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THE
 CALCUTTA CHRISTIAN OBSERVER.

No. 56.—January, 1837.

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THE
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I.—*The New Year.*

LAND of our youth! every association with it is dear. The recollection even of its saddest scenes is cherished with intense energy. We fasten upon it, even with all its failings, as the ivy clings to the oak; and while we remember its peace, industry, virtue and piety, we feel like the tenacious plant that separation is death. The love of country is only excelled by the love we bear to the better land. It is one of the strongest ties that binds man to earth. How potent was its influence on the captured sons of Israel! Neither the splendors of Egypt's court, nor the chains of imperious Babylon, could eradicate from their hearts the love they bore to the rocks, the rivers, the mountains and glades of the land flowing with milk and honey. They loved its milk more than the wine of kings; and its honey was more sweet than the praise of nobles. It was the wild and romantic aspect of that land, associated with the privileges they had enjoyed, that made its remembrance refreshing as the dew of the morning, and inspiring as Marathon to the daring Greeks. Their leaders fastened upon some mountain, or valley, some brook or river, by which to resuscitate drooping courage and dying faith; nor was it

We can say, that the recollection of our country is the subject which oft rallies and cheers in this our season. The remembrance of its ever-varying seasons, in us sensations of a pleasing though of the The recollection of its summers enlivened to give a pleasing but sombre winters cast over us a damp and calls up associations of beauty. We wish at this period of the year to have a place in our hearts of special prominence. We

good influence, it may be to induce us, at this new era of time, to be active and diligent in promoting the welfare of mankind and the glory of Jesus. May we not also hope, that those of our readers who are dwellers in this land of almost perpetual summer, will be induced, from the love they bear to the spot they call their home, and the sleeping-place of their fathers, to awake at this bracing season to new and increased effort for the evangelization of India? Whatever influence the love of certain spots of earth may have over us, we have a country which we do mutually love, and the happiness of which we hope mutually to enjoy;—

“A land of pure delight,
Where saints immortal reign,
Where endless day excludes the night,
And pleasures banish pain.”

If we can, in any measure, lay claim to be called the leaders of the Christian bands, we would, in imitation of the Jewish chiefs, and the chiefs of less favored people, fix on some of the peculiarities of that land to urge you to renewed labor. Look to the brightness of its glory—the perpetuity of its happiness—the loveliness of its Lord—the certainty and high character of its rewards; and contrast them with the misery, the shame, the blackness of darkness which await all that fall short of its safety; and then, if it be possible to remain inert, let us, if we can, permit the privileges, talents, time, mercies of this year, pass as unimproved as those of the past, without our being covered with additional shame, and looking to the day of death as a day of reproach and censure, instead of a season of unqualified approbation. This is the attainment, to follow the Master not only in his gladness and happiness, but in his labor and sorrow.

But we must descend to the world in which we dwell, and contemplate the field given us to cultivate: it is vast and unbounded—*it is the world*; a world of exertion; a scene of constant activity, not of rest. The truth of this position is manifest in the rational and irrational world. Nothing can rest: all is essential to the attainment of every object, and all is dishonorable. The irrational world sets an example to herself is ever in active exercise, and is ever producing new fancies, new beauties, new pleasures. The rational man is not only kept in constant agitation, but is in perpetual motion—the earth, the sun, the moon, the planets, the stars, and all the apparatus of heaven are in constant motion—by harmonious movement, and the example is not less striking.

Man, as a subject of this world in body, and not less in mind, is ever active; even when he seeks for restoration in the arms of "nature's sweet restorer," his imagination is ever roving to objects far away. Thus the two grand divisions of the world manifest to us that the God who rules in the heavens is a being of energy, and that he infuses that energy into all the creatures under his immediate control—that activity and obedience are the distinguishing traits of his government. Is it so in that highest and noblest department of his rule, the Church?

Before proceeding to solve this query, or make application of the former remarks to the subject of increased effort, let us endeavour to strengthen our position by a reference to the principles which regulate the untiring operations of mankind. It is a maxim with the world, *that the energy and exertion bestowed on an object should be proportioned to its supposed value.* The man ambitious of occupying the seat of government will throw more energy into his enterprise, than the youngster desirous only of filling up some minor post in society. Those who are desirous of having their names emblazoned in the page of history as the wise and great of the earth, are more concerned about their reputation than the individuals who spring forth and seer like the leaves of some dense and unfrequented forest. Such characters spare no time, talent, energy, or sacrifice in the attainment of their object. They will, in fact, oft give life, that they may merely have written upon their tombstones *the great, the wise, the noble.* It is true, vanity is written upon their efforts, and nothingness is stamped on their reward; but still it proves the position,—that in proportion to the supposed value of the object is the energy bestowed in the pursuit of its attainment. Another principle which keeps the machinery of the world in motion, is, *that though success may not crown diligent and well directed efforts, yet are not to cease in our exertions.* The husbandman at the proper season casts his seed into the ground; watches the progress of its germination with intense anxiety; sees the tender blade issue from the bosom of the earth—it springs up almost to maturity, and promises an abundant harvest; but a blight passes over it, and entombs all the hopes of the laborer in its devastating march. He performed his duty, but the great Ruler did not deem it proper to crown his efforts with the success anticipated, for reasons which must remain hid in the secret councils of the great Administrator. We may also have observed the honest and upright tradesman, whose integrity all conspire to admire, thwarted at every step, terminating his life in a penury from which the wicked are exempt. Such an

arrangement of things must in retrospection induce mingled feelings of *pleasure and pain*. To witness the success of virtuous energy, is an object which, like the oasis in the desert, cheers and refreshes in this fallen and unhappy world; while the contemplation of well directed efforts defeated, must ever be to all a subject of deepest grief. We will but refer to one other position, and then endeavour to bring the whole to bear on the subject in hand, viz. the increased effort of the Church.

The all-wise Ruler of the universe has declared, that though the crown be taken from the mighty, and the battle be not given to the strong; yet when the affairs of the universe shall be adjusted, and the records of heaven searched for the judgment of the world, the harmony of all his proceedings will demonstrate the truth of the declaration, written for the support of the tried, that all things shall conspire together for good to them that love God, and obey his commands. We shall then find that the chilling winter was as essential to our happiness as the warm and enlivening summer. We shall perceive that our temporary defeats were as essential to our ultimate success, as our moments of triumph.

If the positions we have laid down be true, they are applicable only with much greater force, and to a much greater extent, to the operations of the Church of Christ. That church should be an active body—it should be in a state of constant exertion. The very figures employed to designate it are indicative of its active character: “Members of his body,” who is “the living head”—“lights of the world”—“living epistles”—“new creatures.” Not only have they this character, but the elements of that character are given them to exert. Like stars they receive their light from Christ, that they may reflect it on a dark world. Like rivers they receive their waters from the fountain, that they may shed them on all the wastes and deserts through which they pass. The Christian body should always be breaking up the sleep of the world. They are the agitators of society, the religious disturbers of mankind. The Lord has placed them in the world to ~~light~~ ^{illuminate} it and keep it until he come, and they will be culpable in the highest degree if they neglect their Lord’s bidding. We shall soon hear the Master’s voice, saying, Give an account of thy stewardship. With what feelings shall we hear that voice which will be to many as the song of the morning?

Again. *The labor should be proportioned to the supposed value of the object.* We have spoken of worldly men, and the energy which they throw into an effort for the attainment of desirable objects. Paul refers to this subject as one worthy our imitation, when he says, “They do this to gain a corruptible” or fading “crown,” ~~we~~ ^{we} an unfading laurel. We have a much nobler object in view—the *crown of life, the salvation*

of the soul. Having been brought into the pale of salvation ourselves, we are expected and commanded to exert our best energies for the salvation of others. What a noble object! The salvation of a soul! What is the worth of a soul? Eloquence, figures, poetry, all have been employed to set forth the value of a soul, but have failed adequately to impress either the minds of men or the Church with its import. Nor should we wonder when the eloquence of heaven, embodied in the life and sufferings of Jesus, failed to accomplish the design. When the substance of all figures failed to impress, who shall feel surprised that figures themselves cease to influence? Dear sirs, whatever estimate we may have formed either of the worth of our own souls or those of others, this know, that heaven deemed them more valuable than worlds. And why? Because the inhabitants of that world knew the depths of misery to which they could sink, the extent of suffering of which they were capable, the horrid companionship to which they were tending. They knew the amount of glory and bliss they were losing for ever; and they gave up their own king, their favorite, to come and seek and save that which was lost. The object we set before you as worthy the effort of a new year, is one which moved the peaceful mind of heaven to pity; stirred the energies of hell to new activities, and agitated even those that slept in the graves; and is it not one that is worthy all our time, talent, property, prayer, and *effort*, to attain? "He that converteth a sinner from the error of his ways, saveth a soul from death, and hideth a multitude of sins."

We must not be deterred from our purpose, because success does not spring to us now. This truth is written to cheer the mind under a long series of disappointments, but it should never lead to the neglect of inquiry into the cause of the want of success over which we lament, either in our own sphere or the world at large. It is when we are sure we are following Christ fully, acting strictly according to his commands, and treading in his footsteps, that such a truth can either support or cheer. The individual who expects success in Christ's cause, while he is pursuing his own plans to the neglect of the plain declarations of heaven, or mingling his clay with the gold of the temple, and then in absence of success solaces his mind with this, that all *will* be well,—is like those who cry, Peace, peace, when there is none. When we have not success, we should well examine both the motives which prompt to action, and the machinery by which we are endeavouring to effect the divine intentions: yet if we steadily pursue the means of God's appointment, *all things will work together for good to the Church and the world.* Success may associate itself with the labors of the Lord's servants when they cease to live. The

last rays of the sun remind men of the coming night, and teach them to work while it is day. The dying moments of a good man not unfrequently arouse the thoughtless, amongst whom he has labored, to think and act. Neither is it the influence of one day's sun that calls forth the seed and ripens it to fruit: it is the successive rising and waning of the great orb. So it may be with our work. We sow the seed, (let us be sure we do,) others come and water and dress it; but the harvest will be *great*, will be *sure*. We shall hail the wheat gathered into the garner with shouts of joy, and see in the sheaves many for whom we watched and prayed, (but in our estimation in vain,) saved from the fate of the wicked.

One position we have omitted, which we are not willing to omit:—it is, *that in order to the attainment of our purpose, we should always keep one object, and one alone, steadily in view*. It is scarcely necessary to intimate that a multiplicity of objects distract attention and divide energies, is the high-road to defeat and disgrace. As Christians, we should set before us a soul pursuing its course to another world—surrounded by contrary influences, drawing it in this and that direction, but always from the path of truth; at the end of its career we should steadily keep in view the miseries of hell and the glories of heaven. We should endeavour to feel the very warmth of the flame of the pit, and catch the feeling which animates the heavenly family; and under the influence of the two feelings be prompted to go and stand on the borders of hell, and warn the unhappy spirits tending there, to “flee from the wrath to come,”—pointing their downward eyes to the glories they are forsaking. This is not asking more from you than Jesus did. He went and preached to the spirits in prison, and it is a distinguishing trait in his mercy that it never forsakes a sinner until he is fairly within the region of eternal distress.

Under these circumstances and with this labor before us, all feelings must resolve themselves into the two classes referred to at the commencement of the paper—either *pleasurable* or *painful*. The *painful* will associate itself *with the past*, with *distant survey* and *nearer inspection*. The neglects, the errors, jealousies, follies, and inertness of the past must excite regret. When we survey distant scenes untilled, unblest, we mourn. Who can stretch his eye over Western Asia, once the scene of the noblest triumphs of the Cross, and see the sanctuaries of God laid waste, and the haughty Musalmán, with the smile of contempt curling on his lip, pointing to their ruins, and saying, ‘Here lies your father’s house desolate,’ and not mourn? Who can range over the vast interior of Africa, and witness its hordes of people, the subjects of brutal passions and the victims of deadly feuds, bearing on their every fea-

ture evidences of heavenly displeasure, and not mourn? Who can traverse in imagination the immense tracts of Southern America, peopled by wild barbarians, or more ferocious beings of European extraction under the Christian name, and not mourn? Who can look upon the millions of this continent, untouched, unimpressed by the labors of forty years, and not mourn? Or who can think of the immense masses of human beings in nominally Christian lands, pressing to the grave without even torch-light to guide them through its dark portals to the blessedness of God, and not mourn? Who can think of the masses that have lived in our own days, and see them rising nation after nation from the bed of death, with the look of wild astonishment stamped upon their countenances, and the exclamation of dismay bursting from their agonized hearts, "*No man cared for our souls;*" who can contemplate this mass of present and future misery without putting his hand on his mouth and his mouth in the dust, and crying, Unclean, unclean? "O that my eyes were as a fountain of tears, that I might weep for the sins of the past!"

But let us inspect the scene at home, the nearer view, the theatre of our daily walk and exertion. What are the aspects it wears? How many budding youth, how many hale men and fathers in Christ have we in our circle? How many valorous warriors do we witness fighting the battles of the Lord! How many are pressing into heaven's gate! Reverse it: how many are crowding the road that leads to death: thick and pleasant are they, like the host of the Assyrian, and like them, in a little will they be still in death. We will not dwell here, but simply intreat you not to be unmindful of the darker aspects which the world presents to all, theologically considered. Take a map: mark those sections that are partially or altogether evangelized white, and see how large a portion of it remains black, morally black, wrapt in a funereal pall. Suspend it in your study, and when you would become weary in well-doing, or faint in prayer, look upon it, and think of the millions that are involved in the thick darkness of the fall, and be unmoved, if it be possible. *Let the miseries of the world prompt us to labor.*

But the pleasant views are not few. There are many spots in this earth on which the eye of God can rest with a delight greater than that of Mungo Park when he discovered the tuft of grass in the desert; and he can contemplate nothing with pleasure but that which is holy and good. In imitation of the Lord we may look on many spots of this fallen world, and be glad. When we look on the sterile shores of Greenland, and see the modern Missionary successfully rearing the banners of the Cross, are we not glad? The islands

of the Southern Pacific, are they not a theme of rejoicing? Has not the stillness of that vast district been broken by the voice of grateful song, and the rude barbarities of cannibal life exchanged for the suavities of Christian intercourse? Has not the jutting Cape of Storms found amongst its people many who have made Christ their refuge? In the islands of the West, peopled by the injured tribes of Africa, has not the note of salvation found a response in many thousand hearts, and its grace exerted its influence over many thousand lives? Among the Kárens, Barmans, Musalmáns, Hindus—nay, from every tribe and tongue, has not the gospel brought its trophies? The Holy Ghost—no respecter of persons—has he not found hearts in every land in which he could delight to dwell? These varied but important queries may all receive an affirmative reply. The gospel has triumphed in *our own* day, alike over the pride, ignorance, lust, and cruelty of fallen nature. This should encourage us in the belief that our great High Priest still lives and reigns, and is mindful of his church. It is not, however, with us in this city, in this land, as it is with many departments of the church. We cannot point to our thousands of converts, and say “Here are our epistles,” &c. What would be the course of conduct pursued by worldly men under such circumstances? Would the husbandman, who had the same soil, seed and prospects, be satisfied if he did not obtain the same success as his neighbour? Would he not inquire, and correct his errors both in theory and practice? Yes. Do you wish to know your errors? We will point out one. It is the limited interest which lay Christians have taken in the Mission work. We have not labored in the Mission cause as Christians ought in a heathen land. We have been living too much under the error, that salvation was to flow through the missionary, and ministerial channel alone. What an error! How fatal to success! Is the garner filled by the landlord, or the tenant alone? Do not all labor with their own hands, that the house may be full? Whatever distinctions God may have made in our lot, he has made none in our discharge of duty. He has so constituted us that we can all work, and he expects we will all obey his command, “Go *ye* into all the world, and preach the gospel to every creature.” He desires his *whole* church to be a Mission church. May we not disappoint the expectations of our best friend, our Saviour, our Judge.

Brethren, when we come to die many things will trouble us; but this that we have neglected the Master's Will will be as a millstone about our necks; and it will not only need all the power of grace to redeem us from our sins, but all the power of Christ's mediation to exculpate from the condemning charge that we

knew our Master's will and did it not. May it be our ambition in the coming year to inscribe on our actions, not the speculative, the talking, the sentimental, but the *practical Christian*—the *followers*, in fact, of him whose very meat and drink it was to do the will of him that sent him.

φιλος.

II.—Karen Funeral Rites.

Death is a fearful event to a Karen. Whenever the death of an individual is announced, the man drops his axe, the woman her shuttle, and the child his toy; not to be resumed again that day; and the unfinished work never. The house, or canoe, or other article on which the man was at work when the intelligence reached him, is abandoned to the beasts of the forest; and the labors of the loom are given to the worms, as articles more deadly than the tunic of Nessus. The corpse is bandaged up in cloths or mats shortly after the person has expired, so that no part is visible, and then the spirits of deceased relatives are called to visit the person who has just died, and guide him to Hades. Rice is next poured down at the head and feet of the corpse, and a basket, such as a Karen carries on his back, with an axe, a knife, a bag, a cooking pot, and a drinking cup, are placed by its side, while one exclaims, "O dead! eat as in thy state of consciousness on earth; eat, fear not, be not ashamed." As the neighbours and friends arrive at the house, each one expresses his grief in expressions like the following: Alas! alas! what is this! Now I am afflicted indeed. Alas! alas! formerly thou conversedst happily with me. Alas! what shall I do! O Lord, take this my friend, and suffer him not to go where he will be subjected to suffering.

If the visitor comes from a distance, food is brought out, and before he eats, addressing the corpse, he says, "O deceased! eat and drink; eat and drink as in thy state of consciousness formerly." After the company has assembled, they commence a musical chant as below.

One person:	"What is the matter?"	Whole company:	"Ascending the trunk."
" "	"What is the matter?"	" "	"Ascending the branch."
" "	"What is the matter?"	" "	"Taking the fruit."
" "	"What is the matter?"	" "	"Descending the branch."
" "	"What is the matter?"	" "	"Descending the trunk."
" "	"What is the matter?"	" "	"Depositing the fruit."
General chorus.	"Pitying the dead exceedingly, Unable to awake him up again."		

