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CALCUTTA CHRISTIAN OBSERVER.

No. 57.—February, 1837.

* * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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* * Communications, it is requested, may be addressed to "The Editors of the CALCUTTA CHRISTIAN OBSERVER," care of Messrs. THACKER and Co.

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II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

NOTICE TO CORRESPONDENTS.

The Editors beg to remind their friends that they are, in a great measure, dependent on them for such contributions as will render the work interesting as an Indian Periodical; they therefore, most earnestly solicit communications on the following subjects, but especially on those of religion and education.

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable Native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Purānas, and Shāstras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

“The Christian’s Rest” has been received.

Sketches of Character, No. I. in our next.

“J. C.” inadmissible.

ब. द. still under consideration.

The religious and educational statistics of Calcutta in our next.

Short notices of the Religious, Charitable, and Scientific Societies will be interesting and acceptable.

We are anxious to receive the paper so kindly promised on “Friendly Societies.” Also “The Journey from Bagdat.”

We beg also to point out to many, many friends the sin of “promises broken to the ear,” and further, that “hope deferred maketh the heart sick.”

If our friends receiving letters from any part of India which contain references to its welfare, would kindly favor us with extracts, we shall be particularly obliged.

The following have been received since our last:—“The Self-evidencing Power of the Gospel”—“My Father’s House”—Reviews, &c.

We regret that the paper on the Musalmāns arrived too late for insertion in our present number.

THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 57.—February, 1837.

I.—*A short Sketch of Purniyá.*

[We had the pleasure, a short time back, to lay before our readers, a sketch of Chhotá Nágpur, written by an intelligent native. It affords us sincere pleasure to find, that an example, so worthy of imitation, has been speedily followed by another in a sketch of Purniyá. With one or two slight verbal alterations, we allow our intelligent correspondent to speak his own sentiments in his own language and style, which are highly creditable to his talents, industry and feelings. May many more be induced to follow in the train.—ED.]

Situation, Boundary, and Extent. Purniyá, formerly one of the principal cities in Bengal under the Muhammadan Government, was the residence of the Nawábs, and is situated to the north (on the opposite side of the river Ganges) of that celebrated chain of hills, known by the name of the Rájmahal. This district is bounded by the Ganges on the south; the Morang hills on the north; zillás Máldá and Dínájpur on the east and north-east, and Tírbút on the west; and forms the northern boundary of the British dominions. The Morang hills, and the parts towards the north of the hilly regions, being included within the territories of the Naipál Rájá, an independent native prince, but an ally to the East India Company. The town and station are situated 18 miles in the interior from the Ganges, and are the residence of wealthy zamíndárs, as well as the civil functionaries of Government. Purniyá is an extensive district, forming a circuit of four days' journey towards the north, as many days towards the east, and three days towards the south and west; divided into a number of paraganás, the most important of which are Dharampur, Kanrá, and Kantnagar on the south; Birnagar, Bhabanipur on the west; Náthpur, &c. on the north; and Siripur and Surjápúr, &c. on the east, constituting so many zamíndáris, the property of various individuals, all paying revenue to Government.

Climate and Soil. The climate, taken on the whole, is not so inimical to health as is generally reported. Being surrounded with hills both on the north and south, the winter is

rather severe, and the summer comparatively hot. As for the two intermediate seasons, spring has very little influence here, since the south wind scarcely blows; the Rájmahal hills intercepting its passage. The new leaves and blossoms on the trees, and the music of the vernal feathered tribe, however, give it all the appearance, except that the sensations peculiar to this delightful season, in a strange land (the emblem of that when this body of corruption shall put on incorruptibility), are not felt. On the other hand, autumn is of a longer duration. The rains set in soon after May, and continue till September, so that the district is annually watered by a copious fall of the watery element, which, by inundating the low lands, tends not a little to fertilize the soil. When we read of the climate of Denmark, the peculiarity that strikes us, is the sudden transition from heat to cold, and from cold to heat, in Purniyá it only corresponds in one respect, viz.—that summer immediately succeeds winter! The east and west winds are very frequent; the latter blows during the whole of winter and summer, and the former in autumn. The north-wester also visits the district, and is generally destructive, levelling houses to the ground, and rooting up stupendous trees. Autumn is an unhealthy season in Purniyá, on account of the easterly wind that blows from the jungles, and the exhalation of obnoxious vapours from stagnant pools and jhils, which renders the atmosphere dangerously foul. The soil of Purniyá is sandy but fertile. It is supposed to have been originally the bed of the river Kusí, which has since changed its course; the land is therefore alluvial, as may be proved by the number of water-courses in the district, through which (severally) the river formerly flowed, but are now closed up on account of its having taken a different channel. Considering the extent of the zillá, it is very thinly inhabited, and the productions thereof consequently exceed consumption. Large tracts of land are left uncultivated, which, had they been brought under culture, would not only multiply the crops, but also bring a large amount of revenue to the zamíndárs.

Animals. The animals of Purniyá, whether wild or domesticated, are both numerous and diversified. The common people feed vast herds of buffaloes and cows; while the jungles abound in wild buffaloes, boars, tigers, and other ferocious adversaries of mankind; besides birds of an exceeding variety. The rivers are also infested with alligators; they are so numerous that a passenger on board the boat may see gangs of them on the shoals. Bullocks are abundant: there is a species of them well suited to draw their carts, and are therefore preferred to horses, which are substituted for the carriage of burthens. Elephants and horses are very cheap in the dis-

trict, because of its contiguity to the Morang hills, where these animals are caught and domesticated for public use. The hill ponies brought here for sale are generally excellent amblers, and would sell very high if sent to other parts of the world. The zamíndárs make a trade of elephant catching. They have regular men in their service, and elephants trained up for the purpose, who traverse the hilly jungles in search of these enormous quadrupeds. The method of catching them, as far as I have understood, is both simple and easy. It is said, they only encompass the animal they want to capture by their tame ones, and the drivers make a prize of it by throwing a chain round its neck; and tying the same to those of their disciplinarians, they drag the captured animal out of the jungles. When brought to a secure place, they make it undergo a series of rigorous discipline, and thus domesticate it for their purpose. The tigers commit great ravages in the villages, carrying away tame cattle, destroying men who happen to fall within their clutches, and sometimes blasting the crops.—The indigo planters, as well as the civilians, however, do a good deal of service to the country by killing these ravenous animals. They are good sportsmen, and frequently, go out on hunting excursions, in which they forage the jungles in pursuit of these rapacious inhabitants.

Productions, Trade and Manufactures. The productions of Purniyá are manifold and cheap. The exports are corn, gram, barley, mustard, wheat, wax, flax, gunny bags, and opium; the imports are clothes, spices, and other necessaries of life, including the several luxuries of the east, not procurable in the district, and consequently dear. Its natural avenues to communication are so scanty, that traffic cannot be carried on to the extent desirable. The only river for navigation here is the Sawra, which rises in the Morang hills, and discharges itself into the Ganges; and is so narrow, winding, and shallow, that it is not navigable during the dry season. In the interior, however, there are wider rivers, and though very winding in their course, are yet calculated for the purpose of commerce, as they always keep in water; but the locality of the town of Purniyá is such, that it is by no means subservient to its prosperity. I have already stated, that it is situated 18 miles in the interior from the river Ganges; hence its imports are few, and foreign products are scarcer than in other districts having the advantage of the navigation of the Ganges. As for land communication, the expense is so enormous, and the natural barriers to it so multifarious, as to damp any emulation to carry on merchandise on an extensive scale. Among its manufactures, carpets and *gúrgúris* are very conspicuous, and in much request in every other part of Bengál; although neither so

fine nor tastefully wrought, as to render it impossible that they should not be manufactured elsewhere as well, and perhaps of a better description.

Revenue. The several sources from which Government derives its revenues are, the rent of lands, postage, sale of stamps, *Abkári* duties, cultivation of opium, and the fines inflicted in criminal cases; the last I understand are applied to the improvement of the district. The annual revenue is estimated at 14 lakhs of rupees, which is the minimum to which it has been reduced since the transfer of some of the *parganá*s to the *Málda* district. There are, however, two schemes,—the one already in operation, and the other in contemplation. I mean the resumption of rent-free tenures, and the establishment of a line of *chaukís* on the frontier, for the purpose of levying duties on goods imported from and exported to *Naipál*, which it is expected will augment the revenue considerably. It is generally believed, that the quantity of rent-free lands in *Purniyá* is equal in extent to lands which pay *sadar málguzárí* to Government, and has been for the most part granted after the permanent settlement, by *zamíndárs* who have no such prerogative. When, therefore, the resumption has been consummated, the public resources will be increased, and the collection of duties on foreign exports and imports which are to be made forthwith, will also in a great measure compensate the Company for the loss sustained by the abolition of the inland and transit duties.

Courts of Justice. There are two principal courts of justice in the district,—that of the magistrate, in which is included the collector, deputy post-master, superintendent of stamps, and deputy opium agent; and that of the judge, who also presides in the sessions. Subordinate to the magistrate are the assistants, who hold their *kachharí* (*Catchery*) in the same building, and about 13 *thánás* dispersed about the *zillá*. In his capacity of collector, he has a number of *sarbarákárs* under his control, appointed by the Court of Wards over the estates of minors in dispute. As a deputy opium agent, he has several factories to manage, but the business is generally entrusted to a *gumáshita*, who gives a good security for his appointment. He has also a few *đák múnshís* under him in the *Muffasil*, to see to the expedition and dispatch of post: as a superintendent of stamps, he has stamp venders under his authority, proportioned to the number of *thánás* or *munsif's* courts; who receive both a monthly salary and a commission. You will be naturally disposed to inquire, whether a man having such a plurality of offices to perform, can manage them properly and satisfactorily. To lighten his labors, Government supplies him with assistants, who decide petty cases as they are

referred to them, while important ones are reserved for his own investigation. The former magistrate, Mr. G——y, however, followed a different plan, which has been acted upon up to this time; viz. by dividing the several functions among his several assistants:—for instance, the superintendance of the sale of stamps has been entrusted to the third assistant; the post office, and the collection of the *Ábkári* duties, to the second assistant, and so forth.

The judge takes cognizance of civil cases, such as inheritance, debts, contracts, &c. and since the consolidation of the offices of civil and session judge, he is empowered to try all criminal cases not cognizable by the magistrate, who refers them to him. Subordinate to him, are the principal *sadar ámín's* *kachharí*, the *kachahrís* of the *sadar ámín*, and the *munsif's*, stationed in the *Muffasil* according to the number of *thánás*. The principal *sadar ámín* can try all cases from 2,000 to 5,000 rupees, the *sadar ámín* from 400 to 1,000, and the *múnsifs* from a rupee up to 300. Litigants not approving of the decision of these native functionaries, can appeal to the judge. The judge can try all appeals from the courts of these three grades of judicial native officers, and the principal *sadar ámín* those from the courts of the *sadar ámín* and *munsif*. All appeals from the *munsif's* decisions are final in the judge's court; but appeals from the principal *sadar ámín*, *sadar ámín* and the judge, are appealable to the *Sadar Dewání Adálat*, and finally tried there, except the latter, whose decisions may be appealed to the King in Council.

People and their appearance. The people here may be divided into three classes, the laboring, the middle, and the *zamindárs*. The first, who exceed in number the proportion of the two latter, is composed of herdsmen, fishermen, husbandmen, and artizans of every description, highly degraded and wretched in their condition. Their dress, their appearance, their cottages, and, in short, their whole method of life, all combine to prove that poverty prevails among them to a miserable extent. Whether in the chilling blasts of winter, the refreshing breezes of spring, the scorching suns of summer, or the obnoxious easterly winds of autumn, one piece of thick cloth serves them for covering; while the children go almost naked, whatever may be the vicissitudes of the seasons. Their daily support depends upon the produce of their day's labor, hence want of employment is to them inevitable starvation. Their children, at the same time, tend flocks of milch cows and buffaloes, so that (whether the grown up or the young) their whole day is occupied in the several drudgeries of life. Their women, on the other hand, deal in the

common necessities of life, such as milk and curd, butter, ghí, &c. the produce of their numerous cows and buffaloes. In their appearance, they are generally ugly, and their exterior the very climax of dirtiness. They have only one piece of cloth supplied them, and this is neither washed nor changed, until it is worn out, or fall off piece by piece. They scarcely ever bathe, and their bodies exhale a horrid smell, enough to disgust any body.

The Lálás and a small number of Musalmáns, who comprise the second class, are not the aborigines, but are emigrants from the adjoining districts, who have been tempted to come over to this district by a thirst after wealth, they are employed about the courts. In their condition they are much better off, living in easy circumstances; and may be compared to the generality of the natives in Bengál who call themselves *kiránís*. They are the writer caste of the upper provinces, and like their brethren in the lower, are bred up for the profession of clerks, in which they are required to study the Persian, the language of the courts, and Hindí, the current dialect, and are generally excellent muharrirs. In their appearance and dress they are rather decent, as they cover themselves properly; and look like the servants in Calcutta who attend the table. Their women are also neat and clean, but they fall short, according to the pure notions of cleanliness that prevail among the middle and higher circles of natives in the city of palaces.

The zamíndárs are, for the most part, opulent Bráhmans from Tirhút, who settled here during the administration of the Nawábs, and were employed in the government of the country,—such as, the collection of revenue, administration of justice, &c.—functions, that devolved upon both Hindus and Muhammadans under the Mughal rule. There are also some Muhammadan zamíndárs, who, as well as their Hindu brethren, style themselves Rájás by way of pre-eminence; although they have no pretensions to it whatever, either by any virtues of their own, or qualifications required by the Hindu laws to entitle any one to coronation. In their manners they resemble the nobility and gentry of Calcutta,—luxurious, effeminate, and extravagant; appropriating vast sums of money to the celebration of ludicrous festivals, and libidinous exhibitions. They are masters of extensive zamíndáris, which, beside paying Government the stipulated revenue, yield immense profit to themselves; and how is this wealth applied? Why, to the concoction of means to get more; such as, purchasing new zamíndáris, lending out money on interest, &c., without a single pice of it being appropriated to benevolent or moral purposes; and all this for

the enjoyment of their idle posterity, who thus feed upon the labors of others, without any necessity to exert themselves!

Manners and Customs. The laboring class in Purniyá is timid, and consequently tyrannized over by the mighty and the great. Towards Siripur and Surjápúr, however, the people are daring and bold, (being famous *dákáits*,) and extremely disposed to litigation. Whether Muhammadans or Hindus, they very much approximate in their appearance to their brethren in the lower provinces; differing in some peculiar superstitions, and somewhat in the pronunciation of their dialect. They are also so cunning and crafty in their dealings, that they will swear black and blue in the same breath. Perjury is a frequent crime with them, and though adequate punishment is often the award, it is still persevered into. Nay, they make a merchandise of false swearing, and it is generally known that the wealthy men have always a few of these miscreants in their employ, who serve as instruments to their devices, as well as their ill-acquired gain. They have a variety of superstitions unknown in Bengál; one of which is worth noticing on account of its extreme folly. They believe that fever is caused by the influence of evil spirits, to drive away whom, they beat *tom-toms*, and repeat incantations as the only means to effectual cure, without having any recourse to medical aid. While on this subject I should do injustice to my feelings, were I not to mention the direct encouragement which Government gives to these superstitious follies. It is a practice with the husbandmen here to perform certain ceremonies before they commence the sowings, consequently, when the season for the cultivation of poppy arrives, the opium cultivators perform a ceremony for which the charge is obtained from the *gumáshta*, and is not only sanctioned by the deputy opium agent, but is also audited by his more enlightened superior, the opium accountant of Calcutta!!!

The middle class is more polished, and guided by the rules of eastern decorum, which consists in a number of superfluous and unmeaning ceremonies, erroneously called politeness of manners; but, being employed in the courts, they are rather expert in the mysteries of law, which they never fail to turn to their highest advantage. They are also licentious characters, given to excess in drinking, which, however, is neither censured nor reprobated by their more abstemious brethren. The Hindus and Musalmáns who compose this class, are promiscuous in their manners. It is no uncommon thing to observe Musalmáns participate in the festivals of the Hindus, and Hindus in the ceremonies of the Musalmáns. The *Dewáli* is observed by the Musalmáns, and the *Baddi* is worn by the

Hindus; as if the observance of the *Muharam* is imperative on them.

Language and places of Instruction. The poorer classes in Purniyá speak a dialect, which is a compound of corrupt Bengálí and corrupt Hindustání, having no written characters. The Nágrí, however, is made use of in their writings, and is studied by those who have means and opportunity at command; but they have no regular schools for the education of their children, like those of Bengál. Their method of teaching, is for one or more boys to wait upon some one, who knows the language, and who generally dispenses education from motives of benevolence or holiness. The Lálás and Musalmáns speak Hindustání, and study both the Hindí and the Persian languages, as none can find admission into the courts who have not this qualification; while the zamíndárs speak the Tirhutiya, which resembles in its character the Bengálí, differing somewhat in particular strokes. They are necessitated to study the Persian also, in order that by knowing the court language, they may carry on their concerns with understanding; but whether for the poor or the rich, they have *no páťshálás or madrasas* for receiving instruction, and always manage the business by employing private teachers for the purpose.

An English school, however, has been established in the district; but the people are such dull spectators of passing events, that though set agoing for nearly two years, they have never been tempted to inquire what it means, and what its objects are, being quite indifferent about any thing that does not concern their livelihood. On the other hand, the Lálás are such bigotted advocates of Persian, that though the superiority of the English language as one perfect in its kind, may be demonstrated to them, yet it is impossible to dissuade them from their misguided belief. A few have been persuaded to send their children to the school, but then they attach such undue importance to Persian, that they can never be prevailed upon to study English for the sake of its utility, but to gratify a curiosity. With the zamíndárs, as I have already observed, a knowledge of their own shástras, and a smattering of the Persian, are all that is necessary for the conduct of their life and business; so that, be it said to the discredit of the district, whether among the rich or the poor, the same sort of feeling exists as to the study of English; while in every other district, wealthy people have not only contributed towards the support of such institutions, but they have also availed themselves of the opportunity given to study the language themselves, wherever schools have been established. They will, however, soon perceive their error. At present, we can only wish that Government should

come forward and patronise schools, that Missionaries be sent, and then the difficulties that now defy individual exertions will give way before united effort.

