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THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. VI.

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**JANUARY TO DECEMBER,**  
**1837.**

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THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 58.—March, 1837.

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I.—*Religion in Ceylon.*

The substance of an Address delivered at the Calcutta Monthly Missionary Prayer Meeting in February.

The page of inspiration is adorned with many bright and cheering prospects, which, like the Pole-star to the tempest-tossed mariner, cheer and inspirit the mind of the Church in the darkest seasons of her history. Amongst many others that are especially animating, we find the following applicable to a most interesting section of the world. It is recorded in the prophecy of Isaiah xlii. chap. 4th verse, "*The isles shall wait for his law.*" We wish you to bear this in remembrance during the following observations, as we think they will show that the isles that have waited, have not done so in vain.

The mere announcement of a prophecy is highly delightful: it is like the first breaking of the morning after the darkness and stillness of night;—it is an indication of the warmth and comfort of the day of blessing. The first intimations that the Being who made the prophecy is faithful to his declaration and about to verify it by a fulfilment, excites feelings similar to those which we experience when gazing on the face of nature as it bursts from the bed of winter. To witness the hand of mercy cultivating spots in this desert world is pleasing—but to cast the eye over the wide expanse of waters that form the sea, and have it arrested in its progress by scenes of natural beauty and moral loveliness, is relieving. Such, we anticipate, would be the emotions excited by a present survey of the *Island of Ceylon*, the moral condition of which will be our theme to-night.

This island has always been celebrated for its odoriferous spices, picturesque scenery, luxuriant herbage, and soft climate. But in surveying it we shall find, like all spots of this fallen

world unblest of God, that it is full of wretchedness—in fact that, amidst all that is naturally beautiful,

“ Man alone is vile.”

It is sufficient to insure your assent to this affirmation by the announcement that the inhabitants are *idolators*. Their religious tenets are those of Buddhism,—the larger portion are the devotees of Satan: like all such religionists, they have been given up to the dominion of the worst passions, and influenced by the worst feelings, offering under every green tree, in every lovely grove, and by every meandering stream, that worship to senseless idols which should be tendered alone to the true God.

Fiction has not slept as it regards the introduction of the Gospel into Ceylon. Leaving, however, the romantic details of antiquity to the lovers of the marvellous, it is highly probable that the labors of the Apostle Thomas cast their influence over this lovely isle. Of the converts, however, few if any traces remained at the commencement of modern Missions. The first interference with their hereditary faith was made by the Musalmáns during their early conquests in the continent of India and its dependencies. The religion of the sword not only obtained converts, but held them under powerful vassalage; nor has it lost that power. They are, however, like the Musalmáns of Bengal, weak and pusillanimous when compared with the sons of the West, or the inhabitants of more bracing climes. Like them, they have imbibed much of the spirit, both religious, political and domestic, of those among whom they dwell. These two religious bodies, the Buddhists and Musalmáns, form nearly the largest part of the population of Ceylon. The second effort to intrude upon their attention a better faith was made by the Romish Church in the early part of the 16th century. The Missionaries of that indefatigable community, The Society of Jesus, made many thousand proselytes, by methods not only questionable but reprehensible. They, however, appealing more to the passions than the judgment of their disciples, have yet retained large numbers, who are equally ignorant with the Catholics of Bengal, and oft more lax in morals than their heathen neighbors. At a latter period the island came into the possession of the Dutch. They, in the spirit of a religious chivalric commerce, thought it their duty to subject all the nations they discovered or captured to the faith, by force. They therefore lotted out the island into parishes and erected Christian churches. Being but a political attempt to subjugate the people, it failed when pecuniary emolument ceased to connect itself with religious profession. The vast majority of the Christians made under this régime, as might be anticipated, lapsed either into naked

infidelity or barbarous heathenism. The first attempt to evangelize Ceylon in these latter days, was made by the London Missionary Society. They were succeeded by the Baptist Society. The names of Vos and Chater will ever be associated with the first efforts to introduce the Gospel into Ceylon. The Wesleyan Methodists soon followed up their exertions. Their indefatigable laborer, Mr. Clough, has reflected the highest honor on the efforts of that body in this district of the world. Nor have our friends of the Church Mission been unmindful of that important sphere of labor. The latest and most successful Mission has been that of the American Board of Foreign Missions. An outline of their measures and success has been furnished by one of the good men lately connected with that interesting scene of labor. We feel great pleasure in presenting it to our friends, convinced that it will excite in their minds the same sentiments of gratitude and zeal which it inspired in our own. Our esteemed friend writes as follows:—

“ MY DEAR SIR,

“ I comply with your request with pleasure, to communicate some particulars relative to the American Mission in Ceylon. In giving details I shall speak with the more freedom as I speak chiefly of what transpired before my connection with the mission.

“ The mission was commenced in 1816, and from year to year a few were added to the church, yet nothing of peculiar interest occurred to encourage the laborers till 1824, when it pleased the Lord to pour out his spirit and awaken a number of persons to an anxious concern about their spiritual welfare. At the commencement of the year, and also in October, there were revivals of religion at all the five stations then occupied, as fruits of which forty-one were added to the church in January, 1825, and in July the same year eight more, in all forty-nine. In 1827, though there was no special revival at any one time, a pleasing state of anxious inquiry existed among the young men in the seminary and a few others, who, living near the missionaries, had been more particularly instructed in the truths of Christianity: during the year thirty-one were added to the church.

“ In October, 1830, the missionaries were led to make special exertions for the conversion of the young men in the seminary, these labors were blessed by a revival, which spread to all the other stations. In April of the following year thirty-four were admitted to the church, and in July twenty-seven more,—in all sixty-one.

“ In the latter part of 1834, a very powerful work of grace commenced at a protracted meeting in the Seminary, which spread to all the other stations; as fruits of this revival, there were added to the church in March following, fifty; and during the year twenty-seven more—in all seventy-seven.

“ In September, 1836, a revival commenced in the Female Boarding School, which was in progress when I left; five had hopefully been born again, and a good impression was made on the minds of all in the school. There are some things in connexion with this last revival, of a very different nature from the former. At our monthly meeting for that month it was a general remark, that a greater time of coldness was never known to exist in the churches than the present, yet none seemed to be particularly aroused to call upon God to revive his work. A few days after the meeting the revival commenced in the Female Boarding School. The missionary at the station had retired to rest one evening about 10 o'clock, when he heard the voice of some person in distress, and on going to the *várándá* heard the voice of prayer. Soon afterwards one of the girls came to his door, and with a broken voice said, ‘ the Holy Spirit has come among us, and we want you to come and talk, and pray with us.’ The voice of prayer, singing and weeping did not cease till after midnight.

“ A more particular account of this interesting work is given in the words of one of the girls, who for some years has been a member of the church.

‘ We agreed about a year ago to hold a meeting every Tuesday evening to pray for our parents. Accordingly on Tuesday evening (September 13th), we held a meeting, and after two or three had prayed, we were about to close the meeting, when another girl prayed; and when we heard how she, as it were, wrestled with God in her prayer, we were unable to close the meeting, but had a strong desire to continue all night; because her prayer was, as when a person agonises in pleading for a person who is about to be executed; or, as when a miserable beggar pleads with a rich man, or a child entreats any favor of a parent. When she had closed her prayer some of us were exceedingly agitated and unable to speak, for we saw at once all our sins and defects. Then some of us had a thought, viz. that we could not expect peace of mind until we had called some of the larger girls who do not seek Jesus Christ with all their hearts, and seriously talked with them. We, however, concluded, that we must first acknowledge our own faults and ask forgiveness of God, and then we will call the girls and speak with them. After we had done according to this our determination, we called up those who were asleep and talked with them. At that time they were aroused to anxiety about their souls. For this we praise the Lord. From that day to this (September 20th), they lift up their voice to God in prayer day and night. We do not believe there is one girl who does not thus pray.’

“ I was at the station for about two weeks after the com-

mencement of this revival, and the first thing I heard in the morning and the last at night, was the voice of prayer and praise.

“*January 28th.* Last Monday a messenger came from Lillipally, saying, that a number of the boys were under serious impressions, and that the missionary needed some assistance. Mr. W. immediately went and I accompanied him. We found the boys in the meeting house, and from their appearance, and that of others around, were at once impressed with the conviction that the Holy Spirit was indeed present. Nothing unusual had appeared until the day before, near the close of the morning sermon, when some feeling was observed among a few. The afternoon service was more marked, and in the evening at a special meeting ten or twelve attended. We remained till Wednesday evening, and had much to encourage the hope that a work of grace was commenced in the hearts of many. There were frequent meetings, and deep solemnity was on every thing around. Yesterday at this station, Mr. W. had scarcely begun his sermon, when it was evident the Holy Spirit was near. He had such overwhelming views of his office, that for a time he was unable to speak; many of the congregation were affected. It was a solemn place—all the exercises were impressive beyond any thing I have known here. It was manifest that the truth had its proper influence.

“*February 3rd.* The monthly prayer-meeting was attended yesterday. All came together with the hope apparently that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling; and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led our devotions was so much overcome as to be unable to proceed. He was deprived of strength and could not, for some time, rise from his knees. The afternoon was spent in prayer interrupted only by singing and an occasional verse read or repeated from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant. Every thing was awfully solemn. The worth of souls and the love of Christ pressed upon the conscience and the heart almost too strongly to be endured.

“*February 11th.* Some of the brethren and sisters came together for a prayer-meeting last evening, it was a time of wrestling prayer until two o'clock.

“*February 13th.* Last evening there was another prayer-meeting. It was again a precious time. The Lord has certainly given us a new spirit in our approaches to him; and will, I believe, answer the prayers he inspires, though we are utterly unworthy. All the older girls in the boarding school and several others are affected. We have scarcely hoped to see so much,

and now it seems but the beginning of days. How ungrateful and unbelieving we have been! but blessed be God that he can work by the weakest instruments.

"February 14th. Most animating accounts from Panditenpo; when Dr. S. returned from the prayer-meeting last mentioned, he found the boys of his school in various places in the compound under the cocoanut trees calling upon God, some were alone and some in little companies, crying, 'Come Holy Spirit,' 'Lord have mercy,' &c.

"Dr. S. on returning immediately rung the bell, and they came in with streaming eyes, confessing their guilt and danger. To-day many appear under deep conviction.

"These revivals have, I believe, been marked with similar features to those at home (America), they were preceded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God; they were also accompanied throughout with a spirit of prayer, a pleading, a wrestling for souls; something I think of what our Saviour expressed, when he said, 'I have a baptism to be baptised with, and how am I straightened till it be accomplished.' Social prayer-meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances, the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication.

"The whole number of additions to the churches since the commencement of the mission, is three hundred and thirty-eight, (338) of whom two hundred and sixty (260) have been connected with our schools either as teachers or scholars."

Although success is not always in proportion to our prayers and efforts, we know that God is a hearer of prayer; and when his children plead in faith for the out-pouring of his Spirit, that his great name may be hallowed among men, he suffers them not to plead in vain. "Ask, and ye shall receive," is his language to all his servants.