This is repeated, or supposed to be repeated, in several different languages which no one understands, but which has been represented to me as in part from an old language, and in part from the *Kyen* language.

The people next engage at "tiger and fowl," a game resembling drafts, intended to prefigure the struggle of mankind with evil spirits. After this is over the company rises, and, marching slowly round the corpse, sings—

"One house post, a pillar red,
Two house posts, a pillar red:
Stamping round a smooth path,
Beating round a smooth path.
Catch a red cock of Hades;
He will crow at night and show the morn easily.

Chorus. O deceased, deceased! art thou dead, hast thou departed?
We speak, we call, but he cannot reply.

One house post, a pillar white,
 Two house posts, a pillar white :
 Stamping round to the starting point,
 Beating round to the starting point :
 Catch a white cock of Hades ;
 He will crow at night and show the morn easily.

Chorus. O deceased, deceased ! art thou dead, hast thou departed ?
 We speak, we call, but he cannot reply."

When evening comes, lights that burn for a short time only are placed near the head and feet of the corpse, to represent the evening and morning stars, which in their legendary lore, are lights showing departed spirits the way to Hades ; and believing, as they do, that that world is the antipodes of this, they say to the corpse, "the foot of the trees is there," pointing to their summit ; "the tops of the trees are there," pointing to the roots ; "the west is there," pointing to the east ; and "the east is there," pointing to the west. At the close of this address the people commence singing the following lines.

"The light at the head of the corpse is red, red.
 The light at the foot of the corpse is red, red.
 He goes with a torch the morning star,
 He goes with a light the morning star."

Hot water is next poured out near the head and feet of the corpse, which closes all the regular ceremonies till the burning of the body, which may occur next morning or be delayed a day or two.

The interval is occupied with drinking and singing, slowly marching round the corpse. The compositions that are sung are usually but ill adapted to the solemnities of the occasion. Love and war are the most prominent subjects. The following are offered as specimens.

The Deadly Feud.

Lututu killed Likoku's wife with a spear ;
 Likoku's wife he went and stabbed with a spear ;
 Likoku resolved to fight him,
 Likoku resolved to attack him.
 Thy slaves are how many ? how many ?
 Thy people are how many ? how many ?
 My slaves come to the number of five hundred ;
 My people come to the number of five hundred :
 They come in ranks from all parts,
 They come in ranks from every quarter.
 Who is the leading champion ?
 Who is the foremost champion ?
 The champion is Saule's son.
 The foremost man is Saule's son.
 Where do the spears meet ? where ?
 Where are the arrows shot ? where ?
 The spears meet at Klekhoda,
 The arrows are shot at Klekhoda.
 Thou saidst, though the arrows hit they injure not ;
 Thou saidst, though the spears pierce they hurt not.
 The arrows have hit and slain thee outright ;
 The spears have pierced and slain thee outright.
 They weave thy bier, they carry thee ;
 They weave thy bier, they bear thee.
 They have borne thee over the gravelly plain ;
 They have borne thee past the gravel plain.
 Thy house comes in sight to-day ;
 Thy house is in sight to-day.

Thy house comes in sight, thy children know ;
 Thy house is in sight, thy wife knows.
 At once thy children wail for thee,
 Thy bearers tread the steps to thy house,
 At once thy wife is wailing for thee.
 Thy bearers tread the ladder of thy house.
 They have reached the middle of the hall,
 They have reached the centre of the hall.
 Where shall be performed thy funeral rite ?
 Where shall be performed thy mourning rite ?
 Perform them in the great hall,
 Mourn for me in the great hall.
 How many klos* shall be hung around ?
 How many klos shall be hung in the hall ?
 Hang up five hundred and ten,
 Hang around five hundred and ten.

A War Song.

The Sghòs and Pghós in the following lines are the names of two different tribes of Karens, who until the present generation were almost continually at war with each other. Bghò was a Pghó chieftain, and Tu a leader of the Sghòs, who in these verses are represented as victims.

One body advances, but Bghò is not there,
 A second body advances, but Bghò is not there.
 Bghò is seen the powerful one,
 Bghò appears the mighty one.
 Who is the champion of Bghò's man ?
 Who is the champion of Bghò's people ?
 Tu's spear strikes Bghò's breast-plate ;
 Bghò's spear strikes Tu's shield.
 Sòsò is the quick-handed one ;
 Sòsò spears onward unchecked.
 The sons of Bghò are overcome !
 Cut them down, hew them down.
 The people of Bghò are overcome !
 Cut them down, hew them down.
 Though thou sayest the Pghós are insignificant,
 Thou must pay a fine for killing them.
 The Sghòs have the word of Jehovah :
 They will pay no fine for the life of a Pghó.

The composition often partakes of a dramatic character, and the dialogue is sung by men and women alternately ; of which the following is an example.

The Lovers.

Woman. Formerly one heart,
 But now divided :
 Formerly of one mind,
 Divided now into two.
 The brinjalt† wild is of a handsome yellow,
 The wild brinjal is of a beautiful yellow.
 May thy wife be white as a flake of cotton,
 Working like the rapid thunder :
 The brinjal wild is yellow and handsome,
 The wild brinjal is yellow and beautiful :
 May thy wife be white as the opening cotton pod,
 Working like the morning thunder.

* A musical instrument of metal that is played on by beating.

† The young man is meant to be indicated by the brinjal.

- Man.* Thou hittest my heart, thou pleasest me ;
 Thou touchest my heart, I am pleased with thee.
 But thy mother does not love me,
 Thy father does not love me.
 Listen to my words,
 Then stone and water will give light like sand*.
- Woman.* I conversed with thee under the caves,
 I talked with thee under the caves.
 Our bracelets we put off and exchanged,
 Our bangles we put off and exchanged.
- Man.* The country of Sere of Sere,
 The land of Sere of Sere,
 It is famed for the frogs that are there,
 It is famed for the fish that is there ;
 The hornbills ascend high in the sky,
 And fly away two abreast."

In the morning, when the body is buried, a bone is taken from the ashes and preserved with great care till a convenient time for assembling a large concourse of people. Booths are then built on the bank of some stream, a feast made, and the ceremonies renewed round the bone, which have been described above as performed around the body. On the evening of the day that the body is buried, the friends of the deceased assemble round the bone and sing a particular dirge, of which the following is a part.

Clear the road,
 The Queen will go forth ;
 Clear the road well,
 The Queen will go forth again.
 Happy are the departed !

The seven great roads,—
 Go the middle road ;
 The seven great paths,
 Go the middle path.
 Happy are the departed !

Mother brought up her daughter,
 Mukha† has seized her ;
 Mother brought up her son,
 Mukha has got him.
 Happy are the departed !

Black-backed Mukha
 Leaped down from behind the partition ;
 Black-winged Mukha
 Leaped down from about the partition.
 Happy are the departed !

The great hall descends gradually,
 A short part remains firm ;
 The great hall descends slowly,
 A beam remains firm.
 Happy are the departed !

* The Karens sometimes pray, May my heart be white as stone and light as sand ;
 pure as water and light as sand.

† An evil spirit, that is supposed to seize and kill persons that become obnoxious to him.

We do not love to die,
 Thus we are made insane ;
 We do not love to depart,
 We are driven to insanity.
 Happy are the departed !

The flat-billed duck*,
 The dead goes with him ;
 The flat-nosed duck,
 The dead returns with him.
 Happy are the departed !

Tie up the cord of seven strings†
 That the dead may arrive at his grave ;
 Tie up the cord of seven strings,
 The dead arrives to-day.
 Happy are the departed !

At the close of the ceremonies around the bone a bangle is hung up, and a cup of rice placed under it. The departed spirit is then called, for it is supposed to be hovering around till the funeral rites are completed. When the spirit answers the call the string trembles, the bangle turns round, and the string snaps in two as if by miracle. If no answer is returned the spirit has gone to hell. When he signifies that he is present, he is guided to the grave yard, which is always one of the best spots in the neighbourhood. Here the bone is buried, and money with other articles thrown on the grave. Should any one take the money that is left on a grave, he would become childless, and his family extinct, which is a sufficient terror to a Karen to keep him honest. After burying the bone, the spirit is addressed as follows: "Now thou mayest go to thy land, thy country, thy kingdom. When thou arrivest do not forget us. We shall come to thee. Go not to hell, go to the abodes of bliss. As to this silver, if thou art taken by force, buy thyself with it. Go. Here is thy little house ; thy great house is on the river Naudokwa‡. Go."

The Karens suppose that these ceremonies are of a comparatively recent origin, and say that they formerly buried their dead. Burning the body and singing round the bone were first introduced, as some of their traditions say, by an individual of the name of *Mautan*, to whom many of the songs are attributed. Others charge the whole on Satan himself, to which I see no special objection, for their funerals are complete scenes of bacchanalian revelry, in which the spirit of Satan most certainly presides. The most detailed account of the origin of these rites is in a tradition that Mr. Wade obtained from a Maulmein Karen, and is as follows.

Origin of the Funeral Rites.

"Afterwards the man and his wife died. Of the children that they left behind them, some became sick and died, others became sick and recovered, and others died of age. When a thousand years were completed, God looked down and had mercy on them again, and came to them. He said, 'Your parents at the beginning I commanded, but they did not listen to my words: they listened to Satan, and ate the fruit of the tree of temptation. They became sick, and old, and died; as in like manner have their descendants unto you. Now I have looked down and I pity you. I will save you, will you obey my words? If you will listen to me I will save you.'" God having spoken thus, men consented, and

* The wild duck is supposed to go and return to and from Hades.

† Between the place where the funeral ceremonies are performed, and the grave strings are tied across the streams, a bridge for the departed spirit.

‡ This is a river either in Hades or on the borders thereof.

said, "O Father God, our parents anciently did not listen to thy words: we observe them. They listened to the words of Satan, and ate the fruit of the tree of temptation. Death and old age came upon them, and these things have descended to their children even unto us. Have mercy upon us, and save us. We are exceedingly glad." God replied, "If you will obey my words I will help you: but if you do not obey, you will suffer and die." Having said thus, God proceeded to direct them as follows: "When any one dies, bind him up in seven thicknesses of wild plantain leaves, and go place him in the road. As soon as seven days are fulfilled he will come to life again." Having said thus, God departed. Two or three days afterwards a man died. As God had directed, they bound him up and placed him in the road; and, as God said, when seven days were completed, he came to life again. For a hundred years they observed the word of God and were happy. After a hundred years had past away Satan was born, and at fifteen years of age he began to ruin man again. He said, "Children and grandchildren, doing this way is not the way to be happy: I will show you how to obtain pleasure." Having said thus, he rose up and killed his father. Having killed his father, he took the body, placed it in the hall, and called his uncles and aunts, his brothers and sisters, and all his other relatives. His relatives having assembled together, he adorned the young men and maidens with new garments, and caused them to walk round the corpse of his father and sing. Addressing his relatives he said, "Let some weep, let some laugh, and let some sing. In this way we shall have real pleasure." No body listened to him except his relations; they did as he told them, but the worshippers of God would not obey him. Satan after devising within himself the course to be pursued, directed his relatives to make handsome clothes, showing them how to dye various colours, and how to ornament their garments. His relations having adorned themselves with new clothes, in striped and variegated garments, he caused them to go out and sing. The children of those that worshipped God came to see. Satan at the funeral feast saw them, and induced them to dress themselves in new garments and sing. They went away and called their relations to come and do likewise, saying, "Brethren! as to what Satan is doing we went to see and found it very pleasant." "What does he do?" was the inquiry. They replied, "What he does we cannot tell you; you must go and see with your own eyes." "If we go," was asked again, "shall we like it?" "Like it!" they replied, "you will like it exceedingly; and more than like it, for if you go to him he will give you new garments, and cause you to walk and sing." After conversing in this manner they all went to Satan, who as soon as he saw them, laughed and said, "There was no pleasure in doing as your parents taught you. I will teach you how to obtain pleasure. Go sing." "Why, Satan," they replied, "we do not know how." "I will show you," he continued; and he dressed them in handsome clothes, and taught them how to sing funeral songs. They then said to others, "Brethren, what Satan has taught us is very pleasant;" and in this way, whenever any of Satan's relatives died, they assembled at the funeral. After a long time, their parents all died off, and they had not learned the customs connected with praying to and worshipping God; they had learned only the customs that Satan had taught them, so that when any one died they knew not what to do, but went to Satan and asked him. He came and taught them as above, and charged them, saying, "Teach your children and grandchildren to do them; when I have gone and taught all nations, I shall be hidden. All I have taught you, my children! observe and do." Satan having charged them thus, died, and the Karen nation have observed his commands from generation to generation unto the present time.

FRANCIS MASON.

III.—*A Father's Letter to his Children on their departure for Europe.*

[The intense anxiety experienced by a Christian parent in sending his beloved child to conflict with the world, can only be fully entered into by those who have passed through the trying ordeal. The trial is painful in our native land, where the character is somewhat formed under parental vigilance; but in this country it is increased on account of the tender age at which the offspring of Europeans are usually removed from parental superintendence. It is at such a period that a crowd of excellent plans rush into the mind, which, we are fully persuaded, every parent with right feelings will be anxious to see carried into effect. It is, however, to be feared that but few make the religious welfare of their children a matter of affectionate and supreme regard. It affords us sincere pleasure to be able to lay before our readers, and especially fathers, (as we recently called the attention of mothers to this interesting topic) the following letter, addressed by a father to his two sons about to proceed to Europe for educational purposes. We feel the greater pleasure in recommending the excellent example of our friend, since he and his boys are now enjoying the blessedness of that kingdom where there is no more sea, where separation is unknown. We do not call attention to the letter as possessing any remarkable merit as an epistolary communication above the common order, but on account of its piety, simplicity, fidelity, and intense anxiety for the spiritual welfare of the young people to whom it was addressed.—ED.]

To Masters T. and G.

MY DEAR BOYS,

Let me intreat you, as you are going to a distance, to think seriously, that you may be enabled to see your own sinfulness, and believe on the Lord Jesus Christ. Come, my dear boys, attend to the few words which I shall address to you, that you may read them at your leisure. The sentiments which I now put on paper are those which I have always placed before you in words, and now, perhaps for the last time, I beseech you listen to the request of your affectionate father. "My son, give me thy heart:" these were the words of Solomon, the wise man of Israel. My dear boys, suppose these words addressed to you, give your hearts to God: let him be your Father and your Friend: delight in him; for it is pleasing in his sight. "I love them that love me," says the Redeemer; "and those that seek me early, shall find me." To Him let your hearts be devoted: implore the Father of mercies that he would take possession of them, for it is by him that you live and move, and are daily supported.

God deserves our earliest affections and obedience. What can be more natural than for a child to fly to the arms of his parents; but, my dear children, very soon you shall be without us, but *not without God*, and his dear Son. Wherever you go he will follow you; nor will he leave you if you do not forsake him. When you are separated from us many thousand miles, look up to Jehovah for help and guidance. Remember, my children, the road in which you are to walk is slippery

and full of danger: the devil and all his temptations will seek to entice you; but take care, do not listen to his words, but fly from him and every evil. Be careful always to speak *the truth*; do not steal, be obedient to your superiors, and love others as yourselves.

Think, my dear sons, that God sees every thing, both good and bad; and although he does not punish the evil immediately, he will bring it one day to an account. Be very careful to keep the Sabbath holy: employ that day in reading God's word, in prayer; and think much about death, and our time is short, for no one knows his time: be therefore ready; "watch and pray." If you keep these things in mind, you need not be afraid. Let the Holy Scriptures be your guide: read them daily, meditate often on them; pray much, and whenever you pray, forget not to supplicate at the Throne of Grace for your parents, brothers, sisters, and other relations.

Forget not, my children, the instructions which you have received from us, and the exhortations of our beloved Pastor: think much of him, and how he loved you all.

Now, my dear boys, I commit you to the hands of God, knowing that he will be with you wherever you go. Be mindful of the one thing needful: let Christ be uppermost in your thoughts: "believe in him and you shall be saved." Never forget the tender anxieties of your parents on your behalf: our comfort greatly depends on you: you may be instrumental either in imparting joy to our dying pillow, or in bringing down our grey hairs with sorrow to the grave.

If you grow up destitute of the fear of God, you will be a shame to yourselves, and an incumbrance to society. Think, on the other hand, how great will be your honor and happiness if you rise up to be blessings to all around you, ornaments of society, and children of God. Think, my dear children, of the sacrifices your parents make for you; therefore make good use of the time given to you: think that the money which will be expended on your education, has cost many an anxious hour to your father, that it is not from our superfluity, but from our economy that we find the means for your education, but in this we feel happy. Only, my dear children, live to God, honour him, and you shall receive the crown of glory. May it please the Lord that when I shall appear before him, I may be able to say, Lord, here am I and the children thou hast given me. Before I conclude, I must remind and press upon your heart two things—first, that you must greatly love and obey your elder brother, to whom you are now going, look up to him as your father, for as such I have placed him over you; and every act of disobedience or displeasure done to him, I shall consider as done to me,

it will equally grieve me. Whatever I have said in this letter you must also consider as said by him to you, for I know he entertains the same opinions with myself, and I therefore fully trust you both to his care. May God bless him and you, and us all.

I remain, your affectionate father.

Morning Prayer at Sea.

O thou great and glorious Lord God, who has been pleased to preserve us through another night; we have sailed in safety on the mighty deep. Thou hast been our protector and our guide. We bless and praise thee for keeping us and all on board in safety, and that while the waters have been rolling around us, and the winds wafting us along, we have slept in peace, without fear, and free from danger. Bless all that are in the ship; make the sailors to praise thy goodness; let them offer the sacrifices of thanksgiving, and declare thy work with rejoicing. Keep us this day by thy power; enable us to look up to thee for wisdom to guide our actions, to dispel our fears, and to improve our time. Bless our parents, and all those whom we have left in India, and also all our friends, whom we hope to meet in Europe. Now, O Lord, we commit ourselves to thy care this day, keep us and bless us for Jesus Christ's sake. Amen.

