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THE
CALCUTTA CHRISTIAN OBSERVER.

June, 1836.

I.—*Account of various Tribes on the North East Frontier of Bengal.*

(Continued from page 223.)

The country of *Asám* consists of three great divisions; Upper, Central, and Lower *Asám*. The first of these is about 10,000 square miles in area, and contains a population of more than 200,000 souls. Its upper or eastern portion is occupied by the Singpho, Kampti, and Múamaria tribes, all of which are under British influence; the lower portion, extending from the Búri Dihing to the Dhunsíri, on the south bank of the Brahmaputra, and from the Dibong to the Gallowa, on the north, was ceded about two years ago to Rájá Purindar Singh by our Government, subject to an annual tribute of 50,000 Rs. The Rájá has expressed a strong desire that his son, a spirited young man of 18 or 19, should receive an English education, and a young native from the General Assembly's School is now on his way to Bishnáth. Should he succeed in impregnating the mind of his pupil with truth and useful knowledge only to the same extent as is done by a common elementary education here, the most beneficial results might be anticipated: and Upper *Asám* and Manipur would become nuclei, from which civilization and Christianity might spread rapidly among the surrounding tribes. The three divisions of *Asám* cover an area of 18,900 square miles, and their population is upwards of 600,000.

"This beautiful tract of country," says Dr. McCosh*, "though thinly populated by straggling hordes of slowly procreating barbarians, and allowed to lie profitless in primeval jungle, or run to waste with luxuriance of vegetation, enjoys all the qualities requisite for rendering it one of the finest in the world. Its climate is cold, healthy, and congenial to European constitutions; its numerous crystal streams abound in gold dust, and

* See his paper in the JOURNAL of the ASIATIC SOCIETY for April, 1836, pp. 193, 194.

masses of the solid metal: its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea growing wild and luxuriantly; and its soil is so well adapted to all kinds of agricultural purposes, that it might be converted into one continued garden of silk, and cotton, and coffee, and sugar, and tea, over an extent of many thousand miles."

Gold dust is procurable with difficulty; but a large quantity of ivory, amber, emeralds, and other precious stones, is exported into China, and exchanged for nankins, silks, lacquered and China ware, but chiefly for silver. Some of the precious stones sell for as much as 800 seers of silver, or about 66,000 Rs. But perhaps the chief interest which this country possesses in every point of view, arises from its proximity to CHINA and THIBET.

"The territory of *Asám*" (we again quote Dr. McCosh) "is situated in almost immediate contact with the empires of China and *Avá*, being separated from each by a narrow belt of mountainous country, possessed by barbarous tribes of independent savages, and capable of being crossed over in the present state of communication in 10 or 12 days. From this mountain range, navigable branches of the rivers of Nankin, of Cambodia, of Martaban, of *Avá*, and of *Asam* derive their origin, and appear designed by nature as the great highways of commerce between the nations of Ultra Gangetic Asia. In that quarter, our formidable neighbours, the *Barmese*, have been accustomed to make their inroad into *Asam*; there, in the event of hostilities, they are certain to attempt it again; and there, in case of its ever becoming necessary to take vengeance on the Chinese, an armed force embarking on the *Brahmaputra* could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean.

"The route to Thibet, adopted by pilgrims, leads through the *Abor* country, along the course of the *Dihong* or *Sainpu*, and is accomplished in sixteen days from *Sadiya*. The route, as mentioned by Mr. Bruce, is as follows:

"From *Sadiya* to *Kaj-jin*, five days' journey; thence to *Lak-qui*, one day; *Gha-lum*, one day; *Ma-ma-nu*, one day; *Dullá*, one day; *Omono*, one day; *Hulli*, one day; *Sumlay*, one day; *Han-nay*, one day; *Kumday*, one day; *Ri-sháh*, one day; *Bhá-lu*, one day: *Bhálu* is the frontier town of Thibet. About four days' journey beyond it stands the city of *Ro-shimah*, containing fine buildings, and a large civilized population, and a government purely Chinese.

"The Grand *Lámá* himself, and all his head officers throughout Thibet, are appointed by the Emperor of China, and receive allowances from the Chinese government. The chief of *Sadiya* seems to have considerable influence with the Thibetans, and the intermediate hill tribes. Almost all pilgrims apply to him for a passport, and he is in the habit of sending an escort with them as far as *Ma-ma-nu*, whence they are passed along from one tribe to another, till they arrive in the country of the Grand *Lama*. There is another route into Thibet via *Brahmakúnd*, through the country of the *Mishmis*; but it is at all seasons of the year covered with snow. There is but a little trade now carried on with Thibet, and that little is chiefly effected by pilgrims. The few things imported are smoking pipes of Chinese manufacture, woollens, and rock salt. In exchange for these they give musk, ivory, and *Bisa*

poison. *Asámese* captives at one time formed a considerable trade ; but since these latter came under the protection of the British, that lucrative branch has been exterminated.

“ As the Chinese carry on a very considerable trade with these *Singphos*, and through the medium of their country with *Asám*, I shall endeavour to mark out particularly the line of communication between the two countries. The Chinese province of *Yunan* being separated from a navigable channel of the *Iráwati*, only by a mountain chain, inhabited by *Shans* tributary to *Barmáh*, the Chinese merchants, by a short land journey across these mountains, convey their merchandise on mules, to a place called *Katmau*, on the banks of that river. There the *Iráwati* is a large stream. The channel is unincumbered with rocks, trees, or sandbanks ; the shores are composed of a stiff hard clay, not liable to tumble down, and present every facility for navigation. The exact position of *Katmau* seems undefined. The merchants, having loaded their goods on boats, easily procurable, commit themselves to the gentle current, dropping down with the tide due south, day and night, and on the third or fourth day arrive at the mouth of the river called *Nam-yang*. After ascending this river four or five days in a north-west direction, they come to a town called *Mung-kung*, or *Mugaum*, the chief depót of Chinese trade situated at the junction of two smaller rivers, the one called *Nam-kung*, or the *Mugaum* river, the other, *Nam-yang*, retaining the name of the united stream. The *Mugaum* river is navigable for 40 or 50 miles above the town, and for small canoes, a good deal farther, and extends in a northern direction. The Chinese wares are transported up this river as far as practicable, and afterwards conveyed overland through *Hukung* and *Busa* to *Asám*. The journey from *Mung-kung* to *Asám* occupies from 15 to 20 days.

“ There are two other routes to China besides the one mentioned, the one by a place called *Senwa*, and the other by *May-nay*, both of which run direct into *Barmáh*, but little more is known about them than their name. The intercourse between China and *Asám* by any of these roads is extremely tedious, and can only be followed by a trading people, who traffic as they move along, without regard to time or distance. A knowledge of the extreme navigable eastern branches of the *Brahmaputra* has pointed out a much shorter and more convenient pass, and this was travelled by *Lieuts. Wilcox* and *Burlton* on their visit to the *Bor-Kangtis*. Following up the river *Noa Dihing*, which flows into the left bank of the *Lohit*, a few miles above *Sadiya*, they were able to proceed by water conveyance to within nine days' journey of *Mung-lang*, on the banks of the *Iráwati*, and without experiencing any serious difficulty or inconvenience farther than the jungly state of the country. A road passable even for mules or oxen between the navigable branches of the *Noa Dihing* and the *Iráwati* could not fail to be of great national benefit, and would open a channel for the direct importation of all the valuable productions of *Central Asia*.”

Thus the *Missionaries* at *Sadiya* are situated not more than 200 miles from the Chinese frontier, and at a distance considerably less from *Thibet* ; and with both of these countries there is a regular commercial intercourse. Allowing for exaggeration, it seems probable that they contain a full third of the whole human race ; and, if we could but find access to them, and let in upon them the blessings of knowledge and religion, from their industrious character and habits, they would exert an influence as yet uncalculated upon the destinies of the world. At present there seems no insuperable barrier in the way : a *Missionary*

might accompany one of the caravans, were it only to "spy out the land;" and if there be danger or difficulty, when we turn to Moorcroft, Gerard, and Burnes, it is not too much to expect equal or greater zeal and courage in the prosecution of higher objects. The prospect of the immense advantages which might result from a successful attempt to find entrance for our religion, or even for our books, into China, is enough to make any one a Missionary. On the eastern coast, there is less hope of success; but, we do hope, that both from the east, and from the west, a beginning at least shall be made, ere another generation passes away. That there is nothing particularly visionary in these anticipations will appear from the following extract from Capt. PEMBERTON'S excellent report:

"The province of Yunan, to which the north-eastern borders of our Indian empire have now so closely approximated, has become from this circumstance, and our existing amicable relations with the Court of Avá, an object of peculiar interest to us; and we have every reason to hope, that if the attempt be judiciously made, a flourishing branch of the trade, which is now carried on between its industrious inhabitants, and those of the northern Shán provinces of Avá, may be extended across the Patkoí pass into the valley of Asám. We know that the whole continent of Asia, from Pekin to Cashgar and Yarkand, is crossed by Chinese merchants, in search of a market for their superabundant produce; and we have every reason to believe, that they will cordially co-operate in any plan which may be suggested to effect this object; traces of intercourse between the Mishmis and Chinese were discovered by Captain Wilcox, during his journey to explore the sources of the Irawati river, and among his followers, were Shans, who had resided for a considerable period in Yunan, and were apparently perfectly acquainted with the intervening country. By Du Halde that province is described as one of the richest of the Chinese empire; it abounds in the most valuable descriptions of minerals and metals; and the great variety of its products is proved by the enumeration already given of the articles which are imported to Bhumo; its population is estimated at eight millions, and that of the bordering province of Sechuen, at twenty-seven millions, giving a total of thirty-five millions* of people, closely bordering on the eastern frontier of Asám, between whom and the Barmese, as we have already seen, a very valuable commercial intercourse is annually carried on, and which, I have no doubt, may be made to extend to the British territories in that remote quarter of India through Bhumo and Mogaung."

We shall now present our readers, from the same source, with the following interesting and novel information concerning the history of that large but little known tract of country named by Europeans Laos. It stretches from mountains at the south-east extremity of A'sám, in 27° north down to 22°, and in breadth from Manipur to Yunan, covering nearly 300,000 square miles.

* In Mr. Gutzlaff's late work on China, the population of Yunan and Sechuen is estimated at 26,435,678 souls.

Yunan,	5,000,000
Sechuen,	21,435,678

26,435,678—ED.

“The names by which this territory was known to Dr. Buchanan, were those of *Mrelap Shán*, or *Shán* tributary to the *Barmás*, and *Kási Shán*, or the western portion of it, tributary to the *Kásis*, *Kathis*, or *Kassayers*, by all of which names the people of *Manipur*, who call themselves *Moitay* or *Miyithiyí*, were designated. To the *Manipurís*, the whole country under its ancient limits was, and is still, known as the kingdom of *Pong*, of which the city called by the *Barmás* *Mogaung*, and by the *Sháns* *Mongmáorong*, was the capital. The people, they generally called *Kubo*, and distinguished them, as they were dependant on *Manipur* or *Avá*, by the terms *Miyithiyí Kubo*, or *Avá Kubo*, which expressions are synonymous with the names *Kási Shán* and *Mrelap Shán*, applied by the *Barmás* to the same people and country.

From *Khul-lií*, the first king, whose name is recorded in the chronicle, and whose reign is dated as far back as the 80th year of the Christian era, to the time of *Murgnau*, in the year 667 A. D., the names of twelve kings are given, who are described as having gradually extended their conquests from north to south, and the names of no less than twenty-seven tributary cities are mentioned, which acknowledged the supremacy of *Murgnau*. To this period, the *Pong* kings appear to have been so fully engaged in attempts to consolidate their power at home as to have had but little leisure, and probably less ability, to extend their conquests to countries more remotely situated. In the year 777, A. D., *Murgnau* died, leaving two sons called *Sukampha* and *Samlongpha*, of whom the eldest *Sukampha* succeeded to the throne of *Pong*, and in his reign we find the first traces of a connexion with the more western countries, many of which he appears to have succeeded in bringing under subjection to his authority.

“*Samlong*, the second brother, was dispatched by *Sukampha* at the head of a powerful force, to subdue first the countries to the eastward, including probably the principality of *Bhumo*, which extends from the left bank of the *Iráwatí* river to the frontier of *Yaman*: this expedition was successful, and *Samlongpha* again leaving *Mongmáorong*, is described as having arrived in the western country of the *Basa* king, which probably means *Banga*, the ancient capital of the *Kachar* country; he overcame the opposition there made to him, and having received his submission, proceeded to *Tripurah*, where he was equally successful. From *Tripurah*, he marched back across the hills, and descended into the *Manipur* valley near *Moirang*, a village on the western bank of the *Logtak* lake.

“The fact of this visit is also recorded in the ancient chronicles of *Manipur*, though the period assigned to it is earlier by sixty years than that given in the *Shán* chronicle—a discrepancy in dates, which it were equally vain and useless to attempt to reconcile. *Samlongpha*, in consideration of the extreme poverty of the *Manipur* territory, remitted all tribute, and appears to have directed the adoption of certain observances in dress and diet, calculated to improve the habits and manners of the people, who were evidently in the lowest stage of civilization.

“From *Manipur*, *Samlongpha*, according to the *Shán* chronicle, proceeded into *Asám*, where he also succeeded in establishing his brother's authority. He dispatched messengers to *Mongmáorong*, to communicate the intelligence of his success to his brother *Sukampha*, and to announce his intended return to *Pong*. The messengers, however, instilled the most serious suspicions into the mind of *Sukampha* of the designs of his brother, and represented him as determined to assume the sovereignty of the country on his return from *Asám*. A conspiracy was entered into for the purpose of poisoning *Samlongpha*, who was saved by his mother's having accidentally overheard the plot, of which she gave him timely warning by

letter. Samlongpha's wife and son were permitted to join him in *Asám*, and from this son, who was called *Chaunakhum*, the subsequent princes of the *A-ám* dynasty are said to be descended.

"If we compare this tradition with the accounts given by the *Asámese* themselves, to Dr. Buchanan, in 1808 and 1809, we shall find them tracing their descent from two brothers, *Khunlai* and *Khuntaí*, whose names sufficiently prove their *Shán* origin; the one brother is said to have remained in *Nora*, by which term the *Singphos*, or tribes occupying the mountains south-east of *Asám*, to this day designate the *Tsobwa*, or tributary prince of *Mogaung*, whom they call the *Nora Rájá*; and the other brother, *Khuntaí*, remained near the hill *Chorai Khorong*, in the vicinity of *Girgaong*, the ancient capital of *Asám*, which, as it is on the eastern borders of the valley, was probably the site chosen for a residence by *Samlongpha*.

"This account is the only one I am aware of, that proves with any degree of certainty the fact of intercourse having taken place at so remote a period between the Indo-Chinese nations and the inhabitants of the eastern frontier of Bengal. That the supremacy which was then obtained by the brother of the *Pong* king over *Kachar* and *Tripurah*, was exercised but for a short period, may be fairly assumed from the nature of the country, and the distance which separated the paramount authority from the subjected state. But the proof, that such an intercourse did take place, satisfactorily establishes the source from whence the *Tartar* peculiarities by which these tribes are distinguished have been derived, and we know that with *Manipur* communication continued to be held to a comparatively recent period.

"From the death of *Sukampha*, in the year 808, to the accession of *Súgnampha*, in 1315, the names of ten kings only are given, whose reigns appear to have been unmarked by any event of importance; but about the year 1332, A. D., some disagreements originating in the misconduct of four pampered favourites of the *Pong* king, led to collision between the frontier villages of his territory, and those of *Yunan*. An interview was appointed between the kings of *Pong* and *China*, to take place at the town of *Mongsí*, which is said to have been five days distant from *Mongmaorong*, the capital of *Pong*. The Chinese sovereign, with whom this interview took place, is named in the chronicle *Chauangti*; and *Shunti*, the last prince of the twentieth imperial dynasty, is in the best chronological tables described as having ascended the throne of *China* in the year 1333: the coincidence of dates and striking similarity of name leave no doubt of the identity of the emperor in whose reign the conference took place, and the misunderstanding was removed by the execution of the *Pong* men.

"The Chinese, however, probably, now conscious of their superior power, determined on subjugating the *Pong* dominions, and after a protracted struggle of two years' duration, the capital of *Mogaung* or *Mongmaorong* was captured by a Chinese army, under the command of a general called *Yangchangsí*, and the king *Súgnampha*, with his eldest son, *Súkípha*, fled to the king of *Pugan* or *Avá*, for protection. They were demanded by the Chinese general, to whom the *Burmese* surrendered them, and were carried into *China*, from whence they never returned.

"The Queen of *Pong*, who, with her two remaining sons, and a third born after her flight from the capital, had sought a refuge among the *Khamptis* on the north, returned at the expiration of two years, and established a town on the banks of the *Númkong* river, to which the name of *Mángkong* was given. The second and third sons of the exiled king *Súgaam* reigned, the one three, and the other, twenty-eight, years, and

were succeeded by their younger brother, Sú-úp-pha, who, as has been before mentioned, was born after the destruction of the capital Mongmáorong by the Chinese.

"This prince ascended the throne in the year A. D. 1363, and anxious to avenge the treachery of the Barmáhs, who had surrendered his father and brother to the Chinese general Yangchangsó, he invaded their territory three years afterwards, at the head of a large army, and laid siege to the capital of Zukaing, on the northern bank of the Itáwáti river, which he succeeded in capturing and destroying. A very unexpected confirmation of this event is found in the Appendix of Mr. Crawford's Embassy to Avá, where in the Barmese chronological table, obtained during his residence in that country, the destruction of Chitkaing or Zakaing and Penyá is mentioned as having been effected in the year 1364; and Major Burney also discovered the same circumstance recorded in the 6th vol. of the Mahá Yazwen, or great history of Avá, where the destruction of both cities is said to have been effected by the Shán king Thokyanbwá.

