character. Such, I say, would be the reasoning of the people on the conduct and labours of these two Missionaries, and the one at Kálná would, I am persuaded, in consequence of his schools, have 25 or 30 per

cent. more influence amongst the natives generally than the one at Santipur, provided he were his equal in other respects.

2nd.—A Missionary cannot be employed all day long in preaching, more particularly in the hot season of the year; in fact, some Missionaries of a feeble constitution (and many such there are) find it a great effort to preach much during the extreme heat. If I am not greatly mistaken, there are Missionaries to be found, whose predilection is decidedly in favour of preaching at all times; and who, if their own feelings could be gratified, would like to be entirely absorbed in it; but who have not physical strength equal to it. Such Missionaries, therefore, if they would be useful at all, are obliged from necessity to spend a portion of their time in the superintendance of schools; and it is a fact, that a Missionary, suffering partially from sickness, and contending with many bodily infirmities, may, if he be so disposed, even at the worst season of the year, turn his time to very good account by means of schools, and at a much less expence of health and strength, than could possibly be done by direct preaching. He may, for instance, go to a school morning and evening, take out the first class, seat them on the road side, and proceed to examine them; and if the situation has been well chosen, (and the situation of school-houses ought always to be chosen with a view to this exercise,) he will soon have a number of people around him, and though he is professedly examining the boys, he may in reality be preaching to the people, and in some respects make the boys themselves preach to them: indeed, I am not quite sure, from the colloquial style which he then adopts, the ease and familiarity with which he speaks, and the interest which the people often appear to take in the exercise, whether this is not one of the most valuable methods of preaching the Gospel; at any rate, it is so valuable, and affords the Missionary so many opportunities of turning to account portions of his time which would otherwise in a great measure be lost, that I think no station, and especially the stations at a distance from Calcutta, ought to be entirely without them.

3rd.—The Mission Schools certainly do good, in partially removing the prejudices of the rising generation, in enlightening their minds, and preparing them better to understand and appreciate the word of life in maturer years; and surely this is something. Some time ago I visited a village in the interior, where the face of an European is very rarely seen, and in the course of conversation with the people, a man said to me, We like your schools, sir, very much; they are much better than ours in many respects: but we have one serious objection to them. Indeed, I said, pray tell me what it is, and I will remove it if possible. Why, he said, the boys in your schools pay less respect to our gods than the others, and get in many instances a decided leaning towards Christianity. I am, I replied, very glad to hear it, and if that be the objection, I certainly have no wish to remove it, though I am not aware that any of the boys have embraced Christianity. No, no, he said, they have not openly embraced it, I know; but they have a drawing that way, and become very sceptical, and this is a very serious objection to our children being taught there, much as we value them in other respects.

4th.—Schools are admirably calculated to give efficiency to the operations, and render more extensively useful the labours of the Tract Society, by raising up a class of young men, who are capable of reading and understanding their publications. I some time ago put a tract into the hands of a young man in a distant village, and told him to read: he read half a dozen of lines; and I said to him, If I am not greatly mistaken, you have been instructed in some of the Mission Schools. He replied, Yes, Sir, I was so many years in such a school. I am fully convinced, that you may know this in almost every instance: put a tract into the hands of

any young man, and you may at once tell, whether he has been in a school under the superintendance of an European: in fact, children of ten and twelve years of age, in these schools, read infinitely better than most of the learned Pandits of Bengal: the former read with ease and fluency, whilst the latter stammer and stick, and can scarcely put two sentences together.

It must be allowed on all hands, that prayer and preaching (and what we chiefly want, is a much larger spirit of the former) should ever be considered as the primary work of a Missionary, (Acts vi. 4.) and as far as active labours are concerned, preaching, as I have before stated, ought principally to be attended to, whenever it can possibly be done; and yet the zeal of a Missionary, and his love to the souls of men, must and will be estimated by the Lord of the Vineyard, not by the amount of labour which he performs, either in this, or any other respect, but by the sacrifices which he makes, and the extent to which he denies himself, and crosses his natural inclinations in the pursuit of his avocation. I can imagine a Missionary, apparently a very zealous active man, perpetually itinerating and preaching from village to village without experiencing any thing self-denying in these labours; and if it be asked, How can this be? I answer, He is perhaps a man of a healthy robust constitution, is naturally averse to sedentary habits, and possesses, it may be, a roving turn of mind, so that this perpetual movement is his element, and quite accords with his natural disposition. I think it is the excellent John Newton, who observes, that if God were to commission an angel to visit our world and bring into his presence the most exalted Christian he could find, he probably would not find him writing a body of Divinity, nor holding forth from the pulpit with zeal and eloquence to admiring thousands; but he would find him in a work-house, a poor, despised, afflicted man, a burden on society, and one whom the parish officers were perpetually wishing dead. And if an angel were sent to select the Missionary most approved of God, perhaps instead of selecting such a man as the one described above, he would fix upon one separated from civilized society, and who attracted but little public notice—one who perhaps appeared to be greatly lacking in zeal and energy; but who, notwithstanding this, often deeply sighed in secret over his inability to do more in his Saviour's cause, and whose labours, though insignificant compared with those of many others, were probably, by reason of his infirmities, made at a much greater expence of bodily pain and suffering.

Suppose again, two Missionaries, both naturally of the same roving turn of mind described above, occupying the same station; one follows the dictates of his feelings, consults his inclinations, and in accordance with them, travels from village to village, preaching the word of life; but the other, though he would like to be employed in the same way, thinks, that he can do more for the cause of God generally, by labouring in his study; he therefore sits down to the work of translations, &c. and is seldom seen abroad. The world might perhaps call the former an active zealous man, and the latter, a lazy inefficient Missionary. But God, I am persuaded, would take a different view of the case; and it is a query, whether the labours of the latter would not be more approved by Him than those of the former: because, in the latter case, the man denies himself, crosses his natural inclination, and that on principle, with a view to promote, as he hopes, more extensively the glory of his Lord; but the other exercises none of this spirit; he merely falls in with the dictates of inclination, and does that, which from his constitution, and the peculiar turn of his mind, is most agreeable to nature.

Perhaps it may be said, that I am here professedly approving of a line of conduct which I have before stated to be unwise, by supposing a Missionary to be shut up in his study, and labouring there, when from his

natural turn of mind he appears better adapted for more active engagements. But this is a mistake. I here suppose the individual to act freely, and of his own accord, while that which I have before stated, refers to the inexpediency of urging a man to any particular department of labour, when he does *not* so act, but rather shrinks from it, feeling perhaps that he is not adapted for it; and to the injustice of censuring him, as a man wanting in zeal, or "ashamed of the cross of Christ," because he confines his efforts chiefly to what may be deemed a subordinate department of the general work. I hold it as an incontrovertible truth, that no man will succeed to any extent in cultivating any part of the field on which he is urged to enter contrary to his wishes; when he does not act *freely*, and feels a distaste for that peculiar branch of labour which has been assigned him.

The Apostle tells us, that "the saints shall judge the world;" but as one of our old writers remarks, they are very apt to get upon the judgment seat before the time. How much better it would be for them, if, instead of doing this, they would attend more to his admonition, and "forbearing one another in love," endeavour to keep the unity of the Spirit in the bond of peace: for "we shall all stand before the judgment seat of Christ; and why judgest thou thy brother, or why dost thou set at naught thy brother? Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Therefore judge nothing before the time; until the Lord come, who will both bring to light the hidden things of darkness, and who will make manifest the council of the heart, and then shall every man have praise of God."

A LOOKER ON.

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IX.—Notices regarding Hindu Festivals occurring in different Months.—No. 3, March.

MARCH 3.—*Dola Jâtrâ.*

This festival is held at the full moon of the month of Phâlgun, falling this year on the 3rd March, in commemoration of the sports of *Krishna* and his mistress *Râdhâ*, who, on this day, tradition says, amused themselves with rocking, and throwing red powder at each other. Some Hindus perform also this *pújâ* on the 1st, 5th, 7th, and the 9th day after the full moon.

On the night before the worship, fire-works are let off, dances with most inmodest gestures take place, and indecent songs are sung; after which, towards morning, *Krishna* and *Râdhâ* are placed in a chair suspended by ropes in the form of a swing, and then rocked, amidst music, shouts, laughter, and frantic expressions of all kinds: old, grey-headed men taking as active a part in these fooleries as the most giddy and thoughtless youths.

During the day, the worshippers wander about the streets, throwing red powder (*Phâgu*) at the passengers, with their hands, or through a syringe, in imitation of the god, who himself, when incarnate, took a particular pleasure in this sport. In the afternoon, Brâhmans, frequently to the number of 500, are regaled with sweetmeats and other delicacies. Dramatic exhibitions, in which sundry passages of the history of *Krishna* and *Râdhâ* are rehearsed, subsequently take place; and although some parts are indelicate and obscene in the extreme, the

Hindus do not scruple to take their wives and daughters to these shows, thus initiating them in the practice of vice. Of course, when such things are done, it cannot be a matter of great astonishment that chastity is almost an unknown virtue among Hindu females. The festival closes at night with illuminations, music, and songs; after which, *Krishna* and *Rádhá* are replaced in their temple.

The god and goddess, having, it is thought, during the above ceremonies, been polluted by the touch of so many persons, must on the following day be purified. This is done by washing and rubbing them with a mixture of the five things which proceed from the cow, viz. milk, curds, ghee, urine, and dung.

The five great sects of Hindus, viz. the *Shíktas* (worshippers of the female deities), the *Shaibas* (worshippers of *Shib*), the *Vaishnabs* (worshippers of *Vishnu*), the *Ganapattayas* (worshippers of *Gonesh*), and the *Shauras* (worshippers of the sun), all celebrate this festival, which is held as extremely meritorious, and so pleasing to *Krishna* and *Rádhá*, that they will, in return, reward the worshippers with every thing they can but ask for, whether it be wealth, pleasure, honor, or heavenly bliss.

The *Dola Játrá* is among the native festivals one whose tendency is most demoralizing; and indeed, the same may be said of all the festivals kept in honor of *Krishna*, who is the most profligate deity of the Hindu pantheon; and nevertheless, would one believe it, reckons as his particular disciples, at least three-fifths of the whole population of Bengal!

MARCH 11.—*Ghetu Páju*,

Is held on the last day of *Phálgun*, corresponding this year with the 11th March. *Ghetu*, (in Sanskrit *Ghanta Karṇa*.) is an inferior *debtá* much beloved by *Shib*, and residing in *Shib*'s heaven. A black boiling pot!!! is worshipped as the emblem of this subaltern god, whose favor is omnipotent for removing the itch, scurvy, and any kind of blotches from the skin. The worship of this boiling-pot deity, in which women especially take a part, is accompanied with much noise of conches and other equally sonorous instruments.

MARCH 15.—*Báruni*.

This is a bathing festival, and takes place on the 13th day of the decrease of the moon, being this year the 15th March. When it falls on a Saturday, and the star *Sota Bhissa*\* is then on the meridian, it is called *Mahá Báruni*; and again, if the star *Shuba Jug* is in conjunction with *Sota Bhissa*, it is called *Mahá Mahá Báruni*.

The benefits of bathing in the *Ganges* at the *Báruni* are equal to those resulting from bathing in that river at the time of 100 sun eclipses; the fruits of bathing at the *Mahá Báruni*

\* λ Aquarii.—Ed.

equal to those of bathing at a million of sun eclipses; and those of bathing at the *Mahá Mahá Báruni* are so great, that three millions of generations of the ancestors of the bather are saved from hell by this single act of piety of their progeny.

At these bathing festivals, the natives from the remotest parts of Bengal, and even Orissa, proceed to the Ganges to perform their ablutions. *Tribeni*, six miles above Chinsurah, is especially resorted to by immense crowds; that place being held very sacred on account of the junction of three rivers, and called for that reason by the natives the "little *Prayág*."