Evening Prayer at Sea.

O thou protector and preserver of all mankind, thou who art the benefactor of every son and daughter of Adam; we have passed another day on board this ship, and thou hast been pleased to preserve us from all dangers, seen and unseen. We pray thee to take us all under thy gracious protection this night. Suffer us to lie down under the shadow of thy wings, may we sleep in safety in thy arms. Grant that all on board may be preserved during the darkness of the night, and may we sail in safety to our destined port.—Help us to depend on thee alone, remembering that there is but a plank between us and the deep, and that we are exposed to fear and alarm; but at the same time thy grace can make us bold as lions. O that we may be prepared for the night of death, and for the glorious day of resurrection. We ask all these mercies in the name and for the sake of Jesus, and for his sake alone. Amen.

A short Prayer in a Storm.

O God, thou holdest the winds in thy fists, and the waters in the hollow of thy hands. We are threatened by the tempest; all is confusion and noise around us. O that all may be peaceful and calm within us, so that there may not be an outward

and an inward storm. Speak peace to our fearful hearts: say to the winds—Be still; and to the waves—Be quiet, and they shall obey thy voice, O God. Hear our prayers, abate the fury of the tempest, and preserve the lives of all who are in the ship. O God, we beg this for Christ's sake. Amen.

Thanksgiving after a Storm.

We thank thee, O gracious God, that thou hast heard and answered our prayers, that thou hast dispelled our fears and made us to rejoice at thy power. Be thou still gracious to us. We ask all for Christ's sake. Amen.

IV.—*What is Truth?*

1. Truth may be defined the congruity or agreement of things, whatever be their nature. The universe is a system: in it nothing is isolated, nothing unconnected with the whole. No material or spiritual substance can be found, which does not bear relation to somewhat else particularly, or to the whole generally. In the due combination and admixture of all its parts consists the perfection, energy, and beauty of the whole. Let the order in which the connection is established be disturbed, and confusion is the necessary consequence. To illustrate this, it may be observed, that there are substances in nature which have a reciprocal attraction in their essence, by virtue of which they cohere, and when separated tend to reunite. On the other hand, there are some that have a mutual repulsion, which, if overcome by force, is productive of the most deleterious effects. Thus in the moral world, qualities and actions have their attractions and repulsions, and give the impression of agreement or disagreement. The perception of this constitutes the discovery of moral truth. Thus the repugnancy of one action or quality to another proves the difference of their nature, and consequently that both are not founded in truth, because incongruous. To establish on what side, therefore, moral obligation may be inferred, it is necessary to examine the various relations in which both stand to other positions; and from this, by legitimate reasoning, it may be deduced, that one is consistent with the constitution of the world and the other not. Not, however, to anticipate future argument, we shall now proceed to notice,

2. The reality of the world, or system of things. It is the doctrine of some, that the universe is a delusion: this dogma originated, it appears, in metaphysical speculations. Pyrrho held that no such thing as certainty was attainable. The Hindu Vedantists declare all things unreal but God or Spirit. Berkely thought every thing to be ideal and dependant for any existence on a percipient mind. The principal illustration of these opinions is the theory of dreams; namely, that as in the state which we term dreaming, we are as virtually as when awake, so termed, affected by vision and the other senses and by the passions and emotions of the mind; pass through space and experience changes, (all which, however, we allow, on the evidence of daily testimony, to be delusive and unsubstantial;) so we can have no evidence that the state which we call our waking condition is not also a similar dream, or series of impressions merely. Having once been induced to doubt the evidence of life, the argument was transferred to a subject to which it was not applicable, and the theory of

Pyrronism, or universal scepticism, erected,—which was, that it was the part of a wise man to doubt of every thing, and that nothing could be established as truth in preference to any thing else. Hence it was judged most rational to proceed a little further and assert that the whole world was only a delusion, an impression on the senses effected by particular means. To reply: “It might be sufficient to say, that there is *in effect* no difference in respect to *us*, whether the universe be actually existent or only appearance: for if God immediately communicate all sensible perceptions to the mind, (as he must do if there be no such thing as sensible substance,) he is still the author of those appearances, which have the same consequence and effects to *our conception* as if they were real: not to urge the indecency of suspecting God to have made the world a mere scene of delusion.”—Univ. Hist. vol. i. p. 4. We may also argue from the actual difference in the perceptions and transactions of dreaming and waking. Whilst we were engaged in all the pleasing or terrific agitations of dreams, we have the evidence of sense and testimony from others to our perfect corporeal inactivity during the whole scene in which we imagined ourselves to have been placed: and we also ourselves behold others in the same torpid state, who yet, upon recovery, relate conceptions and varieties of apparent action similar to those which we ourselves had felt. Again: dreams are highly inconsistent, real life the reverse: the action of dreams occupies but an hour or a few minutes, which in real life can be performed only in days and years. The laws of nature which actual life unfolds, are in dreams reversed, and that without coherence or connection: we walk on the head, we fly in the air, feet foremost and without any exertion: spelled by the power of the incubus, we attempt to flee from danger, fall and agonise on our hands and feet, but labour in vain: having advanced quadruped-wise, one foot and hand, we draw up the others, and while doing so, the former return backwards: we embrace beloved relatives who are not in existence, or at great distances: we fly with the rapidity of lightning from one scene to another, are never at a stand, and hardly ever consistent in our transitions. Again: after sleeping we awake to a renewal of the same recollections, the same impressions, the same situation and duties, the same enjoyments and occupations in which we were previously engaged. But the thread of our *dreams* once broken, it cannot be resumed; nor does the return of sleep restore the same unvarying and consistent scene of action and perception. Lastly, I remark, that dreams are an anomaly in life, whilst sleep is a *part of the system* of life, and proves that it is so, by its adaptation to the recreation of our strength and the reparation of our wasted energies. Finally, we observe, that if all be delusion, it is systematic, i. e. there is design and order in it. Every thing bears the stamp of fitness for its end, of intention in the arrangement: and the scene continues through ages invariably the same. Therefore we conclude that, allowing all to be delusion, we must reason and act as if all were real: since such a proceeding will alone ensure the happiness of ourselves and of society. I cannot close this branch without observing, how subversive of consistency and truth is the transferring of any species of reasoning to a subject to which it is naturally inapplicable; and how unwise that some things unaccountable, should unwittingly drive us to a system of unaccountables. Thus the trifling and momentary interruption of dreams upon the scene of life is used to support a notion that overturns the evidence of sense, the conceptions of understanding, the inferences of agreement, and the invariable sameness of reality.

3. I proceed merely to catalogue the subjects to which Truth pertains. Truth may be arranged under the heads of Physical, Metaphysical, and Moral. The first is conversant with the laws of the material uni-

verse, the operations of body, and the evidence of sense: the second, with the cause and manner of all existence, and the nature and energies of immaterial substance: the last, with the regulation of the qualities of the heart and the actions of the life.

4. I notice the faculties of man adapted to the discovery of Truth. Now having cleared our ground of the incumbrance of universal doubt, we stand sure and reason with certainty. And if we consider the nature of man comparatively with that of the other parts of the world, we shall perceive a yet further evidence of the reality of that world in the adaptation of the human faculties to the intelligence of that reality. We divide substance into animate and inanimate, or those possessed of animality and those destitute of that property. Inanimate bodies admit of a subdivision into organized and unorganized: the vegetable kingdom composes the former, the other unanimated substances of nature the latter. The animal kingdom in its first distinction embraces the man and the brute, the brutes in form and faculty inferior to the man. Thus we rise from unorganized to organized matter, from unintelligent to intelligent animal being. We observe each forming a part of an admirable system, distinct yet intimately connected, with mutual relations and dependencies. In considering, in the order of the scale laid down, the qualities and energies of each, we ascertain their actual differences and illustrate their beneficial connection. We find absolute matter possessed of no force but that of the inactive resistance of weight and bulk, of repulsion or cohesion of parts. Vegetables possess an organization of parts, fibres, and vessels by which they derive from the soil to which they are attached the nutriment and strength of juices which they convert to their own substance by a mysterious process of assimilation. Yet these exhibit no appearance of perception or sensation: and are seemingly in nothing different from abstract matter save in a more exquisite conformation, a delicate and efficient organization. They exist only as long as they are suffered to remain in the soil in which they grow. They are blasted by a wind too hot or too intensely cold, by too great an accession or a deficiency of fluid, and thus evidently are dependent on material operations for their increase, preservation, and maturity. Their vascular system is not complicated, but such as seems intended only for the use to which we find it efficient—namely, the absorption into its substance of those materials which after that particular process may afford nutriment to animated being. This must, therefore, now be considered. Here the organization is very complex, and the faculty of locomotion enjoyed. Here sense presents itself, and vision, feeling, smell, hearing, and taste are unfolded to our view. With these the scene of action is amazingly enlarged—we trace the operation of exterior objects upon them, and observe the impressions which these have made remaining after a lapse of time, or returning in the power of memory—we pursue the exercise of will, the bond of association and attachment, solicitude and care for others of the same tribe or family, the impulse to sexual union, and the emotions of pleasure or of pain. We hear the cries of distress, the howl or the roar of hunger, the crow of exultation, and the lamentations of grief—we behold the bound of transport, the play or the repose of satisfaction, the rage and pursuit of anger, resentment and revenge. We listen with thrilling transport to the melodious warblings of the nightingale, with varied feelings to the buzz of the industrious bee or of the table fly, the harsh croaking of the raven, and the shrill clangour of the household cock,—and all impress upon us the persuasion of something superior to mere organization, of some animating, moving principle, some source of *perception* and *enjoyment*. But how much is this persuasion strengthened when we consider man, the last in this scale of being: in form more beautiful and better adapt-

ed to a wider range of action and employment: in skill transcendent; whose comprehensive powers grasp the whole universe and its arrangement; whose restless activity spurs him on to the most minute investigation of surrounding objects; who pants after immortality; whose piercing sight, in the darkness and obscurity which envelope nature, catches, it may be, but a gleam of light and magnifies it into the harbinger of everlasting day! To crown him king of the universe, his fluent tongue pours forth with infinite rapidity and distinctness, the conceptions of his intellect and the perceptions of his senses, the agitations of his heart and the transports and anguish of his spirit—he civilizes the barbarous, enlightens the ignorant, reduces the rebellious; he establishes laws, and orders *society* the master-piece of excellence, *with wisdom*. He compensates for the deficiencies of his physical strength by the skill and artifice of his mind, and reduces all the universe to his sway. He dives into the depths of the sea,—he rises to the heights of æther,—he ranges to the bounds of the earth,—he traverses the immense expanse of the ocean, nor trembles at the roar and threatening of its boisterous waves, conflicting with the storm of the elements: he tills the earth and it produces fruits and corn for his use and luxuries for his enjoyment. He encounters the ardours of a tropical sun, or dwells in the gloomy regions of the north and south, *where reign eternal snows, fast bound in everduring ice*. He loves and is beloved: he fears and is feared: he is jealous and is viewed with envy: he sympathises with the unhappy, and while he shares the sorrows of the wretched, feels an augmentation of his own felicity in contemplating that of others: he traces the origin of things: he establishes the existence of a God, the *first great cause* of all: he fears: he falls prostrate in humble adoration and reverential awe: he traces his goodness in the operations of nature and the provisions for the wants and happiness of every being: he pours his wisdom in all the brilliant colours of lively conception, and indicates the impression of it on his works, in all the vividness of eloquence: he feels the pure influence of moral sentiment, and *conscience* testifies the immortal truth of *Religion* and *Virtue*: he restrains the sallies of his impetuous anger, and curbs the impulse of his unruly passions: his penetrating understanding sheds the light of day on subjects involved in all the obscurity of superstition, ignorance, and abstraction: he lives, he thinks, he speaks, he acts the image of God! Give him but immortality and omnipotence and you almost raise him into Deity. Thus great, thus powerful, and thus august is man! Thus glorious are his faculties! and thus wondrously are they adapted to the discovery of Truth! Sense, mind, reason, vastness of comprehension and power of combination or abstraction, a moral sense, conscience, a mighty monitor within, all characterize man a being fitted to the discovery of immortal truth. *He is the created image of God!*

5. But we must now attend to the consideration of those difficulties which obstruct in the investigation of *Truth*. For, alas! though great, though mighty are the powers of man, he is not perfect. His intellect, it is true, appears capable itself of ranging to the utmost limits of creation; but bound as in a prison, restrained within an enclosure as it were, which intercepts his distant view and bars his onward progress, he feels himself a captive, and must yield him to his fate. To drop the figure, God has confined his spirit in a mortal frame: and the only present avenues to knowledge are the organs of sensation. Yet within this prison we remark the energies and activity of the soul, which needs but materials to employ her powers, to shew herself in all her splendour and magnificence. But to proceed: language is the medium by which this investigation is carried on. Where language fails, the thread is cut short. As language is derived mostly from allusions to sensation and sensible objects, where

any one sensation is confined, or lost, all words depending on it are dark or void of meaning, incapable of justly expressing our ideas or of conveying our argument. Oftentimes, too, a course of reasoning is involved by the misapplication of the same term in very different senses. Another very fruitful source of difficulty arises from a confined education. Extensive reading and a large stock of words are indispensable requisites; the one to strengthen and enlighten the mind, to accustom it to abstraction and argumentation, and the other to supply it with a clue to the intricacies of reasoning by an accurate apprehension of the meaning of the terms which he may either meet or have occasion to employ. From the same source springs prejudice, the natural infirmity of confined views and unenlarged comprehension. The difference of education directs the thoughts and apprehensions of individual men into very different channels. Superstition and custom sway the subject mind with unresisted influence. Figurative language and poetic beauties are engrafted upon the most abstruse speculations, and with the former the imagination must be polished, in order that the latter may be understood. But one of the most common causes of difficulty in discovering Truth, is prepossession in favor of some system, to the establishment and perfection of which, truth is sacrificed; and the understanding, blinded by the fancies of the imagination, is unable to pierce through the mist that obscures the refuge of reason and the beauty of consistency. A wrong bias is given to the apprehensive power, and the glare of a meteor is mistaken for the splendour of the sun. Those who oppose a favourite principle, rouse a disputant's anger, and, stimulated by that blasting influence, he mistakes the warmth of indignation for a zeal for truth, and the aberrations of delusion for the connected reasonings of intelligence. In argumentation on moral subjects, the state of the heart, the acuteness of the moral feeling, the habitude of obeying or of resisting the impulses of conscience, the love or aversion of the mind to purity and order, are all to be estimated, as they have all a most powerful influence; for we are ever to recollect that man is an imperfect being, and, as all his history testifies, under a wrong moral bias. "They," says Cæsar, "easily believe that which they wish to be true." The Atheist often professes himself such, because he wishes he could prove there were no God: and the Infidel objects to the punishment of sin, and asserts the sufficiency of repentance, or the innocence of obeying the impulse of nature and the movements of passions implanted in his birth and incident to his state, because he is fond of sin; and intoxicated by the luscious draught of pleasure, he is unwilling to resign it for the sober, solid, and in reality (though unknown to him) transporting influence of piety and virtue. Again: want of precision in the arrangement of an argument as well as in the choice of words and the conduct of the reasoning, may give it an involved cast, and thereby often destroy its efficiency. Subjects are of themselves, moreover, frequently wrapped in the obscurities of abstraction: we know but in part: we often only see the effect of a cause and establish its certainty and laws, but we cannot ascertain that cause itself, or the manner of its operation. Sophistical subtleties also, are too often substantiated for rational argument, and the incautious investigator of truth is sometimes led thereby into a labyrinth, from which he either cannot release himself, or, wanting Ariadne's clue, becomes the prey of the Minotaur, confusion. Hasty and precipitate conclusions and want of a due attention to the dependance and consequences of his deductions, will frequently mislead even the sincere inquirer and the legitimate disputant. On metaphysical subjects, difficulties arise from our imperfect acquaintance with spirit and spiritual substances, their nature and manner of operation, their incorporeity and invisibility. By experience and consciousness, indeed, we

establish the existence of our own spirit beyond contradiction ; but even it is known to us rather by its operations than in any nearer light ; while other spiritual existences are still more distantly understood. But I must now hasten to consider,