Political, Moral and Religious Condition. Considering the largeness of the zillá and the extent of its population, one magistrate to redress their wrongs, is certainly too inadequate for the distribution of speedy and impartial justice; much less so, when we reflect, that this functionary, besides taking cognizance of criminal cases, has to attend to the collection of public revenue, the sale of stamps, the cultivation of poppy, and the duties of the post office, and is (as I have observed before) indiscriminately the magistrate, collector, superintendent of stamps, deputy opium agent, and deputy post-master. It is indeed true, that he is supplied with assistants, but the powers they enjoy are so limited, that it is tantamount to having or not having them at all. Hence the people are but little better off than the slaves of the West Indies, being often maltreated with impunity, by the zamíndárs, the indigo planters, and, finally, by the officers of police, who are designed to protect them from oppression and unlawful encroachment. It is therefore with feelings of extreme joy that I have heard it rumoured, that the Court of Directors, in one of their recent dispatches, have not only provided against these abuses, but also ordered a thorough remodelling of the system of criminal jurisprudence. In their moral and religious condition they are lamentably deficient. Of course, not having any fixed standard of morality by which to test their actions, they are guided more by the example and dictates of others than by any system. Nor do I believe they have distinct notions of what we mean by morality. If they have any faint conception on the subject, it is so confused, and blended with folly, that it scarce deserves that name. They are a superstitious people, as much slaves to their priests in a religious, as to their temporal superiors in a political point of view. Their religion is the same as that practised in Bengal, only that they have intermixed it with creations of their own whims and fancies. The Bráhmans have the same power here as elsewhere, and are revered with that blind adulation, which in a civilised country would meet with disgusting protest. It is education, conducted on enlightened principles, that will bring them to a sense of their real condition, by disclosing to their view the follies and absurdities of their present faith, and we hope that the proper engines will be brought in to play to effect their reformation.

AN OBSERVER.

II.—*Remarks on certain articles that appeared in the last January (1836) Number of the Christian Observer, respecting Education and the Evidences of Christianity. By the Rev. A. DUFF, D. D.*

(Continued from page 39.)

Well, then, in a mind really disposed, without prejudice, to meet the interrogatory,—“Is Christianity true or false?”—I can conceive of nothing more calculated to *awaken solemn reflection*, and to *bespeak the closest inquiry*, than those external attestations of the truth of the Christian revelation, with which it has pleased the Most High to furnish his dependent and guilty creatures. There is much, both in miracles and in prophecies, to *arrest the current of human thought*, to *stimulate our natural curiosity*, and to draw down upon the communication of Heaven *all the intensity of a sincere and determined scrutiny*. Let but the mind of man, exempt in an ordinary degree from prejudice and fool-hardihood of resistance, in connection with the announcement of some system of religious truth, be accosted with any miraculous revelation—say the instant cure of an individual born blind, or the resurrection of some beloved friend from the dead; let it be apprised that many prophecies uttered by Isaiah were accomplished several hundred years after their announcement, and if it be not predetermined to resist every thing in the shape of a revelation, its *most anxious solicitude will be roused*, and its *most active energies awakened and concentrated*. If these remarks be correct, it will follow, that External Evidence, the first link that binds the living oracles to the throne of God, is *nothing more than the divinely appointed method of bespeaking man's attention to his best interests, and rousing him to examine the contents of a communication which has been introduced to his notice by the mystic symbols of an interposition altogether super-human*.

Does it detract aught from this view of external evidence that many who listened to the prophecies and witnessed the miracles of our Saviour remained indifferent, or unbelieving, or positively inimical? No more than it detracts from the self-evidencing power and light of “the word of God,” that multitudes who heard it from the lips of him “who spake as never man spake,” continued hardened and impenitent transgressors. The fact is that in both cases, and in both alike, there is *something more than mere simple ignorance* to be removed. In both cases, and in both alike, worldly interest, pride, prejudice, and vicious propensities, may becloud the intellect, harden the heart, carnalise the affections, and sear the conscience to such an extent, that the natural tendencies of evidence, and the legitimate influences of truth may be wholly arrested or paralysed into utter impotency. In all such cases, however, the presentation of evidence and the offer of truth leave men without any reasonable excuse: they are thereby convicted of folly and criminality: on their own head will rest the condemnation: and to their case are the words of our Saviour strikingly applicable: “If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my father.”

Still, it has been objected by “L.” that “even in some of the most distinguished advocates of revelation, there has appeared a total absence of every thing like the influence of personal religion.” Granted. Yea, in still plainer terms, I shall also grant with Orme, that a man “may fully understand and believe as far as the external argument goes, and yet neither know nor obey the truth; that he may cease to be an infidel,

without becoming a believer in the scriptural sense of the term ; that he may follow Lardner, and Campbell, and Paley, through all the steps of their powerful reasoning, and assent to their conclusions ; while of Christianity, as a message of reconciliation, he remains deplorably ignorant, and to its grand design as a system of godliness, he continues unaccountably adverse." What is the interpretation of facts like these ? Is it not, as has been well remarked, of a *two-fold* nature ? *First*, that the gospel is not wanting in evidence, for the individuals in question have proved it ; and, *secondly*, that *something more than mere evidence* is necessary to a vital reception of the heavenly message. And what is that *indispensable something* ? In the face of those charges of fanaticism of which an ungodly world is so lavishly prodigal, I solemnly declare my conviction that that, without which neither evidence, nor even the preaching of the word, can *savingly* profit, is the influence of God's Holy Spirit.

But the Spirit ordinarily works through the instrumentality of means. And of the means divinely appointed some are remote, others proximate ; some direct, others indirect ; some mediate, and others immediate. Each order of means has its own place, its own value in the economy of providence and grace. Each, therefore, is to be prized and honoured in the proportion designed by God himself ; the Author, and Administrator, and Sanctifier of them all. If then it be conceded that the reading, teaching, or preaching of the word be the proximate, immediate, direct means of conversion ; what are we to say of the evidences appointed by God himself to attest the truth of the word read, taught, or preached ? As means of conversion, they may be termed remote, mediate, and indirect ; but are they on that account to be slighted, if their *legitimate tendency* is to lead to the use of the means that are proximate, immediate, and direct ? Dropping the expression " means of conversion " as more applicable to the latter than the former, and granting that the evidences have not inherently in them a moral or spiritual efficacy fitted to produce a direct moral or spiritual impression, I do, in sober seriousness, thus make my appeal in their behalf. If we find, beyond all debate, that they are designed of God, and in their very nature peculiarly adapted, by the salutary impression of divine interposition which they create, to arrest the current of human thought—to stimulate man's natural curiosity—to rouse his most anxious solicitude—to awaken and concentrate his most active energies in seriously examining into the contents of that revelation which unfolds the use, progress, and consummation of the scheme of redemption, or in candidly listening to the " glad tidings " when powerfully proclaimed by the living voice : and if such serious examination, or such candid hearing of the " word of life," should ultimately issue, through God's blessing, in scriptural conversion ; how dare we assert, without impeaching the divine wisdom, that the evidences, instituted by God himself, can do little or nothing, *even as a means towards* conversion ? How dare we assume for the past, without running counter to experience, that these evidences, divinely ordained, have done little or nothing ? How dare we infer for the future, with the most boundless presumption, that they will do little or nothing, *even as a means towards* conversion ?

Hitherto I have referred only to those evidences or attestations that are *external* to the Gospel message itself. These admit of being primarily examined, altogether apart from the system of doctrines which they accredit ; and may extort the conviction that God has in very deed revealed himself to man, while the subject matter of the revelation *may* remain unheeded, and its peculiar truths rejected or despised. There is, however, another class of evidences usually denominated *the internal*. If by this be meant not merely those internal marks of genuineness and

authenticity which pervade the sacred volume, but that higher species of evidence which arises from the self-witnessing light and power of the truth itself; it is plain that it is an evidence which "cannot be understood without some knowledge of the truth revealed, or be believed without some sense of its importance and suitableness."

Thus the two divisions of evidence are, as has been well observed, properly adapted to two different classes of persons, and designed to accomplish two distinct but mutually conspiring ends. "The former, i. e. *the external*, appeals to men who know and care nothing about the subject of revelation—the contents of the document presented; the latter, or *the internal*, implies a certain measure of acquaintance with the record itself. On the external testimony we make our stand in addressing the avowed infidels of the world; on the internal, we place our chief dependence in asserting the unbelief of the human heart, and in our appeals to the nominal and worldly professors of the faith of Christ. The two perfectly harmonise in their design and tendency, and afford to each other mutual strength and corroboration."

But though the two perfectly harmonise in tendency and design, they are so distinct in character that they may exist unitedly, or apart. When they do happily co-exist in the same individual mind, the man of God may be said to be perfect—thoroughly furnished in all the evidences of his faith; and able to give *every one* a reason of the hope that is in him. When they do exist apart, it is of vastly more importance that a man should possess the internal, than the external. The latter is invaluable as one of the means divinely ordained *towards* conversion; but does *not necessarily lead to*, far less, *necessarily imply*, conversion. The former cannot, in strict propriety of language, be understood, i. e. in reference to an individual cannot be said to exist at all, unless he possess that spiritual discernment which implies, that he is "born again," that he is "a new creation," and that he has "the witness in himself."

The whole of this subject I may now be permitted to wind up in the statements of Dr. Morison—statements, alike lucid in expression, and satisfactory in the evidence of their truth.

"Although," says he, "I am quite prepared to maintain that there is a beautiful series in the Evidences of Christianity—a series which human ingenuity or imposture could never have devised—yet am I equally disposed to believe, that the man who knows nothing of this series, yea, who may be a total stranger to the question of evidence in general, in all its technical forms, if he but believe in Christ, as freely presented to sinners in the Gospel, by this one act places himself in a situation in which, in the absence of all acute and speculative knowledge, he is destined to receive the full impression of that saving truth, of which Jesus Christ is the sum and substance." Again, "the evidence which *such* an individual will attain of the truth of the Gospel, will be very distinct from every other species of evidence. Other branches of evidence have their existence irrespective of a recipient, but this depends on the very act of reception, and, previous to that important act, can have no existence. Other branches of evidence are so many arguments to shew the wisdom of embracing, and the folly of rejecting the Christian faith. But this is that last, that crowning evidence, which, in the order of nature, succeeds all other evidences; which is not so much an argument for the reception of the Gospel, as a declaration that it has been received; that an experiment has been made, and that Christianity is all that to the divine character, and all that with respect to the condition, character, and happiness of man, which it professes to be.

"When the Gospel thus comes into actual contact with the soul of man,

when it is received in the spirit of love, it shines into the heart in the full blaze of its own evidence, and gives forth, on the convictions of the mind, the most satisfying proof, that its origin is of God. Thus it is, that the faith of the genuine Christian does not rest exclusively, or even mainly, on the general evidences of the Gospel, however striking; but on the power of God, confirming its genuineness by its mighty workings in his own heart. The conviction he thus reaches is less the result of speculation than of feeling (or consciousness), for as no reasonings in the world could be so powerful to convince him of the existence of the sun as his own perceptions of the light and heat of that glorious luminary, so no argument in defence of the Gospel can be so vivid or permanent in its impression, as the consciousness of God's own manifestation to the soul;—a manifestation which never fails to impress the conviction, that the Gospel is alike the power of God, and the wisdom of God to every one that believeth."

Before concluding, let me briefly advert to another article in the January No. of the *Observer* from the pen of a Banáras correspondent. Whether the execution of this article be equally felicitous with the honest zeal which prompted it, and the honest dogmatism which pervades it, I leave to others to determine.

"B." having deemed it necessary to demonstrate what most Christians are disposed to reckon an *evangelical axiom*, viz. "that, of the means of carrying on the propagation of Christianity, the preaching of the Gospel is the chief"—next proceeds to assert what most Christians will be disposed to controvert, viz., that little or nothing is to be expected from Christian education as a means of accomplishing the same end. His own language is—"as far as conversion is concerned, I expect little or nothing from schools:" "in no country has common day-schools, such as almost all our Missionary schools in India are, been successful as an instrument of conversion:" "for such a process of religious instruction, a common day-school, however well conducted, is absolutely unfit, and hence the attempt to convert men to serious piety in this way, has been scarcely ever made save in India, and here it has been a complete failure."

If "B." had had his eyes *exclusively* fixed on those *common day-schools*, "such as almost all our Missionary schools in India are," I, for one, would cheerfully respond "amen" to the soundness of his conclusion. Yea, if memory does not fail me, my own convictions on this head were so strong, that in one of the early numbers of the *Observer* I inserted an article expressly to point out the utter inefficiency of such *mere elementary* schools. But *because* mere elementary schools have failed to produce in India, what, in the nature of things, they were never fitted to produce in any land; does it, *therefore*, necessarily follow, that decidedly Christian institutions of a higher grade must fail to produce in India, what they have never failed to produce, when rightly conducted with God's blessing, in other lands? This, to say the least of it, is a perfect *non-sequitur*: yet, to this, B.'s observations inevitably tend.

That he had *not exclusively* in his eye, *mere common elementary day-schools*, "such as almost all our Missionary schools in India are," is very manifest from his fixing on the General Assembly's Institution, for the very purpose of illustrating and confirming his favorite position, "that in no country in the world have common day-schools been successful as an instrument of conversion." That this institution is not a mere common elementary day-school is notorious to all India. It began, indeed, from the very necessity of circumstances, with the elements of instruction: it has now worked its way up to the status of an Academy: and ere long, with the blessing of Heaven, it will terminate, as was originally de-

signed, in a College, for the promotion of Literature, Science, and Theology. Well, concerning this institution, after being in operation *only five* years, i. e. several years before it has reached the consummation intended for it, "B." remarks that, as regards "the advancement of general education, it has been most successful, but that its success in making converts has just been about the same as its predecessors, that is, next to nothing." Whether this statement be the natural expression of a contemptuous sneer, or the lamentation of sincere regret, I know not. But, in either case, I rejoice, for the credit of the *Observer*, that it was not allowed to pass unchallenged. Justly has the editor remarked, that "as far as regards the system pursued in it (the Assembly's Institution) it never had any predecessors in India; and that, so far from being a failure, it holds out the most encouraging prospects of success."

But the statement is not merely *erroneous in fact*, it is *false in principle*. For what is the principle involved in it? The leading assertion, the spirit of which pervades the entire context is "that in no country have schools been *successful* as an instrument of conversion." And of this leading assertion, the above statement respecting the Assembly's institution, is designed to be a corroborative illustration. What then is the *principle* which constitutes the *basis* alike of the assertion and the illustration? If language has any meaning, is it not, that *success is one of the criterions of the legitimacy of a particular order of means in propagating Christianity?* Reduced into the simplest and most intelligible form, our author's reasoning stands thus:—

Success is one of the criterions of the legitimacy of a particular order of means in propagating Christianity:—

But during the first five years of its existence the success of the General Assembly's Institution in making converts has been next to nothing:—

Therefore, the Christian education given in such an institution, must be wholly repudiated as an instrument of conversion.

All this is plain enough; it remains to be seen whether the author can congratulate himself on its soundness. He strenuously advocates "the preaching of the Gospel as the direct, the primary, the chief means of converting sinners." So do I. But if the *principle* involved in "B.'s" observations be correct, it would tend to stagger me, and shake my convictions. How is this? I shall now endeavour to shew.

Will it be denied that the earlier Missionaries of the London, the Baptist, the Church of England Missionary Societies, in Bengal, were men of the right stamp? Will it be denied that, both in theory and in practice, they regard "the preaching of the Gospel" as the chief means of conversion? Well, what, I ask, was the success of their preaching, as regards conversion, during the *first five* years of their able, zealous, and indefatigable labours? Not merely "next to nothing," but just *nothing at all*. This statement I give on the unimpeachable authority of one of the ablest of them, the Rev. H. Townley. In respect to the Missionaries of the London Society in particular, of which Mr. T. himself was one, he positively declared that *seven* years elapsed ere they were gladdened by a *single conversion*.

Let us now, in the exercise of consistency, apply to "the preaching of the Gospel," as exemplified in the exertions of the Missionaries of the London Missionary Society, that *principle* which "B." has applied to Christian education, as exemplified in the General Assembly's Institution; and the application will run thus:—

* It will be remembered by some of the readers of the *Observer*, that, about the end of *three* years, one individual, brought up in the institution was publicly admitted into the Christian Church by Baptism.

Success is one of the criterions of the legitimacy of a particular order of means of propagating Christianity:—

But during the *first five* years, the success of the Missionaries of the London Missionary Society, in making converts by “the preaching of the Gospel,” in Bengal, was *just nothing at all*:—

Therefore, “the preaching of the Gospel” must be wholly repudiated, as an instrument of conversion.

But enough. Of the responsibility of aiding in the establishment of such a conclusion I plead guiltless. It is not by such reasoning that either a bad cause is to be defeated, or a good one defended. Its fallacy is too transparent to require a single paragraph for its exposure.