MARCH 23.—*Ashok Shashti*,

Is held on the 12th of Chaitrá, or 23rd March. Those women who have children attend to this pújá to obtain the protection of the goddess *Shashti* on their offspring, and also to be delivered from all domestic troubles and evils. *Ashok Shashti* means, *Shashti* the destroyer of sorrow. The worship is usually performed before the *Sálagráh*, or sacred stone.

MARCH 24.—*Bísanti Pújá*.

*Bísanti* is a name of *Durgá*. The worship, which commences on the 7th of the increase of the moon, lasts four days. The same ceremonies are gone through, and for the same purposes as at the grand festival in October, but not with such pomp and universality.

MARCH 26.—*Srí Rám Nabami*,

Is held on the 9th day of the increase of the moon of Chaitrá, or 26th March, in honour of *Rám*, who on this day became incarnate, to destroy the giant *Rábana*, who had stolen his beautiful wife *Sitá*, and carried her to his kingdom of *Lanká*, or Ceylon. The history of this god, who is an incarnation of Vishnu, his wars, and his final victory over *Rábana*, with the aid of an army of monkeys, form the subject of the celebrated epic poem called the *Rámáyana*.

A very strict fast is kept at this period. On the day before the festival, the worshippers eat only once. On the day itself, they touch no food whatever, and abstain even from the use of water. Every Hindu who breaks this fast is threatened in the *Shástras* with the hell *Kumbi Pák*, whose chief punishment consists in being whirled about on a spit in eternal fire. Multitudes of clay images of *Rám* are made on this occasion, and worshipped much in the usual manner, with offerings of sweetmeats, fruits, wearing apparel, golden ornaments, &c. which are appropriated by the officiating priest. The image of *Rám* is painted green. He is represented as sitting on a throne, or on *Hurumán*, the monkey, his faithful auxiliary in all his wars, with a crown on his head. He holds in one hand a bow, in another an arrow, and has a bundle of arrows slung on his back.

N. B.—Of all the festivals of this month, only the *Dola Játrá*, *Báruni*, and *Srí Rám Nabami* are observed in public offices.

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**X.—Vindication of the System pursued by the General Assembly's Missionaries. By the Rev. W. S. Mackay.**

[Continued from p. 83.]

"Our fixed and solemn purpose is, in the midst of evil and of good report, to move on in the even tenor of our way, until we demonstrate to the world, that our main design and ultimate object is, as speedily as possible, to render 'the preaching of the Gospel' ten times more efficacious than it has ever been in India."—Speech of the Rev. A. DUFF, p. 18.

The duty of a Missionary is to make known the Gospel of Christ. That is a false and narrow view, which would confine it to addressing a multitude in a set speech. In the school, in the pulpit, in the family circle, in the study, in his daily walk and conversation, a man is never without opportunities of bringing others to the knowledge of Jesus. Between these there may be a question of degree, but there is none of contrariety. "There are diversities of gifts, but the same spirit;" and he does most effectual service, who cultivates most of all "the gift that is in him." "If ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." Our Church, indeed, like others, makes a distinction between the *preaching* elder, and the *teaching* elder; but while she sometimes, for wise and necessary purposes, assigns their separate work to each, the example of the Apostles\* teaches her, that both are within the legitimate field of the ministry.

It is a vain attempt to establish an antagonism between preaching and teaching. Man cannot put asunder what God has joined. I appeal to facts. If the Missionary is confined to preaching alone, in the common sense of the term, at one blow forty-millions of souls, the whole female sex of India, are excluded from the benefit of his labours. Another sweeping blow strikes off all the youth, or, at least, all who are not sufficiently advanced to profit by preaching. Add to this nearly all the richer and more respectable classes of society, all who despise the Gospel, all who are too proud to mix with the crowd of the bazar;—and what is left, but the refuse of the people? True, that even because they are wretched, and ignorant, and degraded, it is most needful, most merciful, to offer unto them the consolations and the happiness of religion; and he who gives himself to this work is bound to carry it on with all his soul, and all his heart, and all his strength, and all his mind. But is it the duty of the Christian minister to pass over the *majority* of the nation, the women and the children, the learned men and the honorable, and leave them to die in their sins? There can be no plea of necessity. Through the press, and in other ways, but chiefly in our schools, God has given us in some sort the means of communicating with them all. The highest and most influential classes, the native princes even, are willing that we should instruct their children. They come to us, asking for knowledge. They do not refuse to learn our religion; and that religion is able to save their souls. These youths will soon be men. They will be the guides and leaders of their countrymen. If we refuse them, they will draw from other cisterns; and knowledge without religion would be a

\* Acts xv. 35, &c.

dangerous gift for India. It burns up the abominations of idolatry, but it leaves behind a moral waste. The unclean spirit may be cast out; but is there not fear, that when he finds the house *empty*, swept, and garnished, he may return with seven other spirits more wicked than himself, and so the last state of that house be worse than the first? If so, there are evil days in store for this land, unless Christians exert themselves to direct that torrent which they cannot check. What is more terrible than intellect unchecked by conscience? It is the state of the fallen spirits. And yet it is the state, unto which knowledge *may* conduct India; for in the present case, by the very clearing of the ground, it unsettles or destroys every previous religious impression. Thus in the first place we have evil; and, though the religious feeling can never be eradicated from mankind, and though after the transition state is over, the only religion of enlightened minds must be Christianity, yet the result may be distant, and the intermediate state is pregnant with danger and suffering.

On the other hand, the Christian teacher avoids the evil, and retains all the good. He too elevates the intellect; but he also directs it aright. The Dagon of idolatry falls prostrate before him also; but the temple of the soul is not left empty: it is filled with the ark of the Lord. The religious feeling, the conscience, the sense of accountability are not unsettled or destroyed. They acquire new force; they are enlightened, purified, and renewed. The man may defy them, or flee from their voice; but he flees with the arrow in his side. The words of the gospel are like nails fastened in a sure place, and the man, who has once listened to them, is ever after constrained by the irresistible force of truth to judge every action by the Gospel standard. Thus far at least we *must* succeed. The spirit of God converts the soul; and, we trust, it will not be withheld from us: while we have the satisfaction of knowing that *every youth, educated in our schools, leaves them with the law of Christ written upon his conscience, and a belief in the truth of Christianity seated deep in his convictions.* And thus, knowledge becoming the handmaid of religion, we have good reason to hope, that India shall be pervaded by the spirit and influences of Christianity, even though there were not a single instance of direct conversion. Does not the evident finger of God seem to point out to us our duty in relation to this mighty work? ought it not to be the joy, I will not say of the Missionary alone, but of every Christian, to throw in his mite, and to offer up his fervent desiring prayers, for its success? So far as human means are concerned, those who, in a crisis like this, are entrusted with the education of the young, hold the destinies of India in their hands.

II. For the argument is cumulative, the *direct* work of a Missionary is to win souls to Christ, and the elementary school is a *direct* instrument of conversion. The influence of education is proverbial. To prove this formally would be almost as absurd as to doubt it. The mind of youth is most of all fitted to receive and retain pure and generous impressions. Then it is that we have the most reasonable hope of finding an entrance open for the Gospel. Samuel, Josiah, and Timothy show forth the fruit of training up

a child in the way in which he should go: and our Lord himself says, "Suffer little children to come unto me, and forbid them not," which might be a lesson to many in our day, as it was to the disciples before. Now, in every Christian school with which I am acquainted, the chief object is to explain, and instil into the youthful mind, the doctrine of the Redeemer; and to *preach* to them, in the only way in which they are capable of understanding it, Christ crucified. And the effects, which might be anticipated, have followed. Passing over our Sunday schools at home, abounding with instances of conversion, and in many respects the nurseries of the Church, I come at once to the Heathen. From the 25th Annual Report of the American Board of Commissioners for Foreign Missions, I find nearly 300 converts (most of them) from the Jaffna schools\*; I find about two years ago, there were three native preachers, 35 pious catechists and readers, 40 pious school-masters, and more than 50 baptized pupils in the Mission seminary, training for future usefulness. Yet for the first six or seven years, the Missionaries had little, or no success. To come nearer, I find Mrs. Wilson labouring among the females for seven years with comparatively small success; but now the blessing has come from on high, and twenty converts, chiefly from the school, are the fruit of her labours. Other instances abound; but these are sufficient. And when it is demonstrated, that the young may be brought to Christ,—that such will hereafter be the most valuable class of converts,—that they flock in crowds for instruction, and that there is no one else to care for their souls, shall I, for fear of compromising the dignity of my office, leave them alone? I trust, "I have not so learned Christ!" The man, who gathers in these little ones into the kingdom, preaches the Gospel as directly,—is as much a Missionary, as the best of us. It is said, that this is more properly the work of school-masters; and so it is. But where are they? Instead of talking about them, we are now training them up in our schools; while on the principle of the apostle, who became all things to all men that he might win some to Christ, in the mean time we are acting in their place. The Missionary societies at home find it as much as they can do to support their Missionaries; to expect from home school-masters sufficient for the wants of India is a mere chimera. Common sense, as well as universal experience, points to the employment of native agency. Due attention has never yet been paid to this subject; but it will soon assert its own claims to consideration.

III. The elementary school prepares an audience for the preacher; and opens out to a large class the whole range of English devotional literature. The internal evidences act with less power, and the external with scarcely any, on the mind of an idolatrous Hindu? In regard to the latter, it is unreasonable to expect, that a man, growing up amidst falsehood, and surrounded by it on every side, should feel the force of historical evidence. This has been our uniform experience; and any one, who thinks for a moment, will see that a considerable degree of knowledge and thought is required even to understand the bearing of

\* These are boarding schools: but the question is not, what form of school is best? but whether the young may be converted by means of a Religious Education?

the argument. The internal evidences are far more generally impressive; but surely a mind brutalized by idolatry, and a conscience perverted, darkened, almost blinded by a false standard, are not the soil in which they are best fitted to take root. I need scarcely remark, that by enlightening the intellect and moral sense, a larger door of entrance is opened for the arrows of the Spirit: and that a class of hearers is provided, differing but by a hair's breadth from a nominally Christian audience. *Indeed many of our more advanced pupils, not only come to our houses, but are regular attendants upon the preaching of the word, in another department of the Mission.* So that already teaching, not only prepares for preaching, but the two go hand in hand. I may appeal on this head to the testimony of the enemies of religion; their constant outcry against our schools is, that in them the mind of youth is unduly prejudiced in favour of Christianity.

I know that all this will be met, I will not call it answered, by the question, Did the Apostles establish schools? as if we were to be guided by the letter, rather than by the great principles, of the Gospel. If so, where is the Scriptural example for Sunday schools, Bible, Tract, and Missionary Societies, Hospitals, and other Charitable Institutions, which adorn the Christianity of the present day? Let those, who will do nothing without the warrant of apostolical example, follow it throughout. Let them go forth, and heal the sick, cast out devils, prophesy, work miracles, and speak with tongues. But they cannot: and one reason why the Apostles did not establish schools such as ours, is very evident:—they could not. Science, as then taught, was not confined to the Christians, was not useful, was not true, did not destroy idolatry, or prepare the way for the Gospel, and could be better taught elsewhere. The Christians, so far from standing on vantage ground in regard to knowledge, were beneath the Heathen: and a Greek, or Roman, or Jewish parent would laugh with scorn at the idea of sending his child to a Christian school. Indeed, if we were to follow the Apostles literally, we must not even learn the native languages; but, like the followers of Irving, wait until we be inspired. Will any man in his senses say, that the case is not altered now? I firmly believe, that if an Apostle had seen this large and interesting class brought within the reach of the Gospel, he would have thanked God for it on his knees. Shall we exclude ourselves from the benefits of the Press, of Education, and of Literature, because in them we possess advantages, which the Apostles did not enjoy? O that we had thousands more to bridge over the vast gulf between us and them!