"Sú-úp-pha was succeeded by his nephew Sühúngpha, who, after a prosperous reign, died in the year 1445, A. D., leaving four sons, whose names, and the districts assigned for their support, it will be useful to record. The eldest son, who was called Sühéppha, was also known by the cognomens of Sühúngkhum and Chau-hú-mo, and to him the districts of Manpha and Munjit were assigned. The second son was called Chau-húng-sang and Satabal, and he possessed Mungyang and the surrounding territory. The third, Chau-swi-nok, subsisted on Kaksá; and to the fourth, Sau-rum-khum, the district of Khumbat was assigned. The names of two princesses, daughters of Sühúngpha, are also mentioned in the chronicle, one of whom was given in marriage to the tributary chieftain of Mungyang, and the other was affianced to the dependant Rájá of Khumbat; but on reaching Mungyang, on her way to Khumbat, the anticipated separation caused the two sisters so much distress, that they solicited and obtained their father's permission to dissolve the engagement with the Khumbat chieftain, who requested that the dowry he was to have received with the princess should be still paid, and a remission of tribute he granted to him for three years. The latter request only was complied with, and the Khumbat Rájá, indignant at the treatment he had received, built a strong fort, under a pretended apprehension of the tribes of the adjacent hills, and prepared to throw off his allegiance to the king of Pong.

"In this state of affairs, Sühúngkhum, in the year 1474, A. D., sent an embassy, headed by a Shán nobleman called Chaulanghiyi, to Kyamba, the reigning prince of Manipur, requesting a daughter in marriage, which was acceded to; and in the following year, the princess left Manipur, for Pong, escorted by Chaulanghiyi. On reaching the Sekmu hill, which is close upon the western frontier of the Sumjok territory, the cavalcade was attacked, and the princess carried off by the Rájá of Khumbat, who had been lying in wait at the foot of the hill, for this purpose, with a chosen band of followers. The Pong nobleman Chaulanghiyi effected his escape, and reaching Mongmáorong, related the disaster and capture of the princess.

"Measures were immediately taken to avenge so gross an insult; the king of Pong crossed the Ningthí or Kyendwen river, at the head of a considerable force, and entering the Kubo valley, was there joined by the Manipur chieftain, with all his men; they besieged Khumbat, which, after an obstinate defence, was carried by assault, and the Rájá made his escape to the southward, on a spotted elephant, by a pass which still bears his name, and commemorates the event.

" A tract of country was then made over to the Rájá of Manipur by the king of Pong, extending east to the Noajiri, a range of hills running between the Mú and Kyendwen rivers, which was then established as the boundary between the two countries. South, the limit extended to the Miyatoung or Miya hills, and north, to a very celebrated mangoe tree near Mungkhum, between the Noajiri hills and the Kyendwen river, where the two princes separated, and returned to their respective capitals.

" The Pong king Súhúngkhum, or Kingkhomba, with whom these arrangements were made, died about the year 1512-13, and was succeeded by his son Supengpha, in whose reign, according to this ancient chronicle, the Barmáhs first attacked and conquered Pong, though they affirm their subjugation of this kingdom to have been effected so early as at the commencement of the 11th century.

" In the 9th and 10th volumes of the Barmese history before alluded to, Major Burney found, that in 1526, A. D., the Munyen and Mogaung Sháns again invaded Ává in considerable force, and destroyed the capital, killed the king, and over-ran the whole country as far south as Toungnú and Prome: for nineteen years afterwards, according to the same authority, two Shán princes reigned in Ává, and Supengpha, whose career had been marked by such vicissitudes of conquest and defeat, died, according to the Shán chronicle, in the year 1568, A. D.

" Under his son and successor, Sukopha, two successful invasions of Siam are recorded in the chronicle, and the capture of four white elephants gave a degree of importance to the conquest, which none but an Indo-Chinese can fully appreciate: his territories were subsequently invaded by the Barmáhs, his capital taken, and himself compelled to fly to Khumpli, where he was discovered and betrayed to the Barmese by two of his slaves, Tuyang and Siyirang: his subsequent fate is unnoticed in the chronicle, where his reign terminates in 1587, A. D., with his capture, and his son Chaukalkhum is said to have succeeded him. In an attack upon Mitú or Myedú, not more than four or five marches north of Ává, he was cut off by a Chinese force, which appears to have invaded this portion of the Barmese territories at the same time, and was killed about the year 1592.

" Chauangkhum, called also Suhúngpha, who had fled to Ává on the death of his father Chaukalkhum, was raised to the vacant throne by the Barmáh king, but was again dispossessed four years afterwards, in consequence apparently of having attempted to throw off his allegiance, and raising the standard of rebellion in Mungyang, which he had been sent to destroy. His reign lasted but four years, and is only remarkable for the general adoption by the Sháns, about the year 1596, of the Barmese style of tying the hair and dressing; two circumstances which clearly prove their subjugation at that period to have been effectually accomplished. An interregnum of ten years followed the expulsion of Chauangkhum, and from 1617 to 1662, A. D., four rulers are mentioned, whose brief sway was unmarked by any event worth recording. In the ten years between 1662 and 1672, a son of the king of Ává reigned in Pong, after whom, the succession again reverted to the lineal descendants of their ancient race of kings, and five are mentioned, whose united reigns bring the history of that country down to the year 1734.

" About this time, two princes of Pong, called Mongpo and Kyáthon, fled to Rájá Garib Nawáz of Manipur, whose career of conquest has been noticed in the second section of this report, and solicited his protection against the Barmáhs: he attacked and destroyed the town of Mitú, and establishing the two princes at Mungkhong, in the month of May,

bestowed his daughter Yenjjoyái in marriage on the eldest. From Mungkhong, they returned in August to Mongmáorong, the ancient capital of Pong, where the elder brother reigned for a short and uncertain period; Chaumokhum (Mongpo) was succeeded by the younger of two sons named Chaukhulseng, in whose time arose the Barmese dynasty of Múksú, with its founder Alompra, about the year 1752, A. D., from which period, even a nominal independence has ceased to exist, and this once extensive empire, stretching to Ásám, Tripurah, Yunan, and Siam, has been thoroughly dismembered, its princes are no longer known, and its capital is ruled by a delegate from Ává."—*Captain Pemberton's Report.*

It is impossible to think of these large tracts of country now under British influence, and opening out far larger channels for enterprize and moral improvement, without acknowledging the finger of God. They were not coveted, or even desired by our Government; they add nothing to its revenues, and are only a source of anxiety and expense: and yet the British Government could not but take them, and cannot, if it would, throw them off. We look towards them with the deepest interest, from feelings which cannot be better expressed than in the following excellent and eloquent peroration by Capt. Pemberton, with which we conclude.

"On our own frontier, we have seen a spirit of enterprize awakened, which, in Aracan, has been already productive of a most extraordinary revival, and increase of commercial pursuits; and in Ásám, the same ardour is rapidly diminishing the space which separates her numerous tribes from the industrious and energetic inhabitants of Yunan and Sechuen:—the races dwelling on the eastern borders of the Iráwatti are seeking an asylum under our protection, and the tide of emigration already begins to flow from east to west. The holy zeal of the missionary, tempered by a necessary discretion, has outstripped the advances of commerce, and the most extensive schemes have been planned for conferring upon their population the blessings of civilization and letters. In Ásám, Manipur, and Arracan, a propitious commencement has been already made; and standing on the neutral ground which separates Hinduism on the one hand, from Buddhism on the other, the disseminators of sound knowledge, aided by all the influence and talent of the local authorities, are kindling an intellectual flame, which, spreading east and west, will illumine the gloom of superstition and ignorance in which their benighted inhabitants now rest, and qualify them for higher destinies than they have ever yet fulfilled. If such be the result of the extension of British influence over the numerous tribes and nations which dwell on our eastern frontier, the recollection of the horrors of the Barmese war will fade, before the glorious prospect of redeeming many millions of men from such mental debasement, and elevating them to that higher station, in the intellectual and moral world, upon which the favoured inhabitant of Europe now stands. We rescued them from a yoke which has bowed to the dust the energies of every people over whom it has been cast; and we may fearlessly refer those who doubt the ameliorating influence of our rule, to Arracan, to Kachar, to Manipur, and Ásám, and abide the result of a comparison between their past and present condition—between the sufferings they formerly endured, and the peace they now enjoy.

SPECTATOR.

II.—*Interesting Custom in Germany.*

To the Editors of the *Calcutta Christian Observer*.

An example of primitive simplicity and piety exhibits itself in a custom yet maintained in many towns of Germany, where the watchmen, in calling the hours of night, are in the habit of singing a verse or more of a canticle, associating with each revolving hour some scriptural sentiment, doctrine or example, and to which the Christian, who may chance to hear the call of the guardian of the night, is affectingly invited. It were to be wished that so very useful and simple a custom prevailed in all Christian countries, and were practised in the true spirit in which it must have originated. In the dead stillness of night, the effect would often, in all probability, not be slight, which such appeals, as those contained in the verses below, might be supposed to make upon the mind of one sleepless, it may be, from hour to hour, or wakened by the watchman's simple chant, and suddenly reminded of some solemn truth, or acknowledged, but perhaps too long forgotten duty. Conceiving they might be acceptable to the readers of the *CALCUTTA CHRISTIAN OBSERVER*, the following English version has been made of a translation furnished by a German Missionary brother in the mofasil. They pretend to no merit, but that of strict adherence to the sentiments, and, as far as the metre would permit, to the expressions of the original. Many a Christian, in the wakeful hours and silence of night, might both profitably and happily employ a few moments in repeating or singing these simple chants, and so be enabled practically to realize the experience of one of ancient days in praising Him who giveth "songs in the night."

N. B.—The German hour-calls commence at seven in the evening, and continue till five in the morning, i. e. from sunset to sunrise. Hence there is no chant for 6 o'clock.

The German Watchman's Hourly Night-songs.

At 7 o'clock he sings—

Neighbours ! list ye young and old ;
Seven the bell of love has toll'd :
Seven times seventy times forgive
A brother's trespasses—and live ;
The gracious Saviour's blest command
Who heed—in judgment's hour shall stand.

At 8.

Neighbours list ye, &c.
Eight. &c.
Eight faithful souls alone were found,
When by the flood the world was drown'd ;
O Saviour ! when it melts with fire,
May we to happier seats aspire !

At 9.

O list ye people, young and old !
Nine hours the bell of night has toll'd.
Nine thankless sinners, Christ complain'd,
Of ten his mercy heal'd, remained.

- O child of man ! with horror flee
Ingratitude's impiety.
- At 10. O list, &c.
When Sodom's swift destruction came,
Ten righteous Abram could not name ;
Oh ! when the Judgment hour draws near,
May we in Jesus sav'd appear !
- At 11. O list, &c.
In the eleventh hour were found,
Some who then heard the joyful sound,
" Go, though late, and work and live."
Oh ! Lord, to us such mercy give !
- At 12. O list, &c.
Twelve hours in each short day pass by :
O man ! remember thou must die !
Each bell that tolls, proclaims aloud—
" Prepare thee, mortal ! for thy shroud !"
Or this—
Twelve were the chosen of the Lord,
To spread abroad, in sweet accord,
The message of a Saviour's love,
And call to worlds of bliss above.
- At 1. O list ye people, young and old !
One hour the bell of morn has toll'd :—
One thing is needful above all :
Blest Jesus ! hear the suppliant call ;
On us that good supreme bestow,
And thee still present here to know.
- At 2. O list, &c.
Two paths, O child of man, invite—
Our hearts, blest Lord ! to choose the right,
Thy gracious influence dispose ;
And shun the way to endless woes !
- At 3. Hail Father, Son and Spirit, three !
Our grateful hymns we raise to thee !
Who sweetest mercy dost accord,
Thrice holy, holy, holy Lord !
Or this—
Three persons one in power divine—
Do, in the Godhead's glory, shine ;
And three in one, the just command,
O man ! thy worship pure demand.
- At 4. O list, &c.
O man ! to thy own heart give heed—
Four various soils receive the seed
Of Gospel truth profusely sown ;—
In which is *thy* resemblance shewn ?
- At 5. O list, &c.
In Jesu's suffering frame imprest,
Five grievous wounds attract our eyes ;
Through them, to endless life and rest,
Shall purified believers rise.
The day comes on, the dawn grows bright ;
O Jesus ! in thy glory shine ;

Shed on our hearts celestial light,
 And raise us to the life divine !
 Bid sin's drear night to gloom no more ;
 Chase all its miseries from each breast ;
 And, when Time's weary hours are o'er,
 Admit us to eternal rest !

For this last, on *Sunday* morning is substituted the following :

O list, &c.
 Christians, Brothers, wake, arise !
 The Sabbath dawn lights up the skies—
 With glad harmonious sweet accord
 O ! hail it holy to the Lord !
 So morning star, more pure and bright,
 Shall shed upon your hearts its light !
 Rejoice ! a Sabbath morn draws nigh,
 When from a world of woe we fly ;
 And mount to glorious realms above,
 To mansions bought by Jesu's love ;
 The supper of the Lamb to share,
 And pass an endless Sabbath there !

CINCINNATI.

January 16th, 1836.

III.—*Missionary Efforts of Christians in the United States of America.*

[The substance of an Address delivered at the United Monthly Missionary Meeting, May 2, 1836, by Rev. J. McEWEN.]

The end which our glorious Redeemer had in view when he established the Christian Church, when he appointed her ordinances and laws, and gave unto her Apostles and Prophets, and Pastors, and Teachers, no doubt was, that through her instrumentality the Gospel might be preached in every land ; that the glad tidings of redemption through atoning blood might be proclaimed to every people under heaven ; that Satan's power might be annihilated, his kingdom destroyed, and that kingdom which is righteousness, and peace, and joy in the Holy Ghost, established upon its ruins. And in so far as the Church of Christ cherishes and maintains the spirit of missions (which is in fact the very spirit of her glorious Head), just in so far does she sustain her true character, and answer the great end of her existence on earth.

It is worthy of remark, that in all God's dealings with his creatures, particularly in the great dispensation of grace, he has so connected duty with privilege, that diligence and fidelity in the performance of the one is the most effectual and certain means for securing the other. And hence we see, that whosoever and wheresoever the Church has been most faith-

ful, in obedience to the last command of her ascending Lord, in her endeavours to have the Gospel preached to every creature, then and there she has enjoyed the richest communications of his grace; her borders have been enlarged, her walls have been strengthened, and her gates filled with praise.

Among the many blessings which Christ purchased by his blood, and which he prayed might be conferred on his immediate followers, and upon all who should believe on him through their word, one (and that not the least) was Christian union; "that they all may be one," says he, "as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may know that thou hast sent me." Amongst the means which may be used by the Church for promoting this union, none has been, none can be so effectual, as a hearty and zealous co-operation in the great work of Christian Missions. Union of effort produces union of interest, and these together produce union of heart and sentiment. When the different members of Christ's mystical body are brought to feel that they have one great object in view; that this is an object at once the most important and grand that can occupy the affections or engage the powers of men; that it is in fact the same object which engaged the heart of the Saviour from eternity, and in the fulness of time brought him from his heavenly throne; then they begin to feel that they are indeed joined in "one Spirit to their head;" that their desires, and aims, and hopes are the same; and that they are in fact *one* in Christ; and they feel for each other all that sympathy which the different members of the same body ought to feel.

It is certainly one of the most cheering prospects of the present time, and one of the brightest indications which we have that the day of millennial glory has begun to dawn upon the Church, that she has been aroused from that long sleep which kept her in security and inactivity, while thick darkness brooded over the nations of the earth, and the destroyer of men did his work unmolested. Now the different parts or members of the Church begin to feel their individual obligation to their Head, and also the importance of *united effort* in their endeavours to promote his cause. Jealousies and party feelings, which long divided and paralyzed the Church, are now beginning to be forgotten, and the friends of the Redeemer in Great Britain and on the continent of Europe can unite in heart and in effort with those in Asia and America. When they look abroad upon the one great field, and see how plenteous is the harvest, and how few are the labourers who are employed in gathering it in; they are prepared not only to pray earnestly that the Lord of the harvest would send forth labourers into his harvest, "but to hail as fellow-workers" all those who are

sent forth, from wheresoever, or by whomsoever they have been sent.

When this spirit prevails in the Church, it naturally excites a desire to obtain information. Christians in one part of the world wish to know what efforts are being made by their brethren in other parts, and what success attends those efforts : and when this information is obtained, it in its turn cherishes that spirit which excited the desire to obtain it. When the Lord's people hear that their brethren in other countries are engaged in the same work with themselves, and that He is crowning their labours with his blessing, they feel their hearts drawn out in love towards these brethren, they become partakers of their joy, their faith in God's promises is strengthened, and they are stimulated to more active exertion in the work of the Lord in their own place. Thus we may become not only fellow-helpers of one another's faith and comfort, but may also "provoke one another to love and to good works."

I have been requested to present to you this evening some account of what the Lord's people, or rather what the Lord himself, through the instrumentality of his Church, is doing in America. In so doing I must necessarily be very brief, as time will not permit me to go into detail. I shall then mention the principal Societies at present existing in that country, having for their object the extension of the Redeemer's kingdom, with their different spheres of operation, and some of the success with which they have been crowned.