Granting, as I have cheerfully done, that “the preaching of the Gospel” is the chief direct means of conversion—I ask, *how are the preachers to be raised up?* Is there any species of moral or spiritual alchemy, by which, in the absence of miraculous interposition, qualified preachers are to be secured either in Britain or in India, *apart from an enlightened Christian education?* If there is, let the process be explained to us, that we may be saved from the heartless, thankless expenditure of labour and of money in supporting schools and academies, and colleges. But if there is not, let us not be necessarily taunted and jeered, merely for instituting a system of education, which, though subordinate, has an *indispensable instrumentality* in the way of providing an *adequate supply of the more direct means of conversion.*

Is it desired that the Gospel should be preached through the length and breadth of India?—Then, do I ask, and I ask it with emphasis, *who are to be the preachers?* “B.” like others, for aught I know, *may* reply that they are, or ought to be, European Missionaries, i. e. *foreigners*, labouring under the numberless disadvantages of a stammering tongue, and shattered constitutions, and comparative ignorance of the nameless peculiarities that distinguish the social and religious habits of the people. On the other hand, with my latest breath, I must contend, from the history of Christianity in every age, and the rise and progress of every great reformation in society, that, in the absence of miraculous endowments, the most successful propounders of truth in any land have been the natives of the soil. Accordingly from the force of analogy, and other weighty reasons, I verily believe that the men who shall prove themselves to be the spiritual reformers of Hindustan, will be Hindus themselves—Hindus, furnished, through the medium of that very system of education which is now despised, because its bearings are so little understood—amply furnished, with all the stores of knowledge, human and divine; and laden with all the treasures of God's grace.

I own when I look around and behold the intellectual as well as the moral degradation of the great mass of the people of India, that I would rejoice in upholding the General Assembly's Institution, if it did nothing else than disenfranchise thousands of immortal spirits from the “dungeon-keeps” of the accumulated ignorance and superstition of ages, and send them forth capable of exercising freely, and uncontrolled by aught but the resistless influence of truth, all those faculties bestowed on them by the munificent bounty of their Creator. For, I will ever maintain that it is by the stupor of apathy, the offspring of ignorance, and not by freedom of thought and inquiry, that the progress of Christianity, which is by way of eminence, *the Truth and the Life*, has been most impeded throughout the world. But when above and beyond such general advantages, I can regard the Assembly's Institution as the nursery of enlightened men, of whom a fair proportion may one day become preachers of the Everlasting Gospel to their famishing countrymen, I feel it a privilege to

have been the humble instrument of founding it; and, in spite of the oppositions of jealousy, and the sneers of envy, and the ebullitions of a zeal without knowledge, I must ever glory in being its warm, though unworthy advocate.

In its existing state it is only the *germ* of a grand system of means originally contemplated by its founders; a system, the development of which, in all its outshootings and wide spreadings over the land, may require a period not of *five* years, but of *fifty*, for its full manifestation. And ignorantly to heap ridicule upon it in its present infantile state, on account of the dwarfishness of its stem and branches, the poverty of its blossoms, and the scantiness of its fruits, may hereafter be proved just as wise as it would be to pour contempt on the sapling of a banyan tree on account of its insignificant appearance, forgetful all the while that it was one day destined to rise to the heavens "in majesty and strength, and throw abroad its giant arms in every direction around it; and, by process of self-propagation, extend the dominion of the parent tree, till at last it spreads itself into a mighty forest, and the fowls of the air rest on its branches, and whole tribes of men may repose under its shade."

Leamington, Warwickshire, July 11, 1836.

III.—*The Self-evidencing Power of the Gospel.*

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. is an Apostolic injunction, with which every Christian is willing and prepared to comply. The sneer that religion is contrary to reason, or that faith represses the exercise of judgment, is both unmeaning and unworthy the superior intelligence which infidels arrogate to themselves. If there be any meaning in the assertion, it implies that the Christian believes without inquiring into the nature or reason of his faith; or that when subjected to an impartial examination, his religion would be found inconsistent with itself, and contrary to established facts and principles. But Christianity demands and requires investigation; and he who takes it upon trust, merely because it is fashionable to do so, knows little of its principles or its influence. He is no Christian in the scriptural sense of the term; for he who really believes the Gospel, must know what it is—must be convinced by some powerful evidence of its truth and its divinity. He may not, indeed, be able to understand or go through the historical evidence, or rebut the carping objections of infidelity; but ere he can be properly called a Christian, he must know that the Gospel itself carries a power of conviction which the clearest and acutest arguments would fail to convey to his mind; he must know, in fact, that it can make others, and has made him, a new creature in Christ Jesus. This is the evidence upon which the most learned as well as the ignorant receive the Gospel, and bring their minds in subjection to its

precepts. It is this that influences them in their duty towards God and man.

Before we can consent to lay aside the doctrines of the Bible as inconsistent and contrary to generally received principles, its opponents must adduce reasons in proof of their position much stronger and convincing than they have yet attempted. They must show, by a fair and honest examination of the contents of the Bible, that it any where asserts an important truth, which it, in another passage, denies. This they have failed to do; and if we take into account the acuteness, the talent and industry that have been pressed into the cause of infidelity, we shall have strong reasons for concluding that the failure arises from the nature of the subject, that the doctrines and principles of the Bible are so consistent, and so forcibly illustrate each other, that they are impregnable to every sneer or assault. We need not at present stop to show that its doctrines are *not contrary* to demonstrative or acknowledged principles. It is sufficient, for our present purpose, to assert what none can deny,—that a large number of the most intelligent and learned of mankind have perceived its excellency and acknowledged its supreme importance. The hue and cry, therefore, about the unreasonableness of *Faith*, is unmeaning, and unworthy an unprejudiced person capable of examining the nature of evidence or weighing the force of an argument. But it may be reasonably asked, what general answer can be given to the question, Why are you a Christian? Is there any answer which every Christian, whatever be his habits of thought, his intellectual standard, or his acquired knowledge, can give to such a question,—any satisfactory evidence to which the philosopher and the peasant can appeal for the truth of their religion? Such an evidence is easily found in the Bible itself.

There is a principle that runs through all its pages, and powerfully arrests the attention of the sinner, and convinces every sincere inquirer after truth of its divine original. This is the most powerful and important evidence that can be presented to the mind of man; it is the finger of God touching the strongest chords of the soul, and making them vibrate in harmony with his word; without it every argument, every proof of the divine origin of the Bible, would be useless. We do not by this mean to reject or undervalue the many and excellent arguments advanced by Christian writers, to prove the truth of their religion. They have their use and their influence too on certain minds. The *historical* argument ought to convince every rational inquirer, that a larger amount of evidence can be adduced for the truth of the Bible than for any other ancient writing. We can trace, through a long succession of writers, the existence of the Gospel up to the age in which it professes to

have been written ; and shew that its enemies, at its first appearance, did not attempt to deny the facts upon which the Apostles built their religion ; although they would not yield, in enmity and opposition to its doctrines, to the sturdiest of modern infidels. The incidental and minute coincidences of the Gospel history with what we know of the history of those times from other sources, and the remarkable agreement of its writers in their various relations, stamp upon it the fearlessness and honesty of truth, while their apparent, and at first sight, seemingly contradictory statements, remove every suspicion of collision.

The *miracles* performed, in many instances, publicly, and in the presence of friends and foes, prove the divine mission of the author of Christianity ; while the sublimity of its doctrines and the purity of its moral instructions, (particularly when we take into consideration the ignorance of its first expositors,) go far to show that it is not of man but of God ; that it is the offspring, not of human reasoning or discovery, but that God who sanctioned it by the display of his own power, revealed it to the sons of men. To these and a great variety of arguments the Christian can appeal in defence of his faith ; and when skilfully used, they furnish him with weapons which his enemies may pretend to disregard, but whose power they must feel and acknowledge, unless they are determined to oppose in spite of every evidence. They may continue in unbelief, but it is not an unbelief arising from the lack of evidence ; it is the offspring of blinded prejudice or wickedness.

All Christians, however, cannot use such arguments. The ignorant peasant or the heathen lately converted, who cannot read, far less understand a lengthened argument, must be possessed of some other evidence of the truth of the religion he embraces. We may be told that he believes Christianity to be true, just because he has been taught to do so. It is readily admitted that he would not believe if he were not instructed, for "faith cometh by hearing ;" but it is equally clear that many are instructed who do not believe. Many of those who are acquainted with the doctrines of the Bible openly reject and oppose them ; others, admitting their truth, deny them in practice ; while others receive it with gladness, embrace its principles and exemplify its influence. For this diversity of effect there must be some reason apart from the word itself, for it is the same Gospel that is preached to all. Some have endeavoured to explain this difficulty by representing scepticism as the offspring of superior acuteness and intelligence. It seems to be an axiom in the philosophy of such persons, that scepticism is a proof of intelligence. This principle is not held by sceptics alone, but, strangely enough, is tacitly admit-

ted by those of whom we should expect better things. Go among the humble ranks of society, and you will find that the infidel mechanic thinks himself, and is too generally admitted by others, superior in intellect to those of his own class. Look among the more educated and intelligent, and you find that those who are most noted for the boldness of their infidelity are lauded by their own party as the philosophers of the age and the repositories of wisdom. The native youth who is just emerging from a dark superstition, led on by an infidel and heartless system of moral culture, imagines himself a paragon of wisdom and intelligence, because he can laugh at all religion.

Now we cheerfully admit, that in the ranks of infidelity there are to be found men of genius, of talent and extensive information; but we entirely deny that their rejection of the Gospel is a proof of their intelligence, or that their superior wisdom is a bar to their receiving it. For, if by their superior intelligence they perceive that the Gospel which many receive is false, they might easily detect and expose the imposture, and deliver the less discriminating from the trammels of superstition. This they have failed to do,—not only failed in making such an exposure, but have failed to grapple with, and honestly meet the arguments which Christians (those whom they charitably put down as inferior to themselves in acumen) have advanced for the truth and divine origin of their religion. Again, if by their superior intelligence they are able to detect the fallacy of the Christian religion, that same intelligence would enable them to discover and enforce something superior to Christianity. But if we examine the opinions of infidel writers relating to God and to morals, we shall find nothing but an immense mass of confusion and inconsistency. They seem to be giants in attacking religion, but in teaching it they sink into the imbecility of idiocy, or the silly prattlings of childhood. This is acknowledged by some of themselves. But that the rejection of Christianity does not proceed from any thing peculiar in the intellectual standard of infidels, need not be attempted to be proved by abstract reasoning: that this is not the cause, is evident from facts; for among those who believe and love Christianity, there are to be found men of every grade of rank, of knowledge, and of intellect. There must, therefore, be some prevailing principle in Christianity which is perceptible to all descriptions of persons—something that carries an overpowering evidence of its divine authority to the mind of the philosopher and the peasant alike—a principle which raises the character and corrects the unbridled passions of the one, and humbles the pride and self-esteem of the other.

This principle is the *Self-evidencing Power* of the Gospel which every Christian experiences, and which, to him at least, is the strongest proof of the divine origin of his religion. Every Christian knows that the gospel of Christ is "the power of God unto salvation to every one that believeth." Its truths have a power over his mind which no external evidence, no argument can have. They have led him to forsake the gratifications that have been most dear to him, to resist the sinful propensities that were most natural to him, and to give up the practices in which he once delighted to revel. Although he once opposed and contemned the Gospel, yet after he has had this evidence of its power and its divinity, he embraces and loves what he once hated; acts in accordance with its principles, and is prepared to lay down his life, if necessary, in defence of its truths; and although naturally diffident and timid, in the matter of his belief he is bold and immoveable. If asked how is it that that which appears to some minds so insignificant and so unimportant should in his estimation be so very important, he can answer, "This may appear wonderful to you, but this I know, that once I was blind, but now by this Gospel I see: once I thought little of the perfections of God, and was lost in a maze of doubt and uncertainty when I contemplated his providence,—now I adore and admire. Once I lived without God in the world, and had little sympathy with the present miseries or the future prospects of my fellow creatures; but now I can weep with them that weep, and rejoice with them that rejoice, and according to my ability and opportunity am anxious to make others partakers of the like precious faith." To these views and to this change of disposition he was not led by studying the mere *science of religion*, by studying the harmony, the consistency, and the external evidences of the Book of God, or by contemplating the outward works of the temple of truth, the beautiful proportions, the symmetry and the splendor of the edifice;—he entered into it, and, led by the Spirit of God, he heard, and he saw and felt for himself. He formerly endeavoured to force his way through, but every passage appeared dark, and every part disproportionate; but after the light of heaven passed through his soul, all appeared beautiful and consistent. His belief of the divinity of the Scripture does not rest upon the mass of evidence that might be brought forward to prove it,—his faith is not a mere intellectual operation, it has a moral and a practical influence—it works through love and purifies his heart. His opponent may refute his arguments and show their irrelevancy,—he may meet him at every point, and expose his ignorance of the history of the Bible and of the world;—he may even shew from the Bible that some of his opinion are inconsistent with its spirit and its teachings,—and he may

hold up his credulity to scorn and to ridicule; yet he cannot shake his confidence or deprive him of the comfort and happy influences which the precepts of God's word have on his heart and life. You might argue long with a peasant to convince him that he did not see the sun or feel its heat;—you might easily overturn all his reasonings, and entrap him in a labyrinth of sophistry out of which he could not extricate himself;—nevertheless, he would still depend upon the evidence of his senses, and rely on the certainty of their testimony as strongly as he did before you met him, and be regulated by their dictation as much as ever. A Christian may not be able to detect the fallacy of an argument and refute it, yet he feels the power of divine truth, and acts in accordance with its principles. He may not know when or by whom the scriptures were written; he may not be able to reconcile its doctrines, to refute the objections that are brought against them, or to show their consistence with the analogy of nature. He, however, knows that they have done for him what no mere human production could do,—that they have an influence over his feelings and his conduct, which is evident not only to himself but to all others,—that they have stamped a dignity upon his hopes, and a certainty on his future prospects which none but the power of God by his word could produce. Are not his persuasion and his belief rational? Are they not consistent with the dictates of right reason? It will be conceded that the woman of Samaria, when she met with Jesus at Jacob's well, reasoned well when she concluded that he was sent from God. He was a stranger: he knew all the circumstances of her life; he could tell the very thoughts that then passed through her mind: was she not right in asserting that an individual possessed of such knowledge was something more than man? When a man is enlightened by the Spirit of God, and his mind is impressed by divine truth, he perceives that the Bible describes him as he really is,—that it depicts the secrets of his heart, which no human being could do,—that in the precepts it enjoins, it directs him where to find peace,—that in the blessings it imparts, it enables him to pursue that path in which he has found what he in vain had long sought,—that in the prospects it develops, it raises his soul, and enables him to contend with and overcome the ills of life,—gradually assimilating him to the moral character of the Deity, and preparing him for perfect happiness. Does he not then act a most rational part in receiving as divine a Book which he knows and feels has had such a salutary and happy influence over his heart and life? It may be objected, that although such a species of evidence may be quite convincing and sufficient for the individual who is the subject of it, it can with no propriety be adduced as an evidence of the truth of Christianity to a person who is not the subject of such

evidence. We grant that there is some force in the objection ; for it is no reason why one should receive a doctrine because another person is fully persuaded of its truth. At the same time this species of evidence has been depreciated and too little attended to, for as in nature no stream can rise above its source, so also in morals no dogma can *directly* produce effects superior to its truth ; *i. e.* the moral excellence of that dogma. We say directly, because it sometimes happens that false dogmas lead to good results, principally by giving the mind an impetus in pursuit of what is true, and by a variety of other ways ; but these results are not the natural and *direct* consequence of such doctrines ; but doctrines which have a practical influence, and it is of such we speak at present, can never, if false, produce holiness of heart and life. When we see a man after professing to believe the Gospel, suddenly changed, we know that he is improved in every respect,—that his conduct is more becoming, his principles of action less questionable, his whole character, in fact, such as we can esteem and honour ; although, but a short time ago he was such as we could not respect ;—is it not the part of reason and sound philosophy to inquire into the cause of such a change ? But he tells us that his heart is purified and his conduct improved by believing and studying the Bible. Ought we not to receive his testimony, especially as he can have no object in deceiving us, and as we cannot fairly account for the change wrought upon him in any other way ? But the Christian will tell us, that not only his own heart has been improved, and his happiness promoted by believing the Gospel, but that all who will receive the word of God in the same spirit, with the same humble, teachable disposition, will experience the same blessings, will be brought under the same happy influences of which he has been made the subject. It will not promote his interest to deceive in a matter of this nature. You acknowledge him to be an honest man who will not willingly deceive. He seriously declares that the Bible has made him a new creature, that it will make others such if they will receive it as he did, and bring their minds under subjection to its precepts and its promises. Such a testimony ought in all fairness to be received as true and honest, until a fair trial has been made ; and it cannot with any propriety be rejected until after this has been done, and the result has shown the Christian's testimony to be false. But such a result has never happened, and we have the authority of our Saviour for asserting never can happen. None ever yet searched for the path of truth and happiness, in the way that God has appointed, but found it. The Christian is a living epistle, known and read of all men ; he has become so through the blessing of God's Spirit, by believing and receiving the Scripture. He has the

strongest evidence of the divinity of the Gospel in his heart ; he is an evidence of its truth to the world, for it is through believing it that he is what he is ; and the same Gospel will make others, who receive it sincerely, become as he is,—a man desirous of honouring his Maker, and being prepared for eternal felicity ; and until a fair and honest trial is made, his testimony ought not to be rejected. J.

IV.—*The beginning of the Shooting up of the Latter Growth.*

[The accompanying paper is a translation of a Hebrew Tract, penned by Dr. Henderson, founded upon facts which occurred within a very recent period. Whatever may be the merits of the original or translation, the story itself is one of deep feeling and pathos. Would that many of the daughters of Israel might be led to follow so bright an example.—ED.]

CHAP. I.

1 There was a Jew in the great city of London, whose name was Hananiah.

2 And the man was wise in his generation, rich and very honorable.

3 Now it came to pass, after many days, that his wife died ; and he set a pillar upon her grave.

4 And he took Rachel, his beloved daughter, and went down into a ship going to the New World, which is beyond the Great Sea :

5 And he paid the fare thereof, and went to sojourn there.

6 And Hananiah went up out of the ship, he and his daughter, from the coast of the sea :

7 And as he went on his journey, he lighted upon a certain place on the banks of the Great River, which is the river Ohio.