To the young then, that field so bright with hope and promise, we have turned for a time our chief efforts; and to it we look not only for converts, but for teachers and preachers of the gospel. The Lord, I trust, will hasten the time when native agents, trained in the school, shall be able to relieve us from the more elementary part of our labours; but I confess, I shall leave it with regret, for it is very delightful to see childhood imbibing the congenial purity of the Gospel; and the chaos introduced by knowledge into the more mature mind, gradually subsiding into order and beauty, under the influence of the Spirit of God.

IV. Naturally rising out of the school, comes the higher department of our educational system. It is that which is intended for the preparation of Christian preachers. It is that to which, I trust, with the blessing of God, the chief strength of the Mission will be speedily directed; and by which the Mission itself will chiefly be fed. NATIVE AGENCY is our watch-word. Already in every Mission, a great proportion of the converts (in most a majority) are brought in by their baptized fellow countrymen. And yet hitherto in this country the Baptist Missionaries alone have made any considerable effort to render this arm more efficient. Here, even more than before, we stand on ground that is inexpugnable. Experience is with us; scriptural example is with us; every thing is with us. Setting aside, as minor considerations, the advantages of cheapness, of being inured to the climate, of acquaintance with the vernacular language, and the manners and habits of the country, who so well qualified to preach Christ with effect, as he who has been delivered by Him from the horrors of idolatry, who knows what is passing in the hearts of his hearers from his own experience, and can answer the objections which he himself once felt, by the arguments which convinced himself? Such too was emphatically the scriptural plan. Our Lord himself taught and prepared the twelve for the ministry. The Apostles, wherever they came, set apart native converts to preach the Gospel, while they themselves passed on. They certainly did not teach them as we propose to do; but they laid their hands on them, and said, Receive the Holy Ghost. Other teaching they needed not. But it was not so before, and it has not been so since. Under the Mosaic dispensation, we find the Schools of the Prophets. When these ceased, the Synagogue was both a church and a school; and the same men conducted both. Again, under the Christian dispensation, towards the end of the age of miracles, we find from Ecclesiastical History the Evangelists Mark and John founding schools for religious instruction; and from these schools came the ornaments of the Christian Church. In one word, whence came the *body of the Ministry* from that time until this? It was from the schools and universities; wherein such men as Calvin and Melancthon laboured in the service of their Master. It is in this sense that Mr. Duff says, We hope to render the preaching of the Gospel ten times more efficacious than ever it was in India. We must have native preachers: they must be prepared for their work; and that preparation can be entrusted only to ministers of Christ. And he who, by the blessing of God, is enabled to train and send out many native preachers, though he engage in no other department of labour, is in the strongest, the highest, sense of the word, a *Missionary*.

Before leaving this subject, I may observe, that the Assembly's institution in both its departments has been favoured with the approbation of nearly all the Calcutta Missionaries, and that they have pledged themselves to lend it their warmest support. Indeed, I appeal confidently to friend and foe, whether, so far as human agency is concerned, there can be any more certain, direct, and expeditious method of spreading the Gospel in India.

V. Prayer and the preaching of the word to adults form an essential part of the duty of every Missionary. These, as Mr. Duff has already stated\*, with all other approved plans of usefulness, fall within the scope of the Assembly's Mission. His own lectures will not have been forgotten; nor the fruits of them among that very class, who, by previous education, were prepared to listen to them with advantage. A similar series is now in preparation; and an English service is regularly held for the benefit of the thousands of promising young men, who can, in no other way, be brought under Christian influence. Nothing but Mr. Duff's illness prevented him from preaching to the natives in their own language; indeed, he had even made arrangements to begin on a particular evening. The attempt will be made again, if it please God, at no distant period; and it is not the least advantage of the system, that while a Missionary is studying the language, he may be profitably employed in the school from the very day of his arrival.

As there is some misapprehension in regard to this point, it may be well to observe, that none of the Missionaries is employed in the School more than three hours at a time, and that he has all the remainder of the day to employ in any way he may think most profitable. So that, even were we permanently engaged in the elementary school, there would still be ample time for all the other departments of the Mission; and preaching, teaching, the raising of a Native ministry, the study of the Native language, &c. might go on harmoniously at once. It is not so now in any considerable degree, because the Mission is yet in its infancy; but all are in progress: and we look with confidence for the prayers of the Church, that our hands may be strengthened, and that the Spirit of God may set the crowning seal on our labours.

To conclude, our Lord commands his disciples to preach the Gospel, not to the adults alone, but to "every living creature." We preach the Gospel chiefly to the young, because they have souls to be saved; because they had previously been almost neglected; because they are the most influential class of the community; because they are more open to religious impressions; and because, even when not converted, their minds and consciences are enlightened, and, with souls that can never lose the impress of Christian influence, they go forth among their countrymen to leaven the whole mass. Preaching to the young, seems to us, more effectual than preaching to adults; not only because it is more likely to be successful, which does not require proof, but because its effects are more lasting, and more direct. Conversion is plainly common ground; and the Spirit of God is as likely to visit the young, as the old: while between the after-usefulness of an educated and an uneducated convert, there can be no comparison. But, as we are aware that much of this can be accomplished afterwards by other agents, the *leading* object of the Assembly's Mission is to prepare and train up such agents, and to send them forth in the shape of Tutors, School-masters, Catechists, Preachers, and intelligent and well-informed Christian men, to spread knowledge and Christianity

\* See CALCUTTA CHRISTIAN OBSERVER for December, 1835.

throughout their country. As for the adult population, it was never intended to neglect them; and, amongst them, if God should bless us with success, our native preachers will chiefly labour. Thus by the system pursued in the General Assembly's Mission, (I quote the American report,) "while the Gospel is preached to the adult, we may gather the youth, the child, and even the infant into schools; and before the mind has been blinded and enslaved by superstition, it may become pre-occupied by the truth, and renovated by the spirit of holiness."

In these remarks I have left out much, to avoid repetition, as the same views have been stated, and the same ground gone over by Dr. Bryce and Mr. Duff. As to the course followed by my colleagues and myself, we are "fully persuaded in our minds." We believe that thus we will best advance the cause of our Redeemer: but we seek not to attack other plans. We recognize their fitness, and honour those who engage in them for their zealous labours, though in the exercise of the same Christian liberty, we have chosen for ourselves, a wider, and in some respects, a different path.

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#### XI.—*Progress of Education in India.*

The first thing which requires notice, is the change which we have made in the title of this paper. The former title of "Progress of the English language and of the Roman letters" is not, under present circumstances, sufficiently catholic. It has led some to imagine, that we view with indifference instruction imparted through any other medium besides the English language and letters. The fact, however, is far otherwise. We regard the *progress of knowledge* with equal interest, whatever may be the channel through which it advances. From the Bangálí lessons taught to Mrs. Wilson's little girls, to the Greek of the Martiniere, we care not what language is used, provided the end of propagating truth is obtained. Our objection to the Sanscrit and Arabic was founded on their containing very little of that precious commodity, and on the value even of that little being much diminished by its being mixed up with errors of various kinds. Our preference of English is owing to its possessing an immense stock of pure unadulterated truth. The false glare which used to surround the former languages is now well nigh dissipated, and English is beginning to assume that prominent place among the means of raising India from its fallen condition to which it is so well entitled. There is therefore no longer any occasion for urging this point in preference to many others which, although highly important in their degree, were not forced upon our attention by any present necessity.

Exactly the same remark applies to the Roman character. We considered the gradual application of this character to the various languages of India certain to be productive of many advantages to the progress of native literature, and we therefore spared no pains in urging the point. The object has now been happily attained. The Roman character has taken its place among the other Indian alphabets. Its superior advantages have been generally acknowledged by those who have made the experiment of using it. The sphere within which it prevails is steadily becoming more and more enlarged. The plan therefore no longer stands in need of extraordinary support, and we shall hereafter only notice it in its place among other means of raising the moral and intellectual condition of the people of India.

In the arrangement of our extracts, we shall commence with our native land, which, we ought to be thankful to God for the distinction, is the fountain-head of nearly all that is doing in the East in the way of improvement. Few will fail to recognise the spirit of the man who penned the following paragraphs :

“*Edinburgh, 12th June, 1835.*”

“I have been advocating the claims of India in various parts of Scotland, and have the prospect of doing so in every corner of it, if health and strength permit. The introduction of the English language in place of the “barbarous” Persian, &c. is a very popular theme, when properly explained. Some enemies, and also mistaken friends, have at times raised the hue and cry, that we wanted to *extirpate the languages of the East!* and have in consequence pronounced us dreamers, visionaries, &c. &c. But when set in its true light, I find no theme more captivating to the enlightened part of our community.

“The General Assembly of our Church has taken up the cause of India more warmly than ever, and I do not now despair of returning to India, with some additional co-adjutors.

“I send you some copies of my Address before the General Assembly. 10,000 copies of it have been printed, and the greater part have been already disposed of. India and its claims have at present become almost *the fashion*, in conversation, &c. throughout Scotland. May God bless all our labours. For blessed be his name, we have not laboured in vain. It is my intention, D. V., to leave no stone unturned:—and I find on the whole abundant reason to be thankful for the prospects that are opening before me.”

When we last saw the writer, he was reduced by sickness to the brink of the grave, and his mind was filled with despondency at being obliged to abandon, as it appeared to him, for a long time to come, all hope of forwarding the progress of the cause which he had so much at heart. But God chose better for him than he would have done for himself. As it has turned out, he has done far more good by going home, than he would probably have done by remaining here.

We now proceed to the correspondence of a Reformer of another kind, the scene of whose benevolent exertions is Central India.

“ 8th Nov. 1835.

“ You will be happy to hear, that I am making great progress in civilizing my Rájput Grassia Chiefs. I have now got half a dozen of them with me, and W —, Mrs. W —, and myself are uniting our labours to soften their hearts and elevate their tone of moral feeling. At present they are a barbarous set. Two of them cruelly killed their daughters about eighteen months ago. And the others, who are older, set them the example some years ago. One of them told me yesterday that he could not estimate the number of murders by Infanticide in Malwá and Rajputána at less than nearly 20,000 per annum!! What a state of brutalized inhumanity does this bespeak! I delay writing the report you suggested, till after my present circuit: I anticipate making additions to my present stock of information, which will add vastly to the interest of my communication.

“ I now inclose a Tale from Real Life, written by Rám Bháo Pandit, English Secretary to Rájá Khushwaqt Ráo, the present Bhopál minister. The Thákur, who cruelly murdered his infant after it had reached the age of four months, is an uncle of Hanwant Singh, the Nursingar Rájá. When he ordered his wife to murder a second daughter, she swore she would never be guilty of such an enormity, and ran off with her babe to her father's house, where she resided with it till grown up. This tale, relating facts well known in this part of Malwá, and written by a Bráhmañ who commands a good deal of respect, will, I feel assured, do a vast deal of good. Get three or four hundred copies printed for me in a plain and easily read Hindi character. Others may also find it exceedingly useful. I am getting curiosities and chemical and philosophical apparatus from England and Kalkattá, and have many other irons in the fire, to promote my design of working a quiet and sure, but even a rapid change for the better in Malwá. I forbear from seeking co-operation, till the sight of what I have effected shew what may be done by the application of judicious means, and create a spontaneous desire to learn by what means it has been effected.

“ To — I have applied to get printed for me a little Treatise by two Káyaths of this place, in favour of the second marriages of widows, and shewing the ruin entailed by the heavy expenses of marriages, and recommending by high examples the establishing of a sumptuary law in castes, fixing the cost of all marriages at a sum within the reach of the poorest. These several essays will tend to work a great change on questions of great moment to the well-being of society.

“ I am thinking of giving my Thákurs a translation of part of Voltaire's Life of Peter the Great, particularly of that part detailing his travels, his studies, and labours as a mechanic, in England and Holland; the reforms he introduced into his government, the discipline he established in his army. I know of no example better calculated to cause these barbarous chiefs to exert themselves for the improvement of themselves and their countrymen. You cannot recommend a better example to any of your élèves at Kalkatta, and elsewhere. Pray urge some of your friends to take the subject in hand. Peter had to fight with almost as many prejudices in his ignorant subjects as we find in our Hindu subjects.”