It must be known to many if not to all here, that America is a vast continent, containing within itself a large field for Missionary exertion. Not to mention South America and Mexico on the South, and Labrador and the greater part of Canada on the North, all of which is still under Pagan or Popish darkness, the United States extends from the river St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific Oceans, presenting a field large and wide for Christian exertion as well as human enterprize, a field where much work remains to be done before the kingdom of our Immanuel shall extend "from sea to sea, and from the rivers to the ends of the earth." Within these bounds the white population, consisting of emigrants from Europe and their descendants, amount to about ten and a half millions ; the coloured population to about two and a half, and the Indians or aborigines of the country to about two millions in the whole. Those of them owning some kind of allegiance to the United States' government, amount to 400,000. These constitute the few and scattered remains of a people once like the stars of heaven for multitude, and who not more than three centuries ago were the undisputed possessors of all that continent. But now they are indeed "a people scat-

tered and peeled," oppressed, and in some cases destroyed. Some once powerful tribes are altogether extinct. Some are reduced to a few hundreds, while others amount to several thousands. But all of them have been driven from the homes and the graves of their fathers, and compelled to seek a residence in the inhospitable wilds of the far west.

Time will not permit me to give a detailed description of their character, habits, or condition, either in a civil or moral point of view. This much may be said of them in general, that they are *Heathen*, and, with the exception of those who have enjoyed the labours of Missionaries, are ignorant of God and of all that pertains to him, and also of the arts and comforts of civilized life. They are fierce and cruel in their disposition, superstitious in their belief—and among other debasing and soul-ruining vices, much addicted to intemperance; a vice which was introduced amongst them by professed Christians, and which presents a stronger barrier to the introduction of the Gospel than any other.

Efforts to introduce the Gospel among the Indians were made by some Christians at an early period. In 1643, the Rev. Mr. Mayhew commenced his labours among them; and in 1646 Mr. John Eliot, who has appropriately been styled the Apostle of the Indians, commenced his labours, which he continued with unwearied zeal and diligence upwards of half a century. In 1648 a society was formed in Britain for propagating the Gospel among the Indians, which continued its operations for some time, and afforded some help to Eliot, Mayhew, Bourne, Brainard, and other holy men, who had devoted their lives to the work. By their efforts much apparent good was effected. The whole of the Bible was translated into one of the Indian languages, and before the death of Eliot no less than fourteen villages were inhabited by those who were called *praying Indians*. After his death, however, many of those who had made a profession of Christianity returned again to a savage state. Brainard and a few others continued their labours of love; but as these efforts were confined to a few individuals, little permanent good was effected.

For more than a century and a half the church in America seemed to sleep over the wretched and perishing condition of the heathen around her. It is true that considerable efforts were made by the Presbyterian and some other branches of the Church, to furnish the means of grace to the frontier settlements and other destitute parts of the land; and a widely extended territory and rapidly increasing population made and still make no inconsiderable demand upon their Christian benevolence. In these efforts, which were chiefly intended to supply the wants of the white population, the Indians were not altoget-

ther forgotten. A society was formed, consisting chiefly of the different branches of the Presbyterian and Dutch Reformed Churches, called the United Missionary Society, the object of which was to carry the blessings of the Gospel and civilization to the Indians. Under the direction of this society several Missionaries were sent out, schools were commenced among several of the tribes, and some good done. This Society was however, afterwards dissolved, or rather merged in the American Board of Commissioners for Foreign Missions, of which we will speak presently.

In 1816, the General assembly of the Presbyterian Church formed a SOCIETY OF DOMESTIC MISSIONS, the efforts of which are directed exclusively to supplying destitute places and assisting weak congregations among the white population. This Society is now in active operation, and between three and four hundred Missionaries are in whole or in part supported by it.

Another Society of the same character, called the AMERICAN HOME MISSIONARY SOCIETY, has since been formed ; it is not confined to any denomination, but is chiefly supported by the Congregational Churches of New England, and a part of the Presbyterian Church in the middle States. Its object is the same as the General Assembly's Board, and it is now very actively employed, having under its care upwards of 700 Missionaries, labouring in all parts of the country, and we trust exerting a salutary influence especially upon the rising generation.

There are several other societies of the same nature now prosecuting the same good work, although more limited in the extent of their operations ; and we confidently hope that, with the blessing of the God of Missions resting upon their united labours, they will be the means of delivering that vast continent from the evil consequences of ignorance, infidelity and vice ; and bringing it under the influence of truth, and the dominion of the Prince of Peace.

No united or extensive efforts, however, had been made by the American Churches in behalf of what is strictly called *Foreign Missions*, for sending the Gospel to the heathen abroad, previous to the year 1810, when a few young men in New England, among whom the name of Samuel J. Mills must stand first, caught the flame of Missionary zeal which had been kindled in old England, and Mills declared that "he could not conceive of any course of life in which to pass the rest of his days, that would be so pleasant as to go and communicate the gospel of salvation to the poor heathen." His zeal was soon communicated to a few kindred spirits, his associates in study, namely, Hall, Richards, Nott, Newel, and Judson ; they soon declared their determination to devote their lives to the work of Foreign Missions. This declaration on their part, and

the appeal made by them in behalf of the perishing heathen, had the desired effect of stirring up some Ministers and Churches to a sense of their duty. A Society was soon formed, bearing the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. In 1812 their first Missionaries, Messrs. Hall, Nott, Rice, Newel, and Judson, left America for this country, where they arrived in safety. Of their proceedings, and the difficulties with which they had to contend after their arrival in this city, or the various dispensations of Providence which led to the formation of the different Missions of that Society as they now exist in this country, it is not my intention at present to speak.

This institution has continued its operations to the present time with a zeal worthy the cause in which it is engaged—the wisdom of its plans and the energy with which they have generally been executed have, by the blessing of Heaven, secured for it an encouraging degree of success. It has now under its care upwards of ninety ordained Missionaries, besides Physicians, Printers, Teachers, Mechanics, and other Assistants, amounting in all to more than 300 individuals. These are employed in different parts of the world, at Canton, Singapore, Siam, Bombay, Ceylon, the Sandwich Islands, Palestine, and the different countries bordering on the Mediterranean—in Persia, West and South Africa, and among the North American Indians. At some of these stations, particularly the Sandwich Islands and Ceylon, the success of the Missionaries has been truly encouraging;—at others the prospects are not so bright; but at all sufficiently so to convince us that the work is the Lord's, and that in the end it must and will succeed.

It is well known to all here, that after the arrival of Messrs. Judson and Rice in this country, they were led to change their views regarding the subjects of baptism. This led to a change in relation to the Society at home. They then made an appeal to the Baptist Churches in America, which Mr. Rice visited in person; and, principally through his instrumentality, the AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS was established in Philadelphia in 1814. In this we see the Providence of God clearly manifested, in bringing into operation by these means the energies of a large and efficient portion of his Church in that country, and enlisting them in his own cause. The Barman Mission was then commenced, and the wisdom and zeal with which it has been prosecuted, and the abundant success with which these have been crowned, are well known. The Society has also several stations supplied with eleven or twelve Missionaries, besides teachers and assistants, among the North American Indians.

The Missionary Society of the METHODIST EPISCOPAL CHURCH in America was formed in New-York in 1819. They have directed their efforts principally to the American Indians, among whom they have according to their last report twenty-five Missionaries. In 1833 they sent out a Mission to a tribe of Indians west of the rocky mountains, under circumstances of peculiar interest. The tribe is called the Flat Heads, from the peculiar form of their heads, caused by a barbarous custom which prevails among them of fixing a piece of board on the forehead of every infant, and keeping it so until the head becomes flat.

The circumstances which led to the commencement of the Mission were these. According to their own statement, two Fur traders had visited their settlement, and witnessed their religious ceremonies. They told them that their's was not the way to worship God, and that the white men who lived east of the mountains had a book that told all about the true God, and how to worship him aright. This information excited their deepest interest, and four of their chief men were appointed to visit the settlements of the white men, and obtain, if possible, the much desired information. *They travelled on foot more than 3000 miles over rugged mountains and trackless forests,* and in the autumn of 1832 arrived at St. Louis in the State of Missouri, and applied to the Agent of Government for the Indians residing at that place, to see whether they could obtain the book which contained such desirable information. They were kindly received, and Bibles were furnished: but they could not read, and, if they could, none of these were written in a language which they could understand. During their stay two of their number died of fever, no doubt occasioned by fatigue and exposure; and the other two, after having obtained the promise that teachers and books should be sent to teach them and their brethren the knowledge of the true God, set out on their journey home. It was very doubtful however, from the state of their health and the nature of the journey, whether they would ever reach their brethren to tell them the joyful news.

This led our Methodist brethren to send out a Mission to them, which left the United States in 1833; no intelligence had been received from it before we left that country.

They have also sent several zealous and well qualified Missionaries to Liberia on the Western Coast of Africa,—some of whom early fell victims to that inhospitable climate; and there their ashes mingle with those of others who fell in the same glorious cause, and rest in hope of a joyful resurrection.

In 1820 the Domestic and Foreign Missionary Society of the PROTESTANT EPISCOPAL CHURCH was formed in New-York,

under one general board of direction. Besides several Domestic Missions which they established in different parts of the country, they sent two Missionaries to Greece, and one to the Western Indians, besides several teachers and other assistants, who established a very flourishing Mission and Schools at Green Bay. At the convention held in Philadelphia, May 1835, the subject of Missions was introduced, and discussed in a very able and soul-stirring manner. Some of the speeches delivered on the occasion (particularly that of Bishop McIlvaine) were peculiarly excellent. The result was, that the Domestic and Foreign Missionary Society previously existing was divided, and an additional board of directors was formed, one to have the exclusive direction of Domestic Missions, the other that of Foreign; one is located at Philadelphia, the other at New-York. Two of their young men of eminent talents and Missionary zeal, were set apart as Missionaries to China. They sailed from New-York for Canton in June last. We hope this is the dawn of a glorious day for the Episcopal Church in America, and that other denominations will by their example be stirred up to renewed zeal.

[To be concluded in our next.]

IV.—Notes of Sermons, by JOHN FOSTER. No. II.

THE SEASONS OF THE MIND.

PROV. xxiii. 5. "Be wise, and guide thine heart in the way."

I will acknowledge that I have not been able to fall upon a passage of scripture exactly applicable to the point to which I should hope it may be profitable briefly to direct your attention; though, in effect, and in a general way, innumerable passages inculcate the kind of lesson which I wish to enforce. The thing proposed may be stated in a very few words. In our course through life, our minds are liable to be—they actually *are*—placed in certain states of feeling strongly marked, and for the time strongly prevailing. These arise from causes, influences and circumstances, independent of our will; we might call them MOODS; by many serious persons they are denominated FRAMES OF MIND. They are produced by facts and events that we witness, or hear of; by views of the state of the world; by particular subjects of thought, forcibly impressed on our minds; by circumstances in our own immediate condition; by the state of our health; and even by the seasons of the year. Such a state of mind is distinguished, by its stronger character, from the quite ordinary tone. Now the lesson I wish to inculcate is this; that these states of mind thus voluntarily produced, should be carefully turned to a profitable account, and that we should avail ourselves of what there is in them especially adapted for our improvement.

It is hardly necessary to make the preliminary observation, that the mind is liable to many strong feelings which we are not to talk of turning to account, being absolutely evil; which should be resisted, repressed, and crushed altogether: as envy, malice, revenge, or a rebellious feeling against

God. Such as these can be turned to no profitable account; unlike some natural evils, which *may*, as poison, be made medicinal. But these moral and spiritual poisons, man at least cannot turn to any beneficial purpose: doubtless God can, else infinite power and goodness would not have permitted their existence in his creation. The states of mind however, to which I refer, are such as are *not* essentially and necessarily evil. They may be called a kind of natural *seasons* in the soul, analogous to the seasons of the natural world, only not having their regularity and fixed order. They too have their evils, and may be suffered to become great evils; but still by a wise and religious care, they are available for good. In other terms, they may be described as elements, having in them what may be applied to the very best and most advantageous uses.

These varied states of mind are of the two great classes, the *pleasing* and the *unpleasing*; the latter felt oftener and more sensibly.

I. I will begin with an illustration of the more *pleasing* order. You can easily picture to yourselves a person whose mind is always in the sunshine,—a person perhaps constitutionally cheerful, in excellent health, in the prime of life, and having a great number of circumstances around him very much according to his wishes. In addition to all this, there may be at some particular season, some more than ordinary cause to animate the pleasurable state of his mind; some bright smiles of what we call “good fortune,” beaming out upon him; some important matter that was depending decided in his favour; some new delightful confidence or acquisition in regard to the interests of friendship and affection, or some gratifying circumstance in the affairs of his family. It is pleasant to have such an image before you,—this high exhilaration, the soul overrunning with delight, the countenance radiant with joy: but consider the case really. How will it be with him? what will be the benefit of all this, if he do not exercise reflection,—if he do not “guide his heart?”

It is far too probable that this pleasurable state of mind will mightily tend and lead to direct evil; to forgetfulness of God, unbounded love of the world, banishment of all thought of death and hereafter, perhaps to levity, frivolity, and revelling in vain amusements.

But *at the very best* he will indulge himself in the fulness of his satisfaction; he will have no use of his delight, but to enjoy it, to devour it; and he will think that to-morrow shall be as this day, and still more abundant. Now would you not wish to say to him, “Can you be content to have no other good from all your animation, and glow, and expansion of heart, than the mere giving yourself up to be delighted, to bound and dance in thoughtless felicity, like an animal of the spring, or insect of the sunshine? Reflect! you are suffering to consume away, in mere useless sparkle and blaze, a precious element of mind, which might, while it burns, be applied to some noble purpose.” Such at least is the lesson which I desire to inculcate, that is, a thoughtful consideration of the *valuable uses* to which a bright season of the soul should be employed. It should not, by the way, be forgotten, that one point of wisdom in such a case, may be somewhat to repress and sober down this exhilaration of the heart; for there may be so great an intoxication of joyous sentiment as to fit the mind for nothing but wild mirth. But in truth, it will seldom be long before there shall come something or other to damp such excitement, even without our seeking for it. And the consideration that this fine pleasurable *season of the spirits* may not last long, and is liable to become chilled and overcast, should be a strong admonition to us that we should lose no time in turning it to the best account. Now *to what account* might a wise man best turn it?

It would surely be a wise application of this pleasurable state of mind, to seek most seriously, that some of it may be directed into the channel of

gratitude to God. A wise man's reflections might assume the following form: "Why am I not, at this hour, overwhelmed with distress, instead of this feeling of enjoyment and delight? I deserve to be so, and many of my fellow mortals are actually so overwhelmed, who probably deserve it less. Is it not because God is exceedingly good to me? To make this state which I enjoy, how many remembrances, how many gifts of that beneficent Father have been directed towards me, how many collective rays of mercy have been showered down on me from that open heaven? and does my heart absorb all, and reflect nothing? All this, that flows from the Supreme Benefactor, does it really but make me, or prove me, an Atheist? In what manner, by what means, can I expect ever to be reminded of God, ever to be drawn towards Him, if his *goodness* has no such effect? If my heart has absolutely no will to send upwards any of its grateful emotions, as incense to Him, what must be its condition? Is not this a reflection sufficient to blast instantly all my delight? If in these pleasurable emotions, there is nothing of a nature that admits of being sent up in grateful devotion, what estimate should I form of my pleasure and happiness? Am I content, delighted with a happiness which by its *very nature* estranges me from God?"

It will be a wise and valuable use of any season of unusual gladness, to watch narrowly the *effect which earthly felicity has upon our minds*, in order that the happy, the self-complacent man may see what kind of nature he has to be acted upon! a sad nature, if he sees the fact to be, that the more its wishes are gratified, the worse it becomes, if left to itself. Thus watching, we shall have practical proof of the manner in which earthly delight acts on the heart, *unless combined with a sanctifying religion*. There may have been a great deal of unthinking declamation about the dangers of prosperity, and the perverting guile of earthly pleasure. and too many of the gay, the young, the prosperous, smile contemptuously at such discourse. But let us admonish them, that those have no business to deride declamation, who will not attend to proof, even when that proof is in their own souls, and at their most serious cost! A man that shall in a right manner make the kind of observation we are describing, will certainly not desire to have distress and pain, instead of his gladness and gratification; but as certainly he will be alarmed into earnestness and prayer, that God may never let him fancy himself happy independently of the divine sources of felicity.

Were it not for fear of being tedious, I might pertinently have applied the admonition to certain particular causes or occasions from which this lively delighted state of the spirits takes its rise; as for instance, the recovery of health, relief from great sufferings, peril, or protracted languishing. These are generally seasons of extremely pleasurable feeling, but they are often suffered to be *mere* pleasures, tending to no use; the mere joy of having escaped, the gladness of a prisoner set loose, before he is sober enough to think what he shall do with his liberty. In this animation of feeling he has, in a sense, a *double life*, that which was lost to him during illness being virtually restored to him by this extra animation.

If this be *all*, to what purpose has the man been disciplined by suffering, and rescued by a merciful Hand? Surely he *should* be anxious to "guide his heart" to those purposes which affliction should have taught him.

I might also have specified that delighted state of feeling, that fine climate, or weather of the soul, which some persons experience from the beautiful seasons and scenes of nature? Then too, the thought should never be long absent, "How can I, as a wise man and a Christian, take the best advantage of this awakening of my sensibility?" No man ever seems to have felt more of this influence than the poetic and inspired Hebrew; and no reader of the Psalms needs to be informed to what use he directed it.

I shall not specify any more of the particular *modes* and *occasions* of these bright and warm states of feeling; but, considering them generally, I cannot too strongly urge *the duty which accompanies them*. They should be regarded, as cultivators regard the important weeks of the spring; as mariners regard the blowing of favourable winds; as merchants seize a transient and valuable opportunity for gain; as a man overlaboured and almost overmatched in warfare, regards a strong re-inforcement of fresh combatants. The spring and energy of spirit felt in these pleasurable seasons of the heart, should be applied to a more spirited performance of the Christian duties in general, but especially to those which are the most congenial to their own nature; such as the exercises and services most directly expressive of gratitude to God, careful study of the true happiness of men, and exertions for promoting it.