In reading the history of missions, we find that those who have been *men of prayer*, have had the greatest success in their efforts for the conversion of the heathen; it would seem that what is now most needed among missionaries, is a spirit of importunate prayer. How few among us, brethren, can be, with any propriety, called *men of prayer, full of faith, and of the Holy Ghost*. We have our schools and chapels, and labor hard, perhaps in our own strength. Oh! that God would pour out on all his missionary servants such a spirit of prayer, that the daily and hourly prayer of each would be "Lord revive thy work."

The history of this Mission proves that neither stratagem nor force can succeed in aiding the triumphs of the Cross; that human sagacity and policy will not receive the approbation of Christ, but that the simple and faithful laborers of the Lord will obtain his blessing. It proves that *faith* in the promises, not a complicated mixed feeling, but simple faith, is one of the chief elements in religious success. It proves that the success of the Gospel will ever be connected with deep feeling, deep humility, deep self-abasement of spirit. It offers another proof of the truth, that man's last extremity is the moment when God will pour out his blessing. We see here that prayer to be successful must be sincere, from the heart—in fact, that in order to our success we must have, like these good men, simplicity of purpose, operation, faith and prayer, combined with the highest talent consecrated to God. The details now exhibited should induce *examination*. We have the same description of people—the same order of prejudices, springing from a similar faith—the same sin-engendering, enervating climate. But where are the converts? Where the youth crying to God under the cocoanut trees? Where the girls saying, “the Holy Spirit is come amongst us?” Where the meetings for prayer continued from a constraining sense of God's presence until 2 o'clock in the morning? Where, in fact, are the symptoms of life—the conversion of souls to God, which our brethren of Ceylon have witnessed? If they are not—there *must be a cause*. We speak not in the spirit of censure, not with a spirit of repining or condemnation of either men or plans—but with tenderness, with a consciousness of personal guilt, not only in reference to the heathen, but to the Europeans, to our English audiences; if there are not many converts to Christ with all the machinery that is in operation, must there not be a *cause*? Some Achon in the camp, some Jonah in the vessel, some sin that mars the sacrifice? Oh that we may have the disposition given us to inquire, the courage to eject whatever it is that prevents us from being eminently honored of God. Oh that we may have that faith and prayerfulness amongst us by which the rudest spirits are subdued, and the darkest parts of the earth rendered light and happy.

We have done with the Missionaries, and would now address ourselves to you, who have listened to these thrilling statements. We have met together to-night to advance Christ's kingdom. Does it exist in us? Are we submitting to its laws, its King? Are we preparing for its bliss?—or are we indifferent to all? Are we striving to people heaven with other sinners and forgetting to secure it for ourselves? Remember, beloved, that death will soon come upon you. How would you meet it? The judgment will soon open upon you: how will it affect you? The voice of the Judge will soon salute your ears: how will

it affect you? Will it cheer or dismay you? Will it be, Come ye *blessed*? or Depart ye *cursed*? One thing remember—that the attendance you have rendered here to-night, the feeling you have manifested, will form no inconsiderable element in your eternal wretchedness,—if YOU ARE LOST?

φίλος.

## II.—*Critical Observations on Colossians i. 15, 20.*

### CHRIST THE IMAGE OF GOD.

In reading some Critical Observations on Col. i. 15, 20, in the *Christian Observer* of last December (p. 626) I met with several assertions, which after attentive examination I could not admit; I therefore take the liberty to offer such thoughts as appear to me to differ from the forementioned article, praying the Christian friend, the author of the paper, to forgive my forwardness. I am not partial to controversy, but like the fruit of a well-conducted and brotherly discussion, which is always calculated to increase true knowledge and edification.

For the present I shall confine myself to determine the sense of the term *εικων του θεου* which is given to Christ in the above mentioned passage and others in the New Testament. The author of the Critical Observations proposes to translate *प्रतिनिधि* official representative. The word *εικων* however, has nowhere, as far as I know, either in the Testament (compare Matt. xxii. 20; Mark xii. 16; Luke xx. 24; Rom. i. 23; Acts xiii. 14, 15; Rom. viii. 29; 1 Cor. xv. 49); or in any other great author, the signification of “representative;” nor do I know of any ancient or modern divine or translator, who has interpreted it in any other sense but that of image.

In such a case I would follow the established rule of criticism, not to deviate from the simple, everywhere acknowledged sense of a word, not to alter its meaning merely because our dogmatical belief does not exactly agree with it, but rather, mistrusting the correctness of our own opinion, to re-examine and reform it according to the written *κανων*.

I consider therefore *εικων του θεου* signifies the “image of God,” and shall try to develop the idea, which is contained in and expressed by it.

My honored opponent, or rather fellow-inquirer, says: “That which is not simply unseen, but essentially imperceptible to sight, invisible in the full meaning of the term, cannot be imaged; that which has no form or parts cannot be figured, as to the substance, by any sensible representation.” Several passages of Scripture are in concordance with this proposition, as John i. 18; 1 John iv. 12; and particularly 1 Tim. vi. 16, where Paul says, that God is “dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see.”

But, on the other hand, let us well consider, that there is not only a material world, there is also an immaterial, spiritual world, in which spiritual objects and images of spiritual beings may be discerned by a spiritual eye. In this sense John says in his 3rd Epistle, ver. 11, “he that doeth evil hath not seen God;” which implies naturally, that he that does good hath seen him. We now ascertain that Christ is for the intellectual eye the “image of God” in a triple sense.

I. Being a man, for God made the man in his image and after his likeness; Gen. i. 26, *ברמיונו בצלמו*, and again 27, *בצלם אלהים* comp. also James iii. 9, and 1 Cor. ii. 7, [Note: which latter passage seems to us rather to refer to Gen. i. 26,—which was then in Paul’s mind,—than to the man’s superiority and dominion over the woman.]

Henry in his excellent commentary says:—"God's image upon man consists in these three things:—1st. In his nature and constitution, not those of his body, (for God has no body,) but those of his soul. It is the soul, the great soul of man, that does especially bear God's image. The soul is a spirit, an intelligent, immortal spirit, an influencing active spirit, herein resembling God the father of spirits, and the soul of the world. The soul of man, considered in its three noble faculties, understanding, will, and active power, is perhaps the brightest, clearest looking-glass in nature, wherein to see God.—2nd. In his place and authority as he has the government of the inferior creatures, he is, as it were, God's representative\*, or vice-roy, upon earth.—3rd. In his purity and rectitude, God's image upon man consists in knowledge, righteousness, and true holiness." This last point is only applicable to Adam before his fall, to Christ, and, though imperfectly, to his saints.

II. Christ is secondly the image of God in regard to his being God incarnate, for in him all the fullness of the divinity dwelleth bodily. The wisdom, the love, the kindness of God and his infinite mercy, shone forth in the whole life of Christ to the instruction and infinite consolation of mankind, who through him were again reconciled to God. Like in a darkened glass you see a soft and unoffensive image of the sun, which, without it, would blind your eyes; so you see in the incarnation of Christ the infinite and incomprehensible God, who dwelleth in the light, which no man can approach unto; but the glory of God does only partly open in the first coming of Christ, the Son of God shall appear a second time, and then he shall manifest unto the world the power, majesty, and justice of the Father, and so make his image complete.

III. God is the infinite, eternal, incomprehensible, self-existing Being, who is not to be compassed by description, and who is beyond the limits of human conception. There seems to be between him and the things created a great gulf, which to fill up and in order to bring God in connection with the world, philosophers of every age seem to have felt the want of a medium between both. Many sects in the first centuries after Christ, believed and thought that beings less perfect and less powerful than him, having proceeded from him, had created the world, or that a whole series, many generations of such intermediate beings called *αἰῶνες* and *δυναμεις*, flowed out, as it were, from the supreme God, and that the last and least perfect of them, called *δημιουργος*, created all things. The Hindus again have imagined three Gods, through whose means Bramha has created and is in connection with the universe. But Scripture teaches us of a *υἱος θεου, λογος θεου* who was in the beginning with him, and through whom the Father created all that is created. To him he made over, as it were, all his wisdom, all his greatness, all his glory, so that the Son being equal to the Father (Phil. ii. 6; *τὸ εἶναι ἰσα θεῷ*) became the perfect image of the Father, the image through which all the properties of the invisible and unknown God are manifested in and applied to the creation and preservation of the world.

In this manner, we believe, Col. i. 15, and Heb. i. 3 is to be understood, because Paul speaks of the glory which Christ had before the world existed. Whilst in 2 Cor. iv. 4, Paul speaks of the Gospel and calls Christ the image of God according to what has been said, No. II.

We should now proceed to examine the following terms. *πρωτοκοκος ἐν αὐτῷ ἐκτίσθη*, but fear we have already tired the patience of our readers, and beg them to receive this little essay with indulgence as one of the first productions of a young ex-student, who does not expose in it entirely his own views, but rather the opinions of his teachers. R.

\* We do not deny that *εικων* may sometimes be applied to a representative, but the word in itself contains an idea which is much richer.

## III.—Chapter of Indian Correspondence.

## PROGRESS OF EDUCATION.

The extracts from letters which we subjoin, contain very satisfactory evidence of the progress of sound knowledge in different parts of India. One of the greatest obstacles to the progress of the seminaries which have been lately established in the interior, is the want of suitable books, which can with difficulty be procured in those distant quarters. It certainly is not surprising that English books do not abound in the neighborhood of the capital of the Great Mogul, but we think that the existing want may be easily supplied by the friends of Indian education. There are few Europeans in this country whose private libraries would not furnish some books which, though of little use to themselves, would be a valuable addition to the library or class books of the nearest seminary; and if they have none of their own, American editions of all the standard British works are to be procured at a cheap rate at Calcutta, and may be as cheaply conveyed, at least for the greater part of the distance, by the river steamers. Perhaps also some whose eyes this may meet in England and America, may feel disposed to encourage us laborers in the East by helping to supply us with proper implements. A box of books, maps, slates, and other material of instruction addressed to the Principal of the Agra College (which institution includes all the different grades of tuition from 6 years old to 20), or to the Head Masters of the *Ajmír*, *Ludiána*, *Gorakpur* or *Sadiyá* schools, would be received with the utmost satisfaction and gratitude. The class books by which children are instructed in the English language are much the same wherever that language is taught; and any book which contains useful instruction in any branch of knowledge will be acceptable for the Seminary Libraries. In order that the friends of India in America and England may know more distinctly what is doing and where their assistance is wanted, we intend shortly to furnish the subscribers to the *CHRISTIAN OBSERVER* with a map showing the number and position of all the schools, Missionary stations and other similar establishments for the enlightenment of the people.

*Ajmír*, Jan. 15, 1834.

I would have written to you long before now, but that I was anxious to be able to communicate to you something decisive as to the school here. I need only tell you that there are 219 names on the list, 70 of whom are learning English: the remainder, almost all mere children, are acquiring the rudiments of their own language previous to commencing ours. This I am certain will be truly gratifying to you. I am sadly in want of books. The result of the experiment here has exceeded my most sanguine expectations, and I now confidently look forward to see *Ajmír*

in three years the principal seat of western learning on this side of India. I am directing my attention to the possibility of educating those boys who are most likely to continue permanently my pupils, with the view of employing them at no distant period as school-masters in the principal towns, such as Kekri, Srinagar, Pushkar. If you would kindly point out any little work of ancient or modern literature, that translated into romanized Urdu would be of any service, I would most willingly undertake it. The "Characters of Theophrastus" (of which I have no English, but a very good Greek and Latin edition) occurred to myself once or twice. And now, dear sir, will you permit me to trouble you. The native gentleman (Seth Gambhir Mall) for whom you kindly procured a telescope, is very anxious to possess an "Orrery," and has intreated me to solicit your assistance. On being apprized of what it may cost, he will immediately remit the amount.