“ 28th Dec. 1835.

“ I now return to the Tale of Real Life, which I have corrected. I think that if the type were a size larger, it would be better. The tale is intended for children and for Rájputs, who, little used to decipher any symbols of the sort, will find even the largest character of troublesome evolution.

“ The facts are well known in Malwá, and the people will be surprized to see them in print. The writer is well known in Bhopál. His composition will command attention. Its literary merits are very, very low. You

know how full of redundancies and repetitions every Hindí letter is. The author is not free from the fault of all his countrymen. But I wanted to encourage him. We will all criticise his composition, and the ordeal will do him and all my scholars, (who want to emulate his example, and produce something worth *printing*,) an incalculable deal of good. Our next years productions, as well in the sciences as in morals, will, I think we may flatter ourselves, be vastly superior in orthography, stile, and truth to nature and good taste.

“I have just been to see Mr. Bax at Indore. I went accompanied by a round dozen of my Grassia Chiefs, who were all anxious to see Mhow, Indore, and Oujain. At Mhow, I took them to see the magazine, the horse and foot artillery, the public library, the Parsí shops, the Church, &c. At Indore, Mr. Bax addressed them on our abhorrence of Infanticide. He took them and me to see Hári Holkar and his palace. It was a grand darbar. They were all highly gratified by the interview. They were lost in rapture at the sight of the Indore Residency, which is an elegant classical building, and most splendidly and tastefully furnished. I and my ragamuffin Thákurs and Mahárájás were the laugh of Indore and Mhow; but it is only these or similar attentions which can secure their affection and civilize them. But they will fill all Eastern Malwá with an account of all they saw, and with a great deal more besides. Your time is cut up, no doubt, by interruptions from gentlemen visitors, &c. Mine is severely indented on by my native friends; but every interview, though profitless to myself, I endeavour to make useful for the improvement of my native friends, and to rivet their affections on our Government.

“At Oujain, I and my learned friends were waited on by all the learned of that place. We had many interesting discussions on many topics. The assembled Jyotishís were astonished at the power with which we illustrated and proved the truths of their system. The Puránics yielded to our arguments, and the most learned of the body related to us a controversy which had taken place at Puna some 25 or 30 years ago, or even more, at which the astronomers of that day had successfully maintained the truth of their system against Vyásji, although the Puránics had since by their numbers, and the ignorance of subsequent generations of Jyotishís, carried the day. These discussions are likely to fix men’s attentions on the Sihor school; and to contribute to its gaining a degree of stability and permanency, which my early removal from Sihor might prevent its acquiring.

“My vanity will not allow me to omit the mention of one fact, which will satisfy you of our good progress. When I was at Mhow, one of my people, going out in quest of sights, found out the library: he stood opposite the door: Captain C—y seeing him, and fancying that he belonged to my camp, asked him in: and kindly shewed him every thing there. Amongst other things, he showed him a terrestrial globe; he was surprised at his accurate knowledge of its contents; then moving to the celestial globe, was so completely taken aback by his display of science, that he forthwith led him to another part of the room to prevent his discovering, he amusingly said, his own inferior acquaintance with the subject.

“Again, a youth of about 19 or 20 years of age, who has been in the Sihor school for about 18 months, so surprised Captain Sandys at Mundlaisir (where he had gone to see a relative) by his various acquirements, that Sandys offered him at once the post of school-master, as he had no one at all acquainted with or to whom he could make intelligible, the many matters, he shewed himself at home in. The boy was the son of a Vakíl with me, and though much pressed by Sandys, did not like the occupation. He answered him á la Socrates, “that as yet he had learned

nothing, except that he nothing knew," and must return to his own sáhib and the school. You will thus perceive that I have at last got attention, and even zeal to work upon."

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LODIÁNA.

"Though I am not yet perfectly recovered, I attended the Lodiána school at many different times, and found the boys extremely ambitious of learning. Some of them are not more than nine years of age; and as they are Afgháns, speak Persian, and dress themselves in the Asiatic fashion, they present a most striking sight, when one thinks of the distance of Kábul, and the prejudices of the Musalmáns of the trans-Indus, which it strikes me, are now losing their root. What was the most surprising and new to me, was the translation of the English Instructor, which the boys of the Nawáb's son's party, and those of Sháh Shujáh's were fluently and correctly doing into Persian, as they are unable to speak Hindí.

"To-day I examined a clever boy named Abdul Karím, the son of Kázi Mullá Husain, a respectable man in Sháh Shujáh's service, and was extremely pleased with the translation of his lesson, which he made into Persian.

"There are six classes in this school, and they contain 45 boys, who take great pains in acquiring the eternal riches of knowledge. They read Instructor No. 3, Grammar, Arithmetic, and parse the sentences without committing an error in Grammar. Among them is a handsome boy, named Bishan Singh, of the age of 12 years, who gains the admiration of the visitors of the school on every occasion. He knows Persian and Sanskrit, and is learning the use of the bow and arrow, which is common at the Sikh court. He is the son of Khushtál Singh Jamadár, who stands very high in Rájít Singh's favor. He wrote a petition to the Mahárájá on my table. I asked him the original, to enclose to you. It will show you how much abilities he possesses, and how far he has made progress in the English language in such a short period. Only one year has past since the establishment of the school. He writes better than this original\*, and speaks fluently and correctly. No doubt the pains of my friend Sháhámát Ali in teaching, and the attention paid to the boys by Captain Wade, deserve the highest praise. If the school continues in this flourishing state, no doubt the people of the other side of Kábul will come here to learn English.

"Mr. Lowrie has gone direct from Sabathu, to meet his friends near, or at Karnál. They are expected here in a week or two hence. We are glad to think that his friends will be of much use to the natives, who wish to gain the useful knowledge of English. The boys in this school are actively preparing to undergo an examination by Mr. Lowrie and his friends, before the former departs for his native country; when we expect they will find the boys much farther advanced.

"I am very happy to learn from Mr. Lowrie, that the Sabathu school is also doing very well, and that there are some fine boys in it. Another young Sardár, a younger son of the Ládwa chief, is daily expected in Lodiána school. He appears to be a smart boy, and I am happy to think will make a good English scholar."

\* "To His Most Excellent Gracious Majesty.

"Having taken leave of your Majesty, I arrived at Lodiána, where I have been prosecuting my English studies with every attention under Captain Wade's patronage. By your Majesty's favor, I soon hope to make a satisfactory progress, and hence to meet the purposes for which I am intended by your gracious Majesty. With best wishes for your Majesty's good wealth and prosperous reign,

"I have the honor to be,

"Your Gracious Majesty's most obdt. and humble servt.

"B. S."

## MIRAT.

"You will be glad to hear our school answers my most sanguine expectations. Our Christian boys are not separated, but the whole are classed according to their respective attainments. I hope by the *Monitor* system, as I had it at Bânaras, we may increase our school *without cost*, as soon as we have boys that can teach."

"The arrival of a portion of my things, gave me an opportunity of submitting to our Committee some of the books in the Roman character. Their general distribution among the classes, I am persuaded, would greatly facilitate the attainment of English, through the medium of the vernacular dialect. Should you accede to the Agency proposed by the Committee, it will afford many an opportunity of studying English. I have procured several from Dillí, having distributed those you were kind enough to give me on my quitting Kalkattá.

"The condition of the natives, in this part of the country, is wretched beyond description, owing to the total absence heretofore, of any plan for their improvement; the establishment of an English school, therefore, is the most effectual means of eventually ameliorating their situation, and removing from their minds the deep-rooted bias in favour of the Persian, to the exclusion of every thing else in literature or philosophy. Among the number of my pupils, is a young man of about 24, who has made a tolerable proficiency in Algebra and Geometry; but owing to his ignorance of English, or any European language, he is totally unacquainted with the advanced state of these sciences, as improved by the labours of the French and other mathematicians. He is going through a course of Astronomy with me, and when he shall have made progress in English, will prove an useful instrument of improvement in our hands. He is a Maulavi, and son of the 'Sadur ul Sudúr.'

"I have seen some articles in the newspapers, on the system of mutual instruction, and shall be very glad to see Education established upon a plan more economical and extended in its system of operation. The number of boys in our school at present is 94, eight of whom are Europeans, and their descendants."

## AGRA.

"The grand advantage of the Roman alphabet, or the cheapness and facility of spreading and multiplying works throughout the whole country, is too much overlooked. The ardor of ——— as you know, is at the red heat for the introduction of the Nágari character into our courts' proceedings with the vernacular. A la bonne heure, as to the language, that would certainly be an improvement; but the radical structure of the proposed character essentially condemns it for the purpose; for the Nágari, even the Kaithi, could never be made a current manuscript character, and retain its identity; and if it is to be a new character, here is the Roman, the most current of all, ready made, simple, and adapted. It sounds well to talk of the vernacular character for the vernacular language; but this is a case of *vox et preterea*: for I believe the Persian character's claims to *vernacularity* for the Urdú, that is the Hindustání, would, if sifted, be found stronger than those of the Nágari; that is, I believe, since Hindustání has been a written language, more has been written in Persian than in Nágari character. The Mahájani is a distinct character. Most people, therefore, say; why disturb the present character, the Persian, which all officials know and practise, and which is a perfect vehicle for the vernacular, for the purpose of introducing one of which the officials are ignorant, and in which the people, by ———'s shewing, are but little skilled? You say, let Government not interfere in any way. The partisans of Nágari are not so liberal.

“ The literary agency here is, I hope, getting on sufficiently well generally to encourage its continuance ; for it is not only calculated to do, but is doing, great good here. The delight which a college boy evinced yesterday, on looking into the two numbers of the Romanized ‘ Idiomatic Exercises,’ that have been received here, was very gratifying, and was vivid enough to be considered an omen of the ultimate entire success of the Roman scheme.”

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LAKHNAU.

“ Those books containing Select English Sentences on one page, and the Hindustani translation in the Roman character on the other, seem so admirably calculated to facilitate the study of English, that I wonder all School-masters do not employ them to bring their scholars rapidly on, and to save themselves the labour of translating and explaining the meaning of the English. The following is an extract from one of the most zealous advocates of Education in India, and who is practically engaged in the work of English and Native Education :

“ My first class are doing very well in reading the little book (No. 4), in Roman characters. To tell the truth, until I tried, I was greatly prejudiced against the orthography. I now see that it is a matter of no moment. Pray send me 12 Nos. of each kind from the beginning. Do this without delay. The boys will be ready for No. 2, in a few days.

“ In fact it stands to reason, that for Native Schools studying English, the Romanized translations all ready made to hand must save the teachers a world of trouble, and enable the boys to instruct themselves.”

Books in the Roman character, including some of the kind mentioned above, are being printed in Calcutta in abundance, as well by the School Book Society as by several private persons. As far as India is concerned, this cause may now be left to the natural progress of events.

We have received letters from many other quarters, detailing the progress which is being made in the education of the people, but we have not room for more extracts at present. On the whole, the present state of the cause is most satisfactory ; and if the same rapid advances are made during the next five years which have taken place during the last, we may have some hope for India at last.

DELTA.

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XII.—*Kulin Polygamy.*

We occupy a few lines to inform our readers, that the Essay on this subject, which appeared in our last No., has proved successful in re-awakening public attention to the practice it denounced. The effort was ably seconded by the Native Editor of the Reformer, in several valuable papers ; and has been aided by the pens of the Editors and Contributors of the principal European papers of the Presidency. The result of the whole is, the declared intention of several respectable natives to forward a petition, begging Government to suppress this gross enormity. We hope they will succeed. Our acquaintance with native feeling justifies us in asserting, that they will have the best wishes of all classes of their countrymen for their success.