8 Then he lifted up his eyes, and he looked ; and behold, the whole of the region round about was well watered and fruitful, even as the garden of God.

9 And he bought himself a house, and dwelt there.

CHAP. II.

1 And Rachel, his beloved daughter, was seventeen years old.

2 Now she was of a very fair countenance, of a quiet spirit, and of a good understanding above all (other) virgins.

3 For the Creator,—blessed be He,—had bestowed on her great gifts.

4 And her father had sent her to the house of learning, to teach her the knowledge of languages, and manners, and the statutes of the law.

5 And he said in his heart, Behold ! she will be the crown of our faith. And he loved her very much.

6 For he was old, and the damsel was his only daughter ; and besides her he had neither sons nor daughters.

CHAP. III.

1 Now it came to pass, after these things, that the damsel fell sick and her form wasted away, and her eyes were consumed.

2 Her freshness decayed, and all that knew her saw that she was ready to go the way of all the earth.

3 And her father stood by the bed ; and he was grieved for his beloved daughter, and his heart died within him.

4 And he sought to speak with her many times, but he could not ; and he lifted up his voice and wept.

5 Then he sent and called the physician, who did unto her according to his wisdom ; but vain was all the help of man.

6 For already the angel of death had laid hold on her, and the sorrows of hell compassed her about.

7 And it came to pass, as Hananiah was walking in the midst of his garden, that the damsel sent unto him saying,

8 Behold ! I am dying. Come, I pray thee, in haste, and see me before I die.

9 Then he made haste and came into the house : and he said in his soul, There is no more hope.

10 And when my daughter giveth up the ghost, where is she ?

11 What is (query : the nature of?) that world which is to come ? and how shall man be just with God ?

12 And he wept and said : O my daughter Rachel ! my daughter, my daughter Rachel ! would to God that I might die for thee, O Rachel, my daughter, my daughter !

13 And it came to pass, when he drew near the bed, she put forth her hand and took hold of the hand of her father.

14 And she spake unto him, and asked him, saying, Lovest thou me, my father ?

15 And he answered and said, Thou knowest that I love thee ; very dear art thou to me !

16 And she asked him again saying, Dost thou indeed love me ?

17 Then answered her father and said, Wherefore, I pray thee, dost thou add to my grief, O my daughter ? Thou knowest that my soul is bound up with thy soul.

18 But the damsel yet again asked him the third time : My father ! O my father ! dost thou not love me ?

19 And he knew not how to answer her a word.

20 Then she said : I know, my father, I know that thou lovest me.

21 And now one request I ask of thee before I die : do not, I beseech thee, refuse my request.

22 And he said : As the Lord liveth, and as thy soul liveth, I will surely give thee whatsoever thou askest, even to the last farthing that is in mine hand.

23 Tell me, I pray thee, and I will do according to thy desire : behold the Lord is my witness !

CHAP. IV.

1 Then the damsel opened her mouth and said :

2 O then, my father, do not, I beseech thee, again speak reproachfully of Jesus of Nazareth.

3 And it came to pass when Hananiah heard these words, that his heart failed him, and his tongue cleaved to the roof of his mouth.

4 Then spake the damsel again to him, saying : I know and understand but little of the law of Jesus, for I was never taught.

5 But I know that he will prove himself a Saviour, to deliver me from all my sins, and from the hand of Satan, and from the lowest hell.

6 Behold ! though I have not seen my Redeemer with mine eyes of flesh, yet he has been present in this place ;

7 And he revealed himself unto my soul in mine affliction, as he said unto me : Fear not ! thy sins are forgiven thee.

8 And I most surely believe that he will save my soul, though I did not love him heretofore.

9 I know that I shall surely go to him and dwell with him for ever.

10 And now, O my father ! refuse not my request.

11 Do not continue to speak reproachfully against Jesus of Nazareth any more.

12 Buy thee the book of the New Testament, wherein are written all the words of the Messiah.

13 And I will pray to my God to give thee the knowledge of the truth, even the knowledge of his Messiah.

14 And after my death, when I shall be no more, give, I pray thee, to him that love wherewith thou hast hitherto loved me.

15 At this moment the damsel fainted, and became silent ; and her father went without in the bitterness of his soul.

16 And before he returned to the bedchamber, the spirit of his daughter ascended to her Saviour, whom she loved with all her heart, notwithstanding she knew but little of him.

CHAP. V.

1 And Hananiah mourned for his daughter with a great mourning, and he buried her out of his sight.

2 And it came to pass, after he had buried his daughter, that he made haste and bought the book of the New Testament ;

3 And he meditated therein day and night.

4 And as he read, behold ! he found that all the words of Jesus and the words of the law, and of the Prophets, and of the Psalms agreed together, this with that ; and that there was no discord between them.

5 And, behold ! the Holy Ghost enlightened his darkness, and he believed with all his heart that the Messiah was come,

6 Of whom all the Prophets did write, and that Jesus of Nazareth was he.

7 And Hananiah now walketh with God, and is numbered with the disciples of Jesus until this day.

CHAP. VI.

1 And now, my beloved reader, what dost thou think concerning the Messiah ?

2 Thou art wandering about in the earth, and findest no rest for the sole of thy foot.

3 Thy strength is consumed for nought, and thy life hangeth in doubt before thee : thou fearest day and night, and hast none assurance of thy life.

4 And all this because thou hast forsaken the Lord thy God, and hast not believed in his Messiah, whom he sent at the time appointed for his appearing.

5 Yea, thou knowest in thy soul that long ago the times were fulfilled ;

6 And also the wise men of thy people confess that they have gone by, and therefore they withhold their brethren from considering their fulfilment,

7 Lest they should see with their eyes, and hear with their ears, and with their hearts understand, and turn unto the Lord, and he should heal them.

8 They have seen vain and foolish things for thee ; and they have not discovered thine iniquity, to turn away thy captivity ; but have seen for thee false burdens, and causes of banishment.

9 Wherefore return unto the Lord with all thy heart, and believe on his Messiah, our righteousness and our peace.

10 Buy thee a book of the New Testament ; read, search, and examine it.

11 Then shall thou find the truth ; and thy soul shall believe ; obey and live ! Amen and Amen !

V.—Reminiscences of Home.

"MY FATHER'S HOUSE."

The lover of nature will oft be found communing in those scenes of sweet solitude which are so admirably adapted to inspire him with supreme affection for the study of her beauties. Nature, however gay her attire, however diversified her beauties, is not sufficient to induce prolonged happiness. A landscape without a stream is dull, a shore without ships inane, fields without herds, and dales without living streams, palling and flat. But though the shore be studded with a well trimmed fleet—though the landscape teem with lowing cattle and bleating sheep, all without *man* is dull; it is the presence of the image (though fallen it be) of God that gives life and vivacity to the brightest and fairest scenes.

These sentiments were illustrated by the occurrences of a ramble, during a visit to one of the sick members of my flock. The visit had been to a small clump of cottages, situated on the margin of a wide and silvery lake. There was something striking and elevating in the scenery around it. It lay at the foot of a wild and rocky range of hills, covered with dark æther or mournful fir, except here and there a patch of vegetation marked the hand of industry, or a flock of snow-white sheep and skipping lambs pleased and delighted with indications of civilized life. At the time to which reference is made, the sun was shedding the fulness of its evening beams over the beautiful scene, while here and there a frail boat plyed its way through the silver wave; the activity of the rowers showing how anxious they were to enjoy the peace of home, the love of their wives, and smiles of their offspring. As I turned an angle which opened into the glen from which the stream issued that supplied the lake, there stood a sweet little urchin, with a face as ruddy as the rose, and smiling as cheerfully as the face of the lake on which he gazed. He did not observe me at first, but kept throwing pebbles into the stream and sighing without an indication of sorrow and saying, "When will they come?" He caught a glimpse of me as I was admiring his infant sport,—and throwing his pinafore over his face, he ran into a nook, peering round the corner of a dark rock, with eyes as glistening as the stars of evening in the dark blue sky. His countenance expressed a kind of half joy and fear. I beckoned to him; he approached, his eyes stealthily looking upwards to a bold jutting rock, on which I descried a cottage surrounded with every variety of foliage and beauty. Hoping to gain his confidence, I inquired what is that? (pointing to the house.) He answered with a sweet and thrilling voice—It is *my Father's House!* Oh what a rush of feeling! what a tide of association mingled itself with that one sentence! For a moment the eye was fixed on the eagle's nest which he called his home, and then it rested on the less romantic but not less dear spot, which was endeared to me by the same term; and again it soared beyond the grave, and heard the melody of the beloved one's voice saying, "In my Father's house are many mansions;" then I wept and laughed—I was sorry and glad in a breath.

There is an indescribable sensation of pleasure and satisfaction, at whatever age, in the idea that we have a father and a Father's house—be it ever so distant—on earth; yea, though the prospect be ever so dim that we shall see it again. We turn to it and think amid all our losses, sorrow, and joys, well, there is one house to which I could hie for a shelter and find a welcome. There is one heart that fills with sadness at my sorrows, and beats high at my successes: but that father will die; his eye may still watch me from his starry dwelling—but I shall not see him more on earth. His house, my home, will decay, or be occupied by "the stranger folk;" but in the house not made with hands, eternal in the heavens—in the cloud hid home, I shall see *my Father who art in heaven*

and *hallow his name*. "O Father!" I involuntarily exclaimed, "give me a title for the skies." The little urchin was a little amused at my reverie, but it gave him time to survey my person and dissipate his fears, and, breaking in upon my train of thought, he said, "Come, come and see our house." I followed my youthful guide, who clambering up the rugged path on hands and knees, kept telling and pointing how it was best and easiest to ascend. How like religion was it to see a young smiling creature leading the way up a rugged and difficult path to such a scene of peace, fruitfulness, and loveliness, such as that on which I was soon to gaze. We soon reached the summit; O what a sight of bliss, peace, and beauty did I witness! Foliage the richest amidst sterility the drearest, a scene which far as the eye could reach, was filled with every object that could please the eye or delight the mind. A family of sweet and healthy children, a mother full of the vigour and bloom of life, and a father, though rustic, full of every thing that constitutes man in its noblest estate; and over all the beauty of religion cast its mantle to give the highest color and the richest dress which human happiness could assume; for the family to which I refer had a head which delighted to reverence the book of God.

I found the family of the—humble, though good, ignorant yet wise, poor yet making many rich—the salt of the earth. The shades of evening had cast their dark shadows over the scene; the happy inmates of the cot requested me to stay the night and partake of their humble fare. Having acquiesced, the frugal meal was served, the Bible brought, and the father with a patriarchal air, read of the mysteries of redeeming love, and then raised his plaintive voice to heaven in prayer. The service over, the youngsters washed, with smiling cheeks went to their rest, and we sat conversing of things divine, until the witching hour of night. In the morning with the lark all arose and went forth to express our gratitude to God. The young with their smile, the mature with their industry, the aged with their instruction, and all with their prayer. The time, and the activity of my host warned me to depart. But leaving such a scene, was not without an increase of bliss, not without my thoughts being directed to *my father's house in the heavens*. There was much in this family, as in every other happy household, to resemble the perfected family. Here was *happiness—holiness—security—peace*. *Happiness*—in union of sentiment, movement, and feeling. *Holiness*—of heart, of feeling, of life, of hope. *Security*—in position, far removed from the corrupting influence of the world, from the fear of destructive robbers, and comparatively beyond the reach of the noisome vapours of the vale below. *Peace*—the stillness even of the day was only broken by the hum of the bee, the bleat of sheep, or the song of herdsmen or milk-maid—but when the shades of evening drew on, not a sound was heard, not a whisper save the low murmuring of the soft breeze. It was a peace "like the smooth surface of the summer's sea." In contrasting their happiness with the misery of their neighbours, their holiness with the sinfulness of the wicked, their security with the liability of those below to disease and interruption, their peace with the turmoil of the unholy, which are as the troubled sea—in the contrast I admired the religion which could render the dwellers on the rocks so far superior in genuine happiness to the dwellers in ceiled houses and gorgeous palaces; but in following the contrast and comparing their present happiness with the perfected bliss of all the good, I was conscious of the vast inferiority of the highest earthly bliss, and was led to pant and sigh for the union of the family gathered from every nation; for the holiness of that land where sin can no more; intrude for the security of that city the walls of which are almighty love and power; and for the peace of that haven "where not a wave of trouble rolls across the peaceful breast!" where we shall

"Be for ever with the glorified millions home."

φίλος.

REVIEW.

I.—*Missionary Records, India—Memoir of W. Carey, D. D. &c.*

“To trace things to their source,” says an old writer, “is a pleasant work. It is like walking on the banks of a noble river, the sides of which are decorated with beautiful herbage, sweet flowers, and lofty trees. The gayness and variety with which nature in her handy work hath adorned her fair face, doth well repay the toils we endure. When we retire after the fatigues of the day, our dreams are not of dangers but delights. When coming to the spring head we are surprised to see in so small and bubbling a fountain the parent of so wide and spreading streams below.” As it is in the operations and study of nature, so is it, only in a higher degree, in contemplating the fields of grace. There is an exquisite pleasure in tracing the commencement and progress of that great and good work which is to bless and replenish the whole earth. It is cheering to trace to a divine origin every well directed and successful enterprize, and not less to perceive the fruits of holiness themselves growing in rich and luxuriant clusters on the branches of the living vine.

To see the hand of God moulding characters fitted for his noblest enterprizes from the most unseemly materials and unlikely quarters, and to witness that character manifesting the wisdom of its former, not only in the grand outline of effort, but contending with all the tedious detail of labor, is a subject calculated to excite the noblest and most stirring feelings of which human nature is capable. The toils, the hardships, the difficulties, which have attended the laborers in their efforts, are comparatively forgotten, in the presence of their conquest and reward. Like as when some noble bark enters her destined port with flowing sails, and streamers waving to the breeze, we forget for the moment the dangers which have been experienced by her gallant crew, and hail them with transport to their home and friends. Still in the leisure moment, when the ebullition of feeling has passed, we wish to listen to the recital of their every tale, to hear from their own lips “the story of their storms.” So is it with the lives of good and great men; but the rapturous feelings with which we are prone to contemplate the lives of great and useful men, should not lead us to neglect to attempt to draw from every event in their lives some

“Lesson how to live, or how to die.”

This is the end of biography, especially of auto-biography. It shows us the tortuous and rugged path which leads to fame;—it presents the dark as well as the bright aspects in good men’s

lives; and it is our duty, like the busy bee, to improve each shining hour, and not only each shining but dark hour, for extracting sweets from every flower, and lessons of wisdom from every sweet. The Church has not been without her champions; nor have the heroes been lacking a friend from whose good pen has flowed the tide of their thoughts, converse, and actions. We have before us the record of one who deserves to rank high among the mighty, whose biography may serve well and justly to cause us to pause as the friend of Missions, and ask—How and with whom did the efforts to evangelize India in modern times commence? what has been the issue of all the labors—money, time, and life, which have been expended in endeavoring to compass this desirable object? The first effort to spread Christianity in India in modern times, was made in the early part of the sixteenth century by the Church of Rome. The first and most devoted of her laborers was Francis Xavier. He was a man of extraordinary powers, and of a piety, though much tinged with the errors of his Church and the superstitions of his age, was yet pure and devoted. We cannot present a more striking view of his character and principles than that which he has given of himself in the following address, delivered in answer to an entreaty that he would relinquish the idea of prosecuting the Indian Mission.

“The nations that are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is able to transform stones into children of Abraham, is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavor to terrify me.”

The Society of the Propaganda Fidei, celebrated for its gigantic but highly questionable modes of conversion, soon poured its agents over this wide field of labor—with what success, we leave history to attest and our readers to judge from its testimony. We have recently had put into our hands a copy of a work purporting to be “The travels of several learned Missioners of the Society of Jesus, into divers parts of the Archipelago, India, China, and America; containing a general description of the most remarkable towns; with a particular account of the customs, manners and religion of those several nations: the whole interspersed with philosophical observations and other curious remarks.”

From this work we learn, not only that the methods they adopted were questionable, but highly reprehensible, and, as

we might have anticipated, issued in a total failure; for where are the many learned Bráhmans and thousands of converts, alluded to in the epistles of the "learned Missioners?"

"In order to exempt themselves (says the author) from suspicion, when they have learnt the language and customs of the country, they put on the habit of the Indian penitents, and give out they are *Sanias Romabouri*; that is, Roman Priests, or religious men, come from the north. For this reason they comply with all their customs, though never so troublesome and disagreeable, and accordingly, sit on the ground cross legged; eat on the ground, never touching any thing with their left hand, which, in the opinion of those people, would be contrary to all the rules of decency and politeness; keep a continual fast, eating but one meal a day, which is made up of fruit, herbs, and some rice boiled in water; for it is well known that bread, wine, flesh, eggs and fish, which are the common diet of other nations, are absolutely prohibited the Missioners in India. If the first Missioners at Madure had refused to submit to that rigid life, their zeal would have prov'd ineffectual, and they could not have converted as they have actually done several Brahmans, and above one hundred and fifty thousand idolaters. The Mission of Carnate has been settled by the very same means."

This was becoming all things to all men in their worst estates, levelling Europeans to the standard of the natives, and rendering the Gospel obnoxious in the eyes of the natives in truth. The experience of the Abbé Dubois is but a more recent testimony to the truth of the fact that *stratagem* will not succeed in the propagation of the Gospel. But, let us turn to a brighter feature in the history of Missions—the commencement of *Protestant Missions*. This honor belongs to Frederick the Fourth, King of Denmark. He, at the instigation of one of his chaplains, sent to the Danish settlement of Tranquebar two young men, Ziegenbalg and Plutcho, who were pious and of good parts, to convert the heathen in these quarters. In the year 1707 they baptized five natives, "the first converts to the Christian faith, and the first fruits of that notable harvest which was to be reaped."