*A'grá, Jan. 16, 1837.*

I must commence by saying, and I do it honestly, that we are doing well. The boys are improving fast, and the public interest excited by the college is great. It would be no matter for boasting that we are doing much more now than before. The change is to be ascribed to a change of system, which involved the accession of four hours (!!) additional study daily to English. Only imagine one hour's English teaching to each class per diem; and then only two teachers to 100 boys, the rest being taught by monitors. To satisfy you at once of what is doing I must refer you to the enclosed "Curriculum." All the grammar, except of the two first classes, all the arithmetic, mathematics, algebra, and all other studies, except reading and writing, are the growth of the short period between June and December. But the quality as well as the quantity of what has been acquired, has also remarkably improved. The first class could scarcely make out a single sentence of history unaided, and I was constrained to limit their lessons to ten or twelve lines, and then first explain it in the fullest manner; they can now with only one or two incorrigible exceptions, read off a page, asking the meaning perhaps of a few words only, and are able to follow the lectures which I deliver every Monday, sufficiently to enable them to write an essay on the same subject by the Saturday following. In addition to our Curriculum I have enclosed a little schedule of the *daily* lessons of the two first classes—where you will perceive that poetry is read twice, history and syntax twice, lecture on a moral subject on Monday, and the romanized *Bághobáhar* on Saturday. This latter is studied with great avidity and pleasure, on account of the ease with which all the boys can read it. The first class reads eight or ten lines, and translates it into the *best* English; and the next morning, that it may be retained, a copy is made and shewn to the master. This serves for *translation* from Urdu into English, and will soon, I trust, enable them to construct English sentences grammatically and elegantly. The lecture at once supplies important knowledge, and an exercise for thinking and expressing. The poetry affords what history does not, fine thoughts and variety and richness of language, and will serve when they understand it better, to *create a taste* for the beauties of literature.

Our new library is just opened. *Bálmukand*, our best and most deserving monitor, is appointed librarian at ten rupees per mensem. These books\* are many of them very excellent, and all of them, from their simplicity, *suitable* to our present state. Were they more learned, they would not be

\* This probably refers to the "American Juvenile Library," a collection of interesting and instructive books, which has been furnished to all the Government Seminaries.

understood and soon laid aside. Mr. Davidson, our acting Civil Judge, has made us a present of nineteen volumes of Miss Martineau's works, and two volumes of Bowring's "Minor Morals." We have also Lord Bentinck's present of the Encyclopedia Britannica—besides a number of useful books on history, travels, &c. which I lend to such as can understand them. The Bishop also presented us with a copy of his evidences. Mr. Davidson also presented us with a set of mural maps, valued at three hundred rupees, and we have commissioned out another set from England, as Ostell says there are none to be obtained in Calcutta. The second class are but very little behind the first, owing to an extra hour they enjoy over and above the first class, half of whom are occupied in teaching the monitorial classes in the forenoon, and the other half in the afternoon.

Our numbers would have been at least three hundred now, had not sixty or seventy been struck out, for negligent attendance. Once a month a Rubakári is read with no small solemnity in the presence of the whole college, when it is announced, who have been fined for misdemeanors, who have been admitted into either the English or Oriental Department, and who have withdrawn or have been expelled. Formerly pupils were admissible daily, now only on the last Wednesday of the month. We have also drawn out a notice of the terms on which boys are to be admitted, the privileges they are to expect for studying a certain number of years, &c. &c. Our Christian boys are increasing fast in number, and several of them are highly respectable. Without referring to my note-book, I think there are nearly forty, besides which we have had as many as about twenty applications from persons living in the neighboring and some remote districts, wishing to place their children at the college, and urging most fervently our establishing a boarding house for their reception. We thought at first of asking the General Committee to build a place for the purpose, but not being prepared with specific data as to what might be required, it was judged advisable not to moot the proposition; but Dr. Duncan has suggested to Mr. Porter to undertake to board and lodge children in the way desired, and he has consented to do so. I also have been personally solicited by six or seven persons to take charge of their children, but having a family of my own, I have been obliged to decline, at least, for the present; should I, however, have accommodation sufficient for a few, in my new house, which I expect to enter in April or May next, I think I shall receive them, as there really appears to be no other place half so eligible where parents can educate their children, except by sending them to Calcutta or to Europe, which is in the power of only a few to do. Were I not afraid of swelling the bulk of this letter to an unwieldy size, I would enclose some of the letters I have received, and they would shew in what an interesting light the college seems to be regarded. Some of our first class lads have become quite enamoured of learning, and pursue their studies with a delightful avidity: we had occasion to send one of them to Mainpuri to the Post-master, and the following is an extract from his letter regarding him. "I cannot do less than to thank you for the promising assistant I have obtained in the Dák Office, through your agency; and if the Agra College turn out such valuable servants for Public offices, the institution, in common with others of its class, will be of immense influence in promoting the general strength of the country; for it is *mind* that is wanted to release the torpid energies of this as of other climes." This estimate is, I think, perfectly just in regard to the young man Rándial, although I regret to say, that he left his situation shortly after, before he could make himself useful, and by so doing gave offence to his employer. He has in consequence returned to the college, and feels much greater pleasure, he says, in study than business. He has great taste for geometry, and learnt twelve propositions in one day.

On this topic of geometry, however, I must dwell a little. Mr. Marston, who has the department, is fully capable to advance the boys far into the recesses of the science, but we have not more than five or six copies of Euclid, and have thus labored under great disadvantages. In arithmetic and algebra it is the same, and you could not render us more real service than by sending us supplies of these books. I was obliged to get pasteboards and write out, in a large legible hand, all the propositions, and make the more advanced teach from these suspended on the wall, after the Lancasterian fashion, those who lagged behind, and by this means we have been able now to reach very near the end of the first book.

The first class have gone through fractions which they understand well; they also understand the square root, and are now engaged in the cube root and decimals. Our cleverest boy is a Christian by name Nicholas Parsick who is advanced as far as Equations. If you see the Agra Ukhbar you will have observed our Programme at the last examination. Previous to the public display I subjected all the classes to a very rigid examination, particularly the two first, making them answer in writing a series of questions on the several branches of study which they had been pursuing. This was quite a novel ordeal to the boys, but it was highly beneficial, and I was much pleased with the result. The questions were all answered from memory and knowledge: no reference was allowed to books, and for the most part they were well and correctly answered. We have often had visits from the curious, and the boys have generally been called up to read and explain some passage in history, or demonstrate a proposition. The results in each case have given the highest satisfaction.

We do not yet think of commencing natural philosophy, there being already work enough cut out for our boys. We hope, however, to do great things in time. We have only now fairly commenced; but if we go on as well as we have commenced a rich harvest will await us. I promise myself still more occupation when I am domiciled near the college. At present I am four miles distant, and yet trudge it regularly as a mill-horse every morning. All my time and almost all my thoughts are in my work, and the success of my labors will be my best reward.

*Lessons ——— 1st Class, under Head-Master only.*

Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Moral lecture to be the subject of an essay, to be prepared by Saturday.	History.	Poetry with Prosody.	Syntax with Exercises.	History.	Bāghobāhār and copy on paper.

*Ditto 2nd Class.*

"Lessons on things," to be copied on slates.	History. Questions on ditto. Parsing and Spelling.	Grammar and composing sentences.	"Lessons on things," as on Monday.	History, as on Tuesday.	Grammar, as on Wednesday.
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*Sadiyá, Assam, Dec. 27, 1836.*

I have received a letter from our American Agent, Rev. H. Malcom, encouraging us to expect one or two more Missionary families soon. Mr. Malcom himself will not visit us.

The young man you sent up as interpreter is a good scholar, and I like him much. He understands Assamese well, and Bengáli considerably. We are printing an edition of the parables of Christ, principally for a school-book.

As an instance of the ease with which the Roman character may be learned, I mention that my interpreter had learned to read correctly and intelligibly within a week after his arrival here, although I did not devote more than an hour a day to his instruction. I have myself, on the contrary, been endeavoring for several months to make out the compound characters of the Bengálí, but am almost every day meeting with new compounds that perplex me, and I have concluded to lie down quietly under the statement which has been so often repeated of late, "that no one adopts the Roman character, but those who are too lazy to learn the native." It is certainly true that I am too lazy to teach it to others, and much prefer some easier method of instruction.

I have received a copy of "correspondence on the mode of educating the natives," and also some articles by Mr. Trevelyan in favor of romanizing, which appear to me perfectly unanswerable, although we see by some of the Calcutta papers that it is very easy to denounce and ridicule them.

I see an account of an attempt to grow tea in America, which has succeeded well. I hope it will succeed here.

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*Krishnagarh.*

A few evenings ago I passed some native shops the owners of which sent their sons to my new school. I said, "I am going to teach your sons to read and write your own language in the English character." They much approved of it considering it a great advantage under the present state of things, and no doubt it will be. I leave it to them to carry on their Bengálí\* which they will not neglect to do as far as they find it requisite.

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*Gorakpur Schools.*

My school is getting on very well, and the residents particularly friendly. The principal native Sudder Ameen is taking private lessons in English with me, and ten others in Government employ have sent to know if I would give them private instructions. I have agreed to do so at my leisure.

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*Surí, Oct. 4, 1836.*

Yesterday we had the annual examination of our schools. Most of the Europeans of this station were present, and were much gratified with the progress made since last year. The higher classes of the English schools were examined in grammar, geography, ancient history, and the use of the globes.

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*Subáthú, Jan. 24, 1837.*

I have been here only three or four days and therefore can say but little about the aspect of things in relation to the Missionary cause. The hill people appear in their aspect and deportment to be more independent people than they of the plains. They are said to possess more integrity and ingenuousness than the people of the plains; and also to have more liberality of sentiment. But I suppose, that when Christianity shall come more directly in contact with them, it will be likely to find the opposition of the human heart which is nearly the same in every latitude and clime. The European gentlemen here seem quite inclined to befriend us, and forward our objects so far as we have yet had any opportunity of eliciting their feelings.

The school at Ludiána is doing as well as we could reasonably expect, and the Press is ready to perform its part with a good degree of efficiency as soon as an experienced Printer comes to direct it, and a sufficient

\* Viz. the old Bengálí character.

number are prepared to circulate its productions. We hope that a Printer will soon arrive.

I have been travelling a good deal in the plains during the last two months I always had a supply of Tracts, Testaments, &c. with me. I was often surprised to see how few of the people are *able to read*. There is a vast work to be performed for this people yet, in preparing them to read and understand, before the Bible, as a written or published volume, can be of much service to them.

Saháranpur, Jan. 28, 1837.