II. It is more than time to turn to the *darker* side of our subject. We cannot have been dreaming that these seasons of pleasure prevail on the whole in the general experience of our race, or even with frequency or long duration in the experience of almost any individual. The Christian admonition to "guide the heart," will find but few occasions for exhorting men to turn their *joy* to a wise account, compared with the cases of a far different kind. It were a gloomy calculation, if it could be made, what proportion of time is passed by mankind collectively in a state of feeling decidedly infelicitous, as compared with their experience of animated pleasure. It would be a still gloomier calculation, to reckon how small a portion of their painful feelings turns to any good account.

We do not mean to take a condition of severe and overwhelming distress as the subject of the present admonition. Greatly short of this, there are occasional seasons of darkened gloomy feeling, continuing for a while, in which sensibility becomes pensiveness, and gravity, sadness. There is a strong tendency for the time, to serious ideas, and musings of the more melancholy class. It is as if an accustomed barrier had been thrown down, to admit into the mind an invasion of austere thoughts, and unwelcome and threatening images. The immediate cause may have been some untoward turn of events, some painful disappointment, or the death of relations or friends, while constitutional tendency, or defective health, may contribute to increase the gloom.

Now, shall not this infelicitous season of the soul be turned, by wisely "*guiding the heart*," to lasting advantage? and how may it be so?

In many instances all this possible benefit is refused and lost. It is a bad sign when we see a person in this state of feeling, merely anxious and endeavouring to escape from it, feeling a horror of solitude, having recourse to any thing that will help to banish reflection,—to change of place, making excursions, contriving visits and parties, endeavouring to force the spirits up to the pitch of lively society; even trying amusements, when really little in the mood for amusement. This is a wretched and self-defrauding management. Often certainly, the censure must have some terms of qualification. It is to be acknowledged that, in some cases, a gloomy state of the mind is very directly caused by a disordered or debilitated condition of the body. And when we speak, too, of a constitutional melancholy temperament in some persons, we are but expressing probably some mysterious sympathy of the mind with its corporeal tenement. Now in cases decidedly of this kind, expedients of alleviation will, to a certain extent, be very properly sought, in movement, change of scene, or communication with more cheerful spirits. But, for the far greater number of persons experiencing these occasional graver darker seasons of the mind, there is no such concession to be made. In this case the state of mind should be regarded not as a kind of *disorder* to be relieved, and escaped from, but as a *visitation* to be improved. One might address such persons

thus: "It is too probable that, during your past lives, there has been far too little of the voluntary exercise of grave, deep thought, of choosing serious and solemn subjects of reflection, and with an appropriate temper of feeling; that is to say, such a temper as a gay spirit would deem gloomy, and which you may have averted or evaded as such. Now, however, when causes independent of your will have placed you, as it were, in the very element of such thought and feeling, let not your chief aim and effort be to escape from it. You had not seriousness enough to go into a solemn temple; but a hand not to be resisted *has led* you into it: is your sole attention to be fixed on the *door*, while the oracles of God are inscribed within, the images of the dead are standing within, and visions of futurity are disclosed within? Now that light thoughts, and brisk spirits, and worldly pleasures and hopes, are aloof for a while, do take the opportunity for serious consideration! Reflect! are there no great and solemn questions hitherto, most unwisely, left undecided? When will you be willing to bring them to a decision? is it to be when you shall have recovered the easy or gay tone of feeling which always leads you away from such subjects? Have you yet come to a full consent of the soul to take death and eternity into the circle of your interests, into an intimate combination with all that you are wishing, projecting, and pursuing? If scarcely so, *when* is this grand point to be effected? will these solemn objects come to your view with more gracious aspects? will they be welcomed nearer to you, when you shall have again become more satisfied or delighted with the gratifications of this life? Shall you call them to meet you in the flowery garden of pleasure, in your circles of gaiety, among your treasures of acquired gain? Reflect! have you yet come absolutely to meet God, in your capacity of a sinner condemned, and *to be* pardoned and saved? and have you come really and effectually to a believing and grateful *assumption* of the offered redemption by Jesus Christ? If there be any thing dubious as to this great matter, are you impatient to hasten away into a state of feeling in which you may *slumber* over such a question, and such a doubt?"

But, supposing these great interests not to be in doubt and hazard, every man has some duty, or some temptation, in respect to which these darker seasons of feeling might aid him to prepare, and to strengthen his mind.

Now is not this reasonable pleading? It is but requiring that a man should not be willing to come out from a temporary and special state of mind without having availed himself of that advantage which it has especially offered him.

III. And very briefly, I will apply the admonition to only one more particular state of feeling, which not seldom visits an observer of mankind, namely, an *indignant excitement of mind against human conduct*. It will not be pretended that this is one of those feelings that ought to be extinguished as absolutely evil. It is what the best men, the worthiest teachers, protesters and reformers have made no scruple of indulging and avowing. But to make the best advantage of it, a man must *very* wisely "guide his heart." He looks abroad and sees an infinity of things as he knows they ought not to be, every kind of perversity, depravity and wrong, and in many instances iniquity triumphing in power and success. And at times the flame is made to burn with violence at some particular occurring instance of great iniquity. Now he cannot but be sure that, within certain limitations, he does well to be angry. Then is the time for the admonition, "Take care that you manage this fire to answer for good purpose, and that you do not burn yourself." But for *WHAT* purpose? It may enforce on you the necessity of a most carefully disciplined judgment. It may surely contribute to aggravate your permanent impression of the extreme *evil* of

sin. Let every indignant emotion go therefore to "justify" the Almighty in that part of his economy which is directed in hostility against it. Let it also impress upon you that what is so much to be *hated*, is no less to be *dreaded*; therefore, beware yourself! The indignant thoughts and emotions thus going *outward*, may surely admonish you against leaving all to *an indulgent judgment within*. They should suggest to you a warning against a deceptive manner of comparing yourself with others. They should admonish you of the sovereignty of God. You look at all these: *you* are impotent, and cannot put an end to it. God sees it all; He is omnipotent, and could end it in a moment. There *is* a reason why he does *not*; you must submit in humility to his supreme wisdom. Finally, they should contribute to the desire of a better world, and to a more earnest application to all that which may prepare you for it. Here I close these observations; but these indignant feelings and emotions may profitably serve for the subject of another discourse. The few exemplifications which I have given may contribute to shew, how those involuntary states of mind, which come upon us for a time, may be turned to a valuable use, and that so we may carry out of the world with us benefits acquired by the divine aid, from all the *mental seasons* through which we shall have passed.

[We hope to present our readers next month, with a beautiful and most characteristic discourse, forming a sequel of the present, on the SEASONS OF THE YEAR; and we beg leave to repeat our acknowledgments to our correspondent L. for his valuable notes.—ED.]

V.—Attendance of Christians at Fashionable Amusements unjustifiable.

[In reply to PHILALETHES, Cal. Christian Observer for April, p. 188.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The second letter of PHILALETHES demands a rejoinder, but circumstances compel me to make it brief. I shall therefore merely premise, that although he has misunderstood me in more than one instance, and has feathered his argument occasionally with somewhat more of ridicule than besseems the matter in dispute between us, I honour too highly the candour and sincerity which his letter manifests, not to enter with pleasure into the lists of friendly Christian controversy with a writer so able and so single-minded.

The illustration of the "mint, anise, and cummin," was PHILALETHES' OWN. I enlarged upon it, because I thought, as I still think, (for the tenor of his arguments at page 291 confirms my foregone impression,) that he has been driven to take up a false position by the mischievous over-statements of those who have made attendance or non-attendance at balls or concerts the criterion of the existence of religious principle in the hearts of professors. I renounce such a test; but still I do not think the scenes in question safe ground for a Christian to relax upon. Further, I am quite sure that no advanced Christian could spend

an evening in such a temple of frivolity and dissipation as a ball-room, without suffering a revulsion of feelings so painful as effectually to prevent a second visit.

If PHILAETHES will revert to my letter, he will find that I did not say that I should tremble for my own safety in such a scene as that above described, but, (which is a very different thing,) that I should feel such anxiety *if I could delight in it*. I have certainly ceased attending balls for some years, but alas! I loved and frequented them and all other places of fashionable dissipation, for a very long time after my arrival at that epoch which the law and custom term “years of discretion:” so that my opinion is not, as PHILAETHES supposes, unsupported by personal experience. I certainly should not *now* “find food for excitement and mental intoxication in watching a quadrille;” but I know well, and PHILAETHES must have observed mankind for a very short time, or to very little purpose, if he do not know too, that those elements of mischief abound to overflowing in the hearts and heads of nine-tenths of the young people of both sexes by whom quadrilles are danced; that a ball-room is a moral caldron in which the young blood, even of the innocent, is raised to a temperature in which vigilance and circumspection cannot exist; and that where hundreds are thus thrown together, and only (well if it were always so) the ostentatiously profligate are excluded, evil, besides that which the heart spontaneously generates, must, and does, in countless instances, result from the whisper of even a humble disciple of Lovelace in the ear of vain and credulous beauty, or from the seductive smiles of the syren, who, as Sir Walter Scott describes his Guendolen,

“Well skill'd to keep vain hopes alive,
And all to promise, nought to give,”

leads on her victims, (as who has not seen young men led?)

“to barter fair esteem,
Faith, fame, and honor for a dream.”

These are no fancy pictures. Few, very few attend a ball with the sedate temper and composed feelings which PHILAETHES claims as his own, and ascribes to others; and I speak the words of truth and soberness,—I speak of what I have witnessed, not once, but often,—when I insist upon the dangers, of which those above alluded to are but specimens, which beset the votaries of pleasure in such scenes. But PHILAETHES will say that he is not a votary of pleasure, and therefore not in jeopardy; and, as regards others, my able, but, I apprehend, unexperienced opponent writes as if the component individuals of quadrilles were steady men of business, fathers of families, and matrons, or unmarried women as sober and thoughtful as matrons ought to be; not youths just broken loose from re-

straint, absorbed in the passing scene, and even when sound in principle, too often loose and inconsistent in practice, and girls wild with spirits, or when these are subdued by good breeding, just as eager for admiration, just as liable to have their heads turned by flattery, as any May queen that ever danced round a hawthorn. The vast majority of those who frequent balls,—*the mass without whom balls would not be*, are not, as PHILALETES assumes, “rational men and women,” but gay, giddy, thoughtless boys and girls, and older people but little more mature in reason. To such as these, PHILALETES and the very few who with his principles and his sense can tolerate the levity, and, too often, the worse than levity of the ball-room and its supper table, (where the excitement of wine is superadded to that which previously existed,) afford their mischievous countenance: mischievous especially, (in exact proportion to the strength of mind possessed, and general uprightness and purity of conduct manifested, by him who sets such an example,) to the many “borderers” (to use an expressive term of Hannah More’s), always to be found among the young of both sexes, who are striving to reconcile “the friendship of the world,” with the service of God, and to secure the enjoyment of “the lusts of the eye and the pride of life,” without quitting their hold upon those pleasures which are at God’s right hand for evermore. Has PHILALETES ever calculated the mischief which his example may, nay must produce in its effect on such characters as these?

PHILALETES says that I am driven to confess that I can bring forward no text in support of my opinion. What I said, or meant to say,—what I see, indeed, that I did say at page 123,—is, that we should look in vain through our Bibles for a text, running, “thou shalt not attend a concert, a ball-room, or the theatre.” There is no positive literal interdiction, such as I said that the brothers in Swift’s tale would look for; but still there is enough, I think, said, to satisfy a Christian inquiring in a candid truth-seeking spirit, that the narrow way which leadeth unto life does not run through the ball-room. I say nothing about the theatre, for I see that PHILALETES has given it up.

The matter lies in a very small compass. What do the texts, “Be not conformed to this world,” “Come out and be ye separate,” “The friendship of this world is enmity with God,” “He that loveth the world, the love of the Father is not in him,” and many others which might be quoted to the same purport, mean? Is not a community of amusements with the worldly, conformity with the world in that respect, and to that extent? Is quadrilling with those who honor the God of the Bible no more than Jupiter or Vishnu, separation

from them? Is not such participation a courting of the friendship of the world? Is not taking delight in the very pleasures which the worldly most affect, a strong symptom of the love of the world? PHILALETHES repudiates these diagnostics of the moral taint of worldliness; but what does his argument on the point at page 191 amount to? Why, that there are other, and (did I ever deny it?) stronger symptoms of the infection. "Many a parent," he says, "who would shudder with horror at the idea of his son or daughter attending balls, is influenced in choosing a profession, a friend, a school for that son, by far different considerations than how best to promote in his heart the care of the one thing needful. What is that which we hear in so many religious families possessing church preferment, about bringing up a son to the church, but worldliness? What are the motives which lead a parent generally to approve of a marriage for his daughter, but worldly ones? Provided the morality of the party is unquestionable, is his religion cared for?" I am afraid not, in too many instances; but what does all this prove, except the lamentable inconsistency of professors? Does the prevalence of small-pox demonstrate that there is no such disease as the plague? Because worldliness is Legion in its forms of seduction, and because one of its phases tempts a man at twenty, and another at fifty, or one the man who makes pleasure, and another, him who makes ambition his idol, is it not perilous to the soul under all its disguises? PHILALETHES does not help his cause a tittle, by shewing that those who are rigid upon one point are often lax in regard to others. It is not right to attend balls, because it is wrong to settle a son or daughter in life without reference to religious considerations. Because conformity with the world in matters of business, and the more serious concerns of life, is ruinous, it does not follow that conformity is safe with respect to amusements. Because there are different modes and degrees of conformity, it cannot reasonably be assumed that one particular mode, that partial conformity, is allowable. The texts of Scripture which I have quoted are intended to embrace the whole circle of worldly evil, to indicate every rock upon which professors may make shipwreck; and they are general and not particular, (as PHILALETHES would have them) for the very purpose that they may be thus comprehensive. "The law of the Lord is exceeding broad," not in its literal prohibitions, which would only operate to stimulate perverse ingenuity to find loopholes for sinning in supposed safety, but in its spiritual applicability to every possible circumstance of conduct. If balls were specifically forbidden, that class of the worldly professors of religion, which loves fashionable amusements, would resort to routs; if dramatic exhibitions

were denounced, we should have masquerades in their stead. If the principle of interpretation upon which PHILALETHES insists were correct, we should need a new revelation for every change of fashion: one Bible for the Asiatic, who keeps dancing women, or attends their exhibitions; and another for the people of the West, who dance for their own amusement. Our Scriptures—blessed be He who gave them! aim higher, and have a far wider scope. They are a rule of life, not of this or the other segment of our employments: they are adapted to the wants and frailties of universal man; and are calculated to regulate his amusements, as well as his business*.

I am quite sure that nothing which I said in my former letter will warrant the conclusion drawn by PHILALETHES, that I construe "the meaning of such exhortations," as "Come out of her my people," "Love not the world, nor the things which are in the world," "merely that we should abstain from trifling amusements, should make this paltry sacrifice." The fallacy of this passage lies in the word *merely*; as the fallacy of PHILALETHES' general argument consists in denying that to be a whole, which no one ever affirmed to be more than a part. To this position I earnestly solicit his attention. I believe that "the love of the world" includes such a relish for its amusements as induces participation in them; but I know well that "the world" has ten thousand other snares, temptations suitable to every disposition,—

"The court, camp, church, the vessel, and the mart,
Sword, gown, gain, glory,"—

and that the warning voice of the Spirit embraces them all in its broad denunciation.

But there is another class of texts, not yet adverted to in this discussion, which are, I think, quite conclusive in regard to the controverted point.

I refer to such texts as the following: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." "The world cannot

* PHILALETHES ought to quote my words correctly. I never said that "the May meetings, dinner parties, new books, excursions of pleasure, &c. &c. were the necessary business of life." I only supposed cases in which duty might require individuals to attend, "a dinner party," &c. &c. even though they found such scenes exciting. Of "the necessary business of life," I had spoken in the commencement of the foregoing paragraph—see pages 122-3.

hate you;" (this our Lord said at an early period of His earthly career, when the disciples were his humble, silent followers, and long before they received their commission and power to "teach all nations," as their Master taught, and to protest against sin, as he protested;) "but me it hateth, because I testify of it, that the works thereof are evil." "Marvel not, my brethren, if the world hate you."

Here is the clear testimony of Scripture that the world hates the church, as it hated its Founder. The reasons given for this antipathy are, firstly, because Christians are "not of the world;" and, secondly, because they "testify of it," (as they are bound to do, in imitation of their Master, "be ye followers of me, even as I also am of Christ," says St. Paul.) "that the works thereof are evil." Now, can PHILALETHES shew that any exception is made or implied in these and parallel passages in favour of the world's amusements? Is it said, the world will hate the Christian in the necessary business of life, on the mart, in the senate, (as when one sneeringly called Mr. Wilberforce "the religious member,") but it will not hate him in the ball-room? Should we be tolerated in such a scene—if, on seeing evil works, or hearing words of wickedness, we testified against them; and does the Bible give us any license to be silent, because amusement, and not business, is the soil from which the evil fruits spring? Should we be tolerated even in marked condemnatory silence, which is always an indispensable duty when circumstances forbid us to give utterance to our reprobation? I feel confident that PHILALETHES will not answer these questions in the affirmative; and yet what is the necessary inference from a negative reply? Why, surely, that no duty calling us to partake of such amusements, no real benefit to ourselves or others being expected from such association with those who are "lovers of pleasure more than lovers of God," we ought not to enter upon scenes where we must be tongue-tied to be endured, where we shall be hated and shunned, ("they shall separate you from their company,") if we be true to our professions, and bold in our avowal of the truth.