6. The adaptation of different species of evidence to various distinct subjects. Evidence may be classed as follows : 1, that of sense ; 2, of reflection and consciousness ; 3, of reason and consistency ; 4, of mathematical demonstration ; 5, of testimony ; 6, of possibility ; 7, of probability ; 8, of analogy ; 9, of fitness and propriety ; 10, of consequence ; 11, of supernatural operations ; 12, of inspiration and direct communication from heaven. These various species of evidence have their several degrees of efficiency, and are severally adapted to a particular species of Truth, and are invalidated or corroborated by distinct circumstances. The grand basis of all argumentation is, that no kind of evidence ought to be or can be reasonably asked for on any subject, however important, but such as is suited to that subject. In the investigation according to the rules of mathematical analysis, of a problem in Euclid, however intricate it may be, every step is attended with certainty, which certainly is more or less difficult to be apprehended, not as the problem is more or less obscure, but as the mind seizes and the memory retains each advance towards the conclusion. There nothing can be wanting to absolute certainty. But on no other subject is this equally the case, because no other subject admits of such a mode of argumentation. A chain of mathematical reasoning may be separated into its distinct links, and every link be observed by the eye or seized by the intellect. In numbers as well as dimensions this is the case. Hence it will appear how absurd is the objection against any particular truth which is brought from its want of such a species of evidence as, in its own nature, does not and cannot apply to it. Yet is no truth the less valid because unaccompanied with demonstration. That is but a *peculiar mode of proof*, adapted to a peculiar subject ; but not the only mode whose conclusions are certain. The eye perceives with undisputed certainty the presence of the luminary of Heaven : the ear drinks in the enchanting harmony of the pealing organ, and unhesitatingly distinguishes it from the shrill clangour of the warlike trumpet, or the wild and transporting melody of the Æolian harp. Who ever doubts whether the verdure of the fields which he beholds is really so, or is only the misrepresentation of a defective organ ? Again : who reasonably hesitates to bestow the ardour of filial affection upon those whom he yet ascertains to be his parents only from their testimony and that of his neighbours ? Who doubts that Alexander of Macedon conquered the whole world and wept that he had not another to conquer ?—that Cæsar cast the die which determined the subjugation of republican Rome when he passed the memorable Rubicon ? Is there a man who will disbelieve the intimation of history, that a young man fired the splendid temple of Diana at Ephesus and perished in the flames, only that his name might never perish, but live, though but as the destroyer of one of the wonders of the world ? True, to history we do not give implicit credit, because we detect inconsistencies and contradictions, and the historian has often only report for his authority. But the foundation of historic testimony, the principle that regular, cautious historical tradition is valid proof, stands unshaken, and he would be considered a mad man who should attempt to move it. History written in the warmth of political opposition and in zeal for a political system, will often be dubious and sometimes evidently false. But where the subject does not implicate the passions of the writer, and where he is known to be a man of truth and integrity and honor, where his abilities are equal to the task and his sources of information were unexceptionable, we justly give credence to his

relations, and waver not in doing so. *Supernatural operations*, plainly such, are demonstration to those who witness them, to those to whom they are transmitted, their validity rests on the unexceptionableness of the testimony by which they are accompanied. The stupendousness and extraordinary nature of the operation is not the point of difficulty, but the establishment of the *fact*. Yet even here, if the operation be adduced in support of a system of immorality or an evident absurdity, we should and must reject it, on the ground, that Deity would never give his sanction to imposture. Happily, however, we are under no difficulty here; as the *fact* of supernatural interference is ever historically found in such cases to be destitute of that support of valid testimony which is necessary to challenge belief. The unexceptionableness of human testimony in all cases, and here particularly, rests on the evidence of the reporter's sincerity, moral goodness, and disinterestedness, and in religious teachers especially, on the character of the system in support of which the divine agency is asserted to have been manifested. The *fitness* and *propriety* of things will establish, concurrently with if not independently of Revelation, the indispensable obligations of moral goodness. *Analogy, possibility, and probability*, are allowed much weight when properly applied, and with great justice. The impossibility of a thing *ascertained*, argument upon it is idle. Where little positive proof can be adduced, these gain great force, and are at all times strong collateral corroborations. *Consequence* must enter into the consideration of most subjects; *reason* and *consistency* into all: *Inspiration* derives its validity, as miracles do, from the product of those inspired, i. e. their doctrine, the power of confirmation by supernatural operations by which it is accompanied, and the moral excellence, and especially the interested zeal, in the cause they advocate, of its asserters. *Direct communication* from Heaven is, to those who hear it, a miracle, and to those to whom it is transmitted, a testimony.

It is clearly necessary, therefore, in argument on any subject, to consider the nature and degree of evidence which can be adduced for, and is adapted to it; and where that evidence is decisive, the conclusion must ever be held valid and sure. Metaphysical and analytical argumentation especially should never be carried to such a degree as to be unsupported by applicableness to the matter treated of. Nothing is more common than this: nothing more inconclusive and injurious. No difficulty on any subject should be deemed a sufficient reason for rejecting it if accompanied by *sufficient* evidence of *its proper kind*. Even if a matter remain, as it is termed, in *medio*, i. e. in doubt, undetermined, and perhaps undeterminable in fact, expediency and consequence will often turn the scale. Thus *e. g.* with the theory of delusive appearances, of which we have already spoken, and with many other points of debate, a wise man will remark;—Though all may possibly be delusion, shall I disturb an evidently universal and advantageous order? shall I violate the clear peace even of a delusive society, and commit ravages, at least so considered, on the feelings or the supposed property of others? Though it be but in appearance,—since the delusion produces effects which, if not real, are, virtually, so keenly felt,—shall I, from the idea—an idea vague, ill supported, incongruous with all within, about and above us—that there is no God or no future punishment, commit crimes which carry their own condemnation? or, especially as the negative is no better (at least) supported than the affirmative, shall I not act the wiser part, in consulting the peace of society and my own? for should I be right, I shall have done well and sustained no loss; but should I be mistaken,—and I may,—into what guilt and misery shall I plunge myself by an opposite course! I now proceed,

7. To remark the great importance of Truth. And here I feel myself

most lamentably inefficient: it is a subject for the masterly pen of St. Paul, or the animated eloquence of a Lactantius. But I forget myself. Did not the great Redeemer of the world, in that most solemn hour when just before his death "he witnessed a good confession," declare that "He came into the world to bear testimony to the truth?" Did *He* then deem it of sufficient value to challenge such a witness, and shall we query its importance? No: in every department of knowledge, truth is all in all the basis of excellence and the spring of conduct. With the prevalence of knowledge and the development of truth, the civilization of mankind, the peace and good order of society, and the influence of moral and religious principle, are inseparably connected. How dark and gloomy a cloud hangs over those melancholy ages which intervened between the decline of the Roman empire and the Reformation! Darkness hung over the people—thick darkness enveloped the minds of men,—a darkness which might be felt—a darkness impervious to the scattered rays of truth, which even then shone here and there in the works of a few! In the train of ignorance are always met error, superstition, barbarity, cruelty, viciousness of heart, indolence, and dissoluteness of manners, national baseness and individual crime. The dawn of the glorious Reformation was preceded by the morning-star of the revival of letters. This was principally effected by Greek refugees, who brought with them into Western Europe the learning, the taste, the elegant imagination, and polished literature of Greece. The opening mind, under the influence of the fair and radiant loveliness of truth, burst the bonds of ignorance and superstition; religion assisted her heavenly descent, and liberated abject Europe from the miseries of corruption, from the idle speculations of the senseless schoolmen, and from that laxity of morals which had been long so universally prevalent. What is now civilizing the whole world? It is the excitation of an universal inquiry after Truth: above all, the extensive spread of the Bible's sacred page, which at once humanizes the brute, and makes the man an angel. For, alas! the godlike faculties of man lie dormant, or are debased by an application of them to the vilest purposes, while under the influence of ignorance and sin. But that glorious system of moral and religious truth above all, which the Divine Redeemer of the world came down from Heaven to promulgate, is ever friendly to the spread of every other species of truth: and all join hand in hand to raise fallen man to knowledge, to purity, to honor, to spread their elevating influence throughout the universe, to realize the anticipations of a heavenly destiny, to animate to the practice of every kind of excellence, and to extend virtue and happiness wide as the o'er-arching canopy of Heaven.

8. It now remains that I advert lastly, to the beauty and excellence of the universal system of truth, and the obligations which it imposes. As to the first: it is a system which is upheld by every species of argument, whose importance, as we have seen, is commensurate with the dignity, purity, and felicity of man. It is a system which includes the universe in one harmonious whole. The Greeks, those admirable proficient in all that is elegant in taste and in the arts, dignified and beautiful in eloquence and criticism, the fathers of history and of science, designated the world by the term *κοσμος*, which signifies *beauty*. Their delicate perception and polished minds could trace even amidst surrounding desolations the decorated sublimity which is stamped upon all nature. All the arts, the conveniences, the luxuries, the elegancies of life; the cultivation of our fields, the magnificence and beauty of architecture; the indescribable charm which irresistibly attracts us in the productions of the musician, the painter, and the sculptor; the controuling power with which the persuasions of the orator are accompanied; the expulsion of moral evil from society and the heart; the excitation of religious feeling, and the

general diffusion of mildness, peace and contentment; the instruction of the ignorant, and the reformation of the vicious; the consolation of the afflicted, and the excitement to virtue; the amelioration of physical wretchedness and the superinduction of "the beauty of holiness"—all, all depend on Truth, in one or other of her aspects: from Truth they all derive their source, their energy, and their interest. O beauteous system, O well adjusted whole! how does it challenge admiration, love, and undiverted pursuit! The obligations, too, which Truth imposes on us, are as indisputable as are the foundations on which she is established. She inculcates at the bar of the Almighty Father of the universe every man who dares neglect or disregard her; she asks the heart, she requires the affections, nor will she be satisfied with the cold indifference of speculation; and while she appears to the obedient in all the splendour and beauty of seraphic excellence, and smiles on them with an approbation, which will be confirmed at the bar of Heaven, before an assembled universe—she frowns with awful brow on "the foolish and disobedient:" on him "who holds the truth in unrighteousness," she thunders the terrors of that vengeance which her violated sanctity demands. Go then, man, and seek for Truth: seek her, for she is thy life, thy happiness, thy all: and having found her, clasp her fast, nor let her go, though the pillars of the Heavens fail, the laws of nature be reversed, and the conflict of elements and the "crash of worlds" strike amazement to the soul. Hold her fast, and she will save thee: let not go thy hold; and when the foundations of the earth are loosened and it totters on its base, the smile of God will greet thee, and felicity everlasting be thy portion.

CINSURENSIS.

V.—*Revival on board the ship Charles Wharton.*

In the number of our work for August we gave an account of the conversion of several of the crew of the American ship, Charles Wharton, through the ministry of the Missionaries of the Western Board of Foreign Missions, and of the baptism of one and the admission of others of their number, including the captain and first officer, to church fellowship with the church at the Union chapel. A more detailed account of a voyage so remarkable for its happiness and success was then solicited. We have been favored with a number of the Madras Missionary Register, in which a statement of the commencement and progress of the work is given, in a letter from the Rev. Mr. Winslow to the Rev. J. Smith.

MY DEAR BROTHER,

At your request I give a few particulars of a work of grace among the ship's company of the *Charles Wharton*, in which, with six other Missionaries and assistant Missionaries and their wives, I came from Philadelphia. The captain, officers, and crew, from the first, were kind, and there was much less profaneness on board than is usual: this was owing in part, undoubtedly, to its being "a temperance ship," as those are called, where no intoxicating liquors are given to the men. All cheerfully attended on preaching, and several of the seamen on a Bible class, established for their benefit. Bibles were early distributed to all who did not possess them.

On the first Monday of January, which is observed extensively in America as a day of special prayer for Missionaries, a fast was kept, and meetings were held through the day for united supplication on behalf of the different parts of the world. At evening a meeting was held on deck, by the light of a fair moon and under a bright sky, attended by nearly all on board. The seamen appeared interested, and it was a sweet and precious season, as we thus, a little world by ourselves, on the waste of waters, worshipped God in his great temple, and lifted up our prayers and praises to him who made "the sea and the dry land." It was a forerunner of good.

From this time there was a more serious deportment in some of the seamen when they attended preaching, but nothing particularly encouraging appeared until the beginning of February, more than two months after sailing. On the first Sabbath of that month, one of the missionaries preached in the morning from the text, "Be sure your sin will find you out;" and at evening, some earnest and affectionate addresses were delivered, under the conviction that the opportunities of benefiting the souls on board would soon be past, and that there was reason to fear the truths made known would only prove to all "a savour of death unto death." The thought was most affecting, and caused the speakers to deliver their message with some emotion.

After the services two of the sailors came weeping to one of the Missionaries, and expressed a wish for further instruction. They proposed a meeting in the fore-castle the next morning, when their watch would be below. Instead of waiting until the morning, three of the brethren went forward immediately, and found not only these seamen much impressed with the importance of attending to the concerns of their souls, but some others also anxious. A little circle of six or seven gathered round, while exhortations were given, and a prayer was offered with deep feeling. None of them seemed unaffected.

It was agreed by the Mission family, to observe the next morning in fasting and prayer. After a meeting among themselves, some of the Missionaries went into the fore-castle to confer with the sailors: there were six collected, in what was called an "Inquiry Meeting." Their language was, "Men and brethren, what shall we do?" Three or four of them appeared to be under deep impressions. The next day, another meeting was held, with the seamen of the other watch, which was attended at first by three, and subsequently by a fourth.

These meetings were continued daily, and at least two or three times a week there were public services on deck at evening, when all were urged "to flee for refuge, to lay hold on the hope set before them." In a short time *five* or *six* of the sailors appeared to have passed from death unto life, and from "the power of Satan unto God." One of them, who had been much addicted to profaneness, said, that "now when he heard any one swear, it was as though some one hurt him." Also, that "he was just beginning to learn what true happiness is, and though he was sometimes afraid he should not persevere, yet he thought if God had put these things in the bottom of his heart, he would not suffer them to be taken out."

From the beginning of the awakening, a season of united prayer was observed at noon each day by all the Mission family. As they were much interested in the master of the ship, who had shewn them great kindness, his conversion to God was made a subject of special supplication on these occasions; and for three mornings half an hour was spent by each in retirement, praying for the same blessing. One of the number was also appointed to have private conversation with this friend. The means seemed remarkably blest.

On the Sabbath February 21st, the communion of the Lord's supper was celebrated in the passengers' cabin, after a sermon on deck. The second mate, who was a member of the Mariners' Church in Philadelphia, united in the communion. It was a time of great feeling and solemnity. The captain and the serious seamen, with a fellow passenger, a young man from Philadelphia, who at this time began to express some concern for his soul, were present, and all said they never witnessed so solemn a scene on any similar occasion. Through the day, the captain wept much, and was manifestly under deep concern of mind. He had the night before, and on that morning, attempted to pray again and again, but could not. He however read the Bible, and continued to try to pray. At evening, in conversation with one of the Missionaries, his heart seemed broken, and he went to the Throne of Grace. As he afterwards said, he prayed a long time, and could not give up praying until after midnight. The next morning he found himself in a calm and peaceful frame of mind. He wondered at the change in himself. Every thing seemed new. He loved the Bible—loved to pray—loved the missionaries,—and began to attend all the meetings.

The young man also whom I have mentioned, and who had appeared very unpromising, seemed at this time much changed. The seamen who attended the meetings in the fore-castle were very happy. One of them said, "a short time before, it would have been as unpleasant to him to be shut up with a minister for half an hour, as to be put in irons, and he would as soon have submitted to a flogging as read the Bible; but now all was changed. He could converse on these subjects or read the Bible all night, without being tired."

The first Monday in March was observed as a season of thanksgiving for the mercies of God granted on the passage, and especially for the revival of his work. There was a sermon on deck at ten o'clock in the morning, and a meeting afterwards in the cabin. There was scarcely a dry eye at either meeting. In the evening the monthly prayer-meeting was held, and attended by nearly all on board. In regard to most of those who had been awakened, there seemed good reason to hope that they were making progress in the right way; but some of them appeared in a less encouraging state, and there were others who remained, as before, hardened in sin. Of the latter, was the first officer, who, though he treated us kindly, seemed almost inaccessible to the truth. He was made the special subject of prayer for some time, and one of the brethren was appointed to converse with him. God did not immediately grant the petitions offered; but at length, about the middle of March, this interesting friend was brought under very deep convictions of sin. He had for two or three days been uneasy in his mind, and tried, as he thought, to make himself better. Two sabbaths before, as he afterwards said, when he was sitting carelessly under the sermon, he looked up and saw one of the seamen, whom he had known as a hardened sailor, weeping, and could not resist the conviction, that there was something in religion more than he knew. The impression remained upon his mind, but did not produce much effect until the time now mentioned, when, among other things, he was impressed by one of the Missionaries quoting in his address the passage, "Ephraim is joined to his idols, let him alone." He resolved to break off from his sins, particularly from profaneness, to which he was addicted, and told the seamen of his watch that he hoped to see no more swearing among them. The next day, March 19th, there being a good deal of bustle in getting the anchors and cables ready for anchoring at Madras, in the excitement he made use of an oath: it cut him to the heart, and that evening and night he was in great distress of mind. He seemed to think his case hopeless—his sins unpardonable. For an hour

or two he stood leaning over the side of the ship, almost unable to support himself on account of the anguish of his mind, while one, and then another, of the Missionaries endeavoured to shew him the freeness and fullness there is in the salvation offered through Christ. He could not see that there was pardon for him; he had broken every commandment. By disobeying his mother and going to sea, he had, he feared, hastened her death.

One of the brethren at length retired with him to the cabin, and united alternately in social prayer, offered up with great fervency, and, it may be hoped, with some faith, while he was almost convulsed with the anguish of his feelings. At length he burst out in prayer himself, with "strong crying and tears." It was now after midnight, and the Sabbath had come. It proved a peaceful Sabbath to his soul, though he could not yet rejoice in God. During a farewell sermon from the text, "And Paul preached unto them, ready to depart on the morrow," he wept abundantly; but they were not as the night before, tears of anguish. In the evening, just before coming into the Madras roads, there was a meeting on deck, attended by all; when, after an address by one of our number, the captain rose, gave out from memory a very appropriate hymn, and delivered a most feeling and powerful address, describing his own change of views, and exhorting the sailors, one and all, to accept of the Saviour, and then closed with fervent and appropriate prayer: the effect was very manifest on all the seamen. God was in their midst by his Spirit, and they could not resist their conviction of the reality of religion.

Monday evening was a farewell meeting, as two of us expected to leave the ship finally the next day. Such a scene was seldom witnessed on the deck of a ship. After a parting address from one of us, leave was given for the seamen to express their feelings if they wished, as a testimony of what God had done for their souls. Two English sailors, who had followed the sea many years, rose and spoke with deep feeling of what they trusted God had done for them, and then each made an appropriate prayer.

They were followed by the first officer, and language would fail to describe fully, either the pathos or the energy with which he spoke. He had been entirely regardless of religion,—had not been in a church for seven years. On board ship he had at first ridiculed the idea of any becoming Christians. He had told some, that enough had been said to him by the Missionaries, and he did not wish to hear any more. A Bible had been given him not many days before. He carried it down and threw it into his chest, thinking he should not soon look at it again; but when he was convinced of sin, he took it up, and opened it at a passage which seemed as suitable to his case as if written on purpose for him, "and the Lord whom ye seek, shall suddenly come to his temple." He thought that Jesus Christ would then come to him, and make him his temple. He expressed strong faith, and invited all to the Saviour, especially those whom he had before been the means of confirming in sin. His voice was often interrupted by deep emotion.