This is quite a beautiful place. One of the finest botanical gardens in all India is in the vicinity. From our Bungalow we have a fine view of the Himálayas in all their majesty, towering to the clouds and capd with eternal snows glittering in the sun. In case of fever an invalid could be carried to the hills in a single night, when a climate, at any degree of temperature, can be obtained; and it opens up a wide field for usefulness; but the natives are more rude than any I have ever seen. Saháranpur contains about forty thousand inhabitants; about half of them are Musalmáns and half Hindus. We have commenced a school, but as a report had previously been circulated, that we were going to make Christians of them, they are rather shy in joining it. We are not discouraged, however, for we know that if we persevere, the Gospel will not be ineffectual. We need the prayers of all Christians.

#### IV.—Native School-masters.

[We have given the following a place in our pages, because the question it involves is one of considerable moment in connection with efficient education. It is the production of a young Native. We leave him at present in the hands of MITRA.—Ed.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

You will greatly oblige me by kindly inserting the following few lines in a corner of your much read periodical.

On perusing the January Number of your *Observer*, I was particularly struck with an article entitled "Over-payment of Native School-masters" under the signature of "Mitra;" a pretended friend to Native education.

"In a school," says Mitra, "with which I have had some connexion for a dozen of years, we have found the utmost difficulty in raising by private subscriptions 80 rupees per month, for an English school-master and mistress." Then he goes on to mention whether the benefactions were on a liberal or illiberal scale, whether the community he was placed in was limited or unlimited; and on a sudden leaps, as it were, to the payment of a Hindu School-master. "Now," says he, "in a Government English school at a neighboring place, a young Hindu receives this sum for himself—namely, eighty rupees." What connexion can there possibly exist between his difficulty in raising from private subscription eighty rupees for an English school-master and mistress, and the young Hindu's receiving the same sum for himself alone?

But I wish to call your readers' attention chiefly to the calculation "that one-fourth of what a European receives is a *very liberal* compensation for a Hindu." To make this unfair calculation of his appear fair, he takes for *granted* two premises which he ought to have *proved*; viz. "A native will purchase for one rupee what will cost a European two;"

and, again, "A native can live more comfortably than a European upon half the expenses of the latter."

To say the least of these two premises, one is obliged to confess that they betray much ignorance of the Hindu, if not also of the European mode of living. For, firstly, Hindus are naturally luxurious, and would rather lose a little than do things by their own personal exertions. The case with the Europeans is just the reverse\*. To substantiate which, I need only ask our patron "Mitra" to take some walks towards the bazárs of Calcutta. How many Europeans shall he there see dismounting from horses, buggies, and chariots, before common shops, in order to buy sometimes even the meat and vegetables for their tables, which a common Hindu has a servant to do for him, though conscious of being every day cheated.

Secondly, the incorrectness of Mitra's second proposition is manifest to every serious judge; but, however, I may be permitted to produce some cases in which a European vastly differs from a native†. Take the winter's dress, for instance, of the two nations. The European is dressed in a coat, made of broad-cloth, which costs him no more than fifty rupees; and this is almost the whole; for the rest, his waistcoat (a regular tomb, shining in the outward appearance, but within nothing better than mere cotton cloth), his shirts, &c.; and a pair of shoes, say from Begbie and Co. will amount to no great sum. So that, on the whole, eighty rupees will make him a gentleman of his own kind, while a piece of *shawl*, without which none but the very poor would appear in a community, will cost a native no less than 125 rupees. To the one a pice would buy a belly-ful of biscuits, while to the other no less than an anna (four times the sum) would serve for a tiffin. The one takes, at the utmost, three meals a day; while the other no less than four.

But were we to admit Mitra's premises, his mistake becomes more evident. For his argument, stated at full length, will at best stand thus: Because some Europeans are extravagant and foolish enough to pay two rupees in place of one, and consequently to require a large sum to support themselves (for which carelessness of the heavenly-gift they ought and probably will, be accountable), they are to be paid higher than a native; and that simply because he pays for a thing nothing more than its real worth, and lives economically. Does this, I ask even "Mitra" himself, appear a piece of sound judgment?

"Besides these, however," adds 'Mitra,' "it should be considered that a European has been at great expense in qualifying himself for his work; and certainly, in teaching his own language, will be more efficient than a Hindu." This does not, I confess, appear so absurd at the first glance as the two former positions, though not a bit less so, when a moderate portion of common sense is bestowed upon it.

Dr. Smith no doubt lays down "the ease and cheapness, or difficulty and expense" of learning a certain employment, as constituting the principal data to calculate wages by; but Dr. S. was not, I apprehend, aware that he should be thus misunderstood and misrepresented by our modern economist Mr. Mitra in the pages of the *Calcutta Christian Observer*. His meaning is, I am sure, plain to all your readers, and, therefore, I need not be at the trouble of explaining it.

Moreover, I should like to know how "Mitra" would explain another dictum laid down by the same eminent author for the calculation of wages; which is, "the degree of trust reposed in the workmen." Will he maintain

\* I do not here mean either to justify the natives or accuse the Europeans for so doing, but only state the facts as they are.

† I am exceedingly sorry for being obliged thus to speak of Europeans in general, by some of whom I have been brought up and supported.

that the degree of trust varies according to the color, nativity, and dress of the men employed? If not, I can freely venture to assert, that no man but a slave to prejudice, having all his senses right, will pay, or ought to pay, a European higher than a native for doing the same work.

I quietly pass over the last part of the sentence, as it involves another question; viz.—whether a European or native teacher is to be preferred for teaching the young natives? which is foreign to the present subject. Let it be observed, however, that a birth in Europe, or by European parents, does not alone make a man a good teacher.

In conclusion permit me to ask “Mitra” one question more, and then pause for a reply; Is his eye evil because others are good?

Calcutta, 27th Jan., 1837.

J. ZA'RIAN.

### V.—*Baptism of a Young Native.*

On the evening of Friday, February 17th, *Dwárkináth Bos*, a young native of respectable caste, was admitted as a member of the Church of Christ, by baptism. The solemn ordinance was administered at the house of the Rev. W. S. Mackay, in presence of some Christian friends, and a considerable number of young natives, by the Rev. James Charles, Senior Chaplain of the Scotch Church, who officiated on this interesting occasion at the request of the Missionaries of the Church of Scotland. Before proceeding to celebrate the sacred ordinance, Mr. Charles gave a clear and succinct account of the circumstances connected with the history of this youth, during the last seven or eight months; and stated the reasons which induced himself and the Missionaries to agree in the firm persuasion, that, in the present instance, they had most valid and satisfactory grounds for administering the initiatory ordinance of the Christian religion. Several questions were then addressed to the young convert regarding his complete renunciation of the superstitious faith of his countrymen, and regarding his firm belief in the great doctrines of the New Testament. To these questions decided and satisfactory replies were given by *Dwárkináth*, who also stated the feelings and motives by which he was actuated, in coming forward to make a public profession of his reliance upon the faith and hopes of the Gospel of Jesus Christ. Mr. Charles then proceeded to administer the ordinance, according to the form of the Church of Scotland.

The whole ceremony was solemn and impressive, and we trust that all who witnessed its celebration may, through the grace of God, be edified thereby. More especially do we hope and pray that those young men, who witnessed one of their number solemnly laying aside and renouncing the prejudices and errors of idolatry, and cordially embracing the salvation freely offered in the Gospel, may be led by the spirit of God to

consider the state in which they are, and to flee for refuge to that hope which is held forth, even to the very chief of sinners, in the religion of the blessed Redeemer. Before concluding his preliminary observations, Mr. Charles addressed these young men, in particular, and earnestly and affectionately urged upon them the responsibility which they would incur by rejecting the offer of mercy laid before them in the revealed word of God. He reminded them, that, though many of them might rank higher in point of intellectual gifts, and also in intellectual attainments, than the convert now about to be admitted into the Church of Christ, yet, they were behind him in that determination of purpose which had induced him, from the very moment at which the truth of Christianity shone upon his mind, to maintain the steady purpose of embracing it. May the prayers of the people of God be offered up, with earnest devotion, at the throne of Divine mercy for such as these ; and may the time speedily arrive, when God shall bring out from among them such as shall be saved.

As certain circumstances, connected with this young person's profession of Christianity, have already come before the public, it may not be improper to enter a little more into particulars regarding him. This is rendered almost necessary, as the facts are but partially known to many who may be interested in them. In certain quarters strong sympathy seems to have been awakened for the father of this youth, and the Missionaries have been represented as unjustifiably interfering with the rights which a parent possesses to exercise control over his children. While we are sensible that the Missionaries have no wish to interfere with such rights, and while we are assured that in the present instance they are not aware of having done so, we also think that the feeling in this instance is exhibited all on one side ; it is manifested with reference to one party only, whereas we think that the son, owing to the many trials to which he has been subjected, in consequence of his principles, and the opposition with which he has had to contend, demands the sympathy of at least the enlightened portion of the community, in a far higher degree than the parent. Do we then not sympathize with that parent ? We do sympathize with him, but would do so with discrimination. Charity induces us to suppose that he is sincere in his attachment to the Bráhmínical faith. If so, the religion of Jesus cannot appear otherwise, in his estimation, than as a system of error, skilfully framed for deceiving men. Besides, he may be surrounded by the clamours of his caste, with threatenings of excommunication, with the anathemas of his spiritual guide. But even though a disbeliever in his own and in every other religion, which is no uncommon circumstance in Calcutta, yet, like other

men of the world, his honor may be wounded at the idea of one of his family yielding obedience to the principles of a new faith. On either supposition, there are grounds to account for his reluctance to his son's open avowal of attachment to the religion of Christ. And were it true that a *child* had been decoyed from the protecting care of its father, deluded by deceitful promises and alluring enticements, we might readily allow that these aggravating circumstances would tend justly to awaken his feelings and excite his hostility, nay, to espouse in his behalf, not merely the efforts of would-be philanthropists and self-styled liberals, but the sympathy of all well-disposed and good men.

Let us, however, view the other side of the question: is there any cause for sympathy there? Suppose a young lad to receive some degree of enlightened tuition,—enough to enable him to regard the Hindu avatárs as fictions of poetical fancy, and bathing in the sacred Ganges as nothing more than a very effectual method of purifying the external man. Suppose again, that the argument for the Divine origin of the Christian faith had presented itself to the mind with all the force of an unanswerable demonstration, carrying conviction along with it, and dissipating every cloud of error;—suppose that in consequence of all this, the youth hesitated not to renounce the maxims of the former faith, and declare his firm belief in the doctrines of the latter;—then, should his boldness and his honesty subject him to hardship, is he not to receive the sympathy and even the protection of those whose belief corresponds with his own? We rejoice to be enabled to say that many would willingly countenance him, and yield him every assistance in their power. And should this be a time for Missionaries to be indecisive? When they saw one subjected to hardship for conscience sake, should that be a time for them to stand aloof? We trust that in all their exertions to spread abroad among the Hindu population the knowledge of saving truth, great caution and forbearance will ever be manifested by them. It is becoming that they should ever manifest a strict observance of the maxim, “Be wise as serpents and harmless as doves.” But notwithstanding, we hope that they will be ever ready, according to the slender means at their command, to support, at all hazards, the professing disciple of their Lord and Master.