As to our Saviour's attendance at the marriage of Cana, the Scripture informs us why He went to the feast, by apprising us of the result. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." In the proceedings of infinite prescience and wisdom, the object and the consequence are necessarily identical.

You kindly expressed a wish, in your note at the foot of my last letter, that I should offer "a paper on the subject of those relaxations, which may justly be regarded as lawful and inno-

cent ;” and PHILALETES anticipates that my “list of allowable recreations,” “will be highly exciting and diverting.” I fear that I shall disappoint you both. I have not time, and certainly not ability to do justice to a topic of which the complete discussion would be highly interesting ; and I think that PHILALETES will agree with me, on re-consideration, that the subject matter of our controversy, which may well be carried on without ridicule on either part, is rather too serious for that description of “talking and jesting,” which, the Apostle declares, “are not convenient.” “Gravity, sincerity, sound speech,” become Christians at all times, but especially when discussing topics of religious importance. To revert to the question of innocent relaxations, the position which I would maintain is that so well stated by Mr. Cecil : “There is something in religion, when rightly apprehended, that is masculine and grand. It removes those little desires, which are the ‘constant hectic of a fool.’” No one, man or woman, can, I think, walk long or far in “the narrow path,” without losing all relish for the frivolous amusements in which the “sons of a day” take delight ; without, indeed, their becoming positively distasteful and irksome to him. For myself I can truly say, though I well know that my advance towards better things has been far, far too small, that it would be a punishment worthy of a tyrant’s ingenuity to compel me to attend a weekly ball. But surely the field of innocent relaxation is not so circumscribed, that Christians must necessarily be dull, gloomy, or listlessly inactive, because they refuse to participate in the frivolous or intoxicating amusements of worldliness. Air and exercise, the beauties of nature, the wonders of art, the whole expanse of science, a large proportion of literature, ancient and modern, the pencil, the pen, music, within legitimate bounds, experimental agriculture, and the garden, all these objects and pursuits, and many more, are as free to the Christian as to him who never “looks through nature up to nature’s God,” recognising in Him the God of the Bible, “the God and Father of our Lord Jesus Christ,” and who consequently cannot say, My Father made them all ! Add to these, within those limits of discretion which the maxim “be temperate in all things,” enjoins, the pleasures of social intercourse and of intellectual conversation, and what mind of healthful frame need seek in crowds and dissipation for that relief from the pressure of toil and anxiety, which our constitution, and the circumstances of civilized life, render indispensable both to our moral and physical well-being ?

I have left much unsaid, but want of time to say more compels me to conclude this hurried and most imperfect paper. I desire to bid PHILALETES not merely a courteous, but a

brotherly farewell. I am quite sure that he will not rest long in his present opinions upon the subject matter of our controversy, "being confident of this very thing, that He which hath begun a good work in him, will perform it until the day of Jesus Christ." We serve a good master, who will add to our light as we advance in His ways. We have abundant warrant for this expectation in Philipp. iii. 15, as long as we do sincerely and heartily "press toward the mark, for the prize of the high calling of God in Christ Jesus." May we both "so run, that we may obtain."

PHILO-PHILALETES.

VI.—*The proper Sphere of Missionary Labour.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for March, you have an article entitled, "The Proper Sphere of Missionary Labour," by A LOOKER ON.

It was only yesterday, (April 8th,) that I received your March No., and I hasten to make a few observations on so engrossing a subject.

I would not intentionally misinterpret the sentiments of A LOOKER ON, and should I mistake his meaning, I will gladly acknowledge my error.

He says, "It must be allowed on all hands, that prayer and preaching should ever be considered as the primary work of a Missionary."

With these sentiments I cordially agree. Whilst no one would enter the sacred enclosure of a Missionary's closet, to scrutinize his conduct when in communion with his Maker, every philanthropist may be permitted to witness his public avocations—the direct means which he employs to accomplish the work which he has undertaken.

If this privilege be not intrusion, I observe that the question is not, are translations useful? are schools useful? but, what is the proper Sphere of Missionary labour? and the question will perhaps be most satisfactorily answered by a reference to Apostolic practice, and the generally received opinions of the Churches and of Missionary Societies.

In referring to these, I would not undervalue the labours of many individuals, who by their translations have rendered a lasting benefit to the present and future generations. I would not depreciate the exertions of those who have been sent out by their respective Societies to establish schools; for I regard them as having a sphere of labour distinct from that of the Missionary; and as legitimately employed whilst occupying that part of the vineyard into which divine Providence has led them. I would not urge the Missionary whose physical strength is inadequate to the task, into an impossible line of duty. But I would first endeavour to ascertain *what is* his proper sphere; and if his sentiments accord with mine, leave him to discharge his duty in what way soever his opportunities and strength mark out for him.

The Saviour commissioned his disciples to go and teach all nations, and promised that the Comforter should teach them all things. The apostles therefore, had the best opportunity of comprehending and defining the

word "teach;" and presuming that they were faithful stewards of the mysteries committed to their charge, I submit that their practice is the best elucidation of the words, "Teach all nations."

I will not say that the apostles never built a school, never entered one; for I find Paul in the school of one Tyrannus; but I believe we have no instance of an apostle keeping a school for children. However we find them every where preaching, that is, proclaiming (as a herald announces the approach of his sovereign) that the kingdom of heaven is at hand. Could we only imagine the apostle Paul, instead of going into the most populous and public places in the cities of India, sitting down in a school, and superintending sircars to teach reading, writing, and arithmetic, and then catechising children in order that by his explanations to them, he might instruct adult children, when without this previous routine he could at once reach the hearts, and consciences of the populace, I think the dignity of Paul, would sink in our estimation.

The application to the modern Missionary is easy. I believe we should not err in assuming, that European Churches generally, and Missionary Societies in particular, regard all Missionaries as preachers. They have different descriptions of labourers, such as artisans, catechists, assistants, &c. but Missionaries, if I mistake not, are in their estimation *preachers*.

To try the soundness of this opinion, let us suppose that the sentiments of A LOOKER ON, were embodied as intelligence from Missionaries in the annual report of a Missionary Society. But in doing so I disclaim all disrespect to A LOOKER ON, and to all who may approve of his sentiments. It is the test by which I tried his remarks in my own mind. I hope he will forgive me if I injure the cause which he advocates. Truth is my object, and I am sure it is not less *his*.

"By the last report from —, it appears that we have 16 Missionaries, all usefully employed, each one according to his abilities, talents and taste. Some are occupied in translations, others in compiling grammars, school books, &c. two or more are English preachers; but from the climate, the state of society, and the gifts of the Missionaries, the majority are occupied either wholly or partially in keeping schools. It appears that although preaching is regarded by them as the primary work of a Missionary, that such are the debilitating effects of climate, both on body and mind, that not more than* four daily sermons are preached to the natives by the united labour of our 16 Missionary brethren. We trust our friends will not be disappointed that the amount of preaching is not more; but one of them in the name of the rest, has so satisfactorily accounted for the fact, that we cannot do better than insert extracts from his letter.

"Every person who has duly considered the subject, must, I apprehend, admit the wisdom and propriety of partially dividing Missionary labour." * * * "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."

"When a Missionary's forte appears to be preaching, I should by all means say, fill his hands with it."

* If this estimate of the average amount of sermons preached generally by Missionaries in India be thought too low, the editors can perhaps correct the error, by a reference to the journals of Missionaries.

“The same remark will apply to one whose predilection and talents appear to be most in favour of translations, preparation of tracts, &c.” * * * “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 inclinations, 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.”

“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. I beg to ask whether they are not laying too much stress on the work *preach*.” “The words in Matt. are, ‘Go and teach;’ and may not this refer to some method of teaching or discipling distinct from what is commonly called *preaching*. The scriptures say, ‘Blessed are they that sow beside all waters;’ 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.

“1st.—Schools give to the Missionary a moral influence among the people.

“2nd.—A Missionary cannot be employed all day long in preaching.

“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.

“4th.—Schools are admirably calculated to render more extensively useful the labours of the Tract Society.

“It must be allowed on all hands, that prayer and preaching should ever be considered as the primary work of a Missionary;” but “if an angel were sent to select the Missionary most approved of God, * * he would perhaps 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 many others, were probably by reason of his many infirmities, made at a much greater expense of bodily pain and suffering.”

“In calling upon our friends for renewed prayer, and larger subscriptions for the ensuing year, we cannot do otherwise than revert to the facts here stated, viz. that direct preaching to the Natives is effected at so large an expenditure of Missionary strength, as an argument for continued exertions in the great cause.”

What, I ask, would be the effect on a Missionary Society of an announcement like this?

Do I err in supposing, that the members of that Society would mourn over the severity of the climate, the weakness of the Missionaries, and the state of Indian society.

Oh! would not such an announcement be answered by a call to all the churches for special prayer, and for every pulpit to be clothed in sackcloth?

My design, I repeat, in bringing these principles to such a test, is not to bring them into disrepute, but to try if the doctrine be of God. We have a good criterion to guide us in so doing; for the churches at home are praying for our success. May we not hope that their opinion would be consonant with the will of God. “If two of you shall agree on earth as touching any thing that they should ask, it shall be done for them of my Father which is in heaven.”

If therefore the churches at home would approve of Missionaries occupying so small a portion of their time in preaching, we may be encouraged in prosecuting the system of schools; but if not, do I err in supposing that less attention to schools and more labour in preaching, would be beneficial in the conversion of the Heathen?

I would with all due deference exhort Missionaries to bring their principles and practice to this test. Souls are perishing, and time is bearing onward the millions of the present generation, with their accumulating crimes, to an awful account.

I believe Missionaries generally allow that preaching is the direct, Apostolic, legitimate way to convert souls. Those who contrast the utility of schools with preaching, appear to me rather to beg the question than to defend the former: for if a Missionary occupy most of his time in preaching or preparing for that exercise, he does not assign as a reason for his neglect of schools, either the climate, inability, peculiar taste, a roving disposition, active or sedentary habits; but feels conscious that he is doing the duty for which he has been sent, and that he has no cause to defend his practice.

My opinion is that, as the arm of the artisan is invigorated by exercise, so the more a man exerts himself, he will generally find his physical strength augmented. Where there are exceptions to this rule I can say nothing; but I would urge those who complain of lassitude and weakness to make the experiment. Suppose a Missionary preach three times a week to the natives (fatigued he may be after preaching), let him notice, if the day after he has preached, he is really weaker than the day before. If not, he may venture to preach four sermons a week, and increase the number till he preach daily. Thus he will do twice the work of a Missionary which he did before. Suppose further that his school-house were called a chapel, and instead of seating his scholars by the road side in the morning, he were to take his seat, with a bible or tract in his hand. If his post were well chosen, he would soon be surrounded by the natives, to whom he might read, then proceed to conversation, and as his zeal kindled, conclude with a sermon. Perhaps at the end of an hour's service he would not find himself more fatigued than he would have been by three hours' attention to the routine of a school. At all events he might leave off before he became too exhausted, and he would quit his station with the enviable feeling of having done what he could.

I have pleasing data for recommending such an experiment. I know a Missionary, who 15 years ago entered Calcutta, not at all of a robust constitution, nor by nature of a roving habit. After 18 months' residence in Calcutta, he was pronounced by his medical attendant to be in a confirmed consumption, and one whom neither change of climate nor medicine could benefit. Desirous of falling with his face to the foe, he went into the interior. His circumstances constrained him to become a pedestrian; and he preached as strength would permit, and increased his labour by degrees. He now preaches, perhaps, as frequently, and enjoys better health than most Missionaries in India.

To make a useful preacher to the natives, perhaps as much study and labour are required as to qualify a man to become an acceptable preacher to an European congregation; and I conceive when a Missionary has obtained the language, that he has only reached the threshold of those acquirements which are requisite to make him a good native preacher. Located among a people whose habits of thinking are so diverse from his own, he finds Bacon, Locke, and Paley must be almost laid aside on the shelf, and new modes of argument acquired, or his hearers will stand amazed at his train of reasoning, perplexed to discover the object he has in view, and marvelling at his queer illustrations, leave him to pursue his subject alone, as being to them incomprehensible.

During the time therefore in which he cannot preach, were he to sit down and acquire their habits of thought, or to visit them in their houses, and by familiar conversation acquaint himself with their tenets, and discover their arts of sophistry, &c. &c., would he not be better prepared either to proclaim the truths of the Gospel, or to attack their superstitions, than he would be if occupied by schools?

Do I then err, when I suppose that a Missionary can find sufficient occupation in the department of preaching for all his strength and time? Surely when he has returned from his public duty, it might not be unprofitable for him to recal to mind his failures in argument, and to examine the causes, whether from ignorance of technical terms, or of the native mode of conducting a discussion; and I doubt not by the time he has collected a new store of arguments, but that the sun will be so far west as to allow him to commence another sermon.

Were a Missionary every day to study a lesson on native politeness and suavity of manners; on the tenets of Asiatics, whether Hindu or Musalman; on the customs and manners peculiar to India, and on the insufficiency of man and the all-sufficiency of God, to convert the soul; and were he occasionally to lift up his heart to God in dependance on the promised aid of the Holy Spirit,—Oh would the hours of seclusion from the heat be more than sufficient to make him a man of God, thoroughly furnished to every good work? Would he at the close of the short career which Divine Providence has hitherto allotted to the Missionary, be more than qualified as a faithful minister of Jesus Christ? And if not, is there no danger of too lightly esteeming the work of a preacher, by supposing he has time on his hands sufficient for other employments confessedly of secondary importance?

'Tis not a cause of small import,
The Pastor's care demands;
But what might fill an angel's heart,
And filled the Saviour's hands.

I would ask, whenever schools take up half the time of a Missionary, have they not risen from a secondary importance to one equal with that of preaching? And when a Missionary preaches only on alternate days, but attends his schools daily, have they not obtained a pre-eminence; if not in his judgment, yet in his practice? When a Missionary has a taste for schools, is he in no danger of overrating their importance? Does no enemy lurk within his bosom to warp his judgment, and direct the streams of salvation into channels less adapted to their fertilizing influence?

Has not A LOOKER ON given the most attractive view of schools by supposing the Missionary seated in front, catechising his children that he may arrest the notice of passengers?

Though happily this is the case with some, is it the general practice of Missionaries?

Is the old man of sin so subdued within a Missionary, as to make no effort to damp that ardour and love for souls with which he entered the field? Is it not more congenial to nature to be surrounded with scholars, than to meet contumely and reproach from the priests of idolatry? to direct the routine of classes, and mark with approbation the progress of a school, than to take the bull by the horns, or beard the lion in his den?

Would to God every Missionary may be disposed to believe me when I declare, that I affectionately propose these questions for his calm, solemn consideration, either before or after the period when he returns to a throne of grace, spreads his hands to heaven, and in the agonies of his soul adopts the language of Isaiah: "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Oh the day is coming which will try every man's work; and sure I am none will be losers by trying their work now.

I respect A LOOKER ON none the less, because I differ from him in reference to a man's taste being a criterion by which to decide the specific department of his labour.

But it appears to me that habit, how opposite soever to former dispositions, once formed becomes taste. And how repugnant soever to our natural feelings, could we acquire by habit a taste for preaching, we might not be injured, either in body or mind.

Oh I believe there are attractions in preaching which few but Missionaries know the savour of,—which if once tasted will never be forgotten. I once saw a Missionary die, in whose last paroxysms of fever, when reason had left the helm, the taste for preaching survived, and poured out the contents of his first college sermon. "Ye must be born again," said the dying man, in accents faint and tremulous as the notes of a worn-out instrument about to be laid aside: but as he proceeded in his illustrations his voice increased, until a thousand persons might have heard the closing sentences of his first and last sermon. He sank with exhaustion, and at midnight was in heaven. If envy ever entered my heart, it was then; but it was no misanthropic feeling. I would not for worlds have robbed the good man of his triumphant entrance into heaven: but I desired to die the death of the righteous, and my latter end to be like his. He said before we parted, "You will follow me!" May his dying expression be prophecy. Ever since that period I have considered preaching to the Heathen as a taste, which if coveted and obtained will never disappoint the Missionary.

A LOOKER ON says, that he was not present "at the discussion," which drew forth his papers. From his observations concerning the desire of saints to get on the judgment seat before the time, I conceive it possible that his information has misled him. There were four persons present, who advocated the principle for which I now plead. One of them maintained that a preference should be given to preaching, and repeatedly regretted that his sentiments were not understood; for that whilst he did not condemn schools, he thought that Missionaries should preach more. Another stated some facts, and exhorted his brethren to draw their own inferences. Those facts were from his own history, viz. that some years ago he both kept schools and preached; that he found the superintendance of schools congenial with his own natural feelings and preaching opposed to them, because in the latter he had daily to meet the opprobrium of the cross. That he became attached to the schools, and could he have so satisfied his conscience, he would gladly have surrounded himself with them. That on examination he found most of his arguments for schools founded on a *shrinking* from the cross; and as human nature, however modified, has broad marks of resemblance, that he affectionately exhorted his brethren who advocated the utility of schools to examine if their arguments, like his, were based on a *shrinking* from the cross of Christ: that we must make up our accounts at the bar of God, and had better begin now; that most of our responsibility at the last judgment, would perhaps rest on the number of sermons which we had preached, when compared with the opportunities afforded us for so doing. Some of the missionary brethren considered these remarks as direct attacks upon all who had schools. However, he who made them was defended by one on the opposite side of the table, who said that his brother had not asserted that they were shrinking from the cross, but had merely asked them to examine if the case were so.

If this edition of the facts be incorrect, I have the authority of him who made the above remarks to say, that he is grieved to have offended his brethren; and that rather than get upon the judgment seat, he would place himself before it as a criminal.