## REVIEW.

*The Indirect Benefits of the Missionary Enterprise.—A Sermon preached before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday, May 14, 1834. By the Rev. Robert Burns, D. D., Minister of St. George's Church, Paisley.*

The grand object of the Missionary enterprise is to exhibit a crucified Redeemer to a perishing world. This is a position which few will be disposed to controvert, who are acquainted with Missions or Missionaries. Nor has the exhibition of the cross been without its influence; many have been metened by it for the glories of heaven. There are, however, subordinate blessings flowing from Missionary labor, of which the friends of that cause have not taken sufficient cognizance, as a secondary class of evidence of the present utility, not to speak of the future good, of their exertions. Their silence on this head may have arisen from a most praise-worthy motive, not to invest the Mission cause with results that do not immediately and legitimately flow from it. This we think has been an error, for it is a kind of evidence peculiarly adapted to silence those gainsayers, who treat with contempt every allusion to spiritual benefits, and ridicule the idea that a Missionary's life (which they deem a kind of religious vagrancy), can confer any lasting temporal benefit on the human family.

The object of the sermon at the head of this article, is to exhibit the class of benefits to which allusion has been made. The first to which the preacher refers is, "*that Missionary labors have enlarged and rectified our views of man.*" To enforce and illustrate this position, Dr. B. considers, the tendency which there is in secular pursuits on all men, not even excepting the pious, to limit their views of the moral character and responsibility of the human family. He next dwells on the influence which Missionaries have had in bringing before the Church the fact, that all men are immortal, and hasting to the judgment seat. This corrected feeling, he thinks, has given rise to enlarged sympathy, and operation for the spiritual good of the children of Adam. These sentiments enforced, he observes,

"While we are thus most profitably reminded of the place which man really holds in the universe, we are also more accurately instructed in regard to his actual state. Long did the Christian world remain very imperfectly informed of the real nature and effects of heathenism in regard to its blinded votaries. Misled by the theories of some over-refined speculators, and relying implicitly on the statements of certain interested voyagers or historians, we dreamed of the pagan tribes as pure in their manners, and refined in their enjoyments. We had exhibited

to our view the plains of Hindostan, and on their widely extended surface we had depicted to ourselves in fancy all that was august in science, wise in civil polity, and venerable in religious rites. We had heard of the 'elegant mythology' of India, and our faith in the records of inspiration had been well nigh startled by tales of the 'fathomless antiquity' of its 'hoary chronicles.' We descried, in the 'obscurity of distance,' the beautiful and peaceful islands of the great Pacific, and dwelt with fond enthusiasm on the 'innocence' and the 'bliss' of their unvisited inhabitants. We traversed the groves of Africa; we listened to the sweetly melodious monody on the 'friendless stranger;' we entered the quiet habitations of the simple-hearted natives; and reclined with soft delight 'beneath the tabah tree which covered their dwellings.' No doubt the horrors of Juggernaut had been brought forward to view. We had seen at a distance the burning pile of the Indian widow. We had heard something of impure rites, of cruel and bloody superstitions, and of a gross licentiousness of manners that shrinks from public inspection. But these things not having been brought home to the mind, and being looked upon rather as matters of curiosity, made no deep nor lasting impression on the affections of the heart. It was not till the Christian world was awakened from its lethargy, and the duty of promulgating the gospel strongly pressed on the public mind, that our mistakes regarding the actual state of man were rectified, and facts and illustrations, hitherto neglected, brought forward to view in all their revolting reality. A spirit of inquiry into the state of the world at large has been cherished. More accurate accounts of its real condition have been obtained. The causes of man's misery have been traced out. The theories of a false philosophy have been exploded. The mistakes of voyagers judging of the whole from a fractional part, or trusting to very imperfect and casual information, have been corrected. Ocular demonstration has been furnished of the reality of facts once merely reported. A tolerably complete map of the moral world has been drawn. The memorable controversy which was agitated, twenty years ago, regarding the duty and expediency of propagating the gospel in India, gave occasion to much laborious and profitable inquiry, and led to the publication of the most correct statements of the real condition of our fellow-subjects in that vast peninsula—the character and moral influence of the Brahminical system—the horrid rites which it sanctions or tolerates, and the beneficial influence which Christianity has had in elevating and purifying the tone of national morals. The accurate and unvarnished accounts published by Mr. Ward, and by other missionaries in various parts of the globe, have been of high advantage in throwing light on the manners and customs of different nations, and the general aspect of society. Thus has there been exhibited a practical development of the truth of man's awful apostacy from God, and thus has the necessity of divine revelation been established on evidence altogether incontrovertible."

The second benefit to which reference is made is, that the successful *culture* of some important branches of *intellectual and religious inquiry* have attended Missionary labors. In order to the just appreciation of Christianity, the preacher thinks that we should compare it with the systems of Idolatry to which it is opposed. We think with him, we never love the pure water of the fountain so much, as when we have been obliged to drink of polluted streams. The pain which must be experienced in such an investigation is, however, feelingly dwelt upon.

“To look on the thick darkness which broods over the nations—to mark the aberrations of the mind from the plain paths of sober reason and common sense—to trace the practical effects which the varied system of superstition has on its votaries—must be a task of no very pleasing kind. Still there is something in these inquiries which will amply compensate for the labour involved in them. In marking the features which false religion has assumed, according as it has presented itself to our view, in the cold and icy regions of the north, among the simple natives of Africa and the Pacific ocean, on the banks of the Ganges, or amid the forests of the new world, we may trace the lineaments of one common ancestry. We may discover the distant and scarcely-to-be-recognised features of what was once a part of Heaven’s revelation, but awfully disguised and perverted now by man’s depraved mind. We may extract indirect testimonies to the truth of Christianity, and its peculiar doctrines, from the wildest oriental mythologies and the grossest pagan rites. We may mark the same anxiety on the mind of guilty man to find out a scheme of propitiation. We may notice the operation of certain leading principles common to man as an intelligent but degraded being. Simply in an intellectual point of view, the varieties of heathenism are worthy the attention of the profoundest philosopher; while to the Christian mind they at once verify the statements of revelation, and establish its necessity.”

In reference to the advantages flowing from Missionary labor in this land, we have the following passage :

“By means of the zeal which has been excited in favour of the progress of Christianity in the East, a new and most valuable field of investigation has been laid open. The Christian enterprise that has penetrated the recondite recesses of Sanskrit literature—that has laid siege to the fortress of the Chinese tongue, hitherto supposed impregnable—that has formed, and, in part, successfully executed, the vast design of publishing the sacred books in all the languages of the East—may be said to have established a new era in the republic of letters. The dependence of all these languages on certain common principles, and their consequent relations to each other, and to common primitives, have been ascertained. Mines of literature hitherto unexplored have been opened. The student of moral philosophy has been furnished with most interesting and original topics of useful investigation. Varieties of gifts have been called forth, and native talent has been successfully cultivated. Hindoo literature has been imbued with the spirit of the gospel, and learned brahmins have consecrated their genius to the cross. I do not say that all this is to be ascribed exclusively to the zeal for Christian Missions. But this we may safely affirm, that the desire to propagate Christianity in the Eastern world has given an impulse to the mind in this direction, and invigorated, while it has sanctified, the spirit of literary enterprise.”

The following eloquent passage under the third benefit, viz. That Missionary efforts have enriched the world with certain distinguished specimens of moral and religious excellence, is worthy of more than an ephemeral existence.

“Ever since the commencement of those efforts which modern times have witnessed in favour of the propagation of the gospel, such rare specimens of high-toned Christian excellence have been from time to time exhibited to mankind. The venerable Danish missionaries at Tanjore and Tranquebar; the simple but devoted Moravians, struggling amid the snows of the Arctic regions; the members of the Society in Scotland for Propagating Christian Knowledge; the enterprising and undaunted Baptists at Serampore; the warm-hearted and zealous Methodists, combating with the moral darkness of our Western colonies; the indefatiga-

ble Society in London for Missions to all the world—that Institution whose cause I have now the honour to plead—have each in this way thrown in their mite into the great treasury of the Lord. To the eye of a thoughtless and ungrateful world have at successive times been presented, in all the attractive charms of their moral loveliness, an Elliot, embalmed in the memory of the Universal Church, and enshrined in its imperishable archives, as ‘the Apostle of the American Indians;’ a Brainerd, whom no dangers could affright, no difficulties discourage; a Swartz, whose single-hearted piety could touch, with its magic powers, the cold hearts even of unconverted rājās; a Carey and a Morrison, on whom the nations wait for the word of life; a Vanderkemp, around whose tomb the tears of Africa are shed. Examples such as these of a fortitude undaunted by opposition, a patience unwearied by disappointment, a humility undiminished by the most splendid successes, and a piety to which the surrounding gloom only communicated a brighter radiance, are peculiarly well fitted to exalt Christianity in our esteem, to strengthen the faith of Christians, and ‘to put to silence the ignorance of foolish men.’ Specimens of such distinguished excellence, it must be allowed, are rarely to be met with; but this very consideration enhances their virtue in an impartial estimate. That zeal cannot be of an irrational or an unholy description, which has adorned the firmament of the Church with such a bright and benignant constellation.”

The next advantage is one which it has ever been the glory of the gospel to boast; it does indeed bring deliverance to the civil as well as spiritual captive, and is the conservator of the rights of mankind; where piety flourishes despotism must hide its head. That Missionary efforts have proved highly beneficial in securing the essential rights and liberties of mankind, this is the fourth benefit derived from Missions. Referring to the slave question, the following manly and patriotic sentiments occur:

“Christianity, as preached by the Missionaries, has proved the precursor of freedom, and has knocked off the fetters of the slaves. The publications of the Missionaries, and their testimonies before the parliamentary committees of inquiry, have proved of the most essential service to the cause of emancipation; and now, when the chain has been broken asunder, these are the very men who will go forth to the field again as the dauntless pioneers of negro Christianization.

“One bright chapter in the annals of *your* Society, dearly beloved brethren and fathers, here spreads itself before us in all its pleasing interest. To whom did the enslaved population of the Cape colonies look for deliverance from their bonds? It was to your Missionaries. In their ears they poured their sorrowing complaints, well aware that in these men they would find real and substantial friendship. They were not disappointed. The single arm of an intrepid missionary exposed the horrors of African bondage, over which a thick veil had hitherto been cast; and I question if the moral world ever beheld a nobler spectacle among things merely human, than that of a humble unfriended missionary, leaving the shores of Africa with the single and avowed aim of knocking loud at the doors of the British cabinet for liberty to the natives of the Cape—determined, in true Christian heroism, not to yield until the deed of national justice had been performed. A nobler spectacle, did I say? Yes, there is a nobler still; and it is this same Missionary—John Philip is his name—returning to the shores of Africa with the charter of her freedom in his hand\*.”

\* “Since preaching this sermon, I have been informed, by a very intelligent gentleman just returned from India, that it is mainly owing to the petitions and efforts

The fifth division of the subject embraces a wide field of discussion; it is *the friendly countenance which Missionaries have given to the cause of civilization and general improvement*. We could have wished the learned Dr. had taken higher ground, and, instead of speaking of friendly countenance, had said, had *been the source* from whence civilization springs; then we think he would have been nearer the truth, and given additional force to his own remarks. This is a question to which we hope we shall return at some future period; in the mean time we place the following forcible remarks on the subject before our readers.