What are the facts of the case under our consideration? They are simply these. Dwárkináth Bos has, for upwards of two years, been a pupil in the General Assembly's School in Calcutta, and belongs to the class which, previously to the last annual examination, ranked as the third in the school. That class although daily reading the New Testament for a considerable time, had not, up to the period of the last examination,

received any systematic instruction in the evidences or doctrines of Christianity, except so far as these subjects were suggested by the portions of Scripture which they read. Dwárkináth was not even known to the superintendants of the School as a believer in Christianity, until some short period before the last annual examination. It appears from his own account, that his belief was first established by arguments which he heard from one of his senior school-fellows, with whom he used to dispute concerning these things. And having felt the force of the evidence, he avowed himself a believer. These avowals were made, however, with nothing of that duplicity which sometimes characterizes his young friends, who profess to believe in the Divine revelation which God has given to man, while in the presence of those whom they wish to please; but carefully guard against manifesting any such sentiments before their Hindu or infidel friends.

At length his relatives became alarmed, and the Missionaries were informed, when making inquiry concerning the cause of his absence, in August last, that he had been forcibly bound with chains by the order of his father, and suddenly withdrawn to the country, and this because he had too warmly espoused the cause of Christianity in opposition to some young Bráhmins. He was closely confined for sometime in the country, but was allowed to return again to Calcutta soon after the Durgá Pújá holidays. He resumed his attendance at school, and continued to avow his adherence to Christianity. This subjected him to much harshness from his father, and gave rise to many unpleasant circumstances. After the period of his return from his confinement in the country, he held more frequent intercourse with Messrs. Mackay and Ewart than formerly, and they were astonished at the clear views which he manifested on religious subjects. About this time also Mr. Charles devoted a portion of time, every week, to converse with him and unfold more fully the scheme of salvation. About the commencement of the present year both Mr. Charles and the Missionaries thought, that, as he was exceedingly anxious to be baptized, and manifested a clear and distinct knowledge of the doctrines of salvation, the ordinance should soon be administered. But about the middle of January he was again absent from school, and it was found on inquiry, that his father had again hurried him to the country. In these circumstances his friends could only commit him to the care of the Father of Mercies. About ten days after his disappearance, he came fatigued and hungry to Mr. Mackay's house, saying that through the aid of a Christian friend he had escaped from his father, and wished no longer to dwell with him, as he had threatened to inflict personal injuries upon him, so as to deprive him of the power of

returning to Calcutta. He begged to be allowed to stay at Mr. Mackay's, and to resume his studies at the General Assembly's School. He was allowed to stay, both on account of the desire to afford him protection, and because he had long before this repeatedly stated that he was of an age which put it in his power, according to the provisions of law, to select his own abode. Others had stated that his declarations concerning his age were founded upon the affirmations of his father himself. Besides this, some few days after he had taken up his abode with the Missionaries, a letter bearing the signature of his father, and which he confessed that he had written, appeared in the *Chandriká*, a Bengálí newspaper, which stated that the writer had now cast off his son, Dwárkináth Bos, on account of his adherence to Christianity, and debarred him from all interest in his patrimonial inheritance. Both before and after the appearance of this letter, however, his father and other relatives several times visited him for the purpose of inducing him to return. The Missionaries never prohibited the father from holding free intercourse with his son, and repeatedly told him that his son was at liberty to accompany him, provided he should voluntarily do so. In answer also to an attorney's letter, addressed to Messrs. Mackay and Ewart, demanding them to deliver the son into the hands of his father, it was stated by Mr. M. that so far as he and Mr. Ewart were concerned, the young man was at liberty to go when and where he pleased. Dwárkináth in the meantime continued to attend the school, and, on account of the distance, used to accompany Mr. Ewart in his *pálki gáři*. Not many days elapsed before the father, acting either under the influence of bad advice, or stimulated by the impunity of others who, on several former occasions, had made similar illegal attempts, hazarded an unjustifiable but successful effort to obtain possession of the son whom he had publicly professed to have cast off and disinherited. One day while Mr. E. accompanied by the young man was on his way to the school at Garáhnátá, his horse was suddenly stopped, in a crowded part of the Chitpur road, by the father, and turned so sharply round that he came down, and while Mr. E. was endeavouring to make the father let go the horse, some people forced open the door of the carriage at the opposite side, and violently dragged the youth into the street, and hurried him off. It is known that bands of men were stationed at several places on the Chitpur road, in order that if the attempt failed, in the first instance, it might be again renewed, and personal injuries inflicted, if that were thought necessary. As is already known, a complaint against Kesabráam Bos was lodged before the chief magistrate. The reason which actuated Mr. E. in doing so, was a fear for the personal

safety of the young man, as he had reason to dread that evil was meditated against him. This was stated in court and supported by evidence. But before any decision was given, Dwárkináth again escaped, and informed his friends where he had taken refuge. They immediately advised him to claim the protection of the magistrate. This was done, and the protection afforded, until he could make a declaration in court next day. When examined next day by Mr. MacFarlan, he declared upon oath, that after his seizure he had been very harshly treated, that chains had been put upon his ankles, and that he had been closely confined in a house at Simlá. This completely falsified the statement of his father, who had previously declared in court that his son had been sent to a friend's house in a remote part of the country. Dwárkináth also declared that after eating some sweetmeats given him during his confinement, that he felt very stupified and sleepy, and was warned by a young person in the house that certain drugs had been administered to him. He understood that his father intended to send him to his house in the country and confine him for several years. He also received a statement from his father-in-law concerning his age, which confirmed him in his previous opinion regarding it. He narrated also the particulars connected with his escape, and the reasons which induced him to attempt it; and established every circumstance regarding the assault committed by his father in the public street. The whole of his declaration was given with firm and calm deliberation. The magistrate after hearing him, informed him that unless his father procured a writ of *habeas corpus* for again obtaining possession of his person, that he was at liberty to go where he pleased, and would receive the protection of the police were that necessary. When the question was put where he desired to go, he answered with Mr. E., and has since resided at Mr. Mackay's house. We know not whether the father has since inquired after him.

Thus the Father of Mercies has enabled this young and inexperienced youth to maintain his adherence to the cross of Christ, through many vicissitudes and much violent opposition. The prayers of the Christian public are solicited on his behalf, that the Supreme Ruler of all things may continue to preserve him, and lead him onward to heavenly knowledge, that he may become a living testimony to his countrymen of the beauty of holiness, and the excellency of that faith which he has now embraced. Soon may that day come when multitudes of his countrymen may look on him and go and do likewise. When shall the time come, at which the professors of the Hindu faith shall feel that there is more in religion than the mere name—when, instead of encouraging their sons, who have cast off

the trammels of superstition, to continue to profess to be what they are not, they themselves and their households shall feel that "righteousness exalteth a nation: but sin is a reproach to any people." However dark the prospect may now be, we yet trust in the promises of Jehovah. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Δ.

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### VI.—*The Sailor's Home.*

Many of our readers may probably not be aware of the many evil agencies which are combined in every port, and not less in this, for the temporal and spiritual destruction of the brave fellows that navigate the stormy seas. For the information of such, and for the purpose of exciting the dormant sympathies of those already acquainted with the painful history of seamen, we will state a few plain facts, in order to introduce a scheme which has for its object the increase of the comfort and respectability, and we hope may be the means of leading some of this interesting class to the salvation of the Cross.

A sailor at an early stage of life is cut off from all permanent intercourse with those who might guide and form his character. His home is the waters—his world, his ship—his associates, his fellow-sailors. The range of information to which he has access, necessarily limited, the field for obtaining experience of the ways and means of landmen very contracted. Shut up in his ark (which, happily for him, he loves) for weeks, months, and sometimes years together, when he sets his foot on shore, he is naturally buoyant in feeling, eager to taste every kind of pleasure which presents itself, and lavish in the dispensation of those funds which his hard earnings have placed at his disposal. Unhappily for him, the kinds of recreation which present themselves in those parts of European, American and foreign ports which it falls to his lot to visit, are not such as are calculated to raise him in his physical, mental, or moral capacities.

The first objects that arrest his attention are the grog-shops, with all their enervating and debasing appendages,—a detail of which we will not render, lest it should introduce thoughts and feelings of which it has been the happy lot of most of our readers never, never to entertain the faintest idea. We firmly believe that many a tar would be content with his glass and his pipe, and the recital of his perils and toils—but they are too good prey for the grasping wicked to leave at rest. The crimps—a set of the vilest and worst of our fallen species—are ever on the alert to waylay and escort them to the worst scenes and society which imagination can depict. In such scenes they soon squander their money, destroy their health, and return to their ships disabled and unhappy. The crimps are sometimes Jews or old dissipated seamen, who, having been ruined themselves in turn, become decoy ducks to entrap others. They generally board ships on their first arrival; advance the seamen money, and induce them to visit the abominable places to which we have adverted. Having completely rifled their victims, they induce them to run up a score, the payment of which is ensured by obtaining the advance pay of the poor fellows. This places the sailor completely at the mercy of the crimps and not less the captains, who are entirely at the mercy of these agents of evil for their crews, so, that, evils as they are, they are become almost a necessary appendage to every port. Such has been the combination of this system, that the Legislature of Britain has

been almost baffled in an energetic effort to counteract its baneful influence. The history of many a poor fellow is briefly told. He is shipped in London by crimps; in debt; arrives in Calcutta to fall into the same hands; comes on shore for a day or two, and is sent on board again insolvent; and finds himself, after a voyage of eight or nine months, without "a shot in his locker," under these circumstances, being completely in the hands of his enemies, he is shipped again in a week or ten days to pass through the same ordeal, and if not rescued by some good Samaritan, may pass his whole life, the prey of the bad until disabled, or aged, he either finds a refuge in an asylum or work-house, or dies without his friends being able to hear a syllable of his fate. These unhappy men seem to be influenced by a kind of necromancy as it regards the crimps, for it requires no ordinary effort to induce them to throw off their influence; but we trust that the time may arrive when the monopoly of wickedness will cease, and our brave sailors find a home and refuge on every shore. It may not be improper to remark here, that the captains and owners of ships are equally in the power of this infamous class of men. The seamen being so entirely under their control, the captains, &c. have been obliged to submit to have their vessels manned entirely by their influence. The consequence is, that large sums of money are given by the captains and owners for manning vessels, and not unfrequently, when they get to sea, discover that many of their so-called seamen are no sailors; thus placing life and property in imminent danger. The existence of such a state of things has led some humane and enlightened individuals in England and America to establish institutions denominated "Sailor's Homes," the objects of which are detailed in the accompanying prospectus.

In imitation of their successful example we are desirous of establishing such a refuge in Calcutta, and we hope we shall obtain the influence and aid of the powers that be, the mercantile and shipping community, the captains and officers of vessels, as we are confident we shall ensure the prayers, sympathies, and aid of all those who love our Lord Jesus in sincerity and truth. His example in this respect was striking, for when on earth he was the friend, the companion and guide, of sailors. Be ye followers of Him.

φίλος.

[CIRCULAR.]

SIR,

The following note was put in circulation a few days ago by the Secretary of the Seamen's Friend Society.