ONE PRESENT.

VII.—*Usefulness of Native Boarding Schools illustrated.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

At a time when the conversion of the natives occupies so much attention, it is important that every successful plan should be made known. Every laborer, as he commences his operations, should not be left to toil through the same course of speculative schemes, and waste his strength on the same plans, which his predecessors have tried in vain, while methods well tested by successful experience are neglected.

The general inefficiency of day schools as means of conversion has of late attracted attention; and the plan of Native Boarding-schools has been occasionally alluded to as much more likely to succeed. The latter system, however, has been but partially tried in India, and consequently is by many regarded as something which, however good in theory, requires to be tried by the standard of experience. But though experience on this point is not extensive in India, we are not entirely without it; and it is of such a nature as fully to encourage the sanguine expectations of those who are anxious to see Native Boarding-schools more generally established.

Having lately made some particular inquiries into the actual results of this plan, perhaps I may be allowed to state a few facts and offer some remarks, in order to turn the attention of your readers more fully to this important subject. A communication which I recently perused from one of the American Missionaries in Ceylon, gives a most pleasing view of the success of their Native Boarding-schools. A large body of well educated native youths have been received into the church, whom they have every reason to regard as sincere converts. But I shall confine myself, as far as facts are concerned, to an account which I have received from a respected Missionary brother at Bangalore, of a Native Boarding-school that has existed there in connexion with the London Society's Mission. This school has been but on a small scale; but the plan seems to me simple and efficient, and the results very satisfactory. The school has existed for 11 or 12 years. At first it experienced considerable opposition both from Europeans and Natives. It was thought that people of caste would never consent to allow their children to live entirely in a Missionary's compound. This obstacle was however gradually overcome. A few boys were obtained, and a beginning made. The first boys were however too old, being 12 or 14 years of age; and having previously learned bad habits, turned out ill. In place of these, little boys of seven or eight years were received. There was much trouble

at first, however, with some of them running away, and the parents of others taking them home.

The plan pursued with them was to treat them with considerable mildness and affection, in consequence of which they became attached to the Mission as to their own family. At first they were boarded and clothed, but afterwards it was found more economical and satisfactory to give them a monthly allowance in money, and let them board with pious families of Native Christians who lived in the Mission compound. This saved also a good deal of trouble.

The course of education consisted generally of reading, writing, arithmetic, geography, astronomy, civil and sacred history. The Holy Scriptures and catechisms occupied a great deal of their attention, along with which they were taught something of their own mythology, contrasted with the purity and excellence of the Gospel. These were all taught in the native language; English being only taught in peculiar cases. The more talented and promising were carried forward to higher branches of education than those who were backward, and who received merely such a general education as might fit them for being intelligent members of the class of society to which they naturally belonged. The moral discipline of all was carefully adapted to their various capacities and dispositions.

One distinguishing feature of the school was, the great pains taken to make all the pupils thoroughly acquainted with the scriptures, and religious truth in general. "Some of them," says my correspondent, "are almost living concordances." Being examined and catechized on the Scriptures almost every day, they have become familiar with the whole system of Christianity. My friend also mentions, that he frequently took them aside, and prayed with them in private, and addressed them solemnly and individually, as well as made them regularly attend the public preaching of the gospel. Those who were decided in their attachment to religion were often taken out with the missionary and native teachers into the villages, where they heard the instructions communicated to the heathen, and the arguments by which the truth is supported; so that they became gradually fit to address their fellow-men on the subject of the gospel.

One after another began to manifest serious piety, and the success in conversion has in my opinion been great, as out of the small number of youths educated, already seven are now preaching the gospel with zeal and effect, and eight or nine fine young lads are likely soon to be engaged in the same important work. I am not informed how many in all have been educated, or how many have turned out decidedly pious; but, if the 15 or 16 young men already mentioned as preaching the gospel,

or about to be sent out to do so, were all the converts, the success must be considered as very great, when we remember, that the school has only been about 12 years in operation, and began with only a few little boys. Indeed, for years it had only 8, 9, or 10 pupils. It has never occupied more of the attention of the Missionary than could be spared from the duties of pastor of a considerable English Church, besides a Native Church, and considerable efforts in preaching to the heathen. The above simple facts speak strongly in favor of the Boarding system for Christian schools. This little seminary has already sent out its seven well instructed and pious Native Missionaries, and is about to send out more than double the number, in little more than the usual period required for the education of one set of pupils. There are now about 40 boys under instruction, and many of them give great promise for the future. The great advantages of the Boarding system seem to me to be these; the exclusion of pernicious influences from the minds of the children, and the opportunities which it secures of bringing them under the most direct and effective system of Christian instruction and example.

The greatest obstacle to the success of Christian day schools is, that the pupils are left entirely under the controul and influence of idolatrous parents, who of course do all in their power to prevent their children from imbibing Christianity; and generally, when they begin to exhibit any attachment to our doctrines, they are immediately removed from school; and even when this is not the case, and nothing is done designedly to counteract us, they have to spend their mornings, evenings, and play hours either at home or in running about the streets, where every thing pernicious is easily learned. Their thoughtless minds are of course more easily affected and much better pleased, with the melés and feasts of heathenism, than with the serious truths of Christianity; and in these things their parents and friends are much more ready to encourage them than to restrain them. Hence, notwithstanding all the pains one can take with them, as they grow up, their minds become filled with every abomination, and hardened against all serious conviction. Christianity speaks to them, but it is so much in the harsh and unwelcome language of a taskmaster whom they are taught by all they hold dear to dislike and despise, that its voice rarely makes any serious impression. But all their most natural and interesting associations are on the side of idolatry, which approaches them through the medium of their imaginations, affections, and social feelings.

The Boarding-school system, on the contrary, takes the children, at a tender age, away from all the direct and powerful influences of heathenism, and separates them from a vicious

and corrupt society, while their minds are comparatively a pure sheet of paper, on which either good or evil may be inscribed. While yet in a sound state it cuts them off from the putrid mass of native society, and shuts out moral contagion, till, having nourished them up in genuine knowledge and true religion, it sends them forth men of fixed principles and enlightened minds. Even those among them who may not be decidedly pious, as they have never been placed under vicious influence, are likely to possess a conscience of right and wrong, and a purity of moral feelings, which it would be vain to look for among the heathen. Never having learned the impure doctrines of idolatry, but as objects of reprobation, nor witnessed its superstitious and immoralities, they will naturally look on them with the same feelings of aversion and pity with which they are regarded by the youth of our own country, who have been carefully and piously educated.

In the Boarding-school falsehood can be to a great extent excluded, and nothing but what is useful taught, which will not, as in the mere day school, be constantly displaced by the errors and follies learned at home; while their feelings and affections can be brought under the direction of true religion, instead of being left under the guidance of superstition. The principal advantage is doubtless the near contact into which the pupils can be brought with all that is impressive and affecting in Christianity. Its doctrines may be very well taught theoretically in the day school, but it is only in the family circle that religion can be brought, by thousands of ways almost indescribable, to entwine itself around all the finer feelings and affections of the youthful mind. Truth enters the heart through the medium of the natural affections. The example, prayers, and conversation of pious parents are often more powerful than all the instructions formally communicated; and through them the precepts and doctrines of religion, in all their connexions, become gradually so interwoven with the whole train of mental operations, and so associated with all the endearments of the heart, that it is impossible they should ever be forgotten: for a time they may appear to be lost sight of amidst the tumultuous passions of manhood, but are rarely even then without a salutary effect; while very often, after being long neglected, they again assert their dominion over the better feelings, and lead to genuine conversion. While this is the case with many, a very great number of those who are really piously educated, are actually converted during the process of religious training.

Indeed, so effectual is truly religious education in families that it may be safely asserted, that nine tenths of the present race of truly pious ministers of the gospel have been brought

up as blessings to the Church in this manner ; I find, at least, on looking over the names of my own friends in the ministry, that even nineteen out of twenty have been brought up by pious parents.—But some one may say, what has this to do with the advantages of Boarding-schools for Native children ? I answer, much. There are no pious families among the heathen, and hence it is impossible we can have any children of that class properly and fully educated on Christian principles, unless we can adopt them into our own families, and bring them up ourselves in the fear of God.

The schools of this class should be, in my opinion, conducted on the same principles as Christian families. The children should be considered as adopted by us, to be brought up as our own, but in such a plain way as will suit their actual prospects in life. They should not be more numerous than to be completely under the eye of their Christian teachers and guides, so that their individual characters may be well observed and understood, and their feelings and affections brought entirely under their influence. The plan may be more expensive than that of day schools, but its results in a Christian sense are certain. More real and permanent good must be done where the work is thus taken from the very root, and where from their infancy, the children learn nothing but true religion and useful knowledge, and where they are brought up entirely under the constant care and affectionate influence of teachers who look on them as their own children, and in attendance on the whole round of such means of grace as have rarely failed.

There may, in some places, be a little difficulty in obtaining children who will come under such a thorough system of Christian instruction and discipline ; but I believe this difficulty will soon disappear, as it has done in Ceylon, Bangalore, and other places in the south. At all events, there are multitudes of destitute orphans, and children of native converts, whom we may have at any time, and from among whom we may soon be able to raise up thousands of well instructed youths, to become the future examples and teachers of their countrymen, whether Christian or heathen. Orphans and children of Native Christians are indeed the most encouraging objects of this plan, as we can easily get them under our entire control ; but others should not be neglected. I hope soon every mission will have a large class of these, from which the churches may be constantly supplied with an order of members, who must be vastly superior in many respects to the adult converts. I must conclude with an apology for drawing so much on your patience, and hoping that the above hints may not be entirely without their use.

Benares, 11th April, 1836.

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VIII.—*Notices regarding Hindu Festivals occurring in different Months.—No. 6, June.*

JUNE 4th.—*Manasá Pujá.*

Very few festivals take place during this month, and none are observed in public offices.

On the 5th day of the moon, corresponding with the 4th of June, the worship of *Manasá*, the goddess of serpents, is again performed in the manner described in the Notices for last month, and continues to be celebrated on every 5th day of the increase and decrease of the moon, till the month of *Srában* or August.

At the time of this festival, it is customary in several villages of Bengál for great crowds to assemble in some adjoining field; and amidst much singing, dancing, and music, some persons play with snakes of different kinds, particularly Cobra di Capelas, which they bring with them in covered pots or baskets. One of the actors, (who are generally *máls*, or snake-catchers by profession) then challenges another; and if the challenge is accepted, each of them allows himself to be bitten by the snake of his antagonist, boasting that by the virtue of the *mantras* or charms he possesses, he has the power to render the venom innocuous. Their real charm, however, consists, when they are bitten, in sucking the wound with all their might, by which the poison is often extracted before it has had time to produce injurious effects. Yet many instances occur when they do not succeed, and when this wretched play ends in the death of one or more of the parties.

JUNE 14th.—*Gosahasri.*

This is a bathing festival, and takes place on the new moon of *A'sháh*, falling this year on the 14th June. The merit of bathing in the Ganges this day is equal to that of bestowing a gift of a thousand cows on the Bráhmans, and entitles the performer to a residence in heaven of as many years as there are hairs on the bodies of that number of kine.

JUNE 19th.—*Ambu Bási.*

This and the two following days, the goddess *Prithiví*, or the Earth, is, according to the Shástras, subject to her periodical uncleanness. The Hindus are strictly prohibited during these three days to dig the earth, to sow any kind of seed, and to commence any new undertaking.

Missionary and Religious Intelligence.

I.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

We now continue our extracts from the last Report of the Society, commencing with Sibpur and its subordinate stations.

“ The children of the school, together with the Native Christians that have gathered around Mr. Pearce at Sibpur, form a congregation of forty persons, to whom the word of life is dispensed twice every Lord’s day, and, it is hoped, not without effect. *Two* persons stand proposed for baptism.

“ Connected with this station, at present, are the village stations of Lakhyañtipur and Khari, they having been placed under the superintendence of Mr. Pearce, assisted by Mr. De Monte and *five* native preachers.

“ The station of Lakhyañtipur has been, on the whole, in a prosperous state throughout the year. There has been a considerable increase in the number of professing Christians, seven families from the heathen having forsaken caste and idolatry, and joined the Christian population; and *three* individuals have been very recently received into the church by the ordinance of baptism.

“ *Khari*.—*Ten* persons have been baptized and received into the Church within the year. On the other hand, occurrences of a very painful nature have taken place. In the early part of the year, several individuals, of whom one was a member of the Church, fell into gross sin. Prompt measures were adopted at the time to arrest the evil, which, by God’s blessing, were rendered effectual; so that, with one exception, none of these persons have repeated those sins, and no others have followed their evil example.

“ In respect to the temporal affairs of the people at this station, it is gratifying to report, that they have much improved during the year, and that the people have nearly recovered from the effects of the inundation of 1833. Providence has blessed them this year with a plentiful harvest, and there can be little doubt, if they are not visited with natural calamities, that the effects of Christianity, in improving their temporal circumstances, will soon be apparent. The people at the hamlet of *Mukarjâ Mahal* are, however, in an unsettled state, owing to the rapid approach of the jungle towards and around their habitations, and the consequent attacks of tigers, and other terrific beasts of the jungle. The ravages of these animals have of late been much on the increase; and scarcely a week passes, but two or three persons are carried off by them. The heathen have suffered severely from these rapacious creatures, nor have the Christians been exempt. Only a few weeks ago, one of them, while fishing at a place, some little distance from the jungle, was carried off, making the third within two or three years. Another man was seized some time before, and would have lost his life, but, providentially, his clothes loosened from his body, and the monster went away with them in his mouth. The man was terribly wounded, but has recovered. He will carry until death the prominent marks of his perilous circumstances, and the interposition of Providence in his behalf.”

Translation of the Scriptures.—“ When the last report was presented, it was stated, that the first edition of the Bangali Gospels, prepared by the Calcutta Baptist Missionaries, having been exhausted, a second impression of Matthew had been put to press. Since that time, 1000 copies of this Gospel, as well as of Mark and Luke, have been completed; and the Gospel of John would have been printed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expence. Their wishes having been complied with, a fresh edition, equal to 5000 copies of the whole Testament, has been commenced. Of this united impression, the Gospel of Matthew had just passed through the press*.

“ In the Roman character 1000 copies of the Gospel of Matthew have been executed, and the Acts of the Apostles has been prepared for the press. To Europeans and East Indians, in some degree acquainted with the language, but unable to read the character, this edition will furnish facilities for instructing their servants and neighbours, which we trust will not be unimproved.

“ In the translation of the Old Testament, Mr. Yates has been actively engaged for some time. Since the date of the last report, he has completed the Prophetical Books, the Pentateuch, and the Historical Books as far as Samuel. Should his health be continued, the whole will be ready for press in the course of another year.

* The Committee of the Bible Society having requested, that the original Greek words regarding baptism might be left untranslated, the Baptist Missionaries have acceded to this alteration, in the copies printed at the expence of the Committee; retaining, however, the terms before used by them in the copies printed by funds under their immediate disposal.

" Numerous copies of the Testament and single Gospels have been supplied, at the request of its officers, to the Calcutta Bible Association; and Missionaries of all denominations in Bengal have been furnished with copies according to their wants.

" In conclusion, your Committee feel prompted to remark, that the review, now taken of the events of the year, and of the state of things in that part of the Missionary field more immediately under their own cognizance, fully justifies the sentiments of pleasure and regret, with which they commenced their report. They desire to impress on their own minds, on those of their successors in office, and of all concerned, that, while the experience of the past year calls for devout gratitude to the God of all grace, for that cheering measure of success, with which he has been pleased to crown the labours of his servants; and, while it affords most ample encouragement for continued and increased exertion in his service, it supplies, if possible, still more abundant cause for deep humiliation before God, that no more good has been done; that more sinners have not been converted, and more souls brought into the way of life. Several churches have been raised in this heathen land by the blessing of God on the labours of the Agents of this Society, which include collectively nearly *one hundred* members, of whom *thirty* have been added during the past year; and in connection with these churches, there are, including the youths in the schools, more than 800 persons receiving regular religious instruction. When, however, we compare the number of conversions hitherto made, with the overwhelming multitudes who remain as gross idolaters, or as bigotted Muhammadans, and as unholy and hardened sinners as ever; or when we compare them with the number of converts made in the first ages of the Christian church, or with those made in our day in some more favoured spots, we are struck and grieved at the sad contrast;—we ought to be humbled, and to ask the reason why the healing virtues of the water of life are not more widely felt. Is the Gospel less mighty to accomplish its legitimate purposes now, and here, than in former days, and in other lands? Is 'the arm of the Lord shortened, that it cannot save?' or are his mercy and his grace diminished or straitened towards India, that no greater results are realized? or, must we not rather look into ourselves for the cause, and attribute the comparatively small success which has hitherto attended Christian effort in this country to a deficiency in those qualifications on which the God of grace and holiness has suspended the bestowment of his blessing? God has ever prospered his church according to its holiness and devotedness; and it is worthy the consideration of every one that 'names the name of Jesus,' and entertains the Christian hope, how far his own temper and conduct may have conduced to promote or retard the Redeemer's cause. While the day of small things, either in piety, effort, or success, is not to be despised, it should not be rested in. And if, with the present state of piety among the professed followers of Christ, there is the measure of success granted to Christian effort which this report, and those of kindred institutions make known, how much greater success may not be expected, if the tone of piety be proportionally raised! Were there more spirituality of mind, more weariedness from the world, a holier walk, warmer devotion, more earnest prayer, and more general, combined, and vigorous exertions to make known a Saviour's love, and convert the world to him, commensurate results might be confidently expected. Only let the church in India awake to its duty in these respects, and God will not fail to 'bless us, and to cause his face to shine upon us, so that his way shall be known on earth, and his saving health among all nations.' "

2.—ARRIVAL OF MISSIONARIES FOR CEYLON.