The captain asked, if any could resist the evidence before them, that this was a work of the Spirit. He spoke of the change in the seamen, and the importance of their being *steadfast* in the faith, and resisting the many temptations to which they would soon be exposed. He exhorted them most affectionately to avoid all approaches to evil; to resist the devil, and he would flee from them. He hoped that they should still have the presence of God with them, and even on their return home, when the Missionaries should have left them. He was followed by the young man who had been awakened two or three weeks before, and afterwards became careless, though by no means wholly unconcerned. He spoke of

his feelings with much weeping. He had hoped that he had before found the Saviour, but, "Oh!" said he, "how I left him." He prayed with much earnestness and propriety. Some of the Missionaries delivered short addresses, and the meeting, which had been somewhat protracted, was closed with a farewell hymn, sung under a deep impression of the presence of God. Two of the most hardened seamen, immediately after, requested to have some religious conversation, and all appeared more or less impressed.

There was still another parting scene on the morning of Wednesday. The first officer had intimated a willingness to lead in prayer, before those about to leave should go; and after breakfast all on board were invited into the passengers' cabin. After a prayer by one of the brethren, the first officer began, and offered up an appropriate and most fervent petition for those about to leave, and for the different classes of those who were to remain, in which it seemed he must be assisted by the Spirit of God. He prayed for the captain, that he might return home "to bless his household;" for the young man, who was like a shipwrecked mariner, buffeting the waves and ready to sink, when straining his eyes, he saw something, and, behold, it was a spar. He clung to it, and soon a ship was bearing down upon him, under full sail, with a master pilot on board. He prayed that this young man might be taken in, and not again left to go from the ship. He prayed, also, most earnestly for the seamen, especially for some who were saying they would be glad to be religious, but did not know how, and were waiting for some miracle to be wrought. He prayed that they might feel the gentle breezes of the Spirit, increasing to a gale of grace, carrying them safely into port before the great city, the new Jerusalem. His language was perfectly unstudied. He had never prayed in public before, and it was a pouring out of his soul; but though highly figurative, the expression of his feelings was very appropriate, as well as impressive. There was much weeping in almost all during his prayer.

He then referred to the seamen, as those on whom they formerly looked down, and could not address but in the language of command; but now were willing to take by the hand as brethren, and, if possible, lead to Christ. Most urgently and affectionately he invited all to the Saviour. When one of the Missionaries had offered a short prayer, and given a few words of exhortation, it was requested that such of those present as were resolved to be for the Lord, should express that determination in that parting moment. The captain, the officers, the young man mentioned as a passenger, and several of the seamen, immediately signified their resolution to follow Christ. Two or three of the sailors did not shew their readiness to do so, and the first officer begged they would not reject offered mercy. They at length yielded, but whether merely at the request of the mate, or under the conviction of their need of a Saviour, is uncertain.

All the seamen on board, however, thus professed a desire to be the Lord's. What may be their state of feeling when again at sea, and what their conduct when they arrive at another port, cannot be foreseen; but, that the Spirit of God has been in their midst, there can be no doubt. The Missionaries had hope that ten or twelve in all, (including the captain, mate and passenger,) had really accepted the terms of salvation; and there is ground for confidence that the good work will still go forward.

It is of course too soon to judge concerning the result; but so manifest have been the answers to prayer—so deep the convictions of sin—so great the joy of some in God, (one of the seamen saying, he had now more enjoyment in one hour than in weeks and months before,)—so remarkable

the change of conduct in some, that the work must be ascribed to the Holy Spirit, and the expectation may be cherished that some fruit will redound to the glory of God. The young converts, or those who appear so, need to be remembered in the prayers of Christians, who should also render thanks to God for these displays of his grace. Were all Christians more united in prayer for the descent of the Holy Spirit, might it not be hoped that scenes similar to this, and those in which vastly greater numbers would share, would be multiplied, until the fulness of the sea is converted to the Lord ?

MADRAS, MARCH 26th, 1836.

Affectionately your's,
(Signed) M. WINSLOW.

VI.—*Remarks on certain articles that appeared in the last January Number of the Christian Observer, respecting Education and the Evidences of Christianity. By the Rev. A. DUFF, D. D.*

[We cannot allow the following communication to pass without one or two explanatory observations. We are bound to do this, in justice to some of our esteemed correspondents. Supposing that the speech of Dr. Duff would give rise to a discussion, both warm and much more protracted than our limited space would allow, we avoided inserting that document or any other either opposed to its principles, facts or temper. Over the feeling to which that speech gave rise, we had however no control, and though warm, we believe it was perfectly conscientious on both sides. It issued also, we thought, in a manner calculated to allay any improper tempers, viz. in an amicable discussion of the several topics involved in its statements. The substance of those discussions were inserted in the CALCUTTA CHRISTIAN OBSERVER, with a request from the Editor that any person not present at the conference, would kindly forward their views to him for insertion.]

Our correspondent 'L.' and the Banáras friend responded to this call, and forwarded the letters containing the sentiments of which Dr. D. complains. These letters were replied to at the time by one of the Missionaries of the Church of Scotland, and here we thought the matter had rested; but Dr. D., unaware of the defence of his associate, thinks himself aggrieved and misrepresented, and wishes to support his own cause. In justice to him we have inserted his defence, but as the communication he has forwarded would be deemed incomplete without it, we have inserted what he terms his aggression on his opponents. We wish he had rested in his defence, and still more could we have wished that some of the expressions had been omitted, since, we fear, they are calculated rather to irritate than mollify any existing feeling. Since our best intentions have been frustrated, in preventing the introduction of a topic likely to be so fruitful in debate, we can only state our perfect willingness to admit any paper, fully and fairly discussing the opposite view of the subject entertained by Dr. Duff.—We have made these remarks with a view to vindicate our own conduct in again reviving the subject, and not less to shew that it has been discussed on its own merits in this periodical. One more suggestion and we have done: study in this and in all discussions *condensation and charity*.—ED.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Several critiques on an Address which I happened to deliver, in May last year, before the General Assembly of the Church of Scotland, have now reached me from different parts of India. Some of these are so querulous and puerile as to be beneath notice. Others are such *perfect caricatures* of the original as to be beyond the necessity of any notice.

The very extravagance of the sentiments attributed to me—the very monstrosity of the misrepresentation, must prove a sufficient antidote without any formal reply.

There is, however, an article in the last January number of the *Observer*, entitled, "Education not necessary to conversion," under the anonymous signature of "L," which I cannot pass over in silence. Apart altogether from peculiar reasons that might prompt me to pay more than ordinary attention to this article, simply because it has found a place in the pages of the *Observer*, it appears to be distinguished by such an extreme ingenuousness towards myself, that it might be deemed ungrateful not to acknowledge my obligations to the author.

In a tone and temper of mind, and in a style of language *very different* from what characterizes some of the other Indian effusions that have reached me, this writer commences as follows:—"Much has recently been said as to the necessity of education, in order to enable the Hindus and others to judge of the nature of the evidence usually produced by Christian writers in behalf of the truth of the Bible: and if we do not *mistake* Mr. Duff, he pretty broadly intimates his belief, that little or nothing is to be hoped for, in the way of the conversion of the people of India, until they have been made capable of perceiving the force of the arguments commonly adduced from miracles, prophecy, history, &c. to establish the truth of the gospel."

Here, with the genuine diffidence of an honest mind, your correspondent, considering that I was distant some thousand miles, and had it not in my power to offer an immediate explanation, states his impression of "my belief," *hypothetically*. "If," says he, "we do not mistake Mr. Duff, &c." The *possibility* of his having *mistaken my meaning* is here most candidly and unequivocally admitted. It will, therefore, be my first endeavour to shew that my meaning has *in reality been mistaken*.

First of all, as to my own antecedent and still continued conviction on this subject. Ever since I had any reason to believe that I experimentally felt the power of the truth as it is in Jesus, I have been in the constant habit of combating the opinions, that civilization *must* precede Christianity—and that a liberal education is in every case *essential* to conversion. I have laboured, to the best of my power, in exposing the fallacy of such opinions both in public and in private. I have even written essays and preached sermons in order to counteract their baneful influence. When then I stood up in the General Assembly to deliver an address on the subject of missions, the anti-Christian sentiment that a liberal education is *universally necessary* towards conversion, never entered into my mind. If it had, it would have been only in order to condemn it, and protest against it, and publicly express my abhorrence of it. What then was the idea which I at least wished to unfold, and intended to enforce? It was simply this. There are, as most people are aware, manifold difficulties which the Missionary has to encounter. *One* of these arises in the case of an inquisitive individual demanding *his evidence*, or *authority*, for declaring the Bible, and *it alone*, to be the revealed word of God*. How, I asked, is *this particular case* to be dealt with? Why, God

* Lest any one should ignorantly surmise that such a case is an imaginary one, I might shew, if necessary, that it has actually and frequently occurred, not merely in my own experience, but in that of others. Suffice it, however, at present to say, that it is coincident with my own experience. It is true, that to some, a residence of four or five years may appear as scarcely entitling me to say much of personal experience. And it is not for me to presume upon it. At the same time, there are persons that require to be reminded that "length of days," and "mature experience" are not necessarily equivalent and inter-

himself has been graciously pleased to furnish us with abundant testimonials to authenticate the truth of his word. And these we have now richly in store. If we could directly apply them to the case in question, the difficulty would at once be obviated, and the inquirer would be left without excuse—would be convicted of unreasonable folly, if thereafter he refused a candid hearing to the message sent from heaven. But how are the evidences to be made immediately available? In making the attempt to elucidate them, one is soon compelled to feel that the ignorance of the inquirer as to all our historical facts and first principles of reasoning, may render him incompetent, *in the first instance*, to comprehend their nature and force. If, however, it were in our power to communicate our own useful knowledge, i. e. create, as it were, the capacity of estimating the nature and amount of our evidences, such a preliminary bar to conviction would certainly be removed. Hence it is, that I inferred *the advantage* of useful knowledge, in enabling us to *establish the evidences of Christianity*, and thereby surmount *one of the difficulties* that often presents itself at *the very threshold* of our missionary labours.

But surely, such a *specific* view of the use of the evidences, and the legitimacy of useful knowledge in the elucidation of them, as applicable to *the peculiar case of difficulty* now pointed out, is very different indeed from the unqualified and unjustifiable assertion, “that little or nothing is to be hoped for in the way of the conversion of the people of India until they (i. e. *the people of India generally*) have been made capable of perceiving the force of the arguments commonly adduced from miracles, prophecies, &c. to establish the truth of the Gospel.” The two statements seem to my mind to be totally diverse, the one from the other. The former, unless my judgment has become awfully beclouded, and the faculty of apprehension wholly stultified, is most sound and orthodox; the latter unsound and heterodox. Now, it was the former which I maintained, or at least intended to maintain: the latter, never. And it was in accordance with the former, that I was understood by the hundreds that listened to the original address. If it had been otherwise—if it had even been surmised that I designed, directly or indirectly, to advocate the latter, it would not have been allowed to escape without animadversion. There were present, on the occasion, scores of as godly and evangelical men as are to be found in any church in the world—men, as jealous for the glory of God and the honour of his holy word, as any of the most devoted of those who, resolving to “brave the battle and the breeze,” have issued forth on the glorious enterprize of raising the standard of the cross on the shores of Hindustan. And if they had understood me, as “L,” though hesitatingly, insinuates he does, instead of requesting me to allow the address to be printed and circulated, they would beyond all doubt most dauntlessly propose a vote of censure and want of confidence. But they did not so interpret my meaning. Neither have I yet learned that it has been so understood by the thousands and the tens of thousands of *candid and reflecting Christians in Scotland*, that have ere this time perused the address in print.

changable expressions. There is such a thing as being old and even grey-headed in years, and yet being young in really profitable experience, and *vice versa*. During my sojournment in Calcutta, I had the privilege of enjoying multiplied and unceasing opportunities of intercourse with Hindus of all classes, of all castes, and of all ranks, from the highest to the lowest. I thus possessed *peculiar facilities* in gaining an intimate acquaintance with their sentiments on almost all important subjects. And I repeat it, that, both through the medium of the English and Bengál languages, questions on the subject of evidence have been repeatedly put to me.

The first hint that reached me of any misconception of my meaning having arisen, was from two friends in different parts of England. Afterwards it came to my knowledge, that my meaning had been misrepresented by certain public lecturers, and in certain leading journals, which it is needless for me to name. This led me seriously to reconsider my language—and examine whether it naturally conveyed the sentiment which it was originally designed to communicate. And the conclusion come to, was, that, however clear the distinction above stated might appear to my own mind, and however obvious to thousands of ingenuous and intelligent readers,—still, as it was not fully and *formally* expressed, but left rather to be gathered as a matter of just and reasonable *inference*, it would be well to represent it in *so many precise and discriminative terms*, and, thereby, obviate the *possibility* of future misapprehension. Accordingly, when a second edition of the address was called for, upwards of *two months before* any of the Indian critiques came into my possession, the following *additional explanatory* paragraphs were inserted in it:—"Let me not, however, be misunderstood. I have adverted to *one* of the practical difficulties that stand at the threshold of our attempts to preach the Gospel to an inquisitive heathen people. And as it happens to be a difficulty which may, in a great measure, be removed by sound general instruction, *the great advantage of such instruction* is hence legitimately inferred. But it is surely one thing to say, that a sound liberal education is greatly advantageous towards the establishment of the evidence and authority of the Christian revelation, and, consequently, towards securing a candid and attentive hearing; and quite another thing to say, that it is indispensably and universally necessary to the heart reception of the Gospel remedy. The former position we do most firmly maintain, but in the solemnity of apostolic language, we enclaim, God forbid that we should ever maintain the latter! The Gospel was divinely designed for all mankind. But all men have not refined, cultivated understandings; though all men have certain moral feelings, else they cannot be reckoned as human beings. Christianity is fitted to address the most enlightened reason, and is congenial with the highest and the noblest exercise of the intellectual faculties; but most frequently it may have to address those moral susceptibilities which all men possess in common, and which give to humanity its peculiar cast. It possesses a certain power of expansion or divine elasticity, so to speak, which makes it suitable to every diversity of character. Were it a *mere* intellectual system, farewell to all hope! But as it is also a moral or spiritual universal system, there breathes not the man that can truly be said to be *wholly* or *finally* beyond its pale. Wherever humanity exists, and under whatever form, there may be still some principle which it can effectually address. Even the marauder of the wilderness, who, "though ferocious as the monsters that glare around him," must have experienced what hope, and fear, and love, and self-interest are—even *he* may come to be deeply humbled under the charges of guilt that are preferred against him, or be softened into tenderness at the tale of infinite compassion—even *he* may be elevated at the prospect of unbounded happiness, or be awakened into alarm at the prospect of everlasting woe. And thus, by becoming, through the agency of the Divine Spirit, a new creature in Christ Jesus, the savage, without being a sage, may become a subject of civilization, and be transformed into a saint." Again, in reference to another topic:—"I ask not, whether sound useful knowledge be *universally necessary*, either as the precursor or friendly ally of that which is divine. Such is *neither my own impression nor belief*. But, seeing that the communication of useful knowledge becomes, in the circumstances described, such a tremendous engine for breaking down the accumulated superstitions and idolatries of ages, I do ask, in opposition to those who

decry and denounce useful knowledge, not in the abstract, but as totally inapplicable to Missionary purposes,—I do ask, with humble but confident boldness, as in the sight of heaven, “who is it that will henceforward have the hardihood to assert, that the impartation of such knowledge has *nothing to do* with the Christianization of India.”

If after this “L” and others be not satisfied, I confess my inability, through the medium of written language, to render my sentiments intelligible.

Having thus endeavoured to put myself right with “L” as regards the *great fundamental principle*, it follows that, so far as *my supposed* “belief” is concerned, his subsequent observations fall pointlessly to the ground. If, as has now been shewn, he has manifestly mistaken my meaning, all his corrective and vindicatory remarks must be levelled, not at *my real* “belief,” but at a figment of, *his own* imagining, i. e. at a nonentity. It were therefore a work of perfect supererogation to attempt to follow him. Indeed, if I did, it would only be, *for the most part*, cordially to approve of his sentiments;—*for in so far* as these contribute to *uphold and magnify the self-evidencing light and power of the word of God*, they are in *exact coincidence with my own*.

But I cannot thus part with “L.” From the defensive I must now pass over to the aggressive side: the reviewed must now become the reviewer. And why? Because I fear that, if, in pointing out the occasional need and right use of evidence, and the advantage of general knowledge towards the establishment of it*, I have been unwarily and unwittingly betrayed into a *mode* and *manner* of statement that seemed to some to impunge against the evangelical aphorism that “the word of God carries on it the evidence of its own origin”—I greatly fear that your worthy correspondent “L” has, in his glowing ardour and zeal, been unwarily and unwittingly carried away into another extreme, alike dangerous to the vital interests of Christianity. What mean these sentences?—“It may be permitted me to doubt whether either of these (i. e. education and the arguments from miracles, prophecies, &c.) ought to be reckoned as matters of any great moment by the Missionary in his dealings with the heathen, or by the Christian minister in his making known the Gospel to the people of any denomination whatever.” Again: “The truth is, that the evidences of Christianity have hardly ever, even as a means, done any thing towards conversion.” Once more. “It is not at all necessary, in dealing with the heathen, to touch in any way on the evidences of Christianity.” Notwithstanding the admission that “a man of education may have recourse with advantage to the books of evidences, to dissipate his doubts and fears,”—notwithstanding this solitary and apparently reluctant admission, I may surely be permitted, after the perusal of extracts like the preceding, to exclaim in my turn:—“If we do not mistake Mr. “L,” he pretty broadly intimates his belief in the *all but uselessness* of the evidences derived from miracles, prophecies, &c.” And if so, may I not also add in his own emphatic language, that, “all this hue and cry” against the evidences is “useless noise and perhaps worse,”—yea, “leaving the perhaps out of the case, a plain crying out against the declarations of God himself?”