GENTLEMEN,

The Committee of the Calcutta Seamen's Friend Society have long felt the necessity of attending more immediately to the temporal interests of the seamen visiting this port. The means hitherto at their disposal, and the limited nature of their experience, have alone prevented them from adopting some plan calculated to meet the evils they deplore. They have at length determined to suggest the propriety of establishing "A Sailor's Home" under a distinct management.

May I solicit the favor of your attendance at a preliminary meeting to take into consideration the propriety of such a step, to be held at the Union Chapel House, on Wednesday morning next, February 1st, at 9 o'clock precisely, and you will oblige,

Yours sincerely,

THOMAS BOAZ,

*Secretary to the Calcutta Seamen's Friend Society.*

In consequence of the above note, a meeting of the friends to Seamen was convened as requested, on the 1st of February, 1837.

*G. Alexander, Esq. C. S. in the chair.*

When the following resolutions were unanimously adopted :

I.—That it is deemed highly essential to the welfare of seamen visiting this port, that some institution should be established to which they might look as a protection from the many ills to which they are exposed.

II.—That such an institution as that, a prospectus of which has been read to day, is deemed calculated, if judiciously and efficiently conducted, to compass this object.

III.—We therefore think it expedient to attempt carrying its objects into effect, and that the following gentlemen be appointed a provisional committee for that purpose: Rev. Messrs. T. Boaz, J. Hæberlin, and G. Pickance; A. Colvin, A. Grant, J. Mackay, G. Alexander, J. W. Alexander, Esqrs.; Dr. Bannister, Capts. F. W. Birch, R. J. H. Birch, and C. Fagan.

*Rev. THOMAS BOAZ, Sec. pro tem.*

A sub-committee was then appointed by the above gentlemen for making inquiry into the detail of the plan, and they now circulate the following prospectus with the confident expectation that the assistance which will be afforded by you and others of the influential community of Calcutta, will enable them to carry their views into operation generously and promptly. As soon as a sufficient number of subscribers shall have come forward, it is intended to call a general meeting to deliberate on the proposed institution, to make such alteration in its plan as may seem desirable, and to elect officers and other persons to conduct its affairs.

*Prospectus of a Sailor's Home.*

Seamen are proverbially the dupes of every class of designing and wicked men. This is true in European countries, where there is much in the constitution of society to protect. But in a land like this, where there is every thing which the climate, the crimp, the publican, (not to mention other sources of seduction,) can supply to induce evil, it is not surprising that they should fall a prey to vice. The evils which arise from this combination of weakness and guilt, strike at the root of the health, character, and happiness of seamen, not less at maritime order and efficient labor; and if not stemmed now, that there is such an influx of European and American seamen, owing to the increase of commerce in this port, they may have no small influence in breaking up the peace of society: not to revert to the miseries which bad habits induced in such a clime must have on domestic happiness at home.

Entertaining these views, we have felt desirous for some time past to establish an institution which should throw its protection alike over the interests of captains and men. This we hope to compass by the establishment of an institution to be designated the

“SAILOR'S HOME.”

The object of this institution shall be to advance in every possible way the present and future interests of seamen of every class. This it is proposed to accomplish,—

I. By an establishment, elegibly situated under the above designation, in which mariners shall be provided with comfortable lodging, plain food, innocent recreation, and religious guidance.

II. It is deemed advisable that the institution should be divided into two distinct branches; viz.

*The Boarding and the Destitute.*

The former of these is designed to accommodate the more respectable and fortunate who may be obliged to remain in Calcutta. This will be conducted on the principle of a respectable and economical Boarding House. The latter is intended for shipwrecked, convalescent, or other-

wise distressed seamen, who will be provided with every requisite, until ships can be obtained, or they may be fit for births.

III. The principal object of the Society being to prevent vice and idleness, the necessary consequence of a prolonged residence here, it is deemed advisable that a book of registry be kept of such captains as may require crews, and of men who may be considered good and steady seamen in need of births.

IV. The improvidence of seamen in pecuniary matters being well known, it is thought that the establishment of a Bank for Savings would be advantageous, and that the men should be solicited to deposit their money with the directors during their stay, for which a small percentage should be given them as an inducement to providence.

V. To afford recreation, it is advised that an interesting and useful library be established, that paper and pens be provided, and such other means of temperate enjoyment as the committee of management may think best calculated to make the house really a home and not a prison.

VI. That premiums be bestowed for good conduct, both during the residence of the men here, and also for good conduct during voyages to and from the port.

VII. That the system of lending libraries to ships trading to and from this port be encouraged.

VIII. That habits of temperance be enjoined.

IX. That two superintendants be appointed, the one as daily visiting superintendant and recording secretary, the other as permanent resident.

X. That agents of respectable character be employed for visiting the shipping, and making known the objects of the Society, and counteracting the present destructive influence of *Crimps*.

XI. That the institution be under ship-discipline as it regards food, drink or use of liquor, time, and conduct.

XII. That all captains and officers, on becoming subscribers, be members of the committee during their stay, *ex-officio*.

XIII. That religious service be conducted once every day by the visiting superintendant, or any other person whom the committee may nominate.

XIV. That the institution be under the management of a committee of directors, to be chosen annually from the subscribers.

In offering this outline of their intentions, the sub-committee would solicit the suggestions of those whose experience may be more matured than their own, on subjects bearing on the welfare of the class whose good they seek.

In reference to the pecuniary affairs of the Sailor's Home, the committee, after a careful examination, suppose it may amount to about Co.'s Rs. 600 monthly for the accommodation of forty men. Part of this will be re-imbursed by the proceeds of the boarding department. It will not, however, be prudent to rely on that branch for support in the infancy of the project; especially as the original outlay must be considerable. They therefore solicit the pecuniary aid of such as may be favorable to their design. But that which they earnestly intreat, and which they trust will not be refused, is the influence of the Magistrates, Merchants, Agents, and Captains connected with the port of Calcutta. With such auxiliaries the endeavors of the directors who may finally be appointed may be rendered a special benefit to society, and cause the blessing of many in other hands to fall on those who aid them in their efforts to preserve the husband and the father, the child and the citizen, from becoming the prey of cruel and wicked men, the victims of evil habits, and, perhaps, from a premature grave. With these views I beg to subscribe myself,

Yours sincerely,

THOMAS BOAZ, *Sec. pro tem.*

Calcutta, Feb. 3, 1837.

VI.—*Musalmán Marriages and Funerals.*

[Our correspondent says, There being no Musalmán festival this month, I have forwarded an account of their marriage and funeral ceremonies.—Ed.]

In contracting marriages among the Muhammadans, the parents and guardians have the exclusive prerogative of selecting for the female her future partner. She must implicitly submit to their arbitrary arrangement of her future lot. Generally speaking, the man is subject to the same despotic management, except when he has arrived at the age of maturity he is permitted to select any family from which he may be disposed to select his wife; but even this is subject to the capricious compliance of the bride's connexions, nor even with their concurrence can he become acquainted with the mind or person of the bride till the consummation of the nuptials. When the negotiating parties have finally determined on a marriage, their first step is to consult a priest, and request him to fix a propitious day for the celebration of the joyful event. The day being fixed, lamps, fire-works and great varieties of eatables are prepared for the friends of the parties. Two days previously to the marriage they perform a ceremony entitled *mehindí* (myrtle). This ceremony consists in pounding the leaves of the myrtle plant on a curry-stone to a fine consistency. It is intended for the bridegroom, and is used for coloring his hands and feet on the day of the nuptials. Being placed on a tray, it is sent by the friends of the bride, accompanied with a dish of sweetmeats called *halwá* or *malídá*, a pair of shoes and a complete suit to the bridegroom. In return he or his parents, the day preceding the marriage, send a tray filled with all kind of sweetmeats called *chhauchaik* to the bride and her friends. On the morning of the marriage, before the ceremony, the *michur* or nominal settlement is fixed by mutual consent. It usually consists of a considerable sum on the part of the bridegroom. This is required by the friends of the bride as a security against illegal divorce, desertion or ill treatment. This is done in the presence and according to the judgment of the Qází. In the evening two responders are appointed on the part of the bride, and as many for the bridegroom: they are expected to answer such questions as the Qází may think proper to ask. The Qází then inquires of the bride, (a screen being placed before her,) whether she accepts the hand of the man. Her responders answer in the affirmative. The bridegroom is then interrogated in a similar manner. If he be of age he answers for himself; if not, his friends reply. Both parties accompany the Qází, in repeating the forms of prayer appointed for the occasion. The Qází retires; a mirror is brought, and the parties for the first time see such other's features in a glass. Many other ceremonies, varying according to local circumstances, precede and accompany the nuptials, the whole of which, as throughout the world, consist in visiting and pleasure. Second marriages are performed in a similar manner, with the exception of parad-

ing the streets at night, and wearing a peculiar kind of head-dress termed *sihrá*. A kind of semi-marriage is performed called *motah*: this is done when a man takes to himself any woman in addition to his wife or wives. He sends for the Qází, fixes a remuneration, prayers are performed, and he takes her home. This is the most religious sanction to iniquity with which we are acquainted, and worthy of the religion which sanctions it. Another kind of marriage is performed.—When a great man hearing of a handsome female in a poor family, his dignity would be diminished by applying in person, he therefore sends his deputy who negotiates the business, and, with the consent of the parties, the female becomes the inmate of his *haram* by the usual marriage contract.

#### FUNERALS.

When any person dies among the Musalmáns, the corpse is first bathed, then wound round with a sheet, and carried to the mosque, or the most convenient space where the body is placed with its head to the south. The Maulaví accompanied by the relations and friends of the deceased turn their faces towards the west, and repeat the usual prayers. The corpse is then conveyed to the burying place. The Musalmáns bury, not burn, as the Hindus. The graves are usually about five or six feet deep, in length the usual standard, and in breadth, about three or three and half. The inner walls are made of mud, and raised up half the height of the grave; they are then roofed with bamboos and covered with mud.

This forms a kind of inner chamber, high enough to enable the dead to set up when the two angels Nakír and Munkir come to interrogate him respecting his faith and practice during life. If they be satisfactory, he is permitted to rest; if not, he is taken away to the place of punishment. The corpse is then let down into the chamber of the grave; the Maulaví preparing to read the *T'abkan*, a form of prayer for the dead, a man descends into the grave and turns the dead on its left side, with the face towards the west, the body being placed north and south. While the Maulaví is reading prayers the man shakes the corpse by the shoulders, places some bamboos on the walls of the chamber and covers it with earth; after which, the Maulaví and all present retire forty paces from the grave, to allow the two angels to put the important questions to the dead and receive the answers. The angels are not to occupy more time in this act than is occupied by the spectators in retiring from and advancing to the grave. By this time the future state of the dead is decided: all present join in repeating the concluding prayers seven times, fill up the grave with earth, place a pot of water at the head, and an earthen cup at the feet of the corpse, that when fatigued it may refresh itself, and then retire, leaving it to rest till the morning of the resurrection.