In noticing in our last No. the arrival of the Missionary brethren from America, per Charles Wharton, we omitted to mention, that by the same vessel our much esteemed friend the Rev. M. Winslow, who two years ago returned by way of Calcutta to the United States, arrived at Madras in much improved health. He was accompanied by a pious and intelligent lady whom he has recently married, and the Rev. Mr. and Mrs. Dwight, designed to strengthen the Missionary band in Ceylon.

3.—GERMAN MISSION IN TINNEVELLY.

Many of our readers must have heard of the devoted and most successful labours of the Rev. C. T. E. Rhenius, at Palamcottah and its neighbourhood; and may have been informed, that in consequence of a misunderstanding betwixt himself and brethren on the one hand, and of the Madras Committee of the Church Missionary Society, with which he had formerly been supported, on the other, the connection between them has been lately dissolved. With the merits of the question in *all* its bear-

ings, we are too little acquainted to express a decided opinion: as far however, as our information extends, we agree in the following sentiments of our respected friend, the Editor of the BOMBAY CHRISTIAN SPECTATOR.

“When the separation of Mr. Rhenius from the Church Missionary Society had been determined upon, it became a most important question, What is to be done with the Tinnevely Mission? Mr. Rhenius, was but a single agent in connexion with it; and, on the supposition that his associates did not enter into his views, it was but natural to expect, that it should be proposed that he should peaceably remove, and settle in some other part of the country. When the whole European Missionaries at the station however, adhered to him, no circumstances occur to us which appear to justify the proposal of the respected Corresponding Committee of the Church Missionary Society at Madras, that the pastors should ‘relinquish all claim and title to every part of the Tinnevely Mission, even to the souls who had been converted by their (the brethren’s) instrumentality, and quietly remove from Tinnevely whenever they would be required to do so.’ It was enough for the Church Missionary Society to claim the buildings and other property which might belong to it, and the pastoral care of such of the converts as might choose to place themselves under it. The German Missionaries, notwithstanding, for the sake of preserving the peace with Europeans, but with the imminent hazard of destroying the peace of the converts, left their flocks, and prepared to commence operations in another part of the country. Their places, from the paucity and comparative inexperience of the agents of the Church Missionary Society, who went to Tinnevely, were but imperfectly supplied; and internal troubles broke out, originating partly, perhaps, in dissatisfaction with the proceedings of the new Missionaries, partly in the agitation of some of the leading men among the converts, and partly in the natural desire of the people to have their own ministers. These troubles were reported to the German Missionaries; and on the invitation of a large number of the people, Mr. Rhenius returned to investigate them. The issue of his inquiries was, his conviction that he and his fellow-labourers should again establish themselves in Tinnevely, and take the pastoral charge of those who might be willing to join them, which they have actually done. Many of the people now consider them their ministers, and they have a right to do so; and we hope that they may be able to prosecute their labours in peace. The dissensions have been the cause of much mischief; but we see no way of this being now mitigated, or removed, but by the parties ceasing to denounce one another, and carrying on their work, through sister Missions, in a spirit of Christian charity.”

We have lately received from Madras a copy of the following Address from Mr. Rhenius and his associates, and are happy to find that it has been met with a spirit of liberality by the Christian public. On three successive days after its issue, we understand, he received by each post 1,000 Rupees.

“The Christian public are by this time sufficiently acquainted with the causes of our return to, and re-establishment in, Tinnevely. The cause of truth and the welfare of the Congregations, imperiously required us to comply with the request of the people to return and instruct them as before. We humbly trust we have acted in accordance with the will of God.

“Our separation from the Church Missionary Society neither was, nor is, our desire; and though three of us, for reasons already before the public, were constrained to dissolve their connection with that society, they would gladly have reunited with it, if they had not been prevented by conditions, to which, as Christian Missionaries, they felt they could not accede. We have done every thing in our power to promote an amicable arrangement, but without success.

“It remains now for us only to go on in the name of the Lord; and, as he works by means, to call upon all who desire the advancement of the Redeemer’s kingdom, to favour us with their assistance. We are now engaged in building up the Congregations, and in preaching the glorious Gospel to the Heathen, as in former days.

“Our Mission family consists of 17 individuals. At the end of December last, we had under our superintendance 154 villages, with 1561 families, containing 5581 souls, served by 75 Catechists and assistants. Since then we have had an addition of new Congregations in one Roman Catholic, and 6 heathen villages. The number of families therein is not exactly known; but the number of Catechists has thereby been increased to 90. We have also 40 Schools, with as many masters and ushers; a Seminary of 24 youths, and a preparandi class of 9 persons, preparing for future usefulness among the people.

“The expense for all these objects, and for incidentals, in January last, was somewhat more than 1600 rupees, besides the expense for Chapel buildings, derived from a separate fund. At this rate we shall require at least 19,000 rupees per annum.

"We now entreat all the friends of the Gospel to render us their assistance by subscriptions and donations. Until other arrangements can be made, we request our friends to remit their contributions to Mr. Rhenius, the senior Missionary; and we hope at the end of the year to render a faithful account of our stewardship. We solicit also an interest in their earnest prayers, that the word of God may have free course and be glorified.

"In conclusion, we beg to assure our friends, that by the grace of God, we are not actuated by a party spirit. We desire to discharge our duties as servants of the Lord Jesus Christ, making His word the rule of our doctrine and conduct. For the satisfaction of the public, we wish it to be distinctly understood, that though our relation to the Church Missionary Society is changed, our principles are the same, and that the Mission will be conducted as before. Nor is it our design to oppose the Church Missionary Society. We heartily bid them 'God speed,' and pray that they may prosper in their endeavours to bring souls into the kingdom of Christ. May He, as the great Head of the Church, overrule all the late melancholy events for his own glory, and for the still greater extension of his kingdom, in sanctifying and saving many precious souls in this benighted land.

"C. T. E. RHENIUS, J. J. MÜLLER,
P. SCHAFFER, J. M. LECHLER."

"Palmeottah, March 1st, 1836.

We earnestly hope, that the present painful misunderstanding will turn out for the furtherance of the Gospel. We should delight in accelerating such a result, and would with this view earnestly submit to the Committee of the Church Missionary Society, the propriety of their consenting to one of the three following plans: 1st. An amicable understanding, whereby a *certain part* of the Mission should be appointed to the management of their Society, and of the German brethren respectively; 2dly, Their consenting to receive Mr. Rhenius and his colleagues on the same ground that they stood previous to their being separated from the Church Mission; or, 3dly, Their allowing the Tannevelly Mission to be undertaken exclusively by Mr. Rhenius and his fellow labourers, with such support as the Church of Christ generally might feel disposed to bestow.

Were either of these plans acceded to, we doubt not that great good would result. The peculiar talents and exemplary piety of Mr. R. would be secured to the Missionary work in the field where they had already exerted the most extensive and salutary influence. The Native converts and heathen around could not but admire the Christian spirit which had so happily dissipated feelings of an opposite character lately entertained; while the Church Missionary Society, from the advice and indirect aid of the German brethren, even though forming an independent Mission; from the restored love and Christian feeling of their Missionaries, and converts; from the increased respect and support of the Christian public; and from the general progress of Christ's kingdom around them, would receive a rich reward for the generous sacrifice of feeling which their concession would necessarily involve.

4.—DEATH OF MR. W. C. SAMPSON, OF BOMBAY.

We regret to state, that on the 22nd of December last, Mr. W. C. Sampson, of the Bombay American Mission, died of pulmonary consumption at Allepee, whither he had proceeded for the benefit of his health. In his engagements as Printer to the Mission, he manifested much activity and zeal; and in the time of his sickness and death was favoured with that peace and sacred joy, which the sense of reconciliation to God through Christ can alone impart. His death was improved in two funeral sermons, one by the Rev. Mr. Norton, of the Church Mission; and the other by Rev. Mr. Munger: the latter has been published at Bombay.

5.—JAMAICA.

The friends of Missions would read with the deepest interest various communications just received from Europe, describing the gratifying progress of knowledge and religion amongst the newly emancipated slaves

in Jamaica, in connection with the Baptist Missionary Society. We are happy to add, that on this island numerous labourers from other branches of the Christian Church, are entering on exertions of the same nature, and that all are privileged with an encouraging degree of success. The only extract for which we can find room refers to Montego Bay.

"In a letter dated 22nd of September, Mr. Burchell gives the following account of the manner in which his people observed the

Anniversary of Negro Emancipation.

'On Sunday, the 2nd of August, we had the largest congregation that was ever known in Montego Bay. We had full four thousand persons present at our prayer-meeting at 6 o'clock; and at the lowest estimate we had seven thousand at our morning service. The house we occupy as our chapel; the shed in the chapel-yard, measuring 70 feet by 35; indeed, every part of the chapel-yard, which is large, were all crowded; the streets also, the yard opposite the chapel-house, the new chapel, and the yard in which it stands, which is also large, were thickly occupied. Mr. Ward preached in the chapel-house, and I preached in the new chapel, standing upon one of the large joists. After the service, the church assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new members, most of whom had been baptized in the river adjoining the town on the preceding morning, Aug. 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds also were obliged to be in the yard: there were present not less than fifteen or sixteen hundred members. We had no public collection, but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it as a token of their gratitude to God; and they came in *crowds—young and old came*. Mothers bringing their one, two, and three children, who were under six years of age when the Bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord. It was interesting and deeply affecting to witness the scene; and it is with much pleasure and with sincere gratitude to God I am enabled to inform you that this church came forward with its former liberality, and has taken the lead of all the churches in the amount raised, although no public collection was made. Communications of a later date give various particulars respecting some of his

Subordinate Stations.

'FLETCHER'S GROVE, fourteen miles from Montego Bay, and seven from Gurney's Mount. A large and commodious house was offered at this place a little after my return to the Island. We took a part of it for six months, agreeing to hire the whole for one or two years afterwards, if the prospects became sufficiently encouraging. We commenced in February. I have preached there as often as was in my power on the Sabbath, and on Friday evenings; indeed, there has been public service at least once a month on the Sabbath, and once a fortnight in the week. Our Sabbath congregation has varied from five hundred to a thousand persons, and on the week evening it has averaged about a hundred and twenty, sometimes more, sometimes less. I have purchased an acre and a half of land, delightfully situate, with a small residence upon it, which I am repairing and fitting up for the Missionary who supplies the station, and have hired the whole of the chapel-house for one or two years, as may be required. This I shall fit up for the accommodation of the people; hundreds of whom now sit in the yard, without any shelter from the sun. I hope to build a chapel on the premises during the period we occupy the hired house. At this station, Mr. Andrews has commenced a Sabbath-school, and we have already above one hundred children.

'SHORTWOOD, seventeen miles from Montego Bay, and eighteen from Gurney's Mount. I have recommenced my labours at this station since the 1st of May, and now supply it one Sabbath per month; the attendance is delightful, from six to twelve hundred. I preach standing at the window of a house belonging to one of our members. The house is fully occupied, but the mass of the people is in the yard, sitting upon benches made of a pole fastened on others which are driven into the ground. It is delightful to witness this assembly, in the midst of an amphitheatre of mountains, worshipping their Maker under the canopy of heaven; rudely provided for, but neatly clad, and conducting themselves with the greatest propriety. And it is gratifying to witness so many of them with the New Testaments which they received from the Bible Society under their arms, carefully folded up in their handkerchiefs. The pleasure, however, of this scene is often interrupted, as I witness the poor people endeavouring to protect their heads from the piercing rays of the sun, by placing a book or a large leaf upon their heads, and putting their handkerchiefs loosely on them; and by seeing them sometimes looking up to this great luminary travelling in the full splendour and strength of his majesty, as though they

besought his compassion. Mr. Andrews has commenced a Sabbath-school at this station also, and there are already nearly a hundred children under instruction. I have succeeded in purchasing a few acres of land, most pleasantly and healthfully situated, and am now making preparations to build a small house as a temporary residence for a Missionary, and am about to take up the tent for the accommodation of the people till we can build a chapel.'

Efforts for the Instruction of the Young.

'During my stay in England, and especially during the latter few months, all parties were inquiring why we did not direct more of our efforts to the instruction of the young. I replied, by stating our numerous difficulties during the reign of slavery, and our determination to act as soon as it was in our power; this was my own determination, and I believed it to be that of my brethren. Immediately, therefore, on my return, I began to direct my attention to this important part of Missionary operations, more especially important at the present crisis. Early in this year I heard that Mr. J. R. Andrews, a member of the church in Spanish Town, who has been engaged for some years in this department, was anxious to obtain a situation as master of a Lancasterian school in connexion with some one of our stations; and being strongly recommended to me by several of my brethren who knew him well, I engaged him. He, with his wife and family, came to Montego Bay in March, and commenced the school on the 1st of April. Though we have hitherto been in want of a suitable school-room, still our success has much exceeded our expectations. We have nearly 150 scholars on the list, and the daily attendance is fully equal to our present accommodations. About three months ago, I purchased a large house and yard for the school: the house is now undergoing the necessary alterations and repairs to receive the children, and we have every prospect of increasing encouragement. The expense of the school is very great, having a school master and family to support. Still, as this is the first Lancasterian school in the county of Cornwall, and as it is intended to train up teachers to superintend other schools, I have not hesitated to incur the expense, believing that you will cheerfully present its claims before the Christian public, from whom I confidently anticipate some assistance. Already I have two young men under instruction, for school-masters; one of whom is sent by brother Kaibb, for a school he contemplates at Falmouth. Other persons are making application for instruction and situations; but it is utterly impossible for me as an individual to undertake more than I have done. I have now above one thousand children under instruction at Montego Bay, and at part of my out-stations. At the rest of my stations I am about to commence schools; and I could enlarge at all, had I the means. I have stations situated in the most important districts of the county, for the establishment of Lancasterian day-schools; and I would most cheerfully undertake them, could I but procure some pecuniary assistance. I feel intensely anxious for the rising generation, now growing up to be a free people; and I feel deeply interested in their prosperity and welfare. At present I have strength, and I think I have a disposition equal to my strength, to work: all I need is help—pecuniary help.

'I have undertaken the Lancasterian and Sabbath-schools, encouraged by the assistance rendered by a few kind ladies connected with some of our churches in England. To Mrs. Wilcocks and the ladies associated with her, at Devonport, I am under the greatest obligations—the flourishing church at Gurney's Mount (for it is still flourishing in the midst of all its difficulties) was commenced in consequence of an unexpected but liberal present of fancy articles sent by them previous to the disturbances. And their present of fancy articles, with others from Ladies' Associations at Stouehouse and Kingsbridge, and from Mrs. Hawkins and friends at Derby, and a few of less value from other friends, induced me to undertake the Lancasterian school at Montego Bay, and other schools in the country, which afford us so much encouragement. I do hope that these friends will continue to render us their aid, more especially at present, while we have to direct our most strenuous efforts to liquidate our chapel debt, and whilst, at the same time, so many additional schools are needed. The aid afforded by their presents, on my leaving England, has been of most essential service. Indeed, the Lancasterian school, which is likely to prove of vast importance to the next and future generations, is chiefly indebted to them. And I do most earnestly invite the ladies of other congregations to imitate the generous and praise-worthy example of the aforementioned disinterested friends, by which they can most effectually assist us, and the rising free Negro people, without diverting their means from the general funds of the Society. And I will pledge myself to establish schools, and to have 1000 children of apprentices under daily instruction, as soon as they will give me the necessary pecuniary aid.'

'It must be evident to all, that further assistance is indispensably necessary; and under that conviction, the Committee have resolved to send out to Mr. B. a coadjutor by the first opportunity, notwithstanding the faults of the Society are unequal to its present expenditure. They wish, also, to exemplify the Society's motto: 'Attempt great things, and expect great things.' "

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

2. At Meerut. W. Barr, Esq. Artillery, to Maria Louisa Johnstone, eldest daughter of the late Col. W. Lamb, B. A.
10. At Chiusurah. Mr. A. DeFragady, Asst. Apothecary H. M. 44th Regt., to Miss Louisa Cornelius.
- At Allahabad, H. S. G. Tucker, Esq., C. S., to Julia, eldest daughter of Col. J. G. P. Tucker, H. M.'s Service.
15. At Mhow, Ensign G. P. Whish, Horse Artillery, to Maria, only daughter of Lieut.-Col. Tulloh, 60th Regt.
22. At Agra, Mr. G. Daniel, to Miss M. Smith.
24. Mr. John Leech, to Mrs. Mary Crawford.
25. At Bandel, Capt. C. McNeil, to Miss Catherine Bason.
- At Ditto, Peter Palmer, Esq. to Mrs. Mary Ann Paternoster.
28. Mr. C. T. Tiver, Coach-maker, to Miss A. Barfoot.
30. Mr. R. Harding, to Mrs. M. Fergusson.

MAY.

3. F. H. Souter, Esq., to Miss Harriet Denton, youngest daughter of G. Denton, Esq., of the Midnapore and Tumlok division of Public Works.
- At Cawnpore, W. R. White, Esq. Surgeon, 16th Lancers, to Elizabeth Sussannah Campbell, eldest daughter of the late Major-General C. C. Campbell, formerly Commander of H. M.'s forces in Newfoundland.
4. Mr. E. Perie, to Mrs. Augusta Matilda Lewis.
6. Lieut. John DeFountain, 56th Regt., N. I., to Mrs. A. Bell.
7. Mr. J. C. McCarthy, to Miss Savourina Dias.
- Mr. J. M. Gomes, Asst. Cal. Infant School, to Miss Caroline Spencer.
- Mr. J. Rozario, to Miss Rose Clementina DeRozario.
- T. P. Martin, Esq., C. S., to Clara Elizabeth, the eldest daughter of R. P. Nisbett, Esq., of the Civil Service.
10. Mr. J. P. Green, son of the late Capt. Green, of the Ship Liverpool, R. N., to Miss G. M. M. Howe, youngest daughter of H. G. A. Howe, Esq.