“It is not true that the Moravians have adopted the principle of first civilizing the heathen and then Christianizing them; but it is true that they have combined the cause of Christianity and of civilization in one. They have acted on the great principle, that the gospel is the grand civilizer of man; and all our Missionary Societies have more or less prominently adopted the same principle. Has not your Society, beloved brethren, sent forth her artisans, her mechanics, her well-instructed, pious, and industrious operatives, as, in a qualified though most important sense, *Missionaries* to the heathen? And have not these men proved, in their spheres of life and labour, most valuable auxiliaries? While they have exemplified Christian principle in their lives, and while they thus constitute a valuable link between the native members of newly-formed Missionary churches and their public official instructors, they have also been the means of introducing amongst the heathen many most important branches of useful industry. The annals of the Missions in the South Seas, and in Africa, present to us not a few pleasing illustrations of this. Smiling villages meet the eye of the Christian traveller where formerly all was rudeness and desolation. The virtues and the decencies of civilized life are substituted in place of the barbarism of degraded men. The female sex have been raised to their proper elevation, and the tuition of girls in the useful departments of instruction forms an era in the annals of pagan tribes. The honour of such beneficial changes we claim as due to the Missionary enterprise. Do you wish to lay an arrestment on the progress of the arts of civilized life?—to exchange the peaceful abodes of converted pagans for rude and savage kraals and wigwams?—to scatter the schools of industry and of information?—to give to the winds every laudable effort to reduce the rude languages and dialects of wandering tribes to fixed principles, and to assign to them ‘a local habitation and a name?’ Do you wish to throw discredit on some of the most pleasing specimens of incipient cultivation that can meet the eye of the moral observer? Then, do we say to you, cry down the Missionary enterprise—withdraw every missionary laborer from the field—frown upon the whole scheme as fraught with folly and with danger. But, oh!—think of the high responsibility which attaches to you—we say not on the estimate of eternity—but even on the calculating policy of this present world.”

As we have allowed so eloquent and pious an advocate of Missions, on this peculiarly new ground, to speak almost entirely of the Missionaries in that country that Sutees have been prohibited, and other important measures adopted, by the British Government, in regard to the native tribes. I have also learned, from a gentleman particularly conversant with Cape Town and Southern Africa, that the Missionaries are beyond question the most efficient instruments at this moment in promoting the civilization and improvement of those colonies. There are no doubt many intelligent witnesses from other quarters to the same effect.”

for himself in the argument, we think we cannot do better than allow him to apply the force of his reasonings in his own evangelical and scriptural peroration.

“ Here I close my argument ; and, on a retrospect of its parts, I humbly plead a verdict in favour of the Missionary cause. *Friends of that cause!* well do ye know that thus far have we gone, without having left the outer precincts of the sacred temple. The outlines only have been surveyed. Enter with me within the veil which hides the sacred enclosure from ordinary gaze, and how magnificent the scene ! Heavenly mansions are opened. Holy voices are heard. ‘ Ye are come to Mount Zion, the city of the living God.’ Truth proclaims her hallowed inspirations. Grace puts forth her melting announcements. Love attracts by her godlike charms. ‘ The everlasting gospel,’ as proclaimed by the flying angel, unfolds her amplest stores, and presents them to the acceptance of dying men. Eternity sets her seal on the whole enterprise. The Redeemer ‘ sees of the travail of his soul, and is satisfied.’ Additions are made to the ‘ great multitude round about the throne.’ The holy lives and the triumphant deaths of converted heathen speak with a voice which sets all the reasonings of this world at defiance. Apostolic churches are formed out of the rude and shapeless masses of paganism. The contributions presented by their members to the Missionary cause attest the sincerity of the principle which is in operation ; and the Saviour, ‘ sitting over against the treasury,’ marks and approves the gift. Souls ‘ redeemed from death’ rise as so many witnesses to the efficacy of the scheme ; and, when the ‘ flying angel’ returns with the rehearsal of his Mission, ‘ there is joy in the presence of God among the angels of heaven.’

“ *Directors of the missionary enterprise!* grievous injustice should I do you, were I to insinuate that your prime motives and rules of action are derived from any thing short of the direct spiritual bearings of the scheme. Right and proper is it that ye should look to subordinate considerations, as in part at least your armour of defence against the scoffs and jeers of enemies. The argument thence derived may tell upon minds impervious to the finer touches of a pleading more directly spiritual. But for you to seek your motives of action, your principles of holy activity, your practical directory, from secondary considerations alone, would be to desecrate the holy cause. I know no greater danger to which the friends of the Missionary enterprise are exposed, than that which arises from a *lowering of the tone* of the Missionary spirit. Let expediency be once substituted in place of principle—let the politics of this world shed their withering influence over the Missionary domains—let the friends of the great design forget their common principles, and yield to the unhallowed influence of sectarian or party spirit—and the cause is gone ! our glorious Head will frown upon our undertakings, our most hopeful schemes will be blasted, and ‘ Ichabod’ will be inscribed upon our deserted walls.”

We earnestly wish that this sermon, divested of its text and introduction, which have but little to do with the subject, and deprived of some of its localities, were printed in a small tract, and placed in the hands of every person who may be disposed to oppose Missions on the ground of their temporal inutility. We cannot refrain from thinking that it would succeed in convincing, where hours of stormy controversy and many an intemperate pamphlet had failed to effect an object, so much to be desired, that of enlisting all good men in one common warfare against the powers of darkness.

## Missionary and Religious Intelligence.

### ASIA.

#### 1.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The Sixteenth Anniversary Meeting of this Society was held in the Circular Road Chapel, on Thursday evening the 18th ultimo, and, considering the unfavourable state of the weather, it was pretty numerously attended. The Rev. A. Sutton, of the General Baptist Missionary Society, presided; and the Rev. Messrs. Boaz, Lowrie, Pearce, Noyes, Lacroix, and Yates addressed the Meeting. The Report gave, on the whole, a very pleasing account of the results of the labours conducted by the agents of the Society during the past year. Additions of hopeful converts had been made to all the Churches under their care. In Calcutta, seven converts were baptized during the year; at Chitpur, seven; at Haurah, three; at Lakhyántipur, three; and at Khári, ten, making in all thirty persons, who have afforded reason to believe, that they have experienced the converting power of the word of God upon their hearts. We hope to give some extracts from the Report in our next.

#### 2.—DEPARTURE OF MISSIONARIES.

We regret to state, that the little band of Christian Missionaries in this country has been recently reduced by the departure of two of their number to their native land. The Rev. G. Gogerly, of the London Missionary Society, embarked on the London, on the 13th December; and the Rev. G. F. F. Anderson, of the Baptist Missionary Society, sailed in the Isabella, on the 13th February; in both cases, illness was the occasion of their leaving the country. We regret to add, that the Rev. Mr. Lowrie, of the American Presbyterian Board of Missions, is also, from the same cause, under the necessity of returning to his native land.

#### 3.—ARRIVAL OF MISSIONARIES.

We are happy to report, that the Rev. A. Sutton, of the General Baptist Missionary Society, who nearly three years ago went home on account of ill health, has returned, much improved in health. He went by way of America; and on his return, spent nearly a year in that country, in endeavours to promote the Missionary spirit in the Churches of his own denomination, and in others. We rejoice to say, he has not come back alone, but has brought with him a goodly number, who are destined to occupy, we hope with great success, various points in this vast field of Christian enterprise. Respecting the names of these Missionaries, and the several spheres of labour it is proposed they shall occupy, we are happy to submit the following extract from a letter received from Mr. Sutton, on his arrival at Kedjeri: "Our party for India," observes Mr. Sutton, consists of,

"Mr. and Mrs. Day, American Baptist Board, for a new Mission in Telingana.

"Mr. and Mrs. Noyes, and Mr. and Mrs. Philips, Free-will Baptists from America, for the Orissa Mission.

"Mr. and Mrs. Sutton, and little Mary.

"Mrs. Tomlin, wife of Mr. Tomlin, of Kiderpur.

"We are in the Ship Louvre, bound for Amherst and Singapur; she will leave us I expect at Kedjeri, or wherever we find a conveyance to Calcutta, and proceed immediately to Amherst; for which place she has, (besides printing apparatus,) the Rev. Mr. Malcom, on deputation from the Baptist Board, to visit all their stations in the East.

"Mr. and Mrs. Ingols; and Mr. and Mrs. Haswell.

"Mr. Abbott, who will probably return to join the Telinga Mission. In case of his not coming, some one else is expected.

"Miss Macomber, to engage in schools, &c.

"Also for Bankok, and eventually to China, if possible, Mr. and Mrs. Reed; and Mr. and Mrs. Stuck.

V. Y

"Mr. and Mrs. Devonport, Printers, for Bankok or Barmah, as may be decided by the Brethren when arrived at Amherst.

"In all, 21 adults, viz. nine married couples, two single men, and one lady, all Missionaries:—the largest number of clerical labourers that ever sailed together from America.

"We have also a mechanic to set up a power press at Moulmein, who, with Mrs. Tomlin and Mary, make up 24 persons in our party. We have had a very pleasant voyage of 131 days: our party are all in good health, with the exception of Mrs. Devonport, who has an attack of liver complaint."

#### 4.—PROGRESS OF THE GOSPEL IN TAVOY.

By a letter from the Rev. F. Mason, of Tavoy, dated Dec. 8, we learn that his colleagues, Mr. and Mrs. Wade, had just gone into the jungle to Matamyu, where there are a goodly number of inquirers. He adds, that the fields never were so yellow for the harvest in Tavoy as at present. The four or five Native Assistants, who have been stationed at different points in the jungle between Tavoy and Mergui, report, that in the course of the last season, the inhabitants of *twenty-seven* or *twenty-eight* houses have declared themselves believers in Christianity. More than a hundred Karens have been taught to read during the last rains; several more individuals have become qualified to teach schools, who will be located at different places, in the course of the present season. Mr. Wade has completed his Karen Dictionary, and Mr. Mason has translated Matthew's Gospel. *Forty-three* persons have been baptised within the present year, *three* Europeans, *two* Barmans, and *thirty-eight* Karens. We unite with our correspondent in saying, "Gloria Dei."

#### 5.—BANKOK, SIAM.

By a recent letter from the Rev. Mr. Jones, who had gone to Singapur, to get some tracts and the Gospel of Matthew printed, we learn that nearly all he had published were disposed of by himself and associates, in about a month after his return to Bankok, "wholly at the house, giving only a single tract to each applicant, and none to those who could not read." The want of a lithographic press to print fresh editions, which he regrets, has ere now been supplied from Calcutta; and a printer and press are now, as will be seen above, on their way to the aid of this promising Mission.

#### 6.—SCOTTISH MISSION, BOMBAY.

The "Oriental Christian Spectator" for February contains an interesting account of the operations of the Missionaries lately in connection with the Scottish Missionary Society, but who, by a late friendly arrangement between that body and the General Assembly of the Church of Scotland, have been transferred to the service of the latter. We have room this month only for the following account of the labours of Mr. Wilson in one department, viz. that of the oral communication of the Gospel, as given by himself to the Committee of the Bombay Society. Referring to the death of his excellent partner, and his own illness, he proceeds:—

"Owing to my various trials, the *Preaching of the Gospel and the Oral Communication of Religious Truth* has, at different periods, met with considerable interruptions. At present, however, I conduct all the stated services to which I have adverted in former reports. On Sabbaths, I officiate in English, Marathi, Hindustani, and occasionally in Gujarati, to four congregations, both of the old and the young; and I am uniformly favoured with a pleasing attention, and sometimes encouraged by subsequent interesting inquiries. On Wednesdays, at 7 o'clock, p. m., I give a familiar lecture, generally on systematic theology, to a mixed audience of Native youth, and European ladies and gentlemen. On Thursdays at the same hour, I hold a meeting with the converts and inquirers, for prayer, reading the Scriptures, and religious conversation, which I find tends greatly to their edification and improvement. On Saturdays, at 5 o'clock, I meet with the teachers of the schools, and direct them, and some of the more advanced of their pupils, on the lessons intended for the succeeding week, and especially on such of them as the sanctity of the Lord's day forbids me to make subjects of examination when they are assembled

for direct religious exercises. I spend a considerable time in instructing, on different days, the scholars connected with the schools, and in conversing with native visitors. Though I am now restored to the enjoyment of good health, in order to avoid the danger of a relapse, I do not preach at places of public concourse. The full occupation of my time, however, and the encouragement which I have in my other duties, reconcile me to the temporary limitation. For the information of those at home who do not fully understand, or sufficiently appreciate, the department of Missionary labour from which at present I refrain\*, I may mention, that, owing to the manners and customs of the people, and the universal practice of the bráhmans and other religious teachers of the East, there is no indeecency in preaching in the open air; that situations can be chosen where few interruptions will occur; that a European Missionary, who has mastered any of the native languages, is generally listened to with a respect which no native can command; that a knowledge of the Gospel is more generally diffused by the discourses which are delivered, and the distributions of books which follow them, than by any other means; and that many of the conversions which have taken place are to be traced to such a ministrations. Let those who would reason against it from what is expedient and proper as to the assemblies of God's people in countries in which Christianity has been already established, call to mind the practice of our Lord and his Apostles—our great exemplars in propagating the Gospel in the unevangelized regions of the world. Wherever the objects of their ministry most advantageously presented themselves, they were prepared to fulfil it. The temple, the synagogue, and the private apartment; the narrow street, and the public high-way; the open plain, and the lofty mount; the garden, and the wilderness; the bank of the river, and the margin of the sea, were equally hallowed by these heavenly teachers."