## REVIEW.

*Sermon delivered at Pursewaukum Chapel, Madras, on the 21st Anniversary of the Society, 1836, by MIRON WINSLOW, A.M. American Missionary. Madras: Church Mission Press.*

We have perused this very admirable sermon with peculiar gratification—it is a simple, unpretending, unadorned, but powerful and convincing address to the hearts and understandings of Christians upon “the DUTY, the MEANS, and the ENCOURAGEMENT of the Church, to labor for the conversion of the world.” The passages of Scripture which the able and pious writer has selected, as the groundwork of his observations, are Matt. vi. 33; Phil. ii. 15, 16; Coloss. i. 24; and Isai. lxi. 8. In a short introduction he remarks:—

“In the moral, no less than in the natural world, there is *one* great centre of attraction. As the sun binds the planets in their orbits, and attracts them towards itself, while it imparts to them light and heat, so God is the centre of the moral creation; and all moral beings are required to acknowledge his controlling influence, be guided by his will, and look for all their happiness ultimately from Him. And as each planet has its appropriate laws of motion, revolving around its own centre, to which it attracts all bodies within the proper sphere of its influence, while all are kept from collision and in perfect harmony, by being drawn towards a common centre, so all intelligent creatures, while they are free to seek their own happiness, are bound to do it in accordance with *love to God as the controlling law of moral action.*

“The influence of *self-love*, though important as a spur to exertion, must be subordinated to the love of God, or the harmony of the universe cannot be maintained. God, therefore, requires all men to seek his glory as their great object; to seek *first* his kingdom. This order sin has destroyed by introducing *selfishness*, or supreme love of self, in the place of supreme love to God. We are thus broken off from the proper centre of attraction, and left to eccentric and irregular movements. We are like planets let loose from the influences of the sun to go off in a sad *tangent* to the realms of night; or rather we are like ‘wandering stars, to whom,’ unless brought again into the right sphere, ‘is reserved the blackness of darkness for ever.’ This is not an arbitrary decree, it is the necessary consequence of departing from the great source of light and life.

“The object of the Gospel is to bring us back from our wanderings.”

Under the first head of duty, the author has many suitable observations. He shews that, “in an important sense the conversion of the world *depends* on the Church:” since “the Lord Jesus has committed this trust to his people.” “The Saviour therefore says to his disciples, ‘As my Father hath sent *me* even so send I *you* ;’ and as he was the true light, which lighteth every man that cometh into the world; so he says to them,

‘ye are the light of the world.’” The obligation then to Missionary exertion rests primarily on the *command* of Christ, “go and teach all nations,” and next, on a sense of “compassion for souls in bondage to Satan.” That the state of the Heathen, and of those of India in particular, is such as to call for the exercise of Christian compassion, and to be improved by the Gospel, is next proved and strikingly illustrated; first, from “*their civil state*,” exhibiting such a deficiency of *self-government, thought, onward progress, and improvement in arts and science*; and from the almost universal degradation, ignorance, and wretchedness of the population generally: second, from their “*social state*,” in which the proofs are taken, first from the division into “castes anti-social and unfriendly to general happiness.” “The lower castes are by birth the menial servants of the higher, and cannot, by any possible exertion, rise from this degradation. Nor are the poor and wretched generally cared for by the rich and those who live at ease. Where among them do you find asylums for the deaf, retreats for the insane, hospitals for the sick, or even free-schools for the children of the poor.”—Next from their domestic state, in which the wife is the *slave* rather than the *companion* of her husband. She is not allowed to walk *with* him, she must walk *behind* him—not to eat *with* him, she must eat *after* him, and eat of *what he leaves*. She ought not to sleep until he is asleep, nor remain asleep after he is awake. If she is sitting, and he comes in, she she should rise up. “She should,” (say their sacred books.) “have no other good on earth than her husband. Him she should worship while he lives, and, when he dies, she should be burnt with him.”

As there is little social intercourse between the sexes, little or no acquaintance of the parties before marriage, and consequently little mutual attachment; and as there is an absolute vacuity and darkness in the minds of the females, who are not allowed even to learn to read, there is no solid foundation for domestic happiness. As, also, their children are left ungoverned, are never assembled as olive plants around the table, or in smiling companies around the domestic fireside, the delights of family life, and much that is included to a Christian in the word home, “sweet home,” can be but little understood. Third, from their *moral* state, as shewn in the character and history of the objects of worship, the dogma of necessity and fate, the attribution of all acts, good or evil, to the pervading deity the ease with which guilt and sin may be atoned for, the *grossness* and *indecenty* of idolatrous worship, the *slavery* and *cruelty of superstition*. We quote a few paragraphs in point.

“ The doctrines of fatalism, as held by them, destroy their sense of accountability.—Some say ‘ God is every thing, and every thing is God.—He does every thing : men do nothing ; they are neither to be blamed or praised.’ Others say, ‘ God is in every thing. He is the soul of the world : the soul of man is a part of God.’ All the evil that exists is supposed to be in consequence of the union of spirit with matter. This is to be removed by the soul of man passing from one body to another in an almost endless series of transmigrations. The actions of each one are determined by his character in a preceding birth, and his fate is written in his *head* when he is born. According to this his conduct is determined. He is not accountable for any sin, as it is the consequence of his *fate*. Not only so, but whatever takes place, the soul will at length be prepared for a re-union with the Divine Spirit, from which it emanated, as a drop of water, taken up by the clouds, returns to the ocean.

“ Nor is this all. Sin may be so easily atoned for, as to leave almost no fear of its consequences. The repetition of the name of a god, though without any intention—marking with holy ashes on the forehead, breast and arms, or even being marked with them after death—bathing in certain holy waters—placing a light in a temple—giving in charity, especially to the bramins—or doing penance, will effectually atone for sin, and secure happiness after death. At the same time their very worship encourages licentiousness, and their general rule of right and wrong, as to lying, fraud, &c., is *expediency*.

“ When children, they go to the temple to see the show ; when they become older, to gratify their love of amusement, and baser passions ; and when old, from habit, fancied merit, and pride. Thus thousands and tens of thousands flock to these head-quarters of Satan, where he seems to keep holiday with his followers, and by pampering their love of show and parade, their pride and their sensuality, he intoxicates them, and makes them ‘ mad upon their idols.’ Have you not stood in their midst, until you could almost fancy yourselves surrounded by laughing fiends ; and as Jacob saw a ladder from earth to heaven, with the angels of God ascending and descending upon it, could you not almost fancy the bottomless pit open before you, and a ladder from earth to hell, with the spirits of darkness ascending and descending to carry down the souls of men ?

“ And this idolatry, you are aware, is connected with a *slavish and cruel superstition*. These poor heathen believe in the *uncontrolled agency of evil spirits*, whom they dread, worship, and in various ways attempt to appease. Through fear of them, as they have no idea of a superintending Providence, in which they may trust, they are in terror by night and in terror by day. They also believe in *magic and witchcraft* ; and are in constant dread of *sorcery*.

“ They will not indeed be condemned for rejecting a Saviour whom they have not known, but they may be for sinning against the light of nature ; and we are told that ‘ they who are without law shall perish without law.’ Does not then compassion for their wretchedness call upon us to do every thing in our power for their rescue ? As they sink around us into the bottomless pit, does not the cry seem to come up from thence, Help, Oh men of God, help ?”

Passing next to consider “ the *means of rescue*,” we have only space for a quotation or two, touching a point of much moment and often agitated, as to the *comparative* efficiency of the various departments of missionary labour.

“ In regard to the forms of operation among the heathen, there is felt by some similar difficulties with those concerning the agents. One would

have ministers principally employed in *itinerating*, and preaching the gospel in various places, as did the apostles; another would give them a more fixed habitation, and prefer concentrated to desultory labors. Perhaps a *union* of the two is most desirable. Let there be in any given place *concentrated efforts*, enough to produce an impression, and the impression being made, let it, as far as possible, be extended. Let the fire be kept burning in some central place, and lighted coals be carried from it to all the surrounding region; but let them not be too much scattered at once, lest the light should be extinguished. To change the figure, as the forest of heathenism is to be cleared, and converted into a garden, it is usually best to begin in some place suited to the number and qualifications of the laborers,—whether it be in the country or city—fell the trees, break up the fallow ground, cast in the seed, water and watch it, until the harvest; and then gradually extend the cultivation—taking seed and plants from this garden for other portions of the field. This will be found in general, perhaps, more successful than to scatter the good seed of the word ‘broad-cast,’ through the whole wilderness; though the latter should not be neglected as some plants may here and there spring up and bring forth fruit.

“Again, some would depend almost wholly on *schools*, and others almost wholly reject them, as too secular and not apostolic.—‘We do not read,’ say they, ‘of any schools established by the Apostle Paul.’ True, although we *do* read of the disputing daily in the school of one Tyrannus; and this continued by the space of two years.’ The fact is, no doubt, there are *extremes* on both sides. Those who would magnify education beyond its proper merits, and especially those who would depend on the influence of science in any other respect than as a mere auxiliary to Scripture truth, and who expect much from schools not strictly *Christian*, are in danger of overlooking the absolute necessity of divine influence, and of depending too much on human machinery: the world is to be converted, not by philosophy, but by the *cross of Christ*. Let there be *machinery*, (or the proper use of every method to enlighten the mind), but let there be also a *living spirit* within the wheels. If schools are not useful in a heathen country, like this, where few comparatively will otherwise be taught to read printed books with any understanding; where the whole course of instruction in literature and science is entirely opposed to Christianity, and where, emphatically, the great hope of success must be on the *young*, not *saturated with idolatry and stereotyped*, and hardened, into the very image of the prince of darkness; and where preachers, teachers, and assistants of every class, must be *raised up on the ground*, and fitted for the work, or the immense field cannot be supplied, then schools cannot be needed in any country. They are needed from the lowest to the highest; from the infant school to the university; and so is every other form and mode of instruction. The great instrument is the *preaching of the Gospel*; not only publicly, but from house to house. Even in the corners of the streets ‘wisdom must lift up her voice,’ and every method, whether by the distribution of the *Scriptures* and religious *Tracts*, or private conversation and prayer with individuals, or public worship, or teaching and making known the Gospel in any form, all is to be considered as included in preaching, or promulgating, or ‘holding forth the word of life.’”

On the head of schools the intelligent preacher states some most interesting facts regarding their efficiency as conducted in the American Mission in Ceylon, of which so high and just a character was given by the amiable and discerning Bishop Heber.

“ Did time allow, my own experience would enable me to bring some arguments in favor of early education, from its effects in the mission with which I have had the privilege of being connected nearly *seventeen* years, and especially of education in *free boarding schools*, where heathen children, removed from the direct influence of their idolatrous friends, are brought into a Christian atmosphere, and educated on Christian principles. For many years, besides the *native Free Schools*, varying from seventy-five to nearly twice that number, and containing sometimes more than 6000 children, there have been usually in connexion with the mission, about 200 children and youth of both sexes, supported and instructed; the girls in a *Central School*, and the lads in a *Seminary*. Of the former all who have regularly passed through the school, have become hopefully pious, and *twenty-nine* have been married to Christian husbands. They are now shedding the light of a christian example, as wives and mothers, on the darkness of heathen neighbourhoods; and it is worthy of remark, that no one from this school is known to have disgraced her profession. Of the lads, who are all instructed in the English language, and the elements of science, as in a college, *one hundred and forty* have been baptized and received to Christian communion, of whom a large proportion are employed as school-masters, catechists, preachers, and other missionary assistants in the American and other missions\*.”