These indefatigable laborers translated the scriptures of the New Testament into Tamul and Portuguese, established schools and a press, and prepared the Danish Liturgy for the use of Native and Portuguese converts.

These increased operations made a larger demand upon their resources than they were capable of sustaining. It was promptly met by the English "Society for promoting Christian Knowledge." For the purpose of exciting a Missionary spirit in Britain, Ziegenbalg visited that country, where he met with the most encouraging patronage. He received letters of high commendation from the Archbishop of Canterbury and George the First, the latter of which we have extracted both on account of the high station of the writer and the good feeling which pervades it toward Missions:—

“Reverend and beloved,—Your letters, dated the 20th of January, of the present year, were most welcome to us; not only because the work undertaken by you, of converting the heathen to the Christian faith, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favor. GEORGE R.”

As we have quoted the expression of Xavier as a key to his character, we may, with equal propriety, quote the dying language of Ziegenbalg as an evidence of the mild and heavenly temper which ruled in his heart and life:—

“It was suggested by one of his fellow-laborers, that the Apostle of the Gentiles desired ‘to depart and to be with Christ, which was far better,’ when he replied with a feeble voice, that this desire was truly his. ‘May God grant,’ he added, ‘that being washed from my sins in the blood of the Redeemer, and clothed with his righteousness, I may pass from this world to his heavenly kingdom.’ In the agonies of death he was reminded of Paul’s declaration, ‘I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them that love his appearing.’ To this he answered, ‘I will persevere in this contest, through Jesus Christ, that I also may obtain that glorious crown.’ Soon after he said—‘I am scarcely able to speak more. May God render what I have spoken useful. I have daily committed myself to the will of God. Christ says, ‘Where I am, there also shall my servant be.’” He then requested that a hymn, beginning with, ‘Jesus, my Saviour Lord,’ might be sung in concert with the harp. When this was ended, he desired to be placed in an arm-chair, and immediately after entered into rest, beloved and deplored by many. Such, indeed, was the attachment felt to this excellent man, who possessed no ordinary qualifications for his work, that he was deeply lamented both by pagans and Christians.”

The names of Schultze and Fabricius are inseparably connected with these early efforts,—the former as the pioneer of the Tanjore Mission, and the latter as an elegant Tamil scholar. The most remarkable feature of this period was the arrival of the venerable Swartz,—a man remarkable for the simplicity of his manners, the disinterestedness of his actions, the integrity of his principles, and the high tone of his piety. The estimate which the amiable and beloved Heber has formed of this extraordinary man is so just and beautiful that we give it entire:—

“I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character, that he was too much of a political prophet, and that the veneration which the people paid, and still pay him, (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) missionaries who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even

so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations (employments which he never sought, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour. His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

Gericke, the friend and companion of Swartz, continued the labours of his beloved colleague:—

"For thirty-eight years he was a missionary in India, but his course terminated in the sixty-second year of his age. The grief occasioned by his death is indelible; for his gentleness, meekness, and humility, endeared him to persons of every rank. Many called him 'the primitive christian,' and those who differed with him as to religion, revered his character. His benevolence was great: in his expenditure, he observed the utmost economy, that he might relieve the needy. Possessed of considerable property, he contributed liberally to the support of his fellow missionaries; and, at his death, he left to the Vepery mission about £6000, besides the reversion of a very considerable sum, and a large house, on the decease of his widow. He was one, who enlightened, warmed, and cheered all within the sphere of his influence."

While these exertions were being made in the south of India, the light of truth burst upon these northern districts. The earliest Protestant Missionary of note to Northern India was John Kiernander, a Missionary of the Society for Promoting Christian Knowledge. He was originally appointed to Cudalore, but a combination of circumstances drove him to Calcutta, where Lord Clive, struck with the person and abilities of the youthful disciple, threw his protection over the infant mission. Few of our fallen race can sustain the combined influence of popularity and riches, to both of which this good man, unhappily for himself, at once attained. Soon after his arrival he lost his first wife, who was a woman of distinguished piety and good sense. His second marriage put him in possession of a large fortune, which made him unmindful of the simplicity of the missionary character. This impaired his fidelity and diminished his usefulness. So that the man who had been the favorite of all, became the subject of neglect under the most painful of all circumstances,—blindness and penury. Such was the reverse of fortune experienced by this good man, that the whole of his property was placed under arrest, not excepting the Mission or Old Church, which he had reared at a personal cost of about £8000. This structure, so long devoted to the service of true piety, was redeemed by the munificence of the late Charles Grant, Esq. The society under whose auspices he labored, appointed another missionary to labor in his place. This completed the distress under which he was laboring; when grieved and stricken with age and disease, he retired to Chinsurah, where he officiated as Chaplain for some

time. On the capture of that fort by the French, he was made prisoner, but was ultimately released, but only to return to Calcutta as a dead man out of mind :—

“ On the capture of Chinsurah, in 1795, he became a prisoner of war, and in this character received from the English a small subsistence, when eighty-six years of age. At last, pitying his age and misfortunes, they allowed him to go to Calcutta. On arriving there, he wandered through the streets, and passed by the doors where he was once so much welcomed and honoured. But what must have been his feelings when he saw the dwelling where he had lived in so much luxury and state? Some who would have soothed his cares had gone down to the grave; but he succeeded in finding a relation of one of his wives, who received him. In the following spring he broke his thigh by a fall, and lingered long in agony. His dwelling contained but few comforts, for the resources of its inmates were small, but to him Divine consolations were granted. In one of his last letters directed to his native place, Akstad, in Sweden, he writes, ‘ My heart is full, but my hand is weak; the world is yet the same; there are many cold friends; others like broken reeds: but God makes the heaviest burdens light and easy: I rejoice to see the poor mission prosper; this comforts me amidst all.’ ”

The devoted laborers now begin to crowd the page of mission history too thickly to obtain from us that lengthened notice which their merits demand. We cannot, however, omit the venerated names of Brown and Buchanan, two men who, for ardent zeal, enlightened minds, and philanthropic plans, deserve a high place in the best feelings of the friends of India.

The following extract is highly indicative of the feelings which actuated Brown in all his movements :—

“ It is worthy of remark, that, in giving directions respecting any inscription, by which the remembrance of him should be transmitted to posterity, he desired it to be recorded, not that he had filled high and important stations in the church of our chief East India settlement; not that he had been distinguished by the confidence, respect, and friendship of each successive administration of the supreme government; not that he had been placed at the head, and assisted to form a splendid and important establishment, as provost of the college of Fort William; but that, ‘ in the Mission-church of Calcutta, for twenty-five years, he preached the gospel to the poor.’ A slab to this effect has been inscribed by the congregation, and placed within its walls.”

The accompanying will tend to exhibit the spirit which moved Buchanan to his benevolent exploits :—

“ To the labors of Dr. Buchanan, India is very deeply indebted. Appointed by Lord Mornington, the governor, third chaplain to the residency, he immediately entered on the duties of his office; and on the establishment of the college of Fort William by the same nobleman, became the vice-provost. In spite of opposition, he manifested great zeal, energy, and perseverance for the translation of the scriptures into the languages of India. The first versions of any of the gospels in Persian and Hindustani, which were printed there, issued from the press of the college. In addition to other efforts, he made an extensive journey, the knowledge he attained from which was great, and was only equalled by the fatigues he endured, and the privations to which he submitted.”

With these we close our extracts on the men of this period, and proceed to discuss the measures they adopted, and the success they attained in this, which may justly be termed the *morning of Indian Missions*.

[To be continued.]

II.—*The New Testament of our Lord and Saviour Jesus Christ, with practical Reflections and Devotional Exercises; compiled from various commentaries and other works of approved piety. By J. T. THOMPSON, Delhi. Serampore, 1836.*

The number of commentaries which have issued from the press during the last few years, not only shew how fertile a subject the Bible is, but that the desire for biblical instruction must have materially increased. When the Reformation first dawned on the Church, the printing of the Bible itself was deemed a great and good work. Next came the brief remarks of infant theologians in the form of verbal criticisms; and then the extended and argumentative disquisitions of the chiefs in the religious conflict. When the bustle and stir of that period subsided, more sober and pious notes and annotations accompanied the word of life. These were, however, generally confined, from the lengthy nature of the writings of the age, to one book or section of the Bible. One of the first commentaries was Caryl's most eloquent and devout work on Job. It is true, there were annotations and remarks on nearly all the difficult passages in the divine record, among which the "Dutch Annotations" hold a deservedly high rank, though now very scarce. The first effort at a practical exposition of the whole Bible was made by good Mr. Henry; and though he did not live to bring his labors to a close, he has conferred one of the richest boons on the Church which has ever been bestowed. In a work so immense and treading on new ground, we might naturally expect occasional errors, much quaintness both in style and sentiment—but, as a whole, it may be pronounced a most impartial and herculean work, especially when compared with the far more tedious, though equally pious, work of Scott. The work of Henry, though occasionally prosy, is still rich in originality of thought and fulness of expression—that of Scott generally amplifying and desultory: the one is like a beautiful landscape, through which a silvery stream wends its way, meeting the eye at every turn; the other like a broad and heavy stream always present, and wearing the same aspect—useful, but not beautiful, good but not stirring. That of Scott appears to be made more for a party—that of

Henry for the whole Christian family. It is with peculiar pleasure that we have witnessed the London Tract Society's successful endeavour to cull the beauties of both, and unite with them many of the brightest thoughts of the best sons of the Church; so that we have now, in a portable and cheap form, the essence of all the labors of the most pious and erudite of the defenders and excitors of our faith—a bouquet of religious sweets, and a treasury of religious knowledge, which should adorn the table and find a place in the library of every Christian.

The New Testament is, however, that which endears itself to the Christian, being, as it is, the charter of his hopes and privileges. It is not surprising, therefore, that the commentators on it should have been many and varied in their character. Many of them have long since been consigned to the tomb of forgetfulness. But such labors as the plain and instructive Burkitt, the silver-penned Doddridge, and the highly instructive Cottage Bible, with all the host of arrangers and expositors, who have taxed the ingenuity of the most ingenious of the age to render the revelation of mercy attractive to the young, and useful for the old,—these will never be forgotten or laid aside until the need of commentators shall cease in the perfected knowledge of the Church. If the supply be so great, what need for more?—is a very just and natural question. This was at least the first thought that suggested itself to us when we took up Mr. Thompson's Commentary. As far as he is concerned we are perfectly satisfied. We understand he commenced his present work eighteen years ago, in the solitude of a mufassil station, and in the absence of many of the helps which now cheer the loneliness of a Christian in a foreign land. He felt as most men feel, that after having spent so many years and so much labor, and being strengthened in his opinion by his circle of friends, he thought it unadvisable to consign it to the flames. He has, therefore, though conscious of the superiority of many others, produced a very pious, unaffected, practical, compact and cheap compilation of the most approved authors on the New Testament. We like the plan, because we have the whole text interspersed with the comment, in a good, clear, and large type. We could have wished that the style had savoured a little more of the nineteenth century; and we would suggest, in the event of a second edition, that our good friend would expunge the antiquities with which he has adorned his reflections. On the controverted points and difficult passages, Mr. T. is uniformly sober and judicious,—no small commendation in this age of wildness and religious folly. We cordially recommend the work to the attention of our readers.

III.—*Muller's Tables.* We have no ambition to contend for the mastery with the Peels and Attwoods, on the intricate subject of the Currency, but we have a sincere desire to commend every indefatigable and successful attempt to simplify the mysteries of the "assaying craft," and to render intelligible the "free masonry" of commerce. With this view it is that we commend Mr. Muller's tables, the object of which is to explain and simplify the deep things connected with "mánds and mans," "troy and tola," sicca and company's. It is a work which must have cost the author much time and labor, and manifests a spirit of industry and perseverance which merits a higher reward than we fear it will obtain. The appendix contains much valuable information on the currency.

φίλος.

IV.—*Prospectus.* It is proposed, by our contemporary of the Madras Missionary Register, to publish a small volume of letters, addressed to young persons of the East Indian community. They were originally delivered in another form to a society of young men, who met periodically for mutual improvement; and as the writer has reason to believe the instruction then conveyed was not entirely useless, he desires to give them more extended circulation. The object aimed at in these letters, is the mental and moral improvement of the youth of the community, in whom he has ever felt a deep interest, and amongst whom he has spent much of his time and strength. The work will consist of about 150 pages, 12mo. The price will be 1½ rup. to subscribers. The profits, if any, will be appropriated to the Madras Auxiliary Missionary Society, and the work will be published in three or four months from the present date.

We hail the attempt with the greatest pleasure, and hope it may tend to infuse a spirit of inquiry and energy into this increasing, and, to this country, deeply interesting class of persons. It will afford us much pleasure to forward the names of subscribers to the respected author.

φίλος.

Poetry.

HEBREW SONG.

The following touching melody is sung by the few devout Jews who reside at Jerusalem, waiting for the restoration of Israel. Sitting on the ruins of what is deemed the old wall of the City of God, when the sun is shedding its last beams on the earth, they raise their mournful yet hopeful plaint to the ear of JEHOVAH.

1.

THOU art mighty—Thou art mighty,
Build thy temple speedily—
Lord, build—Lord, build—
Build thy temple speedily—
In haste, in haste,

Even in our days,
 Build thy temple speedily.
 He is blessed—He is great—
 He is a banner—He is glorious—
 He is mighty—He is _____
 He is gracious—He is pure—He is just—
 He his strong—
 Lord, build thy temple speedily.

2.

He is Eternal—He is Eternal—
 Lord, build thy temple speedily.
 Lord, build—Lord, build—
 Build thy temple speedily—
 In haste, in haste,
 Even in our days,
 Build thy temple speedily.
 He is Governor—He is Consoler—
 He is supporter—He is *humble**—
 He is Redeemer—He is just—
 He is Holy—He is merciful
 He is *Prince of Peace**—He is perfect.
 Lord, build thy temple speedily.

 PARAPHRASE.

(For the Calcutta Christian Observer.)

OUR nation is broken,
 Our city in dust,
 Nor comes the bright token
 In which we have trust :
 The heathen surround us
 And mock at our prayer ;
 These ruins around us
 Turn Hope to Despair.
 Great God of our Fathers ! even thou whose right hand
 To our sires was a shield,—to our foemen a brand,
 Thou, whose glory illumined the city of old,
 Ease the heart of the people waxed prayerless and cold,
 Thee, thee, we implore.
 Let thy temple arise
 In beauty once more
 To Judah's soft skies :
 Even now, even now !
 That the Gentile may see
 Not in vain do we bow,
 God of Jacob ! to thee.
 For ever and ever thy glory shall live,
 And mercy is thine to redeem and forgive :
 Then forget not, O Lord ! in its grief and despair
 The nation thou lovedst when its city shone fair.
 Thee, thee we implore :
 Let thy temple arise
 In glory once more
 To Judah's sad skies.
 Even now, even now,
 That the Gentile may see
 Not in vain do we bow,
 God of Isaac ! to thee.

C.

* These expressions occasion the deepest surprise. They cannot see how the Messiah should be *Peace-maker* and *humble*.—ED.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—CHURCH MISSIONARY SOCIETY.

The 20th Anniversary of the Calcutta Corresponding Committee of the above institution was held in the Old Church Rooms on Tuesday evening the 13th of December.—The Venerable the Archdeacon in the chair.

The report which was read by Henry Chapman, Esq., the Secretary, called the attention of the friends of the Society, amongst other details, to the three following points of importance. The baptism of some promising Hindu youth; the establishment of a new seminary for the education of Native ministers and catechists; and the limited extent of funds raised in this country for Missionary purposes, when contrasted with the vast resources drawn from the parent country.

The meeting was addressed by the Venerable the Archdeacon, Rev. Messrs. Boswell and Hammond, and by A. Beattie, H. Chapman, R. D. Mangles, and C. W. Smith, Esqrs.

The attendance was cheering. The spirit of liberality—such as to induce a hope that the call of the Committee was not in vain; and the highly devotional feeling which pervaded the whole of the proceedings, such as to lead us to cherish the hope of enlarged success.

2.—INSTITUTION FOR NATIVE MINISTERS.

One of the many desirable objects to be attained in connection with Missionary work in this country, is the raising up an efficient Native agency. Every well directed effort to accomplish this, should not only cheer the Christian mind, but induce him to aid it with his support and prayers.

We do most sincerely commend to the prayers and support of the Christian body the new institution recently opened under the auspices of the Church Missionary Society in Calcutta. The design of the directors of the institution is to give such an education, based upon Christian principles, to hopeful native youth, as shall qualify them to become efficient school-masters, catechists, and ministers to their countrymen.

The design has our best wishes and warmest prayers for its success, and we hope that our esteemed brother, the Rev. J. Hæberlin, who has been elected as its first tutor, will be cheered in his labors by witnessing many faithful laborers, entering and continuing in the field of Missions, who shall have been trained under his auspices for their high calling. The number of students is, we believe, at present *eight*.

3.—MISSION TO THE MAURITIUS.