We are gratified to perceive, that our esteemed friend Mr. W. has been appointed President of the Bombay Branch of the Royal Asiatic Society, and has thus received the highest compliment which the literati of that Presidency could confer on him. It gives us however still greater pleasure to notice, by the preceding and other similar expressions of his views, that the distinction he enjoys as a scholar has not diverted him from the less splendid, but still more useful, course of a zealous Missionary; but that, while he takes the lead in literary pursuits, he is determined by divine grace not to fall behind the most devoted of his brethren in efforts strictly Missionary. May his life be long preserved, and his abundant efforts be greatly blessed!

#### NORTH AMERICA.

##### 7.—PROGRESS OF THE GOSPEL IN THE UNITED STATES.

The repeated arrivals of so many Missionaries from North America will indicate what a noble spirit of Missionary enterprize is felt by all denominations of Christians in that country. The following letter to the Editors from an intelligent observer of public feeling—a Baptist Minister, at Boston, Massachusetts—will give our readers a short, but interesting sketch of the general progress of the Gospel among our Trans-Atlantic Brethren.

"With this I send you a mass of religious and other news-papers, gathered from every part of our continent. They will give you a wide and yet minute survey of our condition. The country never was so prosperous. Every calling is good, and all ranks and conditions are flush of money. Our immense public works give employ to every one who chooses to work, and would employ thousands more, if they could be had. The cause of religion, especially among Baptists and Presbyterians, moves on with an unprecedented impulse. Money comes in freely for our Missionary operations at home and abroad. Our own denomination suffers chiefly from want of ministers. Alas, we have this day 2000 regular Baptist Churches destitute of Preachers and Pastors!

"The Catholic controversy, which has been excited among us, begins to produce good fruit. They are checked at all points in their operations of proselyting, and would utterly cease to extend, were it not for immigration from Catholic parts of Europe, and 'large money' from Italy and Austria. The very late disclosures of horrible uncleanness and fornication in the nunnery at *Pittsburg* in Pennsylvania have inflicted on their seminaries, which are all connected with nunneries, an incurable wound.

\* The services here alluded to have been resumed during the printing of the Report.

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

- JAN.**
1. At Chandernagore, Mr. A. A. Dassiez, Indigo Planter, to Miss E. M. Blonet, 2nd daughter of the late J. B. Blonet, Esq. Indigo Planter of Furreedpore.
  - At Delhi, Lieut. R. H. Seale, 20th N. I., to Miss Taylor, daughter of J. H. Taylor, Esq.
  2. J. M. Manuk, Esq., second son of the late M. Manuk, Esq. to Hurrippimah Matilda, eldest daughter of G. A. Avietick, Esq.
  4. Mr. J. Hammerdinger, to Miss C. F. D'Rozario.
  5. Mr. H. Williams, to Miss Maria Jones.
  9. C. Bagge, Esq. C. S. to Margaret, second daughter of Brigadier Bowen, Commanding Malwah Field Force.
  - Capt. C. H. Halford, 41st Regt., to Mrs. Anna Gibbs, youngest daughter of the late Col. J. Delamain, Bengal Army.
  12. Rev. A. B. Lish, of Chirrapoonjee, to Eliza Sophia, youngest daughter of the late S. Marston, Esq.
  14. W. P. Palmer, Esq. C. S. to Ellen Olymnia, youngest daughter of the late R. Thomas, of Calcutta.
  - Lieut. F. Dashwood, Horse Artillery, to Jane, daughter of the late Major Skyving, Royal Artillery.
  22. At Berhampore, Mr. G. Hanseap, of Purneab, to Miss A. M. S. Jenkinson.
  23. At Kurnaul, R. Hill, Esq. 4th Regt. N. I., to Caroline, second daughter of Col. Sale, C. B., 13th Light Infantry.
  25. J. A. F. Hawkins, Esq. C. S., to Margaret Edmonstone, youngest daughter of Col. D. M. Sead, of Engineers.
  - J. S. Chisholm, Esq. to Miss Isabella Sarah Dohson.
  - At Moonghyr, M. Chardon, Esq. to Hannah, third daughter of the Rev. W. Moore.
  - Mr. F. Des Bruslais, to Miss Caroline Delanougerede.
  26. Cornet J. M. Laughnan, 10th Light Cavalry, Fort Adjutant, Fort William, to Marian, relict of the late Lieut. Robertson, B. A.

**FEB.**

1. Mr. W. Masters, of La Martiniere, to Miss Caroline Louisa, youngest daughter of the late R. F. Crow, Esq. of Calcutta.
3. J. Colquhoun, Esq. to Louisa Barbara, eldest daughter of J. C. C. Sutherland, Esq.
4. J. H. Patton, Esq. C. S., to Mary Louisa, youngest daughter of the late G. Chapman, Esq. County Kildare, Ireland.
- At Chinsurah, Rev. J. G. Liuks, of Burdwan, to Charlotte Elizabeth, eldest daughter of L. Betts, Esq.
13. Mr. George Reston, to Miss R. M. D'Cruze.
15. D. Brown, Esq. of Tirhoot, to Mary Anne, youngest daughter of Major T. Hall.
- J. Ibery, Esq. to Henrietta, 2nd daughter of J. Thomas, Esq. of Howrah.
- Mr. J. Castello, junior, to Rose Philadelphia, 2nd daughter of Mr. J. B. Cornelius.
16. Mr. C. M. Wickens, to Miss Harriett Heoman.

**JAN.****BIRTHS.**

1. At Cairab, Begum Bunno, of a son and heir.
- At Mozufferpore, the lady of G. Gough, Esq. C. S. of a son.
2. At Sultanpore, Oude, the lady of J. J. McMorgan, Esq. 63rd N. I. of a daughter.
4. At Pitoraghur, Kumaon, the lady of Capt. G. Holmes, 7th N. I. of a son.
- Mrs. C. Lefevre, of a daughter.
6. At Nusseerabad, the lady of Bvt. Capt. Naylor, 8th Regt. N. I. of a son.
7. At Dum-Dum, the lady of Capt. W. R. Maidman, Art. of a still-born son.
9. At Barrackpore, the wife of Mr. J. C. Robertson, Superintending Engineers Office, of a son and heir.
- Mrs. Wale Byrn, of a son.
- At Arrah, the lady of T. Sandys, Esq., C. S., of a daughter.
9. The lady of R. D. Mangles, Esq., C. S., of a son.
10. At Barrackpore, the lady of Lieut. Col. Swinhoe, of a daughter.
- The lady of G. Evans, Esq. of a daughter.

11. Mrs. Richard Parmer, of a daughter.  
— At Kurnaul, the lady of Capt. H. L. McGhie, H. M. 31st Regt. of two daughters.
  12. At Allipore, the lady of Geo. Dougal, Esq. of a son.  
— At Howrah, Mrs. James Carter, of a son.
  13. Mrs. James Wood, of a daughter.
  14. At Neemtullah Factory, the lady of T. B. Rice, Esq. of a son.  
— At Ghazepore, the lady of Major G. Hutchinson, Engineers, of a son.
  15. At Meerut, the lady of Capt. Mylne, H. M. 11th Dragoons, of a daughter.
  16. At Mirzapore, the lady of W. H. Woodcock, Esq. C. S. of a son.
  17. Mrs. J. Hullock, of a daughter.  
— At Hauper, the lady of Capt. J. Hoggan, 53rd N. I. of a daughter.
  19. Mrs. H. F. King, of a daughter.
  21. Mrs. R. Mortimer, of a daughter.  
— Mrs. J. Stark, of a daughter.
  22. At Berhampore, the lady of Captain J. Cumberlege, 41st N. I. of a daughter.
  23. At Elambazar, the lady of J. Erskine, Esq. of a son.
  26. The lady of H. C. Watts, Esq. of a son.  
— Mrs. F. Smyth, of a son.
  27. Mrs. G. Gill, of a daughter.
  30. At Ghazepore, the lady of R. W. Barlow, Esq. C. S. of a son.  
— Mrs. H. Andrews, of a son.  
— Mrs. Wetherill, of a daughter.
  31. The lady of M. S. Owen, Esq. of a son.
- FEB.**
1. At Cossipore Factory, Mrs. G. Rogers, of a son.
  2. At Chattac. Sylhet, Mrs. Henry Inglis, of a son.
  4. The lady of J. W. McLeod, Esq. of a son.
  6. At Sulkea, the lady of J. McKenzie, Esq. of a daughter.
  7. The lady of J. H. Crawford, Esq. B. C. S., of a son.
  8. Mrs. J. Previte, of a son.
  10. The wife of Mr. R. Socken, H. C. Bengal Marine, of a daughter.  
— At Dum-Dum, the lady of Capt. Torckler, Artillery, of a still-born son.
  - At Allahabad, the lady of H. B. Harington, Esq. C. S., of a son.
  13. Mrs. W. Bonaud, of a son.
  15. Mrs. J. A. Lorimer, of a son.
  16. The lady of W. Moran, Esq. of Tirhoot, of a son.
  17. The lady of J. P. Grant, Esq. of a son.
  18. Mrs. J. Swiney, of a son.

## DEATHS.

- JAN.**
5. Thomas Spens, Esq. M. D.
  7. Mr. T. J. Conran, Assistant in the Adjutant General's Office, aged 34 years.
  - Lieut.-Col. W. Kennedy, Deputy Military Auditor General, aged 49 years.
  - Mrs. M. Evans, relict of Mr. R. Evans, aged 60 years.
  10. A. E. Motet, aged 5 years, 9 months and 23 days.
  14. Mr. John Voss, aged 43 years and 6 months.
  15. George Elias, infant son of Mr. Donald Mercado, aged 7 months.  
— At Dacca, N. D. M. F. Beglar, the beloved wife of Mr. D. M. F. Beglar, aged 50 years.
  16. At Delhi, the lady of Captain Farmer, 21st N. I.
  22. John Palmer, Esq. aged 69 years and 3 months.  
— Mr. F. Esperança, aged 76 years.
  23. James William Alexander, Esq. C. S.
  24. At Berhampore, the infant daughter of J. M. DeVerinne, Esq. aged 4 months.
  26. Mr. R. L. D'Oliveira, aged 63 years.  
— H. B. Hewitt, son of E. Repton, Esq. C. S. aged 13 months.  
— At Dinapore, Caroline Melville, infant daughter of T. Sandys, Esq. C. S.
  28. At Deegah Farm, Dinapore, Mr. J. Havell, Founder and Proprietor of Deegah Farm, aged 66 years, and 1 month.
  29. Edward, the infant son of Mr. R. Locken, H. C. Bengal Marine, aged 9 months and 16 days.
  30. William St. John, the infant son of J. Beecher, Esq.
  31. At Mirzapore, Dacca, J. D. Elias, Esq. aged 36 years.
- FEB.**
1. Mrs. Eliza Bowbear, aged 26 years, 3 months and 26 days.
  2. Mr. James Reid, Assistant to Burn and Co.
  4. Mrs. A. Carlow, aged 55 years.
  5. E. C. Johnston, the daughter of M. Johnston, Esq.