At home I know there are Christian men who would instantly dissent from that part of “L’s” declaration, which asserts the necessity of paying attention to the evidences, in making known the Gospel to the people of any denomination whatever. And these men are not to be found

* I beg that it may not for a moment be imagined that I mean to insinuate that this is the *only* use of sound general knowledge, viewed as applicable to Missionary purposes. No: its uses are manifold. But this happens to be the *special one* that falls in with my present line of defence.

merely within the walls of our great scholastic institutions, or within the pale of the church establishments of England and Scotland; they are to be found amongst the ranks of jealous non-conformist divines, whose minds have not been tainted by the cold intellectualizing atmosphere of academic learners. The other day I happened very opportunely to stumble on a volume of lectures on the different departments of the Christian evidence, "delivered," as announced in the title page, "at the monthly meetings of the associated ministers and churches of the London Congregational Union." The first of the series is by a man, in regard to whose orthodoxy even "L" can scarcely entertain any reasonable suspicion—the late lamented Mr. Orme, for several years Foreign Secretary to the London Missionary Society, and author of the lives of Owen, Baxter, &c. The heading of his lecture is—"The advantages of an enlarged acquaintance with the evidences of Revelation." In the course of his disquisition, Mr. Orme at times writes so strongly, that his language seems more liable to misapprehension than ever mine was.

"This heavenly scheme or constitution, (i. e. the dispensation of the gospel.) says he, "is excellent in all its parts and operations; if it is a good thing to know it, it must be good to have the heart established in its truth, and the power of its influence; and as this cannot take place without an extensive and accurate acquaintance with its evidences, it must be the duty and interest of every Christian to have a full and a commanding knowledge of them." Again, after expatiating on the different kinds of evidence, external and internal, Mr. Orme thus proceeds:—"It is exceedingly distressing to reflect on the extent to which many are disposed to take their religion on trust. They are Christians for little better reason than they would have been Muhammadans had they been born in Turkey, or worshippers of the Grand Lama had they been born in Tibet." "The consequences, resulting from this ignorance and indifference to the evidence of the truth, are most melancholy and disastrous. The faith of such persons cannot bear even the slightest shock. It is only necessary to bring them into contact with some would-be philosopher, or witting infidel, to have the foundations, if such they may be called, of their religious system completely torn up. The latent unbelief of the human heart is ignited by the first spark of infidelity, and the outward profession founded upon it, is exploded immediately." "It is very disgraceful to any man, professing Christianity, to be unable to meet the objections to his faith among persons of his own class and circumstances in society. Such a man injures very deeply the cause to which he professes to be a friend. He is unable to give a reason of the hope that is in him, or to assign the grounds of his religious faith and practice. His inability is construed into the weakness of the cause which he has espoused. Because he cannot defend his religion, it is inferred that it cannot be defended. He is regarded as a specimen of the people called Christians. The body, to which he nominally belongs, are denounced as fools, or bigots, or fanatics; and Christianity is regarded as incapable or unworthy of being defended. Every Christian is required by his religion to be a propagator of it in the world. He is expected to use all his endeavours and all his influence to recommend to others the salvation which he has himself received. How can he acquit himself in the discharge of this duty, the next in importance to seeking the salvation of his own soul, if he is not familiar with the best mode of arguing and defending the Redeemer's cause? If he does not study to become acquainted with the strong grounds on which the Scriptures rest their claims, he cannot make those bold and fearless appeals to others which he might otherwise make with the happiest effect. It is well that we have public and professional defenders of the faith: but the vigour and success of the Christian army

ought not to rest on them. Every Christian ought to be able to meet his enemy and to contribute his portion in gaining the battles of the Lord. Our comfort, no less than our efficiency, depends on our knowledge of the evidences of the truth."

Dr. Winter, another of the Congregational Lecturers, in discoursing on "the best methods of counteracting infidelity," mentions as one of the best, "the sedulous instruction of the young in the evidences and the principles of revealed religion."

After penning and sanctioning such passages as these, is it conceivable that Orme, Winter, Pye Smith, Collyer, Burder, or any other of the Congregational Lecturers, could, for a moment, set the seal of his approbation to "L's" astounding assertion, that neither education nor the evidences of Christianity "ought to be reckoned as matters of any great moment by the Christian Minister, in his making known the Gospel to the people of any denomination whatever?"

But I shall not rest the use and value of the evidences of revelation on mere human authority—however decisive in the way of corroboration. "To the law and to the testimony" is the watch-word of the Protestant believer.

Jehovah himself appeals to the evidence of prophecy as supplying incontrovertible proof of his divine prescience, and by consequence, his supreme divinity as contradistinguished from the idols and oracles of the heathen. "Remember," says he by the mouth of his servant, "the former things of old, for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

And again, "Produce your cause, saith Jehovah, let them bring forth and shew us what will happen. Shew us things that are to come hereafter, that we may know that ye are gods. Behold ye are of nothing." Jesus appealed to the prophecies in proof of his Messiahship. "To him bare all the prophets witness." The fulfilment of his own prophecies confirmed the faith of the disciples.—John, chap. ii. v. 22. &c.

As to the divine intent of miracles, what means the complaint of Moses when appointed God's ambassador to the house of Israel? And what are we to infer from the mode in which the burden of the complaint was instantaneously removed by Jehovah himself? This subject is recorded at large in Exodus, chap. iv. Here Moses, with his profound knowledge of human nature, distinctly anticipated the case of individuals challenging him to produce the credentials that attested the divine origin of the message he was commissioned to deliver. Did God treat the anticipation as foolish and unreasonable? By no means. He at once supplied his servant with credentials of his authority. He put into his hand "a rod" by which he was to work "signs and wonders" in the sight of the people—"signs and wonders" which would extort the confession that the finger of God was there. Jesus himself appealed to his miracles as an attestation of his divine mission. John the Baptist sent his disciples to inquire:—"Art thou he that should come, or do we look for another? And in the same hour he cured many of their infirmities and plagues, and to many that were blind he gave sight:—Then Jesus answering them, said, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and blessed is he whosoever shall not be offended in me." To his miracles he appealed as leaving his enemies without excuse:—"The works which my Father hath given me to do, they bear witness of me that the Father hath sent me." Again, "If I had not done among them the works which none other man did, they had not had sin." To his own disciples his appeal was:—"Believe me that I am

in the Father, and the Father in me, or else believe me for the very work's sake." And the Evangelists assure us that in consequence of the miracles, many did believe and glorify God. After witnessing the performance of some of them, the natural exclamation was. "We have seen strange things to-day." "A great prophet is risen up amongst us." "God hath visited his people." "Many," says John, "believed in his name, when they saw the miracles which he did." "Rabbi," confessed Nicodemus, "we know that thou art a teacher sent from God: for no man can do those miracles which thou doest except God be with him."

From the foregoing and other similar passages of Scripture what do we learn? Is it not that miracles and prophecies were designed by God himself as visible incontestible proofs of his own uncontrolled supremacy—as infallible credentials of his own accredited messengers—as indisputable seals and signatures to attest and authenticate the truth of his own revelation? And are not these grand, solemn, and magnificent purposes? Are not the means and the end alike worthy of Him who is the greatest, the wisest, and the best of Beings?

How then comes "L" so far to forget himself as to indulge in the offensive style of an ill concealed sneer respecting "*our boasted evidences*?"—just as if these had been mere human devices, manipulated in the intellectual laboratory of a Paley, or a Chalmers? "*Our boasted evidences!*" In what sense can they be so designated? In none other than the blessed gospel of our salvation can be styled, "*our boasted gospel!*" But away with a mode of expression which outrages even Christian feeling. The truth is, that, in strict propriety of speech neither "the gospel," nor "the evidences" of the gospel, can be called *ours*, as to their *origin*. Both become *ours*, by the special favour of God's grace. A particular *manner* of proclaiming or enforcing the gospel message, may be *ours*: and one man may be more signally favoured than another, in the gift of preaching. But the gospel preached is not *ours*, it is God's—God's own infinitely wise and gracious scheme of redeeming lost sinners. So in the case of the evidences. Are there circumstances that may render an exhibition of these as advantageous, and often as necessary in our day, as in the days of the Apostles? How are we to proceed? We are not commissioned to utter prophecies, nor empowered to work miracles. Has God left us then without a remedy? No: blessed be his holy name, he has put within our reach means ample and abundant, to demonstrate to the full satisfaction of all candid and unprejudiced minds, that prophecies have been verily fulfilled, and miracles verily wrought. The particular *manner* of representing these evidences that are the proofs of divine authority and inspiration, may be *ours*. And, as in preaching, so here: one man—a Paley, or a Chalmers—may accomplish the end with a happier effect than another. But the evidences propounded are not *ours*; they are God's—God's own peculiarly chosen and appointed attestations of a divine commission. So that instead of "*our boasted evidences*," we are bound to substitute "*God's boasted evidences*"—and then see, how far we are from approximating the very verge of blasphemy!

So much for the design of the evidences arising from miracles and prophecies—to disparage which in the slightest degree is, to use "L's" expression, "a plain crying out against the declarations (and revealed purposes) of God himself."

But I have not yet done with "L." If he had rested satisfied with declaring, as he once does, that evidences, especially external evidences, *alone*, could not convert a soul, I should not only assent to the declaration, but do every thing in my power to confirm its truth. But when he so far oversteps the limits of sobriety as to assert that "the evidences of

Christiannity have *hardly ever, even as a means, done any thing towards conversion,*" I must not only solemnly express my dissent, but enter my protest, and announce myself on this point, as irreconcilably at variance with him.

We have already seen the design of the evidences in authenticating a divine revelation: let us now briefly advert to their legitimate bearing and influence *as a means towards conversion.* And this, for the sake of your scrupulous correspondent, will be done as nearly as possible in the very words of one of the Congregational Lecturers.

[*To be continued.*]

VII.—Chapter of Indian Correspondence.

I.—EDUCATION IN INDIA.

The mental improvement of mankind is of the first importance. Knowledge is a fountain from whence all the streams flow which are to render the barren waste fruitful as the field. Hers is the magic word, which, under God's blessing, shall "call spirits from the vasty deep," and bring the energies and feelings of mankind into a useful and healthy channel. It is on this account highly delightful to witness the varied efforts which are now making in this country to raise the native mind, both under the high auspices of Government and by the more humble attempts of voluntary agency. This effort to arouse the mind of India, and direct its awakened power is worthy of the highest commendation.

There is something both highly amusing and cheering in the communication of the preceptor of the Rájá of Manipúr. And in the fact that the tutor is a native youth educated in a Metropolitan seminary, and the Rájá a youth into whose hands, under British direction, a large territory will fall, we cannot but rejoice; and not less to find that the heads of Government are so alive to the peace and prosperity of this vast empire, as to inspire in the minds of rising princes a thirst for knowledge, and to strew the path to its acquisition by every thing calculated to attract and fix the attention.

"From small beginnings mighty fabrics rise."

May many more be induced to follow the example both of Rájá and tutor.

All the efforts made for the furtherance of education, must, as yet, be in their infancy. Suggestions, therefore, coming from any quarter which bear the impress of good sense, merit the attention of those who hold the keys of authority in their hands. We, on this account, commend the communication of our respected correspondent MITRA to those who alone can give its advice a permanently practical direc-

tion. The remarks are judicious, and the result of long and diligent experience.

Over-payment of Native School Masters.

To the Editor of the Calcutta Christian Observer.

GENTLEMEN,

As I doubt not your important and interesting discussions, with respect to the cultivation of the English language in India, are read by the members of the Government Education Committee, I beg permission to call your attention to what I fear operates against the establishment of English schools by private individuals—the *over-payment of their school-masters*.

It would appear an ungrateful task to complain of the school-master being over-paid, when the fact, is that he is so generally inadequately remunerated. Yet I think that the case of the native school-masters employed in the Government schools is an exception. In a school with which I have had some connexion for a dozen years, we have found the utmost difficulty in raising by private subscriptions, 80 rupees per month for an English school-master and mistress. Indeed, we have several years fallen below this amount, and yet our benefactions are on a liberal scale, such as 30 rupees quarterly for magistrate and collector, 20 for superior military officers, and 10 for subalterns. But then our community is limited, as is the case with most stations. Now in the Government English school at a neighbouring place, a young Hindú receives this sum for himself—namely, 80 rupees monthly.

I consider that it is a fair calculation, that one-fourth of what a European receives is a very LIBERAL compensation for a Hindú. In the first place, a native will purchase for one rupee what will cost a European *two*. This reduces his salary one half. Again, a native can live more comfortably than a European upon half the expenses of the latter. This will bring him to my standard, one-fourth. I apprehend that no man, acquainted with the case, will dispute these two positions. Besides these, however, it should be considered that the European has been at great expense in qualifying himself for his work, and certainly in teaching his own language will be more efficient than a Hindú.

It is true that, in the case to which I refer, the salary of the European is made up to 130 rupees monthly from another quarter, and this is the maximum which a number of Missionaries in the Mofussil receive, and from which they pay a number of extras, which the native school-master expects to be provided for him. According to this calculation then, I should say that 30 or 35 rupees monthly for a native English school master, would be a fair remuneration, and would place him on a very respectable standing in Hindú society. He would thus do better than a majority of Hindús of similar qualifications,—at least in the Mofussil. On this salary he might save vastly more than a European could do upon his 130. The one could scarcely live, the other would live well.

The view, however, in which I wish to call attention to this subject, is its bearing on the spread of the English language and literature; and here I fear its influence is very discouraging. It will operate as a check upon the establishment of an English school in all cases, excepting where there is a large and liberal community of Europeans, or Government patronage. To rely on the latter, is to lean on a broken reed. If we cannot induce the people to educate themselves, it never can be done in any other way. But to set out at once by placing the salary of the school-master beyond the reach of ordinary benevolence or obtainable contributions, is to nip our expectations in the bud.

I suppose it will be said that we cannot have well qualified school-masters unless we pay for them. I admit it; but if we wish to succeed in enlightening India, we must adopt a practicable plan. I fear the loose

remarks of the writer of an excellent piece in the Nos. for November and December, 1834, when speaking of the "wretched pittance of one or two hundred rupees," are calculated to do harm. A few men in the character of professors, &c. may obtain proper remuneration, but to expect that school-masters generally will more than get a decent living, is to hope against all experience. I apprehend that few of the craft will speak of "hundreds of rupees" so indifferently as our good friend H.

I have no desire to lower the salary of either Native or European, especially the latter, any further than is necessary to secure a general establishment of schools; but so far as my experience goes, the present rate of remuneration of native English school-masters operates as a check to the spread of the English language. At least I have reason for supposing there would be two other English schools within my limited sphere of operations were the rate of payment about what I have stated.

This, then, I conceive to be a great evil, and one that demands consideration. Perhaps it, in some measure, arises from calculating the salary according to the Calcutta standard. That, it should be remembered, is not a criterion for the Mofussil.

October 14, 1836.

MITRA.

Queries for the C. C. O.

1. Is it not a violation of the scripture injunction to receive and confer the title of "Pádrí?"

2. As my conscience has not felt quite easy on this point, it has been still less so with respect to the title of "Náth Pádrí" which is conferred on the Company's Chaplains.

A few remarks on these points from some of your intelligent correspondents, or yourselves, would be highly esteemed.

M.

Interesting Communication from Manipur.

MY DEAR SIR,

I trust that before this you have received the letter which I sent you on 5th ultimo, informing you that the Mahárájá was relapsed, &c. By the blessing of God the Mahárájá recovered his health. I began with him from 7th ultimo. I teach him now twice a day at my house. He comes to my house early in the morning and stays till 11 o'clock, and again comes at 1 in the afternoon and stays till 5. Sometimes he reads and sometimes plays about, and sometimes takes his tiffin, and sometimes I make him eat sweetmeats, which he likes very much, which my people make for him, for which he requests me very often. In this manner I teach him daily; sometimes he likes to read at home. I go in when he sends for me. The school-house is not finished yet. The Mahárájá has recovered his old lessons which he had forgotten during the time of his sickness: he is now reading the 9th page. I teach him every day some English words, but he forgets generally, being so young; yet he has learnt some of them. At present I have no time, because I have to stay with the Mahárájá almost the whole day, sometimes even to night.

The Regent's sons are now reading the 13th page: they have learnt some English words and some sentences; they try to beat each other; their mothers are very anxious to teach them; sometimes they are beaten severely by their mothers for neglecting their lessons. I go there very frequently, and the two men are always there: they teach them twice a day. A few days ago I have been to meet *Sidhanto*, the greatest pandit, or I may say the bishop of this province, who was very much against the Mahárájá's studying the English language. He received me kindly and appeared to be quite reconciled. A few days after that I went to *Dhamandi*, the *Rajguru*, who was not so much against it as the other man. He received me very kindly and showed great familiarity. These

are the two greatest *Bráhmans* in the country. Captain Gordon began to build my new house himself; he did not like to ask the Regent for it.

Yesterday evening I gave the Mahárájá the playthings and the piece of silk, which his Excellency the Governor-General presented the Mahárájá. Captain Gordon could not see the Mahárání because her Highness was not very well, therefore he gave me the things to present the Mahárájá, and sent his servant with a letter, saying that His Excellency the Governor General is very much pleased at hearing the Mahárájá's English study, and presented him the playthings and the piece of silk. At this, her Highness the Mahárání was very much pleased, and requested Captain Gordon and me to write to Government that her Highness the Mahárání was very much pleased. The Mahárája was very much pleased at the playthings indeed, particularly at the steam vessel. By chance one of his servants has broken one of the wheels of the steam vessel, with whom he was very much displeased, but to-day I mended it for him. Yesterday evening Captain Gordon went himself to the Regent and presented the piece of silk to his sons, who were very much pleased at it.

Manipur.

Yours, &c.

2.—TEMPERANCE QUESTIONS.