The greater portion of our readers may probably be aware, that for some time past a system of shipping natives to the Mauritius on an apprenticeship scheme for the cultivation of sugar, has been carried on to a considerable extent by certain parties in Calcutta. It had suggested itself to some pious persons that this might be an excellent opportunity for offering the Gospel to these poor and miserable beings, far from the influence of Brahminical tyranny; and that at the expiration of their service (five years) they might return to be a blessing to their countrymen. Another object of interest connected with the religious condition of this isle of storms, was the religious state of the French population; we do not wish to deal in uncharitable expressions in reference to any section of the Church, but we believe we are correct when we say that the condition of those persons is just as deplorable as a superstitious Catholicism

can make it. To find a laborer who should combine in himself the requisite qualifications for laboring amongst two classes of persons so widely opposed in language and habits was not an easy task. It has, however, we hope, been realised. The Rev. M. LéGros, one of the Missionary brethren lately laboring at Súnamúki, has been reluctantly compelled to quit Bengal for his health. He has, at the recommendation of some good friends, proceeded to the Mauritius, accompanied by a pious youth, conversant with the Bengálí and Hindustání languages. It is M. LéGros' intention to preach, to his countrymen in French, and superintend the labors of his companion amongst the native emigrants. It affords us pleasure to state, that this new and interesting Mission is in a great measure, if not altogether, supported by *one private individual*. How worthy of imitation! We shall avail ourselves of the first opportunity to lay before our readers the reception which our fellow laborers have met with from the objects of their solicitude.

4.—CHÍRA PU'NJÍ.

We understand it is the intention of the friends of religion at Chíra Púnjí to erect a small place of worship at that station. At a place now become popular as a sanatorium, we must add that such a building is very desirable. Subscriptions have already been entered into, but not adequate to the object. We shall be happy to convey any sums forwarded for the purpose to the active parties.

5.—ECCLESIASTICAL ESTABLISHMENT.

The East India Company have determined to increase the Ecclesiastical Establishment in India, by reducing the stipend from 800 to 500 Rs. per month.

6.—MISSIONARY MOVEMENTS.

We regret that ill health has compelled the Rev. W. H. Pearce and Mrs. Pearce to proceed to Europe. The Mission field has lost in Mr. Pearce a valuable laborer, and our Periodical an indefatigable friend. We hope he will soon be restored to us in the restoration of health, and in the fullness of the blessings of the gospel of Christ.

The Rev. J. Mack and Mrs. Mack of Serampore have proceeded to England from the same cause. Mrs. Micah Hill, of Berhampur, and family, sailed on the *Repulse*. The Rev. J. Tomlin, long resident at Malacca, with Mrs. Tomlin, have likewise gone on the *Gregson**. The Baptist Mission in Orissa has been strengthened by the arrival of the Rev. G. Stubbins and Mrs. Stubbins. The Rev. H. Malcom has departed to Madras; and our good friend Rev. J. McEwin has been induced, at the solicitation of the residents at Allahabad, to officiate as Chaplain, for a period at least, at that station.

II.—MADRAS.

We have great pleasure in laying before our readers, in compliance with the request of our beloved brethren at Madras, the following appeal of a new Society, entitled

1.—THE INDIAN MISSIONARY SOCIETY.

The design of the Society is one which must be commended by every friend of Missions; viz. to provide Indian Missionaries and Missionary resources for India in her own bosom. This must ultimately be accom-

* We regret to state that the *Gregson* took fire 40 miles south of the Floating Light, and our friends narrowly escaped an awful death.

plished, for it would be indulging in dreams and visions to suppose that it was ever intended or could be effected, that Europe and America could provide a permanent supply of religious teachers for India. Our only fear is, that the state of the Christian Churches in India is not yet sufficiently advanced to warrant the existence of such an institution, and whether it may not have a tendency to draw upon the resources of other Societies and oblige their agents to draw more copiously from their home funds for local expences,—a thing by no means desirable. We feel thankful, however, that our friends of the sister Presidency have had fortitude enough to try the experiment, and it will afford us the sincerest satisfaction to be convinced by the success of their practice that our fears were groundless, and their hopes and expectations based upon a better foundation than that which we imagined could exist.

The Committee of the Indian Missionary Society, deeply impressed with their obligations to redeeming love, earnestly and confidently solicit the co-operation and support of the Christian public, with a view to communicate a knowledge of that love to the idolators around them.

It is gratifying to reflect, that for a series of years, societies, to whose labours India owes most of the spiritual privileges that are connected with her present position, have been actively and extensively engaged in the great work of Evangelization. By the preaching of the truth, the circulation of the Holy Scriptures, the distribution of religious tracts and the establishment of schools, much has already been done by our fathers and brethren to make this moral desert glad, and to cause this barren wilderness to rejoice and blossom as the rose. What has been accomplished, however, compared with what yet remains to be done, bears but a very small proportion to the extensive claims which the millions still perishing for lack of knowledge have upon our deepest sympathies and our most prayerful exertions.

It is to be greatly desired, not only that existing Missionary Societies should continue to advance both in resources and usefulness, but that additional Societies should be raised up, to assist in carrying on the glorious work of turning the people from idolatry to serve the living God. The lamentable fact, that the vast majority of native towns and villages have hitherto been unbled by the residence of Christian teachers, loudly calls upon the Churches of Christ to put forth still more vigorous efforts, that the feet of those who bring glad tidings of great joy may visit these ignorant and desolate places. That this object may be in some degree accomplished, the Indian Missionary Society has been established. Professing to be a co-worker with similar Institutions already in existence, it desires to go forth to the help of the Lord against the mighty, animated by the same spirit of zeal and love that has sent *them* into the field.

One grand feature of this Institution, is the fundamental principle on which it is founded; viz, the union and co-operation of all Protestant Christians who profess the great principles of the Reformation. Whatever differences in minor respects may distinguish either its committee or its agents, it appeals to the Christian public for their liberal support, by virtue of that scriptural bond, which, in the Society's constitution, unites all who are true believers in the Lord Jesus Christ. The object it contemplates and the fundamental principle by which it is characterised are not, however, the *only* ground, on which this Institution rests its claims for public support. It is an Indian Missionary Society, designed to benefit the people amongst whom *we* dwell, and to whose idolatries and abominations *we* are the daily witnesses. Identified as the Christian public are with this people, some by birth or blood, *others* by employment or commercial intercourse, and ALL by residence, it is both reasonable and just to expect, that their united energies should be devoted to the spiritual good of their heathen neighbours. And, if in addition to the above, the other peculiarities of this Institution, are duly estimated, in connection with its benevolent object, it is to be hoped that neither public liberality nor personal devotedness will be wanting for its support. Maintained by the contributions, quickened by the prayers, encouraged by the sympathies of the various Churches of Christ in Peninsular India, who can tell but that the "Indian Missionary Society" may be, under the blessing of Almighty God, the favoured instrument of enlightening, renovating and saving multitudes of immortal souls. "O Lord! we beseech thee, send now prosperity."

III.—MALACCA.

ANGLO-CHINESE COLLEGE.

From a late number of the *Singapore Free Press* we are happy to copy the following more encouraging account than could before, we believe,

be given of the *Anglo-Chinese College, Malacca*. It is compiled from the *Fifteenth Report of the Institution*, just published.

"The Eleventh Annual Report (for 1835) of the *Anglo-Chinese College, Malacca*, has just come to hand. It gives us a pleasing view of the progress of that Institution, and of the extensive operations carried on there in printing books in the Chinese language. The Report states, 'During the past year, endeavours have been made, and not without success, to extend the benefits and usefulness of the Institution, by increasing the number of students to almost double that of any former period. The present number is seventy. These are arranged into four classes according to their several gradations and attainments.' Their studies are divided between English and Chinese literature, but the major portion of time is allotted to the latter. Geography, writing, arithmetic, practical geometry, translating Chinese into English and *vice versa*, general reading, &c. form the daily exercises of the students.

"The general conduct of the boys is pleasing and satisfactory, especially of five or six of the senior students, who express their desire to worship the true God, and openly manifest their abhorrence of idolatry. All the students, their teachers, the workmen employed as type-cutters, &c. and the male children from the out-schools, attend service at the Mission Chapel every Sabbath, forming a congregation of upwards of 200 Chinese. During the past year there have been printed at the College 54,728 volumes of tracts, hymn-books, school-books, &c. and 11,970 vols. of the Holy Scriptures. The expenses of these printing operations, we believe, are chiefly defrayed by the Bible and Tract Societies in London. The books are sent for distribution to the different Missionary stations in these parts, China included.

"The out-schools, in connection with the College, are also in a flourishing state—the Chinese, eleven in number, male and female, containing about 130 girls and 230 boys. There are also 6 Malay Schools, containing about 200 boys and girls.

"The 'state of the funds' of the College exhibits also a very flourishing condition. The sums lying at interest at Singapore and Malacca amount to 9,250 Drs. with a balance in hand of 2,155 Drs., exhibiting a total of Sp. Drs. 11,405. The College receives an allowance of 100 dollars a month from the British Government resident at Canton.

"This satisfactory account of the progress of the Institution at Malacca,—which, had that at Singapore been carried into effect in former years, would have been removed to this settlement and closely connected with the latter,—affords encouragement to the trustees and friends of the Singapore Institution to hope that the day is not distant when it, too, will exhibit its utility. We believe it is the wish of the warmest friends of the Malacca College, that it should still be removed to Singapore and placed in connection with our Institution, according to the plan of its founder, Dr. Morrison; but we imagine the College has now taken such deep root at Malacca that a removal would go far to break up the whole establishment. The Singapore Institution will have a Chinese department, which will answer, in some degree, to objects of the *Anglo-Chinese College*."

IV.—BOMBAY.

LADIES' SCHOOL FOR DESTITUTE AND POOR NATIVE GIRLS, IN CONNEXION WITH THE CHURCH OF SCOTLAND'S MISSION IN BOMBAY.

The present promising state of this and the other female schools of the Mission, is set forth in the following extract of a letter addressed by Dr. Wilson, on the 16th of last month, to a very zealous friend of India's welfare, the Rev. Dr. Brunton, Professor of Oriental Languages in the University of Edinburgh, and Convener of the General Assembly's Committee on Foreign Missions.

"I have been much gratified, and the ladies in Bombay who have hitherto entirely supported the School for Destitute and Poor Native Girls have been much encouraged, by the donation of £50 from the Assembly's Committee; and which will for a time meet the increased expense of the extension of the institution of last year. It now contains 55 scholars, who are all making satisfactory progress, and of whom a fair proportion have already attained a very creditable proficiency in reading, writing, singing, needle-work, and Christian knowledge. The eldest of the two girls connected with it, whom I lately baptized, has been married by me to one of the Bráhma converts, and this, the first virtuous union of natives formed in the bosom of the Protestant Church in Bombay, promises to promote the happiness of both the parties. The marriage was honoured by the attendance of several friends of the Mission, and by many natives. I embraced the opportunity which it afforded me of entering into a contrast between the injunctions of the Christian Scriptures and the Hindu Shástras relative to the treatment of females. At present there are two other scholars in the school who wish for bap-

tism, one of whom is an adult. A young woman educated in it, was lately appointed by me the teacher of one of the general female schools of the Mission, and she is discharging her duties efficiently, and is favorably inclined to Christianity. I may here mention, that the Pársi inhabitants of a street in the neighbourhood of the Mission-house have placed under me the whole disposable juvenile population, including sixteen girls, for instruction, through the medium of Gujaráthi,—a circumstance which has afforded me the highest delight. Altogether there are upwards of one hundred and eighty girls educating in connection with the Mission. We shall be able vigorously to support, and perhaps extend, our operations connected with female education. The friends of the cause here, in whose eyes, I am happy to say, it has a growing importance, have been much encouraged by the expression of your own feelings on the subject. 'My whole heart yearns for the enlargement of the female mind in India; an object unutterably momentous in itself and its consequences.' I could fill a ream of paper by descanting on its promise as connected with the overthrow of Satau's reign, and the establishment of that of the Redeemer, in this great country.'

Liberated African Slave Children.—Some of our readers are perhaps aware that a considerable number of the African children, who were last year taken at Porbandar, have, with the concurrence of the Government, been distributed by Mr. Townsend, for their education, to the different Missionary institutions in the Presidency which were willing to receive them. Six boys are at present under the care of the Church of Scotland's Mission in Bombay, and three at Puna. Four girls are with the American Mission in Bombay. Two girls and two boys are settled with the Church Missionary Society's Missionaries at Násik. Four boys are with the London Society's Missionaries at Belgaum. All these children are making more or less gratifying progress in their studies.

V.—AMERICA.

I.—AMERICAN BIBLE SOCIETY.

The twentieth anniversary was held in the Tabernacle, New York, May 12th; John Bolton, Esq. the first vice-president, in the chair. Rev. Dr. Sharp, of Boston, read the 35th chapter of Isaiah, and a written address from the President of the Society, Hon. John Cotton Smith, detained from the meeting by domestic affliction, was read by Rev. Dr. Milnor. John Nitchie, Esq. read the report of the Treasurer, and the Rev. John C. Brigham read the report of the Managers. Addresses were delivered by Gov. Dunlap of Maine, Rev. Mr. McElroy of Ohio, Rev. Mr. Atkinson of Virginia, Rev. Mr. Hodgson of New York, Rev. Mr. Read of Bombay, Rev. Mr. Brown of St. Petersburg, and Rev. Dr. Skinner of New York.

Auxiliaries.—The Society has now nearly 1,000, most of them embracing an entire county.

Treasury.—Receipts for the year from all sources amounted to Drs. 104,599 45— for Bibles and Testaments sold, Drs. 42,766 75; from bequests, Drs. 18,589 66; from contributions for foreign circulation, Drs. 13,489 19; from unrestricted donations, Drs. 25,112 07.

The expenditures of the year have been Drs. 107,910 93.

Officers.—Hubert Van Wagmen and Robert S. Winslow, the former treasurer and recording secretary, having resigned their offices, John Nitchie, Esq. was appointed treasurer, and _____ recording secretary and general agent. Rev. George Bush, professor in the New York University, was appointed editor of the Society's publications, with the understanding that he would devote half his time to that service.

Rev. W. M. Atkinson has been appointed general agent for the southern States, and a similar agent is soon to be appointed for the States in the West.

Bibles and Testaments issued.

English Bibles,	63,160
English Testaments,	150,018
German Bibles,	1,996
German Testaments,	1,818
French Bibles,	593
French Testaments,	756
Spanish Bibles,	169
Spanish Testaments,	213
Modern Greek Testaments,	3,646
Portuguese Bibles and Testaments,	51
Welsh Bibles and Testaments,	66
Arabic, Syriac, Swedish, and Dutch Bibles and Testaments,	58
Italian, Polish, Danish, Gaelic, and Indian,	73

Making in all, 221,694 copies, and an aggregate since the formation of the Society of 1,989,430.

Translations in Progress.—Translations into the Hebrew-Spanish, and the Modern Armenian and the Armeno-Turkish are in preparation by American Missionaries at Constantinople. At the Protestant Episcopal press at Syria, under care of the Rev. Dr. Robertson, the Greek-Turkish Bible is about to be issued for the British and Foreign and the American Bible Societies. At the Sandwich Islands the New Testament is completed in the Hawaiian tongue, and various parts of the Old Testament are in progress of translation. The Chinese Scriptures are undergoing an important revision.

Pecuniary Grants.—In addition to Drs. 1,000 previously granted, the Society have appropriated Drs. 500 for printing the New Testament for the blind, under the New England Institution. For foreign distribution, appropriations have been made to the amount of Drs. 45,000; and with the exception of Drs. 5,000, all has been paid. They have been made principally to missionaries, of the Protestant Episcopal, Methodist Episcopal, Presbyterian, Baptist, Congregational, and Moravian denominations; and for translating, printing, and circulating the Scriptures in China, Burmah, Siam, Bengal, Northern India, Turkish Empire, Syria, Greece, Russia, Germany, France, and Spain; besides the several ports where there are chaplains for seamen.

2.—AMERICAN AND FOREIGN BIBLE SOCIETY.

A meeting composed of delegates from various Baptist churches and other bodies of that denomination, with numerous individuals from the city, was held in the Lecture-room of the Oliver-street meeting-house, New York, May 12th. Rev. Dr. Kendrick, of the Hamilton Seminary, was appointed chairman, and Mr. Robert F. Winslow, clerk. It was stated that the conference held at Hartford, Conn., in connection with the meeting of the Baptist Board of Foreign Missions, had recommended that a convention be held at Philadelphia in April, 1837, for the purpose of organizing a new Bible Society, in case the American Bible Society should sanction the resolutions of its managers relative to the principles on which translations into foreign languages must be made, in order to receive patronage from that Society. It was also stated to the meeting, that the Society had now approved of those resolutions. After some discussion, it was determined to proceed immediately to organize a new society, and a committee was appointed to prepare a constitution, which was reported at an adjourned meeting the next day; when a society was organized, called the *American and Foreign Bible Society*. The officers elected are—

Rev. Spencer H. Cone, New York,	<i>President;</i>
Rev. C. G. Somers, do.	<i>Cor. Secretary;</i>
Mr. John West, do.	<i>Rec. Secretary;</i>
William Colgate, Esq., do.	<i>Treasurer.</i>

The Society instructed its committee to enter immediately on the discharge of its duties, and to prepare an address to the Baptist churches in the United States. The first annual meeting is to be held in Philadelphia in April, 1837.

3.—AMERICAN TRACT SOCIETY.

The eleventh annual meeting was held in the Tabernacle, May 12th; S. V. S. Wilder, Esq., the president, in the chair. After the usual devotional exercises, the annual report was read by the secretary, and the meeting was addressed by the Rev. E. Galusha, Rev. Dr. Spring, Rev. Edwin Hall, Rev. W. S. Plumer, Rev. Dr. Tyng, Rev. Mr. Brown, and Rev. G. W. Bethune.

New publications amount to 55; embracing *Memoirs of Payson and Pearce*; two volumes of Dr. Nevins; a volume of *Standard Treatises on Infidelity*; Henry on Meekness; *Biographies of Nathan W. Dickerman, Mary Lothrop, John Mooney Mead, and Caroline Hyde*; and twenty tracts in the general series, the first ten of which complete the tenth bound volume of Tracts. The Evangelical Family Library now comprises thirteen volumes. Whole number of publications \$37.