10. Mrs. Flora Gonsalves, aged 85 years.  
— Mrs. E. DaCruze, aged 27 years.
15. At Barrackpore, Captain T. Beckett, 6th N. I.
16. The infant son of Mr. M. D'Cruze, aged 2 months and 9 days.
18. Mr. J. D. Price, (suddenly,) aged 22 years and 10 months.

## Shipping Intelligence.

### JAN.

#### ARRIVALS.

2. Guillardon, (Bark,) Bowman, from Macoa 14th Nov. Singapore and Penang (no date), and Akyab 26th Dec.  
*Passenger from Singapore.*—C. S. Steuart, Esq. Merchant.  
*Passengers from Akyab.*—Capt. Marshall, 25th B. N. I., Mr. J. Anderson, Clerk, Marine Department.
3. Bright Planet, (Bark,) Richardson, from China 19th and Singapore 28th Nov., and Penang 10th Dec.
4. Jessy, (Brig,) Auld, from Penang 5th Dec.  
— Oriental, (French,) Pigareau, from Bordeaux 4th Sept.  
*Passengers.*—Mrs. Robertson, Messrs. Dupeyron, Roquet, Durand, Robertson, Vallet, and DeRosiere.
5. Allalevic, Clark, from China 28th Nov. and Singapore 12th Dec.
6. Trescott, (Amr.) Lindsey, from Boston 25th Aug.
- Corsair, (Brig,) Cooke, from Singapore 9th and Penang 21st Dec.
7. Geronde, (Fr.) Lagrauer, from Bordeaux 19th Aug.
9. Sophia, (Bark,) J. Rapson, from China 19th Nov., Singapore 2nd and Penang 22nd Dec.
11. William Gray, (Amr.) Bartoll, from Boston 5th Aug.
12. Tartar, (Dutch Brig,) Rough, from the Straits 25th Dec.  
*Passengers from Singapore.*—Mrs. Rough and child, Miss Collins, and Master

### Brown.

14. Sulimany, McFarlane, from China 27th Nov. and Singapore 10th Dec.
16. Gabrielle, (Fr.) Guezene, from Bordeaux 6th Sept.  
— L'Amelia, (Fr. Bark,) Hurcade, from Bourbon 5th Nov.
18. La Lucie, (Fr. Brig,) Garaguon, from Bourbon (no date mentioned).
21. Ceres, (Brig,) Cubbin, from Moulmein 27th Dec.
26. India, (Amr.) Snow, from New York 14th Sept.  
— Mermaid, Stavers, from China 1st, Singapore 12th, and Penang 23rd Dec.  
*Passengers.*—Mrs. Stavers, Miss Hasleby, and Mr. Hughes.  
— John Adam, J. Roche, from Bombay 10th Dec.  
*Passenger.*—Mrs. Roche.  
— Moutrose, (Bark,) Wall, from Liverpool 22nd Aug.
28. Fraginta, (Fr.) Hervietror, from Bourbon 9th Nov.
29. Forth, Landers, from China 24th Dec. and Singapore 4th Jan.  
— Elizabeth, (Bark,) J. Shepherd, from Singapore 17th and Penang 28th Dec.

### FEB.

1. Zenobia, Owen, from London 9th Sept. and Portsmouth 3rd October.  
*Passengers.*—Mrs. McFarlane, Mrs. Harper, Mrs. Bogie, Mrs. Beattie, Lieut.-Col. McCaskill, H. M. 9th Regt. Dr. W. Bogie, Assistant Surgeon, C. Gover and A. Beattie, Esqs. Merchants, Mr. Ray, Mr. Green, Mr. Hicks, and Mr. James, Cadets, Master McFarlane. *Steerage Passengers.*—Mrs. Gosling and infant.  
— Emily Jane, Boothby, from China 22nd Dec. and Singapore 2nd Jan.  
— William Salthouse, (Brig,) Snipe, from Liverpool 5th September.  
— Raleigh, (H. M.'s Bark,) Quin, from Madras 19th January.
2. William Harris, Terry, from London 27th March and Sydney 25th October.  
*Passengers from Sydney.*—H. T. Sheldon, Esq. and Mr. H. Rose.  
— Roberts, Wake, from England 27th August and Madras 20th January.  
*Passengers from London.*—Mrs. Meick, Mrs. Gilmore, Mr. T. C. Loch, Writer, B. C. S., Mr. Wrighton, Assistant Surgeon, Mr. Gilmore, Free Merchant. *Steerage Passengers.*—Mrs. Ball, Mrs. Munro, Mrs. Silver and 2 children, Mr. Cleg-horn, Pilot Service.  
*From Madras.*—Captain Pule, H. M. 63rd Regt., Mr. Hunter, Assistant Surgeon, B. S., Easign G. H. Echfred, M. N. I.  
— Dauntless, Pinder, from Bombay 15th November.  
— Fanny, (Bark,) Sheriff, from Penang 13th January.  
*Passengers from Malacca.*—Mrs. Barclay, Miss Voss, Mr. Barclay, Missionary, Dr. Voss, W. Scott, Esq. Harbour Master of Malacca. *From Penang.*—Mr. Salmon.

2. *Haidie*, (Bark,) Randle, from Singapore 4th and Malacca 9th January.  
*Passengers from Singapore*.—Mrs. Darrah and 2 children, Rev. F. J. Darrah, Madras Presidency.  
 — Elizabeth, (Schooner,) Spooner, from Singapore 25th and Malacca 26th Dec., and Penang 7th January.  
*Passenger*.—Mr. Hall, Mariner.
3. *Louvre*, (Amr.) Brown, from Boston 22nd Sept.  
*Passengers for Calcutta*.—Mrs. E. S. Tomlin, Rev. A. Sutton, lady, and child, Rev. E. Noyes and lady, Rev. S. S. Day and lady, Rev. J. Phillips and lady, Missionaries. For *Amherst, Burmah*.—Rev. Mr. Ingols and lady, Rev. J. S. Haswell and lady, and Rev. E. L. Abbott, Missionaries. Miss E. Macomber, Rev. Howard Malcom, Deputation from American Baptist Board of Missions, Mr. Harwood, Mechanic. For *Singapore*.—Rev. J. L. Shuck and lady, Rev. A. Reed and lady, and Rev. R. D. Devonport and lady, Missionaries; Mr. J. H. Weed, Supercargo.  
 — Salaries, (French,) Williams, from Mauritius 15th December.

## JAN.

## DEPARTURES.

2. *Vestal*, (Brig,) Nacoda Syed, for Muscat.  
 8. *Hindustan*, (Brig,) Mitchell, for Maldiva.  
 10. *Exmouth*, Warren, for London.  
*Passengers*.—Mrs. Col. Hopper, Mrs. Col. Bird, Mrs. Sherer, Mrs. Chalmers and 5 children, Mrs. Phillips, Mrs. Eckford and 5 children, Mrs. Warren and 3 children, Mrs. Spens and child; 2 Masters Battye, Master Angelo, Cols. Hopper and Bird; Capts. Pyne and T. I. Warren; Lt. Baker; — Bird and — Hopper, Esqs.  
 11. *St. George*, Thomson, for Bristol.  
*Passengers*.—Mrs. Cardew and 2 children, Mrs. Stainforth and 5 children; Mrs. W. F. Clarke and 2 children, Mrs. Marshman and child, Mrs. Stephenson and 4 children, Mrs. Rankin, Mrs. Blekin and child, Mrs. Patton and child, Mrs. Harjette and 2 children, Miss Williams; C. Cardew, Esq. C. S., Major Worrall, B. C., Captain Jackson, B. A., Lieuts. Strong and Holder, H. M. 13th L. I. Lieut. Lock, 5th B. N. I., Lieut. Trail, Engineers, Mr. Cockhay, Dr. Blekin, Mr. Stephenson, Mr. Harjette, Mr. Patton, Miss Sophia Moncton, Miss Georgiana Wheatley, Masters Frederick Inglis, and J. R. Monckton; six European servants.  
 — Fattle Mobaruck, (Arab,) Nacoda Abdulla, for Muscat.  
 — Hamonshaw, (Arab,) Nacoda, for ditto.  
 — Embassy, (do.) Nacoda, for ditto.  
 — Nassur, (do.) Nacoda, for Mocha and Judda.  
 12. *Cowasjee Family*, (Bark,) R. Wallace, for China.  
 — Futtle Rohoman, Nacoda, for Judda.  
 13. *Elizabeth*, (Brig,) Baker, for Kyook Phyou, Moulmein, and Rangoon.  
 — Collingwood, (Brig,) Hookey, for London.  
 — Mellekel Bahar, (Arab,) for Mocha and Judda.  
 — Samdany, for Malabar Coast and Macao.  
 22. *London*, (Brig,) McClean, for Liverpool.  
*Passengers*.—H. L. Blandford, Esq. and Capt. P. Neville.  
 23. *Alexander*, Ramsay, for Sydney.  
 — John Woodall, Arnold, for Liverpool.  
 — George Gardiner, (Amr. Brig,) Smith, for Philadelphia.  
 24. *Nahob*, (Amr. Brig,) Putnam, for Boston.  
 29. *Jessy*, (Brig,) Auld, for Moulmein.
- FEB.
3. *Nerbudda*, Patrick, for Bombay.  
 — Ernaad, Hill, for the Gulph.  
 — Lady Clifford, Stewart, for the Straits and China.  
*Passenger*.—D. McIntyre, Esq.  
 — Duke of Northumberland, Pope, for London via St. Helena.  
*Passengers for London*.—Mrs. Cumming Mrs. C. Walker, Mrs. Holmes, Mrs. Daunt, Mrs. Platt, Mrs. Goad, Mrs. Chalmers, Mrs. Pope, Rev. Professor Holmes, Major Ferrice, 27th N. I., Dr. Daunt, H. M. 44th, Captns. Manning and Platt, B. N. I., Dr. Stodart, B. E., Lieuts. Smith and Tucker, 9th Cavalry, J. W. C. Chalmers, Esq. 43rd B. I., — Parish, Esq., 2 Misses Cumming, 2 ditto Brown, 2 ditto Pattle, 2 ditto Davies, 2 ditto Daunt, 1 Master Davies, 2 ditto Manning.  
 7. *Washington*, (Amr.) Taylor, for Philadelphia.  
 — Highland Chief, (Brig,) Taylor, for Colombo.  
 13. *Isabella*, D. Brown, for London.  
*Passengers*.—Captains Veruon, Warner, Raily, and Rodgers, Lieut. Little, Rev. Mr. Anderson, — Robson, Esq. Misses Robson and Walkins, Mrs. Silver, Mrs. Brown, Mr. Graham.  
 — Hero, (Bark,) Hughes, for Liverpool and China.



## ROMANIZED WORKS.

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P. S. D'ROZARIO.

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## BIBLES, COMMENTARIES, &c.

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*Conversations on the Bible*, by a Member of the Church of England, 12mo. half cloth, 4 rs.

*History of the Bible*, by the Rev. C. R. Gleig, 2 vols. 12mo. cloth, 1834, 4 rs.

*The Picture Testament for the Young*, containing a Harmony of the Gospels, &c. steel plates, and a large number of wood engravings, 12 no. cloth, 4 rs. 8 as.

*Cruden's Concordance* of the Old and New Testament, a new and beautiful edition, imperial 8vo. half cloth, London, 1834, 14 rs.

*Brown's Diamond Concordance* of the Scriptures, 24mo. boards. London, 1827, 2 rs.

*Bickersteth's Harmony of the Four Gospels*, founded on the arrangement of the Harmonica Evangelica, by the Rev. Edward Greswell. With the Practical Reflections of Dr. Doddridge, designed for the use of Families and Schools, and for private edification, post 8vo. cloth, 1833, 3 rs.

*Hunter's Sacred Biography*; or the History of the Patriarchs, to which is added, the History of Deborah, Ruth and Hannah, and also the History of Jesus Christ, being a course of Lectures, delivered at the Scotch Church, London-wall, 8vo. bound and lettered, Philadelphia, 1834, 6 rs.

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