The temperance cause is, in our estimation, one of the great means now employed for renovating the human race. It is a powerful auxiliary to the Mission work, wherever it is efficiently conducted. We regret, therefore, that the only answer we are able to render to our respected correspondent, is one that will reflect no credit upon ourselves or prove satisfactory to him. We believe the Calcutta Temperance Society, like many more good institutions in this city of *promises*, is no more. It was not, if we are rightly informed, a total abstinence society; and this, in our esteem, was sufficient to account for its decease. To tamper with a foe is almost another word for defeat. It affords us sincere pleasure, however, to be able to state that the practice of drinking ardent spirits has very much declined in late years amongst Europeans. If we observe aright, fashion has lent her powerful aid to put down a practice so degrading to man. Would that she had always employed her questionable existence for as good a purpose. We are, however, not without our fears, that one of the many boons conferred upon the natives by Europeans is the habit of drinking ardent spirits. Independently of this, they are in the habit of smoking and eating poisonous and destructive drugs, against which they should be warned and guarded. We shall, therefore, be happy to receive information on any of the topics included in the following queries, addressed to us by the Secretary of the American Temperance Society, or on any other connected with this subject which has a high place in our best feelings. We hope soon to be enabled to announce the formation of a Calcutta Temperance Society.—ED.

The points on which information will be particularly acceptable, are such as the following, viz.

1. What are the habits of the people with regard to intemperance?
2. What are the principal means of intoxication; among what classes, and to what extent does that vice prevail?
3. Is it on the increase, or has it, within a few years past, been diminished?
4. Have facts been collected and disseminated, or any special efforts been made on the subject?
5. What effects have intoxicating liquors or drugs on the health, character, and condition of the people?
6. What are some of the principal difficulties in the way of abolishing the use of such liquors and drugs?
7. What, in your view, would be the effects of such a change upon the great interests of the people?

Extract of a Letter from a Correspondent.

Query.—What is the “Calcutta Temperance Society” doing? Is it *dead* or *alive*? If alive, it does not breathe loud enough to be heard in these provinces. Be assured, my brother, if the present generation do not rouse and put down “brandy-pání,” “gin-sharáb,” and all alcoholic liquors, the next will; for India must be reformed by the Temperance Society. I verily believe more Europeans perish annually by *strong drink* than by the *climate*. Ardent spirits are not necessary for health in a *hot* climate any more than in a *cold* one, and people will believe it yet. Even *temperate* drinking will soon become *unfashionable*. Would that it were even so now.

I really hope you will either enter the field yourself, or set some other good philanthropist at work. We have but a little time to work: but while we have, shall we be idle and guiltless?

Maulmein, 1836.

VIII.—Notices of Muhammadan Festivals and Observances.

No. 1, January.

The feast called *Ramadán* is observed for a period of 30 days, viz. from the appearance of one new moon to that of the succeeding moon.

It is an annual fast, the observance of which occurs every twelfth moon, consequently, the difference between lunar and solar years causes the fast to retrograde through all the seasons of the year.

Instituted by Muhammad, it is considered as binding on all true believers. That now being observed, commenced on the tenth day of December, and will close if the moon be visible on the eighth instant.

Musalmán's at this period abstain during the hours between sun rise, and sun set, from food, drink, smoking, and (except in extreme cases) from medicine; but are at liberty through the night to eat and drink at pleasure.

Among the upper classes the night is often a period of reveling and excess; when they indulge themselves in eating and smoking till a late period, the consequence of which is, that a proportion of the day is consumed in sleep.

They do not appear to abstain from either recreation or business : indeed, no religious feelings at this period are discernible in the mass of Musalmáns more than on ordinary occasions.

Although the lower classes consider the annual observance of the *Ramadán* as meritorious, the majority keep it perhaps not more frequently than once in three years, many of whom rise before day-light, to enjoy a morning meal and strengthen themselves for the abstinence of the day. To such, this fast is really a month of mortification, which affects the health of delicate constitutions, whilst the temper of labourers and servants imbibes a degree of acerbity, which, however, at the close of the fast is exchanged for hilarity, serenity, and self-complacency.

In the evening, when the new moon which closes their period of abstinence is anticipated, the male population of large Musalmán cities may be seen crowding the streets and tops of the houses to catch the first glimpse of the moon, the appearance of which gladdens all hearts ; and causes the faithful to retire with joy to feasting and mirth.

Sometimes the haze of the weather or clouds conceal the moon on the anticipated evening ; in which case the Musalmán is doomed to an additional day of mortification. Should this occur on the second evening, his patience is exhausted, and he naturally concludes that the moon has changed, though to him invisible. At the city of Murshedábád the conclusion of the *Ramadán* is celebrated by distributing alms to the poor ; mutual salutations, and presents to friends, fire-works and the discharge of artillery, with other demonstrations of joy : the reasons for which are differently stated. One Maulaví says, that they rejoice because Muhammad by his merits has obtained the forgiveness of their sins, and opened to their admission the gates of Paradise. Another Maulaví asserts that they rejoice because the term of their abstinence is closed.—The reasons however are very various.

The months which the Arabs held sacred, are Al Muharram, Rajab, Dhulkaada and Dhulhajja. The first, the seventh, the eleventh, and the twelfth, in the year. Dhulhajja being the month wherein they performed the pilgrimage to Mecca. Rajab is said to have been more strictly observed than any of the other three, probably because in that month the Pagan Arabs used to fast ; *Ramadán*, which was afterwards set apart by Muhammad for that purpose, being in the time of ignorance, dedicated to drinking in excess. By reason of the profound peace and security enjoyed in this month, one part of the provisions brought by the caravans of Purveyors, annually set out by the Koresb for the supply of Mecca, was distributed among the people ; the other part being, for the like reason, distributed at the pilgrimage.

IX.—*On the duty of Private Christians in this Country.*

We inserted two papers in the last *Observer*, the one "On doing good in India," and the other "On the obligations upon all Christians to labour for the Salvation of the Heathen around them." These, we trust, have called forth the attention of our readers to a subject which we consider of the highest importance. What account shall many professing disciples of the blessed Saviour give of their stewardship in the great and final day of account? They have lived for years amid the darkness of heathen ignorance, and, it may be, have scarcely made one direct exertion for the promotion of that cause, which, if their profession be any thing, they must know to be the cause of truth. The time is surely come when the apathy, the chilling indifference, which has too long pervaded the majority of the Christian population, is to give way to a more decided and more consistent line of conduct. The interests of the kingdom of righteousness and peace have suffered by the remissness of professed adherents. Idolatry and ungodliness unblushingly display their banners, and yet the standard of the Cross seems scarcely unfurled. To say that the stillness of spiritual death surrounds us, would be to describe in very inadequate language, the scene presented to our view. The enemy is active. His forces are in array, and the din of offensive warfare daily assails our ears. There is no slumber in the camp of the foe; but the sleep of torpid indifference seems to have seized the friends of TRUTH. We desire to see them awakened from their careless slumbers, and coming forth as the advocates of the cause of Him who went about continually doing good. We desire to behold all the servants begirt with the armour of their Master, and prepared for the fiercest onset of the prince of darkness. But it is not the mere vehemence of a sudden and impetuous attack that we consider as most likely to overthrow the rampant power of error. The united exertions of the adherents of truth would do far more to arrest the progress of the enemy, than any partial and sudden burst of merely enthusiastic ardour, which might burn for the moment, but again quickly die away. The steady and persevering, though unostentatious efforts of the disciples of Christ, accompanied by their fervent prayers for the outpouring of the Holy Spirit, are the means which we think best calculated to put down the power of error, and establish the reign of truth and righteousness;—nor is it the isolated efforts of a few which can do this, so effectually as the combined and persevering efforts of the united body of Christians. Many will, we trust, be stirred up to exert themselves, in their private capacity, to promote the progress of the gospel of truth; and we hope that the following paper, which we are permitted to insert, may prove useful to many who wish to be actively engaged in promoting the cause of the Saviour, in this country. It is not to be supposed that every possible way of doing good is pointed out and recommended in the following suggestions, but we trust that some modes of operation are mentioned, which many of the disciples of Christ will find to be both practicable and useful.

—ED.

The Missionaries, in and about Calcutta, are in the habit of meeting, from time to time, for the friendly discussion of such suggestions as present themselves, to any one of their number, bearing upon their direct usefulness in this country. At one of their monthly meetings, lately, the question, "How may private Christians most effectually serve the cause of the Redeemer in this country," came under their consideration, and was thought so highly important as to lead to a more systematic arrangement of the remarks offered than ordinary. The principal suggestions then made, are embodied in the following paper, drawn up by a few of their number, appointed for that purpose, and subsequently approved of by a general meeting.

I. All Christians might most effectually promote the cause of the Redeemer, by exhibiting, on all occasions, in the bosom of their own families, and in their private conduct, a behaviour suited to the profession which they make of being the disciples of the holy and benevolent, the meek and lowly Jesus.

Christians would do well to apply to themselves the word of *JEHOVAH*, by his prophet, to the children of Israel, "I will be sanctified in you before the Heathen." All who bear the name of Christ must be aware that any inconsistency, on their part, with those principles by which they profess to be actuated, must prove a serious stumbling-block in the way of unbelievers, and must have a tendency to cause the name of *HIM*, whom all Christians profess to follow, to be profaned among the Heathen. Christians ought, therefore, carefully to abstain from any harsh treatment of servants and other dependents, such as striking them, or using abusive language towards them, even on occasions of great provocation.

To Christians, in their domestic capacity, we especially recommend the great propriety of maintaining regular daily family worship, at suitable and convenient hours. Those, who are well acquainted with the native languages, ought, in our opinion, to conduct family worship, at least once every day, in Bengálí or Hindustání, using such means as may appear to them proper to induce their servants to be present.

II. Private Christians might also do much to promote the cause of Christianity, in this city especially, by visiting such houses as they can find access to, and entering into religious conversation with the inmates,—reading the scriptures, and also praying with them, when suitable opportunities for doing so may occur,—supplying them on loan, or otherwise, with religious books and tracts, and urging them to peruse these with attention.

In order to mark out more specifically the mode in which the disciples of Christ may act in accordance with this sugges-

tion, we would remark that those who reside in the same neighbourhood might make such arrangements among themselves, as would enable them to confine their attention, individually, to certain districts; in visiting which they might inquire into the spiritual wants of the people, and invite them to attend upon the public ordinances of religion. Those who may engage in such work and labour of love, would do well also to communicate with their ministers, concerning the spiritual state of the most destitute of those with whom they may have intercourse in their visits, and so bring them into connexion with many out of their ordinary reach.

We consider that, on such occasions, all nominal Christians, of whatever class or sect, ought to obtain a due share of attention, and such as are in destitution or sickness, as far as may be, occasionally solaced and relieved in body as well as mind, without interfering with the stated charities of the *District Charitable Committee* or any similar institution.

III. Christians might effectually promote the cause of the Redeemer, by keeping supplies of tracts, portions of the Scriptures, and religious books, for loan or distribution to such as may have the necessary qualifications for profiting by them; also, by embracing every favorable opportunity of conversing on religious subjects with servants, sirkárs, and others with whom they may have either constant or occasional intercourse. Christian native-readers of unexceptionable character, might be employed for imparting religious instruction to servants and others about the family and neighbourhood.

Supplies of books and tracts might be kept both at the house and at the place of business; and we may notice that suitable publications may always be had, by applying at the depositories of the Bible and Tract Societies.

IV. Those who have the means might erect schools or chapels in their compounds, or in other convenient situations, where conversations might be held with such persons, old or young, as could be induced to attend, and where tracts and other religious publications might be distributed to such as would receive them.

In cases, where it might prove inconvenient for one individual to act in accordance with the above suggestion, two or more private Christians might unite their efforts for accomplishing the purpose recommended.

V. Private Christians might do much to promote the cause of the Gospel, by occasionally accompanying Missionaries in their ministrations among the Heathen.

Were private Christians, even without actually accompanying the Missionary, occasionally to stop at the preaching sta-

tions, not at all times even waiting for the arrival of the preacher, and to converse with such as might be present; the exhibition, so made, of the interest which they took in the advancement of true religion, would, we think, leave a favorable impression on the minds of the native population, and the more dispose them to hear the preacher's subsequent addresses with attention and patience.

VI. All Christians ought to abstain from employing sirkárs in public offices, or native workmen of any description, on the Lord's day. They ought also to afford to such dependents an opportunity, and to give them encouragement to attend places of worship.

We recommend this suggestion to the special attention of those who possess large establishments, in which many persons, natives and others, are employed.

VII. Knowing, as we do, that the presence of Christians at native idolatrous ceremonies, is often regarded by the heathen as a tribute of respect to the imaginary beings whom they worship, we are of opinion, that every disciple of Christ should refuse to attend at pújás, náches, or any other native festivals, connected with idolatry, lest they hinder the gospel of the Redeemer, and prejudice the souls of those for whom Christ died.

VIII. Christian females, generally, ought to be urged to every feasible kind and degree of zealous activity in doing good, especially to the heathen. They only can, in many instances, find access to natives of their own sex, to the respectable classes among whom, their visits have been, in several instances, found highly acceptable and useful.

IX. Much good might arise from the private friendly meeting together of a few Christians, here and there, for prayer and reading the Scriptures. Three or four families, or six or eight individuals, might engage to meet one evening every week for this purpose, as has been done with equal pleasure and profit. A select portion of Scripture might furnish the subject of conversation; and, when the occasional assistance of a minister could not be secured, any good short commentary might be used for the elucidation of difficult passages. They would thus imitate those who feared the Lord, and talked often one to another, to whom the Lord hearkened, and for whom a book of remembrance was written before him.

Private Christians would hereby, it is hoped, greatly increase their acquaintance with the Scriptures, deepen their piety, and stir each other up to more vigorous and practical efforts in the preceding, or any other modes of usefulness to others.

REVIEW.

Remarks on General Education, and the Report of the General Committee of Public Instruction.

We have read with considerable interest, several papers which have appeared in this periodical and the various publications of the Presidency, on the subject of Native education, and the best mode of conducting it. We have no wish, however, to enter at present on what has been, somewhat quaintly, denominated the "*vernacular controversy*." There is no great reason to suppose that any thing, which might now be written on the subject, would have much weight with either of the contending parties; and in fact the "*controversy*" seems to be gradually approximating that stage when nothing more can be said on either side. Some of the parties have already perceived that after all there is no great difference in their opinions; and those who stand out on the extreme points of distinction, are likely to remain uninfluenced by any other arguments than undisputed and substantial facts.

We have the good fortune to be at war with neither side on this question; we regard them both as fellow-labourers in the same cause; and however we may have been startled occasionally by some of their announcements, still we humbly think, that, in some points of great importance, both parties are in the right. Were the friends and advocates of English education (to which party the writer of this paper decidedly belongs) to prosecute their labours, with the imagination, that the whole population of Hindustán are to be enlightened through the medium of the English tongue, used exclusively in every school to be henceforth established,—we should characterize their schemes as pure Utopianism. But we are not aware that any friend of native improvement advocates English education on these grounds. Again,—If the advocates of education through the media of the vernacular languages and dialects, mean that the same extent of knowledge and pure science can be communicated, at present, through these media, as by means of English—we cannot understand them. Two very necessary instruments are, so far as we know, altogether wanting for any enlarged scheme of education through the media of the vernacular languages—and these are, teachers and books. In order to get either of these instruments, we must at present look to other media of instruction than the native languages, and the only resource before us is the English;—the language of strangers, it is true, but of strangers who now are looking around them with anxious desires to be-

come the benefactors of the country, by spreading abroad among its people the blessings of liberal education and sound knowledge. That education may now be communicated, that knowledge may now be taught—because teachers, capable of instructing the young through the medium of the English tongue, are comparatively easily found.

The language which they can teach is a store-house, which abounds with precious wares in all branches of science ; and by enabling the young native to have access to such treasures, a key is put into his hand, whereby he may enter the temples of science, and the palace of Truth herself, and at once have his mind replenished with every thing sound in knowledge and religion.

When this is accomplished, however, the work is only begun in part. The young native, who has acquired a sufficient knowledge of English to obtain the precious reward of his labour, which that language places within his reach, is not thereby fitted to become the benefactor of his countrymen, unless he have also studied with precision his own native tongue. He has indeed the key to the treasury, but he possesses not the implements necessary for the distribution of the valuable gifts to which he has gained access, unless the vernacular language of the millions be so readily at his command as to become the vehicle of sending forth to the multitude all the varied riches, all the precious stores of historical, physical, moral, and theological truth, which are to be met with in the vast store-house of British authorship. We are therefore not only decided friends of English education, but we are also equally decided advocates for education in the most extensively used and most expressive languages of the country. We advocate elementary schools in these languages—we advocate the grammatical study of these languages, and would wish to see in every large seminary a considerable portion of time spent in acquiring accuracy both in writing and speaking them. We would even go so far as to advocate the propriety of making some select students, who have a taste for such studies, familiar with the various departments of Hindu science and literature. Until this shall have been done, the instructed cannot be acquainted with the wants of their countrymen, nor with the proper furniture and implements for supplying these wants. And we humbly think such vast deficiencies must in a great measure remain unsupplied, until an army of native agents go forth to the conflict with darkness, not only arrayed in offensive and defensive armour, but fully acquainted with the work which lies before them, the shortest and easiest routes to the most advantageous scenes of contest, and the skilful tactics which may ensure the victo-

ry. Were instruction carried on in all the districts of Hindustán, so as to rear up numbers of young men, so familiar with English as to have access to the science and literature contained in English books, and so well acquainted with their own language as to be able readily to communicate their acquirements to their countrymen, a general system of education might speedily be developed.

At present a general system cannot be brought into practice, because few, almost none, are qualified for carrying it on; nor have we books either historical, scientific, or religious, adapted for a general system of education in the vernacular tongues. By combining, however, instruction in the English with instruction in the vernacular tongues, preparation might be made for extending widely, at no very distant period, the blessings of general education. Let a new race of Pandits be raised up, not by spending years in exclusive study of the philosophical subtleties of the ancient sages, but by being taught the beautiful and satisfactory truths of modern science, in connection with their own language,—and their own science, also, so far as to furnish them with terms capable of being understood by their own countrymen; and then the interesting system, alluded to in the communication of L. W., may become general throughout the country, and on a scale far more extensive than any thing which can take place at Málwá with our present means.