<i>Amount Printed and Circulated.</i>	<i>Publications.</i>	<i>Pages.</i>
Printed during the year, (including 247,972 volumes)	4,556,972	101,293,584
Printed since the Society's formation,	43,647,590	711,853,750
Circulated during the year, (including 160,454 volumes,)	3,293,846	72,480,229
Circulated since the Society's formation,	39,043,676	614,790,076

Of twelve late Tracts, more than 100,000 have been printed within the year; and of the Christian Traveller, The World to Come, The Fool's Pence, Where did he get that Law? and I've no Thought of Dying so, from 135,000 to 175,000. Of Persuatives to Early Piety and Alleine's Alarm, 12,000 each; of Baxter's Call, 14,000; and of Life of Page, 26,000.

The circulation of the smaller Tracts is about the same as the previous year, while that of volumes exceeds the previous year by 18,500,000 pages.

Gratuitous distribution, 7,290,900 pages; widely dispersed in various parts of our country and the world, in 365 distinct grants; besides 2,548,860 pages, delivered to members, directors, &c.

Receipts and Expenditures.

Received for publications sold,	Drs. 47,573 37
Donations, including Drs. 29,949 92 for foreign distribution, of which Drs. 10,000 is from the American Tract Society, Boston, Drs. 10,123 27 from ladies, and Drs. 6,101 61 legacy of Mr. Joseph Burr,	56,638 03
Total, (including Drs. 792 18 balance in treasury,)	Drs. 105,003 59
Paid for paper, printing, stereotyping, &c.	53,117 77
Remitted for foreign distribution,	35,000 00
For publishing Baxter's Call, &c. for the blind,	500 00
All other expenses, as by items in the Treasurer's report,	16,385 82
Total paid during the year, as above,	Drs. 105,003 59

The donations received are about Drs. 4,000 less, and the receipts for sales Drs. 16,000 more, than in the previous year; and though only Drs. 29,950 of the receipts have been designated for foreign distribution, the whole sum of Drs. 35,000 which the Committee proposed to attempt to raise, has been paid over for foreign stations.

New Auxiliaries, 34; whole number on the Society's list, 1,180.

Foreign Distribution.—Thirty-five thousand dollars have been remitted during the year to foreign stations, viz:

To China,	Drs. 4,759
Singapore and South-eastern Asia,	2,000
Siam,	2,500
Burmah,	4,000
Orissa,	3,050
Ceylon and Continent,	3,000
The Mahrattas,	1,500
Constantinople,	1,000
Germany,	1,500
South Africa,	200
North American Indians,	300
Northern India,	1,000
The Sandwich Islands,	1,000
Syria,	1,000
The Nestorians,	500
Smyrna,	1,200
Greece,	2,250
Russia,	1,500
France,	2,000
Moravian Brethren,	700
Total,	Drs. 35,000

Of these sums, Drs. 8,500 are for the use of Missionaries of the American Baptist, and English General Baptist Missionary Societies; and 2,500 for the use of Protestant Episcopal Missionaries in Greece and China.

4.—AMERICAN TRACT SOCIETY, (BOSTON.)

The annual meeting was held in Park-street meeting-house, May 25th; Hon. William Reed, the president, in the chair. Rev. Dr. Codman opened the meeting with prayer; after which the Rev. Seth Bliss, the secretary, read the annual report, and the Rev. Mr. Badger, Rev. Mr. Willey, Rev. Mr. Reed, and Rev. Mr. Brown, addressed the audience.

Receipts and Expenditures.—Donations, Drs. 15,339 64; legacies, Drs. 585 68; sales of books, tracts, &c. Drs. 8,949 05; interest, Drs. 183 10; in all, Drs. 25,057 47; exceeding the available funds of last year by more than Drs. 6,000.—The expenditures, and the payments to the Society at New York, amount to the same sum.

Foreign Appropriations.—The society at the beginning of the year pledged itself to furnish Drs. 10,000 of the Drs. 35,000, which the Society at New York voted to appropriate for foreign distribution; all of which has been paid over.

Gratuitous Appropriations.—The number of distinct grants to individuals and to various benevolent and literary institutions is 200. Given to individuals and to Societies to encourage them in the circulation of the volumes, 2,067,000 pages. Whole amount of gratuitous distribution, 3,964,785 pages; cost, including those delivered to directors and members, Drs. 2,962 57.

5.—AMERICAN EDUCATION SOCIETY.

The twentieth annual meeting was held May 12th, in the Broadway Tabernacle, New York; Rev. Dr. Woods, one of the vice-presidents, in the chair. Rev. Dr. Codman opened the meeting with prayer, and the reports of the treasurer and secretary were read; after which various resolutions were adopted, and the audience addressed by Rev. Messrs. Schmucker of Gettysburgh, Pa., Todd of Northampton, Ms., Clark of Hudson, O., Wm. J. Armstrong of Boston, and Dr. Cogswell, secretary of the society.

The introduction of the report presents the following view of the existing demand for a greatly increased number of preachers of the gospel.

More than six hundred millions of heathens and Muhammadans know nothing of Jesus Christ the only Saviour. More than one hundred and fifty millions of the Greek and Roman churches are sunk into the grossest idolatry, and vast multitudes in nominally Christian countries are destitute of a preached gospel.

The work of publishing the gospel to all these millions must be performed; and by whom? The responsibility of the past generations is closed and sealed for the judgment. We may not roll it upon coming times, without great accumulation of guilt. The circle narrows until an uncommon weight of responsibility rests upon the men of the present generation. We have instrumentally in our keeping the everlasting destiny of millions at home, and hundreds of millions among the heathen. The salvation of the world, in a great degree, depends, under God, upon the men of the present generation.

The five millions of destitute population in the United States will soon increase to eight, to sixteen, to thirty millions.

A summary of the proceedings of the Society for the last year, including receipts and expenditures, beneficiaries, &c. is given below.

The American Education Society has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements. It has since its commencement aided in all, 2,495 young men. About eight hundred ministers, now living and preaching the gospel, have already, through its direct instrumentality, been introduced to their fields of labor. Some of these have exerted a wide and holy influence in heathen lands, others are in conspicuous stations in churches and benevolent institutions in the United States. During the year, the Society has aided one thousand and forty beneficiaries at 159 institutions. Its receipts have amounted to Drs. 63,227 76, and its expenditures to Drs. 66,208 92, which, with the debt of last year, Drs. 1,079 13, amounts to Drs. 67,288 05, leaving a debt of Drs. 4,060 29. The receipts, exclusive of legacies, are larger than in any preceding year. The business arrangements of the Society divide the whole field into two parts: the one acting directly with the office at Boston, and the other through the Presbyterian Education Society at New York. The territory, including the branches and agencies which report directly to the office in Boston, consists of the New England States, and the State of Illinois. The number of young men assisted during the year within these limits, is 590. Of these 141 were in five theological seminaries, 315 in twelve colleges, and 134 in forty-six academies. The receipts into the treasury from New England and the Illinois Branch, have been Drs. 40,893 42, and the expenditures within these bounds, have been Drs. 42,774.

The appendix to the report contains a succinct history of the rise of the Society and of its operations each year since its organization, from which the annexed paragraphs are taken, giving a comparative view of the receipts, expenditures, number of beneficiaries, in what institutions, amount refunded, and the amount earned each year.

The receipts of the Society from year to year, as appears by the annual reports, are as follows: viz. 1816, Drs. 5,714; 1817, Drs. 6,436; 1818, Drs. 5,971; 1819, Drs. 19,330; 1820, Drs. 15,148; 1821, Drs. 13,108; 1822, Drs. 15,940; 1823, Drs. 11,545; 1824, Drs. 9,454; 1826, Drs. 16,596; 1827, Drs. 33,094; 1828, Drs. 31,591; 1829, Drs. 30,084; 1830, Drs. 30,710; 1831, Drs. 40,450; 1832, Drs. 42,030; 1833, Drs. 47,836; 1834, Drs. 57,818; 1835, Drs. 83,062; 1836, Drs. 63,227; making Drs. 579,144. It appears by the above statement, that a greater sum of money has been received during the last five years than during the fifteen preceding years:

The results of the Society have been as follows:—It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every state in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows:—7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, and 1,040. Of those who received aid from the funds of the Society during the last year, 223 were connected with seventeen theological seminaries, 507 with thirty-five colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About eight hundred individuals who have received its patronage, have already entered the Christian ministry, about fifty of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows:—during the eleven years preceding April 30, 1826, Drs. 339 60; in 1827, Drs. 90 00; 1828, Drs. 864 22; 1829, Drs. 830 91; 1830, Drs. 1,007 84; 1831, Drs. 2,647 63; 1832, Drs. 1,312 77; 1833, Drs. 2,113 27; 1834, Drs. 1,947 78; 1835, Drs. 2,957 14; 1836, Drs. 4,332 53; making Drs. 18,443 69.

The sum of earnings by the beneficiaries for labor and school-keeping, reported from year to year, for the last ten years, is as follows, viz:—1827, Drs. 4,000; 1828, Drs. 5,149; 1829, Drs. 8,728; 1830, 11,010; 1831, Drs. 11,460; 1832, Drs. 15,568; 1833, Drs. 20,611; 1834, Drs. 26,268; 1835, Drs. 29,829; 1836, Drs. 33,502. The whole amount is Drs. 166,125.

The sums allowed to beneficiaries are *loans*; during the past year the rules of the Society have been so altered, that the notes given by the beneficiary are made payable after five years from the completion of his preparatory studies for the ministry, with interest from that time, and a discount at the rate of twelve per cent. per annum, if paid within the five years.

6.—METHODIST MISSIONARY SOCIETY.

This Society held its seventeenth anniversary in the Forsyth-street Church, New York, April 18th; bishop Andrew presiding. The annual report, read by G. P. Disoway, Esq., showed the receipts for the year to be Drs. 61,337 81. The Society has 118 domestic missionaries, under whose care are about 117,174 church members; also thirty-eight missionaries in foreign lands or among the aborigines of this country, who have in charge nearly 4,000 church members; together with thirty teachers and 911 pupils; being an increase of twelve missionaries, 4,566 church members, two teachers, and twenty-nine pupils over the last year.—One mission is in Liberia, West Africa, embracing six stations; one at Rio Janeiro, and one at Buenos Ayres, in South America.

7.—BAPTIST BOARD OF FOREIGN MISSIONS.

The Board met April 27th, in the First Baptist Church, Hartford, Con., the Rev. Dr. Sharp, of Boston, in the chair. Rev. Elon Galusha, of Rochester, N. Y., preached the annual sermon. The annual report was presented by Rev. Dr. Bolles, the secretary, and the treasurer's report by Hon. Heman Lincoln. Missions twenty-three, stations thirty-four, preachers fifty-three, printers six, who, together with females and others, make a total of 132. Churches twenty-one, schools twenty-eight, presses five, baptisms 221.

8.—AMERICAN SUNDAY-SCHOOL UNION.

The twelfth anniversary was held in Philadelphia, May 23rd; Alexander Henry, Esq., the president, in the chair. After prayer by the Rev. Prof. McLean, of New Jersey, and the reading of the reports of the managers and treasurer, resolutions were moved and seconded, and addresses made by Rev. President Babcock of Maine, Rev. Messrs. Lippicott of Illinois, Taylor of Virginia, Suddards of Philadelphia, and Gen. P. T. Smith of New York.

The annual sermon before the Society was preached on the preceding evening, by the Rev. J. B. Taylor of Virginia.

From the report it is seen that twenty-one missionaries and agents have been employed for different portions of time in the western states, in organizing and visiting schools, replenishing libraries, &c. at an expense of Drs. 9,066 62; while books have been furnished gratuitously to the amount of Drs. 1,134 91. The contributions to the fund for these purposes amounted to Drs. 11, 347 06.—Nine agents and missionaries have been employed at the south, at an expense of Drs. 3,376 31;

and books given amounting to Drs. 361 43. The contributions to the southern fund have been Drs. 5,421 94.—In the northern and middle states fourteen agents and missionaries have been employed.

According to the register of our auxiliaries, there are 1,250 societies and schools bound to send us an annual report. Only 144 have complied with the conditions on which they sustain this relation. These 144 reports give, as their present statistics, 1,542 schools, 16,647 teachers, and 119,995 scholars. Only thirty-four unions and schools mention the number of volumes in their libraries, and these amount to 137,667. The number of conversions reported by forty-seven unions and schools is 428 teachers, and 2,039 scholars. Besides these, 609 persons are reported, without specifying whether they are teachers or scholars; making the total number in these schools 3,075.

The donations to the foreign fund, from March 1st, 1835, to March 1st, 1836, amount to Drs. 2,239 95, making Drs. 3,772 66, of the Drs. 12,000 proposed two years ago to be raised for supplying American missionaries with copies of our publications, and the means of translating and printing them.

The whole amount has been appropriated to various missions in India, Greece, Persia, Turkey, China, France, Africa, Sandwich Islands, and among the American Indians. Besides these appropriations, the Board have made donations of books from the general funds, to the Wesleyan mission in Ceylon; to the English mission at Orissa; to the friends of public instruction in New Grenada, India, Africa, Russia, France, Nova Scotia, and other places. Sets have also been presented to the Prussian government, under the assurance that they would be put to a valuable use in that country, which occupies so interesting a position in regard to education.

In the sale of books there has been an advance of about Drs. 10,000 above the business of last year. The total amount of books sent to our depositories during the year, is Drs. 34,959 61; the sales in Philadelphia amounted to Drs. 37,817 24, making the whole amount of publications thus disposed of, Drs. 72,776 85. The actual receipts from sales were Drs. 31,189 48. The number of volumes of library books printed in this period was 701,400, making 45,488,500 pages; of cards, infant-school lessons, and other publications in sheets, 35,860 copies; of reading and elementary books, 17,000 volumes; of the *Union Questions*, 126,000 volumes; of the *Sunday-school Journal*, 77,592 numbers; of the *Youth's Friend*, in single numbers, 48,000. The total number of publications of all kinds, is 1,004,852, equal to nearly seventy-three millions of pages.

Since our last annual report we have issued forty-seven new works. Of this number, twelve contain from 100 to 332 pages, and the remainder are of various sizes, down to sixteen pages.

The receipts of the year, ending March 1st, 1836, have been as follows:

Donations to the valley fund,	Drs. 11,347 06
“ southern,	5,421 94
“ foreign,	2,239 95
“ missionary,	127 57
“ general,	19,185 66
<hr/>	
Making the total of donations,	Drs. 38,322 18
The amount received for books sold was	31,189 48
Amount borrowed,	2,092 34
<hr/>	

Making, with the balance on hand at the commencement of the year, (Drs. 920,10), the total means, Drs. 73,524 10

The expense of the publication department, including all the cost of the preparation and printing of works, was Drs. 38,597; of the missionary and agency department, Drs. 9,576; of the depository in Philadelphia, Drs. 7,480 67. Loans have been paid to the amount of Drs. 8,335, reducing the amount of borrowed capital to Drs. 45,625 25.

9.—WESTERN FOREIGN MISSIONARY SOCIETY.

The anniversary of the Society was held in the First Presbyterian Church, in Pittsburg, May 26th; Rev. Dr. Herron presiding. Prayer was offered by Dr. Miller. Rev. E. P. Swift, the corresponding secretary, made a brief statement respecting the condition and proceedings of the Society; after which resolutions were offered and addresses made by Rev. Joseph Campbell, Rev. S. Scovel, Rev. Dr. Black, Rev. Dr. Neill, Rev. W. J. Armstrong, and Rev. William Ramsey.

The receipts into the treasury had amounted to nearly Drs. 20,000, of which Drs. 7,000 remained unexpended.

The missions are in Northern India, Western Africa, at Smyrna, and among the Wea and Ioway Indians.

10.—HIGH SCHOOL AT CONSTANTINOPLE.

Institutions like that described below are perhaps indispensable to the full introduction and permanent establishment of Christianity in a country. How can there be a supply of able ministers and teachers, of schools and books, and how can intelligence generally prevail, without such radiating points of knowledge? The progress and reputation of the school here noticed, indicate the feelings of the people on religious subjects. Their most intelligent young men are placed under the care of those whose avowed object is to communicate the knowledge of the Scriptures, and to form their characters on that basis.

This school was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspali. It was commenced in a room connected with Mr. Goodell's house in Pera, and continued in the same place for more than a year. In the mean time the school and its apparatus had so increased, that we found our quarters altogether too strait for us, and the school was removed to a suite of apartments, directly over Mr. Goodell's house. Here is a large room, thirty-two feet by sixteen, in which all the scholars are collected, when necessary, either for the regular morning and evening prayers or general lectures, or whatever else it may be. Besides this are five recitation rooms, of a good size, all on the same floor with the large room and opening into it. These upper apartments are occupied by the Armenians, who are at present much the most numerous; the Greeks still remaining in the room below, which formerly contained the whole school.

Although this school has come to its present size and importance gradually, yet in the outset we determined to make it a thorough High School, or College, or whatever else you please to call it. At the present time there are taught in the institution, the English, French, Italian, Ancient Greek, Armenian, and Turkish, languages, besides a class in Hebrew under Mr. Schaeffer's tuition. We have also lessons in grammar, composition, arithmetic, book-keeping, geography, and astronomy, and lectures on the natural sciences to some extent. Our teacher in English is an English gentleman, with whom we have for some time been acquainted. He is a professor of religion, and devotes himself with great fidelity to his work. Our teacher of French is an Armenian, who has been in France and Holland: our teacher of Italian is a Neapolitan, and an accomplished scholar: and our teacher of Turkish is a Turk, who resides on Mr. Goodell's premises. Hohannes, who is already known to you as an enlightened and pious young man, has the general superintendence of the school, and is the teacher in Armenian. Mr. Schaeffer has, as we have said, a small class in Hebrew, which we hope will by and by be enlarged. Mr. Dwight has recently finished a course of lectures on astronomy, and he has now a large class in geography. Public lectures are also delivered weekly to the whole school, of both departments, on some of the natural sciences. A course on pneumatics has been completed, and the subject at present is electricity. Many from abroad attend these public lectures, and as the boys are required to take notes and answer questions on the preceding lectures, much useful information is communicated to those who are present. The apparatus with which you have furnished us has been, and is likely still to be, of immense use; and we are anxious to have additions made to it, until it shall be complete in every branch.