MARCH.**BIRTHS.**

6. At Saugor, the Lady of Lieut. G. Dysart, 2nd Regt., N. I., of a son.
- At Kurnaul, the Lady of Capt. Lomer, 21st Regt., N. I., of a daughter.
7. At Meerut, the wife of Mr. Apothecary Hannah, Horse Artillery, of a son.
8. At Ditto, Mrs. C. Billings, of a son.
- At Ditto, the Lady of R. B. Pennington, Esq., of a son.
- At Allighur, Mrs. Connor, junior, of a daughter.
9. At Cawnpore, the Lady of G. Larkins, Esq., Horse Artillery, of a son.
14. At Cuttack, the Lady of Lieut. R. Smith, Artillery, of a son.
15. At Ghazepore, the Lady of A. Matthews, Esq., of a daughter.
- On the Ganges, near Buxar, the Lady of J. H. Matthews, Esq. H. M.'s 31st Regt., of a daughter.
16. At Delhi, Mrs. Conductor Richardson, of a daughter.
17. The wife of Mr. J. Rebeiro, of a still-born son.
18. The Lady of the Rev. James Charles, of a daughter.
- At Sylhet, the wife of Mr. R. Martin, of a daughter.
19. Mrs. Necoos John Alves DaCosta, of a son.
20. At Nusseerabad, the Lady of Lieut. W. V. Young, Artillery, of a daughter.
- The wife of Mr. J. M. Cantopher, of a son.
21. At Chiusurah, the wife of Mr. F. B. Barber, of a son.
22. At Cawnpore, the Lady of J. S. Stoke, Esq., Surgeon 1st Regt. N. I., of a son.
- Mrs. John Gray, of a daughter.
- Mrs. Mabert, of a son.
23. The wife of Mr. Bagnell, of a son.
24. At Sulkea, Mrs. H. Kenyon, of a daughter.
- Mrs. E. Wood, of a daughter.
25. Mrs. Henry Smith, of a son.
- At Hidrelee, the Lady of R. W. Skinner, Esq., C. S., of a son.
26. The Lady of W. R. Young, Esq., of a son.
27. At Bhagulpore, the Lady of C. Steer, Esq., of a son.
28. At Chunar, the Lady of Garrison Surgeon A. K. Lindsay, of a daughter.
29. At Serampore, Mrs. N. J. Gantzer, of a son.
30. At Kidderpore, the Lady of Lieut. A. DeFountain, 40th Regt., of a son.
- Mrs. C. J. Pittar, of a son.

MAY.

2. Mrs. A. J. Joseph, of a daughter.
3. At Howrah, Mrs. J. Poirer, of a daughter.
- Mrs. John Andrews, of a daughter.
- At Barrackpore, the Lady of E. Sanford, Esq., of a son.
4. At Allahabad, Mrs. C. R. Rees, of a son.
6. The wife of Mr. A. C. Vertaness, of a son.
8. Mrs. Donald Mercado, of a son.
- At Bhagulpore, Mrs. A. Howatson, of a daughter.
10. The Lady of C. Lyall, Esq., of a daughter.
- Mrs. Thomas Teven, of a daughter.
11. The Lady of C. F. Dumaine, Esq., of a son.
- Mrs. C. Pereira, of a daughter.
14. The Lady of J. Prinsep, Esq., of a son.

MARCH.

DEATHS.

5. Killed in action in the Goomour District, Ensign C. J. Gibbon, 14th Regt., N. I., and Supernumerary 2nd Lieut. R. Bromley, of the Artillery.
8. The son of Mr. J. Cock, aged 10 months and 24 days.
10. At Arracan, Serjt. A. Buchanan, Dept. of Public Works, aged 34 years.
11. At Hauper, the daughter of Major E. Gwatkin, aged 8 years and 4 months.
12. At Loodianah, J. Henderson, Esq., Surgeon, H. C. Medical Establishment.
14. At Vizagapatam, the Rev. W. Chester, Chaplain of that station.
- The infant daughter of Mr. J. Black, Branch Pilot, aged 20 days.
15. At Neelgherries, J. S. Hall, Esq., of Madras, aged 45 years.
16. Mr. J. B. Gardner, aged 48 years.
17. At Monghyr, Lieut. G. Dwyer, of the Invalid Establishment.
19. At Agra, Dr. Wray, European Regt.
- The son of N. Thompson, Esq., aged 13 months.
- The youngest son of P. Atkinson, Esq., aged 49 months.
20. At Chandernagore, the son of Mr. G. Willis, aged 5 years.
- The infant child of Mr. T. Bason.
21. The infant child of Mr. J. R. Howatson, aged 16 days.
- At Jeetwarpore, Tirhoot, J. Fleming, Esq., Indigo Planter, aged 40 years.
- At Benares, R. N. Burnard, Esq. Civil Surgeon, aged 36 years.
22. At Serampore, Harriett Elizabeth, the infant daughter of Mrs. R. Bill, aged 18 months and 20 days.
- The only daughter of Dr. C. Newton, aged 21 months and 25 days.
23. At Kishnagar, the infant child of C. W. Fulton, Esq., aged 3 months.
24. Mr. M. Boyd, of the Bark Jupiter, aged 28 years.
25. At Meerut, the daughter of Lieut. C. Stewart, aged 2½ years.
26. The wife of J. Rostan, Esq. senior, aged 36 years and 11 months.
- Mrs. Charles Woodward.
27. The infant son of Mr. J. W. Frankar, Asst. Steward, aged 9 months.
29. T. Bowen, Esq., late Indigo Planter, aged 38 years.
29. Mr. James Jahans, aged 30 years.
- Mr. John Harrison, of the Jupiter, aged 17 years.
- Mrs. Jane Hart, aged 34 years, 10 months and 10 days.
- Mrs. Joanna DeRozario, aged 70 years.
- At Serampore, W. Stopford, Esq., aged 66 years.
31. At Serampore, Mr. D. Clark, aged 28 years.
- Mr. D. Cameron, aged 35 years.
- At Goruckpore, the infant daughter of Geo. Lindsay, Esq., C. S.

MAY.

2. Mr. B. Jackson, late Steward of the Ship Duke of Northumberland.
3. Capt. John Collic, Deputy Post Master Attendant, aged 73 years & 4 months.
- Miss L. Reed, aged 6 months and 9 days.
5. Miss H. Sibbald, a ward of the Upper Orphan School, aged 16 years.
7. Mrs. E. Arcott, aged 60 years and 4 months.
- The infant daughter of Mr. J. P. E. E. Whittenberry, aged 14 months.
8. At Allipore, the youngest son of the late Mr. W. Hudson, Portrait Painter.
10. Harriet, daughter of Mr. J. Wood, aged 1 year, 7 months and 27 days.
11. Mrs. H. Higginson, widow of the late Mr. J. Higginson, aged 39 years.
12. F. Hartt, Esq. Asst. Surgeon, H. C. Service, aged 37 years.
- Drowned whilst imprudently bathing along side the Victory, C. N. Phillips, Esq., Surgeon of that Ship.
13. The child of Mr. J. Todd, Supdt. Govt. Bakery, aged 1 year and 3 months.
15. J. R. Vos, M. D. aged 50 years, 8 months and 21 days.

Shipping Intelligence.

MARCH.

ARRIVALS.

15. Futtay Salam, J. L. Gillet, from Bombay 22nd Jan. and Alleppee 13th Feb.
 16. Edmond Castle, (Brig.) W. Fleming, from the Mauritius 9th January and Madras 9th March.

18. Castor, (French Brig.) B. Michael, from Bourbon (no date) and the Mauritius 1st February.

19. Comala, (Barque.) D. McNeil, from Liverpool 6th November.

— Hindoosthan. G. J. Redman, from London 31st October, Madras 9th, and Vizagapatam 15th, March.

Passengers from London.—Miss Kydd, T. H. Maddock, Esq., B. C. S., Capt. Naphton, 60th Regt., N. I., A. Mackay and J. Clark, Esqs. *From Madras.*—T. Scott, Esq.

20. Edward Barnett, (Barque.) J. Hindmarsh, from Moulmein 20th February.

Passengers.—A. Phayre, Ensign, 7th B. N. I., W. Delany, Corporal, H. M. 62nd Regt., W. Owens, W. Murphy, and J. Delany, Privates, H. M.'s 62nd Regt., W. Moore, Prisoner.

28. Gol, (Barque.) Charles Borthez, from Bordeaux 16th Oct. and Bourbon 2nd Feb.

Passengers from Bordeaux.—Mr. Lewis Collongues, Mr. A. Pellieron, Mr. Paul Ruteen, and Mr. P. Vimal.

— Sir John Rae Reid, E. Woodin, from the Mauritius 30th January.

Passenger.—J. Dewar, Esq.

29. Mona, P. Gill, from Liverpool, 23rd November.

Passengers.—Messrs. E. Lyon and B. H. Bates, Merchants; Mr. C. Crisp, Mariner.

— Cowasjee Family, (Bark.) R. Wallace, from China 3rd, and Singapore 10th, March.

Passengers from China.—Mrs. Stockwell and children, and Captain Stockwell, Madras Army.

— Red Rover, (Barque.) H. Wright, from China, (no date.)

Passengers from China.—D. Lyall and H. Laver, Esqs.

— Sir Herbert Taylor, (Bark.) D. Wemyss, from Port Louis 12th Feb.

Passengers from Mauritius.—Mrs. Berry and 3 children, and Mr. Barora.

30. Monarch, (Brig.) P. Brown, from Singapore 17th, and Penang 29th, Feb.

Passengers from Penang.—Messrs. W. Thomson and W. Shepherd.

— Rose, (H. M.'s) W. Barrow, from Penang 25th February.

— Edunonstone, M. McDougall, from Bombay 8th, and Cannanore 18th, Feb.

— Charles Wharton, (Amr.) S. Dolby, from Philadelphia 17th Nov. and Madras 24th March.

Passengers from Philadelphia.—Mrs. Sarah McEwen, Mrs. Mary Campbell and infant, Mrs. Jameison, Mrs. Rogers, and Mrs. Porter; Rev. Messrs. J. McEwen, J. R. Campbell, Jameison, Rogers, and Porter, Missionaries.

MAY.

1. Andromache, (H. M.'s) H. D. Chads, from Madras 3rd April.

5. Victory, C. Biden, from Madras 26th, Vizagapatam 29th, April, and Ganjam 3rd May.

Passengers from Madras.—Major Crisp, Captains Cameron and Seton, Lieut. Rolla, W. Birch, Esq., Civil Service.

8. Ruby, W. Warden, from China 28th March and Singapore 16th April.

Passenger.—G. G. Nicol, Esq., Merchant.

— Mary, (Schooner.) D. P. McKinlay, from Rangoon 17th April.

9. Maria, (Brig.) B. J. Morris, from Moulmein 13th April.

— Eugene, (Amr.) F. Hallet, from Boston 12th January.

MARCH.

DEPARTURES.

16. Sumatra, (Dutch Bark.) F. W. Heomanne, for Batavia.

— Maria, (Brig.) R. J. Morris, for Moulmein.

— Virginie, (Barque.) J. Willie, for Ditto.

19. Isadora, (Ditto.) G. W. Hodson, for Madras and the Coast.

— Haidie, (Ditto.) W. D. Massiater, for the Mauritius.

— Messenger of India, (Fr.) J. D. Verspieke, for Bourbon.

— Trescott, (Amr.) J. Lindsey, for New York.

21. Indian Oak, E. Worthington, for the Mauritius.

— Mary Dugdale, C. Worthington, for Liverpool.

22. Margaret, (Schooner.) W. C. Spain, for Moulmein and Rangoon.

27. Florence, (Amr.) L. Russel, for Boston.

28. L'Egide, (Fr.) Pettier, for the Mauritius and Bourbon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)		
	Observed Height of the Barom. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.			Of the Air.	Of an Evap. Surface.
1																				
2	29,940	79,8	83,9	78,8	S. W.	,926	83,7	91,9	83,0	S. W.	,880	84,1	85,	84,2	S. W.	,864	85,0	69,5	84,2	S. W.
3	,978	80,0	86,8	78,8	N. W.	,946	80,8	82,5	83,2	N. W.	,892	81,8	97,	85,	S. E.	,876	82,1	94,0	84,5	W.
4	,958	80,8	84,5	79,5	W.	,947	82,5	88,3	83,4	W.	,900	83,8	98,	86,4	W.	,878	85,0	91,4	85,8	W.
5	,930	80,7	82,0	78,4	E.	,906	81,9	87,3	80,0	E. S. E.	,820	86,0	89,	88,3	S. E.	,800	85,1	88,0	82,0	S. E.
6	,938	80,0	82,3	76,2	S. W.	,870	80,2	91,3	84,5	W.	,782	84,0	96,	80	S. W.	,764	84,6	94,3	85,2	W.
7	,906	83,5	83,4	83,5	S. W.	,886	85,8	91,8	85,7	S.	,828	86,3	97,5	87,8	S. W.	,818	87,0	92,0	86,5	S. W.
8	,924	83,1	87,5	83,2	W.	,920	84,1	92,1	86,0	S. W.	,862	87,6	92,3	86,5	S. W.	,828	87,5	90,0	85,0	S. W.
9	,870	82,5	86,3	82,3	W.	,858	83,6	92,5	86,7	W.	,770	84,6	97,5	87,3	W.	,756	85,3	96,5	85,5	S. W.
10	,924	83,5	90,1	84,1	W.	,809	85,1	97,6	88,6	W.	,836	85,5	100,1	90,0	W.	,824	85,8	98,8	89,2	W.
11	,903	84,2	88,6	83,5	W.	,878	86,8	97,5	88,5	W.	,804	87,6	102,4	90,0	W.	,768	87,4	100,1	89,5	W.
12	,82	83,5	90,4	82,4	W.	,794	85,6	96,5	86,5	W.	,730	88,6	102,0	89,3	N. W.	,696	87,3	100,4	89,8	W.
13	,776	85,8	89,4	83,5	S.	,760	86,3	93,8	86,8	W.	,686	87,3	95,0	87,4	S.	,670	88,5	94,3	86,7	S. W.
14	,812	85,5	88,3	82,3	W.	,784	87,7	91,0	85,8	S. W.	,718	89,9	92,4	85,8	S. W.	,686	89,3	86,3	84,5	S. W.
15	,892	80,5	80,0	75,3	S. E.	,876	83,8	86,5	81,4	st. S.	,816	84,9	86,8	81,5	S. W.	,790	85,5	80,5	81,4	S.
16	,844	81,2	86,8	82,4	W.	,826	85,0	93,	85,5	W. S. W.	,770	86,5	95,8	88,3	W.	,750	86,8	94,7	87,5	S. W.
17	,860	83,1	86,5	80,5	W.	,840	83,5	91,2	83,5	W.	,782	85,8	98,1	87,3	W.	,766	86,2	97,3	86,6	W.
18	,865	81,9	88,5	83,5	W.	,860	84,8	95,5	84,8	W.	,826	84,6	100,5	88,0	N. W.	,808	87,2	100,5	86,7	N. W.
19	,892	85,3	89,3	86,2	W. W.	,868	87,0	96,8	88,0	W.	,782	87,5	100,2	89,3	W.	,764	88,0	100,2	89,9	W.
20	,850	86,2	92,3	84,6	W.	,830	87,5	96,5	88,2	S. W.	,764	89,3	97,1	88,5	S. W.	,750	84,0	95,5	86,8	S. W.
21	,830	85,0	92,7	85,0	S. W.	,804	86,3	96,0	88,0	W.	,760	87,0	96,8	88,1	W. by S.	,748	83,2	92,5	85,4	S. W.
22	,808	84,5	84,8	81,5	W. by S.	,794	85,3	88,5	84,3	W.	,722	85,5	86,0	83,2	W.	,706	85,8	90,3	83,8	S. W.
23	,764	85,8	91,0	84,5	S. W.	,744	87,2	96,5	88,3	S. W.	,664	90,0	96,5	88,3	S.	,644	88,0	87,8	84,3	S.
24	,750	86,2	90,2	83,5	S.	,735	75,0	93,1	85,2	S.	,694	89,5	93,0	85,5	H. S.	,678	87,2	92,0	85,5	S.
25	,770	85,4	90,5	83,0	S. W.	,756	88,2	93,3	87,0	S. S. W.	,718	90,2	97,8	87,5	S.	,718	91,0	94,3	87,8	S.
26	,850	87,0	88,5	83,2	S.	,826	89,3	91,2	85,0	S. W.	,776	90,5	92,7	86,1	S.	,772	89,5	89,4	84,5	S. E.
27	,870	85,2	86,4	81,7	S. E.	,858	86,8	90,5	85,0	S. W.	,806	87,5	92,3	86,2	S. W.	,770	87,4	92,2	85,4	S.
28	,874	84,5	87,0	81,8	S. W.	,860	86,3	91,4	84,8	S. W.	,772	87,6	94,8	85,5	S.	,740	87,3	92,5	85,0	S.
29	,782	86,3	89,3	84,5	S. W.	,762	87,3	93,5	87,8	S.	,692	89,9	94,5	88,5	S. W.	,654	87,8	93,5	87,3	S. W.
30	,776	85,8	90,5	85,3	W.	,760	86,5	95,0	88,6	W.	,698	87,9	100,5	89,7	W.	,670	88,1	98,5	90,0	W.

MAY.

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