Several interesting facts are mentioned by L. W. regarding the interest excited by the books of Unkar Bhat and Subáji Bápu. Many such would speedily occur, were a regular system established for instruction in modern science, (which can be done to any considerable extent, at present, only through the medium of English,) and for contemporaneous instruction in the native languages, to such an extent as would enable the initiated to make known, in scientific and correct language, the treasures which they had acquired. The change, from darkness to light, from ignorance and prejudice to true knowledge, would, perhaps, be far more rapid than many on either side of the question anticipate, were proper means taken to ensure the wished-for result. But the total exclusion of English from the seminaries now being established in India would certainly, in our opinion, not forward the desired object. The total exclusion of all instruction in the vernacular dialects would also be an erroneous arrangement. A system has not yet been thoroughly perfected for doing the work in the most efficient way. It must be an arrangement which combines all that the Education Committee are now doing, with something like the interesting example referred to by L. W. We cannot, however, enter at all into the implied censures which that gentleman throws out against those who advocate English education. He

seems to be too much under the influence of *locality* for taking any general or comprehensive view of the subject. We think the advocates of English education have both reason and sound philosophy on their side. Nay, even the test to which L. W. would bring their system seems to tell against him. In this part of India, education in English is so decidedly popular, that had we additional means we might multiply indefinitely even Missionary schools, where, not science alone, but also religion is daily taught. But is the vote of the people to become the criterion for settling the question regarding what they are to be taught by those who wish to enlighten them? A more erroneous idea could scarcely be imagined. Are those who sit in darkness competent to tell us how they are to be enlightened? Are the ignorant able to find out the most rational and the most philosophical method of conveying instruction? Who can calmly think so? Let not any friend of enlightened education stumble at the fact of 18,000 signatures being put to a petition by the Muhammadans of Calcutta; rather let him remember that, without giving pensions, "if we have only masters enough, we can have any number of students."

We think, that perhaps even the advocates of exclusive orientalism will allow, that, in the meantime, English is the medium through which the greatest quantity of sound knowledge can be communicated in a given time. If they do not think this, then they may be able to tell us how we can give instruction, at present, to the youth of Bengál or Hindustán, through the media of the learned languages or the vernacular dialects, in history, mathematics, moral or physical science, chemistry or anatomy. Where are the teachers, and where are the books? What are the Orientalists doing? or what have they yet done? Why are there not more compilations, selections, histories, original works on various subjects, to be found in the ancient and modern languages of the country? The reason is too obvious. No one has the inclination, the necessary time—and few, we presume, the necessary qualifications, for preparing implements so necessary for imparting instruction. And if instruction is to be confined to the works now existing in the learned tongues, no progress can be made in those branches of knowledge which modern discovery has carried far beyond the philosophy of the East.

We have been led into these remarks, by perusing the Report of the General Committee for Public Instruction. We cordially agree with many opinions conveyed in that Report. The great outlines of the plan of education for this part of India, appears to us, so far as it is yet developed, and in so far as circumstances permit, well adapted to forward the interests of those whom it is the wish of Government to benefit. The means at present un-

der the control of the Committee are limited, and they appear to have a sincere wish to employ these means in that way, by which the principles of secular knowledge may ultimately be most extensively disseminated among the population. Limited funds ought certainly to be so employed as to afford the greatest amount of public good. It is well then to aim at furnishing *some* of the native youth with the means of rising above those prejudices in which they are early initiated, and to endeavour to fit them for occupying offices of trust among their countrymen. This can only be done, however, by laying open to them the literature and science which are part and parcel of modern civilization; and by enabling them to become qualified for holding intercourse with their superiors, in a language better suited for free communication than any of the native dialects, in as much as the latter are but partially known to the majority of the European population.

We might thus find many plausible reasons why the friends of education, and especially those entrusted by Government with the management of a limited fund, should do all that is now doing to promote instruction in the English tongue. But, looking beyond present circumstances, and the advantages which individual young men may immediately derive from an accurate knowledge of the language of their rulers, we see far higher reasons for establishing and maintaining, on a more extensive scale than yet exists, seminaries for education through the medium of the English tongue. The time has gone by, when knowledge, either religious or secular, was deemed valuable, only in proportion to its antiquity. Something substantial and real, something demonstrable and true, must form the *pabulum* of the mind in the present day. We yield to none in our veneration for antiquity. But we should wish to afford admiration for whatever is grand and venerable amid the remnants of the past, without becoming the blinded votaries of exploded theories, and useless and unmeaning subtleties.

We could cordially unite with the French Ambassador at the Court of MEHEMET ALI, in deprecating his Highness' intention to pull down, even the least magnificent of the Pyramids; but should never think of recommending or encouraging the ambitious Pacha to consecrate his memory, by adding to the number of these sublime monuments of fallen greatness and misdirected power. We can easily conceive with what intenseness of interest the mind of the unequalled and amiable JONES could luxuriate amid the extravagant fancies and bold conceptions of the oriental poets;—we can also admire the intellectual subtlety of the eastern sages, and the ingenuity of that philosophy which held triumphant sway amid the superstitious of Asia, while the

darkness of the middle ages hung over the benighted regions of the West. But all this veneration for the productions of antiquity would never lead us to recommend, that the funds at the disposal of the guardians of education should be expended in fostering as sound knowledge, the imaginative dogmas of oriental science; while the solid truths, which modern research has disclosed, may be planted and reared up, and we fondly hope, become like indigenous plants in the fertile regions of Hindustán. We therefore rejoice in the exertions which are made to "impart to the native population a knowledge of English literature and science, through the medium of the English language;" and in the preference which is given "to European learning taught through the medium of the English language, over Oriental learning taught through the medium of the Sanskrit and Arabic languages."

The Committee in thinking that instruction, such as they offer, "is the first stage in the process by which India is to be enlightened," are doubtless most correct, so far as merely secular knowledge is capable of effecting the object which they have in view. But, after all, the number that can receive a finished education through the medium of English, are but a small fraction of the population; and the circumstances, which now impel the youth with such eagerness to seek after instruction, can never operate so extensively as to induce the many to desire instruction in English. In the vicinity of large cities, where a knowledge of our language will open up for educated young men some offices of trust and emolument, numbers may continue to frequent the schools; but we can conceive no other mode of ultimately carrying the great boon of education throughout the populous zillahs of the country, except a well regulated system of instruction through the media of the vernacular dialects. Such a system cannot be too soon constructed. The best means for attaining its accomplishment cannot be too speedily put into practice; and the operations of the Committee can be only partial, in the extreme, unless they succeed in preparing, not the system only, but the instruments suited for bringing it into full development.

There is a great deficiency, we humbly think, in the means by which it is hoped that this object may be gained. It is true that the natives cannot teach before they learn,—they cannot transfer knowledge into the native languages until they have themselves acquired that knowledge. But they must also acquire the necessary capabilities for so transferring it; and greater attention must be devoted to their own language, by those now becoming familiar with the literature and science of Europe, ere they can impart any of their acquisitions to their countrymen through the medium either of oral instruction or transla-

tions. The existing institutions of the Committee will not speedily become the "nucleus of a much more general system of education," unless some direct efforts are now made to rear up, simultaneously, a set of teachers fully qualified for becoming district school-masters in the native tongue; and also translators at once proficient in European knowledge, and masters of the idiom and grammar of their own tongue. They must be Pandits in the real sense of the word, before they can occupy the ground at present in the possession of the hereditary instructors of youth.

Viewing with pleasure the declaration of the Committee, that they "are deeply sensible of the importance of encouraging the cultivation of the vernacular languages," we earnestly hope that they will have it in their power to form a system for giving efficacy to their recorded sentiments. Mr. Adam's Reports may have a beneficial influence in leading to such a result; and we trust that he will be enabled to prosecute his labours, with a view to the formation of a system which shall bring education within the reach of even the poorest in the land.

We do not mean to follow the Report through the minute statistical details which it contains of the Committee's operations. These through many other channels have already been laid before the public. They are in general highly satisfactory, and give great promise of more extensive usefulness at the various stations where schools have been established. We would only remark further, in connection with the observations made above, on the general diffusion of education, that we view with regret the abolition of the English department in the Sanskrit College at Calcutta. Just as we should wish to behold instruction in the English language and the vernacular dialects carried on contemporaneously in all the Committee's schools—so should we have wished to behold contemporaneous instruction in the learned language of India, and the language best suited to open the treasury of European knowledge. The native literature will never rise above its present level, until literary men arise who can both have access to the store-house, and readily use the implement for distributing the precious gifts. The Sanskrit College might have been the means of rearing many such men. But now its pupils must be confined to such channels of usefulness, as a knowledge of the seven branches of Bráhmancial learning may lay open to them. This, we humbly conceive, is teaching them to use the left arm while the right becomes powerless from inaction.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Nov. 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.)
	Obsd. Height of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Hl. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Hl. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,994	81,5	79,0	80,0	N. W.	29,970	81,1	79,5	80,0	W.	29,920	76,5	74,0	75,5	S. W.	29,900	73,2	72,1	74,8	S. W.		
2	,878	77,2	80,0	77,3	N.	,846	78,2	82,6	79,4	WNW.	,794	79,0	85,2	81,3	WNW.	,784	79,1	83,0	80,0	WNW.	0,16	
3	,864	78,2	81,2	78,6	W.	,834	79,3	82,6	79,5	W.	,816	79,3	82,4	79,0	W.	,808	79,8	81,5	77,2	N. W.		
4	,994	77,5	80,5	74,4	N.	,966	79,8	85,8	78,3	N. W.	,914	81,0	86,0	80,5	N. W.	,904	81,5	84,8	79,0	N. W.		
5	30,020	77,9	83,5	76,0	N. E.	30,000	78,2	85,6	76,3	N.	,962	79,5	88,0	77,2	N. W.	,940	79,0	86,2	75,5	N. W.		
6	29,994	74,2	83,0	75,8	W.	29,974	75,8	85,5	77,2	W.	,928	76,0	87,0	77,8	W.	,906	75,5	85,8	76,0	W.		
7	,988	74,9	82,2	75,8	W.	,954	76,8	86,5	79,5	W.	,926	78,5	86,2	80,5	W.	,928	77,9	83,0	78,9	W.		
8	30,044	75,4	85,2	77,3	W.	30,008	77,0	88,7	80,5	W.	,980	79,3	87,5	81,2	W.	,974	79,0	85,8	80,9	W.		
9	,030	73,8	80,5	74,5	N. W.	,006	75,8	84,3	78,8	N. W.	,960	78,2	85,2	79,2	NNW.	,954	78,8	82,5	77,0	N.		
10	29,996	73,3	78,8	73,5	N.	29,944	75,7	83,8	78,9	N. W.	,896	77,5	84,8	79,2	N. W.	,896	77,4	81,2	77,5	N. W.		
11	,954	75,5	82,5	76,7	N. E.	,930	77,5	85,8	80,5	ENE.	,894	78,4	86,5	81,6	N. E.	,894	77,9	82,0	79,8	N. E.		
12	30,018	75,3	81,8	76,1	N. E.	30,004	76,0	85,3	79,0	N.	,956	76,8	86,0	80,5	N. W.	,958	77,0	81,8	76,5	N. W.		
13	,050	75,5	82,3	76,2	N. E.	,032	76,7	87,2	80,3	N. E.	,994	76,2	85,0	80,3	N.	,990	75,9	81,0	75,9	N.		
14	,092	76,4	82,5	76,8	N.	,060	78,2	86,5	79,3	N.	30,000	78,9	86,5	82,3	N. W.	,998	79,2	83,0	79,2	N. W.		
15	,056	75,9	82,5	74,3	N.	,040	77,4	86,3	78,0	N.	29,972	78,9	83,2	78,0	N.	,968	78,6	81,0	76,3	N.		
16	,028	74,5	81,6	73,6	N. W.	29,992	76,4	82,4	77,2	N.	,940	78,6	83,2	78,2	N. W.	,940	78,3	81,0	76,5	N.		
17	30,000	73,3	79,3	73,0	N. W.	,970	75,8	82,0	77,0	N.	,932	77,6	83,8	78,2	N.	,932	77,6	81,2	76,5	N.		
18	,002	74,2	80,5	73,6	NNE.	,978	75,5	82,3	77,2	NNE.	,930	76,9	84,0	79,2	W.	,930	76,5	81,5	76,4	N.		
19	,002	71,6	77,2	71,5	N.	,980	73,0	79,0	74,2	N.	,920	76,5	83,0	78,5	N.	,920	76,0	80,3	75,8	N.		
20	29,970	72,5	78,0	71,6	W.	,948	73,4	82,5	76,2	W.	,890	76,0	82,6	76,9	N. W.	,888	75,7	80,0	75,3	N. W.		
21	,964	72,2	80,0	73,2	N. W.	,926	74,6	82,3	76,5	N. W.	,880	76,1	81,5	76,9	calm.	,876	76,0	79,8	75,0	calm.		
22	30,000	73,8	77,5	72,0	N. E.	,970	76,4	82,5	77,8	N. E.	,902	77,3	82,5	78,2	N.	,902	76,4	81,5	77,8	N.		
23	29,934	74,0	75,6	72,3	N.	,896	72,2	79,8	77,0	N. W.	,832	73,1	77,0	74,5	N. W.	,828	72,8	75,5	72,3	N. W.		
24	,952	73,2	76,0	70,5	N.	,922	74,5	77,2	71,5	N.	,850	76,2	79,0	74,1	N.	,850	75,8	78,5	74,3	N.		
25	,932	70,0	73,5	66,5	N. W.	,900	73,5	76,0	68,7	N. W.	,862	75,6	80,0	74,6	N. W.	,862	76,0	78,3	73,5	N. W.		
26	,970	68,5	72,5	64,8	N. W.	,950	72,6	78,5	70,5	N. W.	,900	73,9	80,9	70,2	N. W.	,898	74,0	76,5	69,8	N. W.		
27	30,030	66,2	72,0	63,5	N. W.	30,000	69,5	77,3	68,5	N. W.	,960	71,2	79,5	68,8	N. W.	,958	71,5	75,9	68,0	N. W.		
28	,084	68,4	75,0	67,8	N.	,060	71,5	78,8	72,8	N. W.	,990	71,3	79,7	73,6	N.	,986	71,5	76,8	72,4	N.		
29	,080	69,0	75,2	69,0	N. W.	,054	71,3	79,0	72,8	N. W.	,998	72,6	80,5	76,5	N. W.	,996	72,5	76,9	73,0	N. W.		
30	,078	70,0	75,5	69,8	N.	,054	72,0	79,0	72,5	N.	30,022	73,4	80,5	76,4	N. W.	30,016	73,4	78,2	74,8	N.		

SEAMEN'S FRIEND SOCIETY.

The Committee of the Calcutta Seamen's Friend Society have long been desirous of establishing an efficient agency in this port, for attending to the spiritual and temporal wants of Sailors.

Their most ardent wishes, however, have hitherto been frustrated from the lack of persons qualified for the undertaking.

This desideratum is, they trust, now supplied. The Committee having availed themselves of the services of the Rev. G. Pickance, lately arrived from Europe, he in concert with Mr. J. Jordan, a previous agent, will visit the shipping, preach to the Seamen, and in every practicable way endeavor to advance their best interests.

The Committee are not without hopes that their present arrangements may issue in the establishment of a Sailor's Home.

These enlarged operations have necessarily involved the Society in an expenditure far beyond the means formerly at their disposal; they were not willing, however, to allow so seasonable an opportunity for giving a full trial of their best intentions towards Seamen to pass unimproved; and they have entered on their present enlarged scale of operations relying with confidence on the prayers, sympathies, and pecuniary aid of the Christian Community.

Donations and Subscriptions will be thankfully received by the Rev. T. Boaz, Union Chapel House, Dharramtallah.

CALCUTTA BIBLE ASSOCIATION.

The Committee of the Calcutta Bible Association beg leave to present the claims of that institution to the attention of the Christian Public. The object of the institution is to distribute the Holy Scriptures in Calcutta and its environs. In pursuing this object during the past year, such has been the increased demand made on the funds of the Society, owing to the increased distribution of the Sacred Book among Seamen and others, that a considerable debt has been incurred beyond the annual income. The Committee have engaged in these extended operations in reliance on the sympathy and aid of the whole Christian community, and they earnestly solicit that measure of assistance which shall enable them to continue their effort on a scale commensurate with the wants of this populous city.

Subscriptions and Donations will be thankfully received by J. M. Vos, Esq. 6, Tank Square.

EDUCATION.

To Parents and Guardians.

Mrs. Geo. Pickance begs to inform the inhabitants of Calcutta, and its vicinity, that she has lately arrived from England with the intention of establishing a School for young Ladies, and that in pursuance of this design she has taken the house No. 34, Park Street, where she will be happy to receive pupils from January 4th, 1837.

Having for several years been engaged in tuition in the neighbourhood of London, and having been eminently successful there, Mrs. P. hopes, by the adoption of plans still more matured, and a strict attention to moral and religious culture, so to aid the studies of those committed to her charge, as to insure their satisfactory advancement in the various branches of a useful and liberal education. Reference is kindly permitted to the Venerable the Archdeacon Dealtry, the Rev. J. Charles, Rev. T. Boaz, Colonel J. Young, and H. Chapman, Esq.

ENGLISH, BENGALI AND HINDUSTANI DICTIONARY.

Part III. of the above Work is ready for delivery. Price of the whole work to Subscribers, Six Sa. Rs. per copy in sheets. Subscriptions close on the 1st March, 1837, after which the price to Non-Subscribers will be Ten Co.'s Rs. per copy. As the Work is expected to be completed in March next, Subscribers are requested to forward instructions as to the conveyance by which they would wish to have their copies transmitted, and also to remit the amount of their respective subscriptions.

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