The boys all board at home, and as most of them reside at a distance from the school, they do not return at noon, but eat together a simple meal, in a room appropriated for that purpose, each one bringing with him his own articles of food. One of them always asks a blessing at the beginning, and another returns thanks at the close of the meal.

We hardly need to tell you the objects we have in view in establishing such a school as this. Teachers are needed for the schools of the Armenian and Greek nation, and here we hope to raise them up. An educated and enlightened clergy are called for, and we look to God daily that he will grant his Spirit, and separate the individuals of his choice, for this holy work. We do feel that we have reason to confide in him, and to believe that he will smile upon our effort to train up devoted young men for his service.

In view of all the facts we have now stated, we come to you with the request, the reasonableness of which you must readily perceive, that you will, with all convenient despatch, send us an accomplished teacher to take charge of this institution. Your missionaries here have a greater burden than they can bear already, and its weight is increasing almost daily. Besides our school now has come to such a magnitude, that it cannot be put off with only a half-way, divided attention to its concerns. It is quite sufficient to occupy the whole time and fill the whole soul of one man; and he must have a pretty large soul too.

Our present teacher in English, we find, is likely to return to England before many months, and unless we have a teacher from America for this department, which is a most important one in the school, we shall really be at a loss what to do.

We want an accomplished man, pious, of course, but if he is not ordained, it will be better. He should not be sophomorical, nor dictatorial. He should be one who is not only "apt to teach," but willing to learn. He should be well acquainted with the natural sciences, as geology, mineralogy, &c., and with the best modes of instruction; and he should not only be prepared to give lectures on various subjects in the style of a professor, but he should be willing to sit down with a class of six or eight full grown boys, and teach them the rudiments of the English language. You must now be able to form a pretty good opinion of the description of a man we need, and we hope you will send him with as little delay as possible.

One thing more—he should, if possible, be acquainted with vocal music scientifically and practically. More we need not say.

11.—FAVORS FROM THE BRITISH AMBASSADOR—OPPOSITION OF THE RUSSIAN GOVERNMENT.

At Erzerum I had a very favorable opportunity to make the acquaintance of the new English ambassador, the right honorable Henry Ellis, Esq., and his suite, who were then on their way to this country. I boarded at their table the week that I spent at Erzerum. They all appear to be gentlemen of excellent character. The ambassador is a serious man, expressed very deep interest in our mission, and proffered me every assistance in his power to render. At his own suggestion, I addressed to him a written application, and obtained from him English protection.

The ambassador gave similar passports to the German missionaries in Persia, which were peculiarly valuable to them at that juncture, as the Russian protections under which they had heretofore been laboring were just then expected to be withdrawn, and an order had been received prohibiting their brethren in Georgia to proceed another step with their labors.

The following is a copy of the order from the Russian government, translated into English, communicated in the month of August, 1835, by the commandant of Shusha to the missionaries of the Basle Missionary Society.

"Gentlemen—In consequence of a memorial from the commander in chief of Georgia, addressed to the minister of the interior, and forwarded by him to the committee of ministers, respecting your missionary establishment located at Shusha, the committee learning by the real state of things, that you, gentlemen, since the time of your settlement at Shusha, have not yet converted any body, and deviating from your proper limits have directed your views to the Armenian youth, which, on the part of the Armenian clergy has produced complaints, the consequences of which may be very disagreeable, have concluded to prohibit you all missionary labors, and, for the future, to leave it to your own choice, to employ yourselves with agriculture, manufactures, or mechanical trades. As for the rest, to prevent any cause of further complaint on the part of the Armenian clergy, they forbid you to receive the Armenian youth into your schools.

It has pleased his majesty, the emperor, to confirm this decree of the committee of ministers."

At present there are five missionaries, four clergymen, and one printer, connected with the Shusha mission, weeping, as you will readily suppose, over the desolations of Zion, whose walls they are thus peremptorily forbidden to repair.

On the north side of the Caucasus mountains, at a place called Karass, is a Scottish missionary colony. It was established under the patronage of the late emperor Alexander, who, you are aware, gave some evidence of being influenced by motives of evangelical piety. Alexander gave to that establishment the prerogatives and form of a colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian clergy against a Protestant mission. The undertaking, though partially colonial in form, was really and strictly missionary in its object. The Scottish and Basle Missionary Societies have, one or both, had missionaries connected with the establishment ever since its commencement.

About the time the government order was issued, forbidding the Shusha missionaries to proceed with their labors, a similar one was forwarded to Karass, commanding the Protestant missionaries there, now six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian church were soon to take their places.

VI.—SIAM.

DISPOSITION TO RECEIVE AND READ BOOKS AND TRACTS.

Early in the year this place was visited by forty or fifty junks, to which we endeavored to give a good supply of Christian tracts. On board most of them we were gratefully received, and our tracts accepted with much eagerness. In every part of Bankok also they meet with a ready demand. In many instances individuals have been observed reading them many days, and even weeks, after their distribution. We have reason to believe that they are extensively perused, and few of them, we hope, are wantonly mutilated or destroyed. In many instances individuals have been found anxious to make selections of the several kinds of tracts offered for distribution. This fact seems to indicate that they desire them for the information they contain. Others have refused particular tracts on account of having previously received copies of the same.

Among great multitudes of the Chinese there seem to exist some general notions of the gospel, though very few, we fear, seriously reflect upon its solemn truths. With the mouth they will, in most instances, give them a hearty approval; but they are strangers to the power of godliness. What may be the final result produced by the books distributed we know not, but we may hope and pray for blessed and glorious consequences. We have now on hand a large supply of Chinese books, and intend, with God's help, vigorously to prosecute the work of distribution. We have just been informed of the appropriation by the American Tract Society of Drs. 30,000 for the distribution of books in foreign and pagan lands; Drs. 1,000 of which was voted to the Indian Archipelago and Siam. Our hearts are rejoiced in view of the interest in behalf of the heathen which God is exciting in our beloved country. May it continue and increase, until the knowledge and the love of the truth shall be co-extensive with this fallen world. Resolutions like the above tend not a little to stimulate our zeal, and encourage us to extend our operations.

While the Chinese junks were here, particularly, great numbers came to us for medical aid, averaging nearly thirty a day for many weeks together. Our hearts were pained at their wretchedness, and our inability, owing to our ignorance of their language, to impart to them an adequate knowledge of the way of salvation. We speak the Chinese and Siamese languages as yet but imperfectly, and with a stammering tongue. Our progress in them has been greatly retarded by our own temporary debility, and sickness in our families, and necessary attention to secular concerns, particularly the erection of buildings for the accommodation of the mission.

Six or eight more missionaries in this field are greatly to be desired. Hundreds of devoted servants of Jesus might here find ample employment. The fields are white for the harvest. Within a short distance of our doors hundreds of thousands of precious immortals are perishing in ignorance of Jesus, who might be approached by the means of grace, were there here an adequate number of laborers. Under the Siamese government, it has been thought by some there are not less than nine or ten millions of immortal beings, speaking twelve or fourteen different languages and dialects, multitudes of whom, it is hoped, might now be approached by the missionary. What will the friends of Christ do for these perishing immortals?

MANNER OF CONDUCTING THE DISPENSARY.

Extracts from a letter of Doctor Bradley, dated at Bankok, October 23, 1835.

Probably scarcely any thing awakens more surprise, or is more likely to impress the heathen favorably respecting Christianity, than the sympathy which missionaries manifest for them in their distress, and the pains which they take to relieve them. They are so accustomed to neglect and cruel desertion in times of sickness and want, that kind words and compassionate treatment in their sufferings seem to them something more than human.

I arrived here on the 18th of July. After fitting up a room for the purpose, a dispensary was opened on the 5th of August. I was soon an object of sufficient notoriety. Patients came from all parts of the city, and multiplied exceedingly, till quickly they numbered more than a hundred daily. My plan of managing them was this:

The patients were received in the morning between the hours of six and nine o'clock. Their names, with all the most important particulars concerning each, were entered on a book in the order in which they came. Then, instead of giving each a card, as was done at Singapore, slips of paper were given, having on them

the number of each individual, and the appropriate prescription. These having been presented to the apothecary, and having secured the treatment directed, they were enjoined to keep carefully and present on their next appearance, as their passport to further attention. If any one presented himself without his slip, who had previously received attention, he was rejected, at least for one day. The cause of such rejection was always understood by the bystanders, and thus secured much carefulness of the little papers. Thus it was not necessary to lose any time in calling to mind what course of practice had been taken on the previous visit of the patient. At a glance of the eye it could all be seen, and in a moment some tolerably correct estimate could be formed of the effects of the treatment that had been adopted. When covered on one side these papers—*nung sues* as the Siamese call them, are put away in order and preserved, so that at any time the whole treatment of a case may be gathered up by a reference to the numbers. In order to give the earliest patient arrived, the earliest attention, and thus encourage punctuality in coming, a long verandah was fixed with permanent seats, which were so arranged that the patients must almost of necessity seat themselves in the order they came. Having my seat at one end of the line, the end next to the door of the dispensary, and leaving between me and the patients a passage only wide enough to admit of but one person, none were allowed to pass but such as had come under my direct cognizance—none were treated at the dispensary but such as came there by the narrow way. When treated, the patients retired by another way than that they entered. Thinking that but a small object would be gained if only the temporal diseases of the patients were healed, a plan was devised by which it was hoped their precious souls might be savingly benefited. The plan was to employ natives in reading Christian tracts and portions of the Scriptures in the hearing of those patients that were waiting for "the moving of the waters;" also to have the attending physician give to each new patient, as he passed, a tract. It required much less effort than was anticipated to maintain good order and silence while all the multiplied operations were going forward. The plan worked well. Many a time there were large audiences of attentive hearers, which, on the part of the missionaries, was a powerful excitement to prayer, hope, and effort.

Thus did I labor most pleasantly, till the first instant, when our operations were suddenly arrested by an order from the nobility, that all the missionaries living on that compound must leave it within five days. The real, though not the alleged, cause of this edict was, as I am credibly informed, the unusual amount of benevolent effort the missionaries were bestowing upon the poor of the Chinese and Siamese. It was particularly offensive that we should *tam bun*, that is *do good*, every day, and that to the common people chiefly. The acting Prah kang said that it was contrary to the laws of Siam to *tam bun* every day; that there were certain days designated by government, when all persons might give as they pleased; that if the missionaries should continue their present operations, they would acquire much more merit than the people generally, and would even equal, if not outstrip, their greatest and best men. Nevertheless, he said that he would not oppose the missionaries doing good every day. It is said that some evil-minded men came to our inclosures and spied out our operations, particularly our reading Christian books to the Chinese and distribution of such books among them. Some one or more suggested the fear that the missionaries would, by such means, enlighten the Chinese too much, and thus prepare them for an insurrection against the government.

Be the reasons for our expulsion what they may, there can be little doubt that, if we had not congregated large numbers of the sick, and dispensed to them gratuitously medicines and Christian books, the government would never have driven us away on the plea that we occupied forbidden ground, or on any other plea. I view this as a most encouraging fact. It is a delightful token that the Spirit of God has visited this people, and that in consequence of this visitation, Satan has come also and stirred up a spirit of opposition. But the cause is the Lord's and will prevail. This opposition, I am confident, will, under the wise management of our Almighty Redeemer, pave the way for a far more successful promulgation of the gospel among this benighted and perishing people.

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

Day of the Month.	Maximum Pressure, observed at 9h. 50m.				Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.
		Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.	
1	30,038	72,0	73,5	70,0	N. W.	30,064	73,0	77,9	72,8	N. W.	30,020	73,8	80,0	75,3	N.	30,016	73,5	77,5	73,8	N.
2	,094	69,6	75,5	68,5	N. N.	,072	71,0	78,2	70,8	N.	,024	73,3	79,9	74,3	N.	,020	73,4	77,0	73,2	N. N.
3	,090	68,9	75,5	66,0	N. N.	,058	71,3	78,8	73,3	N.	,010	72,4	79,8	74,5	N. W.	,006	72,5	77,0	74,0	N. N.
4	,122	68,8	75,3	67,6	N. N.	,090	70,0	78,0	72,9	N.	,038	71,8	79,5	73,8	N.	,030	71,8	77,3	73,0	N. N.
5	,154	68,8	75,5	67,5	N. N.	,138	70,2	79,4	73,0	N.	,078	71,3	79,9	74,0	N.	,078	72,0	76,5	73,0	N. N.
6	,194	70,0	75,0	69,4	N. N.	,170	70,9	78,8	72,8	N.	,102	71,9	79,9	75,3	N. W.	,100	71,9	76,9	73,5	N. W.
7	,200	67,6	73,5	66,8	N. N.	,180	69,0	76,2	70,3	N.	,110	72,3	78,5	72,8	N.	,106	72,2	76,0	72,0	N. N.
8	,188	67,3	73,5	67,7	N. N.	,166	69,5	78,8	73,5	N.	,110	71,3	79,9	75,5	N.	,102	71,3	76,8	73,8	N. N.
9	,174	68,0	74,5	68,0	N. W.	,150	70,5	78,4	72,2	N.	29,998	72,0	79,5	74,8	N.	29,996	72,0	76,3	73,8	N. N.
10	,172	67,0	72,2	67,0	N. N.	,150	69,5	76,3	71,8	N.	,980	72,1	78,0	72,5	N.	,974	72,0	75,3	71,9	N. N.
11	,130	68,3	73,0	65,5	N. N.	,102	70,0	76,2	70,0	N.	,960	72,5	77,3	71,3	N.	,954	72,3	74,9	69,0	N. N.
12	,116	66,3	70,5	64,5	N. W.	,090	68,4	75,8	70,3	N. W.	30,030	70,5	77,2	72,5	N. W.	30,022	70,3	74,0	70,5	N. W.
13	,122	65,4	69,9	63,0	N. N.	,100	67,0	73,6	69,8	N.	,006	70,0	77,0	72,3	N.	,006	70,8	74,5	71,5	N. N.
14	,100	66,0	72,2	65,4	N. N.	,088	67,8	74,5	69,9	N.	,010	70,3	78,3	75,4	N.	,010	70,5	75,2	73,5	N. N.
15	,120	66,5	71,8	65,5	N. N.	,078	68,3	76,5	71,3	N.	,026	71,0	78,0	74,8	N.	,024	71,2	75,1	72,2	N. N.
16	,106	67,0	72,8	67,0	N. N.	,070	68,8	76,6	71,8	N.	,006	70,4	77,8	74,3	N.	,006	70,5	74,3	72,0	N. N.
17	,088	66,4	71,0	65,5	N. N.	,066	68,0	75,3	67,3	N.	,002	70,2	76,2	71,5	N. W.	,000	70,2	73,5	70,2	N. W.
18	,120	65,8	71,2	65,3	N. W.	,098	67,5	76,0	71,0	N. W.	,030	70,3	77,9	73,9	N. W.	,030	70,5	73,5	72,0	N. W.
19	,140	65,5	70,8	64,2	N. N.	,110	67,0	75,0	69,3	N. N.	,016	70,0	79,8	76,2	N.	,012	70,5	77,5	74,5	N. N.
20	,066	65,8	74,9	68,5	N. N.	,036	68,0	79,0	74,0	N.	29,984	70,4	79,5	75,5	N. W.	29,980	70,8	77,6	74,0	N. W.
21	,096	69,6	75,0	68,2	N. N.	,058	69,8	78,4	73,5	N.	30,000	72,0	80,2	76,0	N. E.	30,000	70,8	78,0	76,3	N. E.
22	,092	69,0	75,0	67,9	N. N.	,052	69,2	78,0	72,8	N.	,010	71,2	79,9	75,0	N.	,010	71,0	76,5	73,7	N. N.
23	,092	68,0	75,0	68,5	N. N.	,058	68,8	79,3	73,0	N.	,000	70,2	82,5	77,5	N.	29,998	70,4	78,2	76,8	N. N.
24	,058	66,5	75,8	67,0	N. W.	,040	68,5	80,8	74,5	N. W.	29,990	70,3	82,5	76,9	N. W.	,986	70,3	80,0	76,0	N. W.
25	,088	67,3	76,3	67,5	N. N.	,054	68,8	80,0	74,0	N. W.	30,008	70,5	82,8	76,5	N. W.	30,004	70,5	80,3	75,9	N. W.
26	,090	68,5	73,2	66,3	N. N.	,052	68,8	75,8	70,0	N.	,002	70,6	76,2	73,4	N.	,000	70,6	76,3	72,0	N. N.
27																				
28	,182	67,4	75,5	67,4	N. N.	,166	69,9	78,8	70,8	N.	,116	71,6	80,5	73,6	W.	,114	71,6	76,3	72,2	W.
29	,250	67,0	73,0	66,3	N. N.	,200	68,8	76,3	69,5	N.	,128	70,0	78,2	70,5	N.	,126	70,2	74,5	69,3	N. N.
30	,160	64,0	68,0	60,0	N. N.	,126	65,3	70,7	63,0	N.	,050	67,6	75,5	69,6	N. W.	,050	65,2	73,0	68,8	N. W.
31	,082	63,2	69,5	62,0	N. W.	,04C	64,5	74,5	68,0	N. W.	29,980	66,3	78,5	72,2	N. W.	29,980	66,5	74,0	70,5	N. W.

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