“ Without enlarging further, we may then fairly infer, that, in connexion with preaching the Gospel, *Christian education*, specially to qualify *native agents*, and to raise up a *native ministry*; and the full use of the *Press*, for publishing the Holy Scriptures and other religious books, are most important means to be used by the Church, in the service of its Divine Head.”

On the importance of the Sabbath or Sunday exercises of prayer and preaching, it is well remarked—“ More souls, probably, are born into the kingdom of God on the Sabbath than all the other days of the week; which shews the importance of sanctifying the Sabbath, and celebrating all the ordinances of God’s house, in the presence of the heathen. ‘ He loveth the gates of Zion more than all the dwellings of Jacob.’ ”

On the head of *encouragements*, the writer justly remarks, “ It might seem to be enough for the Church to know its *duty* without waiting for any encouragement except the approbation of its Divine Head; for certainly duty should be the rule of action, without reference to the varying shades of success. The stimulus of *success* has been too much demanded by Christians. The Church has been prone to act too much from *excitement*—too little from fixed *principles*; and its action has therefore been periodical and spasmodic. The inquiry has been, What *success*?—what encouragement? when the laborers perhaps have just entered the field. We ought to be willing to trust God in darkness as well as in light—to walk by *faith*—to wait patiently for the Lord. ‘ Shall the earth be made to bring forth in one day?’ ”

He next shews, however, “ that there are abundant encouragements—the promise of God,—the missionary spirit that has been stirred up in all the sections of the Christian Church—

\* We have given an account of this interesting mission in another paper.—Ed.

the spread of Bible, Tract and Missionary Societies, the spirit of united prayer which is manifesting itself—the increasing *union* among Christians of the various religious bodies—the promised influences of the Holy Spirit obtainable by fervent prayer—the preparatory work that has been accomplished in the way of education among the natives of India, in the great change wrought in the sentiments of Europeans in India concerning missions, and in their *character* as the representatives of Christian nations, and in the partial success “in full proportion,” he thinks, “to the means employed and the difficulties to be overcome, that has already followed missionary effort among the people of India.”

In page 14 the startling remark is made, that “according to the *present rate* of increase (in conversion) Christianity will not cover the earth for more than *twenty thousand years to come!*” and this may be statistically shewn as fact—and who will not join the preacher and exclaim, “This is indeed an affecting consideration; but is it not owing to the apathy of Christians, rather than to the inadequacy of the means which might be employed? The Church has not been straitened in God, but in itself. On its first introduction into the world, Christianity went forth single-handed, against all the pride, and learning, and power of the most bigoted priests and tyrannical kings; and yet, from the small beginnings of a few fishermen of Galilee, in less than four hundred years it extended its triumphs throughout a great part of the known world. And why were not these triumphs continued, but for want of continued *simplicity*, and *faith*, and *missionary zeal*?” It is consolatory to believe with the writer, that though “the towers and fortresses of heathenism may seem to stand as firmly as ever; yet beneath these proud monuments of idolatry, there is an element at work, powerful as heat in the centre of the earth, or beneath a huge mountain, where it labors, and heaves, and expands, until it bursts forth, whatever impediments there may be in the way. This element is *truth*.”

The preacher in conclusion pointedly remarks, that “*as the great business of the Church is to convert the world, its leading object should be a higher standard of holiness.* This only can prepare it for the work to be accomplished. There is needed a *love* for immortal souls, and a *sympathy* with the Saviour, which ardent piety alone can produce. There must be a spirit of enterprise and zeal, and holy courage in the conflict with the prince of the power of the air, which can be inspired only by a sense of *union* with the great Captain of salvation. There are trials to be undergone, there are sacrifices to be made of time, of money, of friends, of children, of

life itself, which can be cheerfully made, yea, counted a *privilege*, only by those who know that the world has been redeemed by suffering, that it is of the very nature of true benevolence to be *willing* to suffer for the good of others, and who, therefore, can rejoice to 'fill up that which remains behind of the afflictions of Christ.'

"There must be excitement, there must be agitation, there must be a rush of mind, a war of opinion, a breaking up of the very frame-work of society in many unevangelized countries; and what can regulate all these jarring elements, but much of the spirit of Heaven, among the friends of Christ on earth?" And as to excitement and encouragement, Mr. Winslow says, "I am fully convinced that what is principally wanted to insure apostolic success, is not what the Church has lost, apostolic, miraculous, gifts, but what if she has lost, she may regain,—*apostolic holiness*."

We have preferred quotation to any more special observations of our own—and thinking highly, as we do, of the author's intelligence and ability, we will only say, the present publication has in no way lessened the estimate we had formed of either. We think the present discourse calculated to be extremely useful in awakening Christians to a livelier sense of the duty it enforces upon them. We, therefore, cordially recommend it to more general notice, and trust not a few of our readers may procure it for themselves and endeavour to give it a circulation which it so well deserves.

CINSURENSIS.

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ANECDOTE.—*Passengers of the Kent.*

The adaptation of faith in the word of God, to support the mind in the hour of trouble, has often been the subject of conversation, and very strikingly has its power been illustrated. The writer of the interesting "NARRATIVE OF THE LOSS OF THE KENT EAST INDIAMAN," in 1825, states that, when that vessel was on fire, several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies; some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it. On the melancholy announcement being made to them, that all hope must be relinquished, and that death was rapidly and inevitably approaching, one of the ladies above referred to, calmly sinking down on her knees, and clasping her hands together, said, "Even so come, Lord Jesus!" and immediately proposing to read a portion of the Scriptures to those around her; her sister, with nearly equal composure and collectedness of mind, selected the forty-sixth and other appropriate psalms; which were accordingly read, with intervals of prayer, by those ladies alternately to the assembled females.

## Missionary and Religious Intelligence.

### INDIA.

#### I.—BENGAL.

##### 1.—MISSIONARY MOVEMENTS.

Since our last, the Missionaries of the London Missionary Society have been cheered by the arrival of a new laborer, the Rev. J. Bradbury, late of Airedale College. Mr. Bradbury is destined (D. V.) to labor in the native department in Calcutta. We hope he may be long spared to aid in cultivating this vast field. The American brethren destined for the Panjáb have arrived at their destinations, and are located as follows: Rev. J. Campbell and Mr. Jamieson at Sahāranpur, Rev. J. Newton and Mr. Porter at Ludianá, Rev. J. Wilson and Mr. Rogers at Subáthū, the Rev. J. (McEwen, as announced) in our last, remains for the present at Allahabad. The Rev. J. Tomlin and family have proceeded to labor in Upper Assam, the original intencion of Mr. T. before he met with the alarming providence on the *Gregson*.

##### 2.—EDUCATION.

It affords us considerable gratification to announce, that the constituted authorities have given a directly prospective sanction to the acquisition of English. The Sudder Board of Revenue has determined, in all *future* appointments, to give a preference to such candidates as may have become sufficiently familiar with the English language for the despatch of business. We are the better satisfied with this arrangement, as it is not stamped with the shadow of injustice towards the present incumbents. It leaves them in the undisturbed possession of their rights, while it opens a new channel for stimulating the native youth to the study of Western literature and science.

##### 3.—SPIRIT OF HINDUISM.

We have been much grieved to perceive, during the last few months, indications of the outbreking of the old spirit of Hinduism, which we hoped lay entombed; it is, we find to our regret, like the fire of the altar, an undying flame.—it may be smothered but not quenched. It has been latterly breaking forth in different quarters of the land, and in various forms. In some districts the funeral pile has reared its head, and the heart-rending Satí practised; in others, human sacrifices have been laid on the altar of the Hindu Moloch; while in our own city, the habitations of peaceful citizens have been entered by rude and malicious men, and the persons of BRITISH SUBJECTS, assaulted in the public streets at mid-day by lawless bands of ruffians, simply because an attempt has been made to instruct the educated and enlightened Hindu youth in the knowledge of the true God. We hope that measures will be adopted to give efficiency to the laws of the land, and that British subjects will not only find the protection they deserve and claim, in the discharge of a peaceful and conscientious duty, but the direct sanction given by Christian rulers to idolatry will be at once and for ever abandoned. If the British wish to be respected by the Hindus, it must be by respecting their own religion.

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#### 4.—NEW SOCIETY.

The Editor of the *Friend of India* announces, that it is the intention of some of the friends of India, in the Western Provinces, to form a Society in that section of country for printing and publishing useful and interesting works in the English and native languages. We look with considerable jealousy on every attempt to multiply societies having a similar object in view, and more over one of the causes which he assigns as giving rise to the new institution, viz. jealousy concerning the method of conducting business in Calcutta. We trust the feeling is not so deeply laid as our contemporary supposes, and that the two societies will act harmoniously in the prosecution of their noble enterprise. We are aware that all large bodies are prone to sink into a state of torpor, and require the infusion of new spirits to quicken them. We need to have our vision cleared and the scene of our operation enlarged, to keep us in constant and increasing exertion; and we are confident, that the existing institutions have only to have new and increased fields of operation pointed out to them, to engage with greater zeal and enlarged activity in cultivating and blessing the desert and solitary place. Every society to prosper and live in the sympathies of its friends, and interest those to whom its energies are directed, must be ever devising new and enlarged methods of communicating information. We have but one word, therefore, to say to both. Be active, persevering and economical, and in conjunction with the South and East, you will soon compass the whole land and make it tributary to Western Science.

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#### 5.—BIBLE SOCIETY.

Recent communications from England have especially cheered us in reference to the Christian liberality manifested towards this noble institution. From a late correspondence we learn that the treasury of the Society had been replenished by some very large and special gifts; and that the tide of Christian philanthropy had began to set in towards this long neglected and much misunderstood country. The letter of the Bishop of Calcutta, and the urgent appeals of the Auxiliary have tended to excite this feeling, and led the Parent Committee to grant extensive funds to the Calcutta Auxiliary for translating and printing on an enlarged plan the Native Scriptures. It affords us pleasure to announce that the Calcutta Committee have already acted upon the liberality of British Christians.

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#### 6.—BIBLE DEPOTS.

The Calcutta Auxiliary Bible Society have long felt the necessity for a more efficient distribution of the word of life throughout the land. This feeling, in connection with the liberality above alluded to, has induced the Committee to attempt the establishment of depôts in every quarter of the two Presidencies of Bengal and Agra. We trust our friends at the respective stations will lend their aid to give efficiency to this new and simple plan for giving to the nation the bread of life.

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#### 7.—BAPTIST BIBLE SOCIETY.

From our last British and American papers we find that a new Society exists in both countries, under the designation of "The British and American Foreign Bible Society." We regret the existence of such a

separation from the parent Society, but we are glad to see that they are still united in distributing the English Scriptures. The immediate cause of the division, we believe, is the difficulty which the Parent Society experiences in making grants of monies for printing and publishing Scriptures in which any sectional peculiarities are advocated; while our Baptist brethren feel that they cannot translate the word βαπτίζω other than to *immerse*. May the two efforts increase the amount of heavenly light, and then shall we rejoice.

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#### 8.—NATIVE CHRISTIAN FEMALE MARRIAGES.

The Missionary is cheered in his toils not only by the actual conversion of his hearers to the faith of the Gospel, but by every indication of elevated moral feeling in the social intercourse of life, and in every effort which approximates the miserable and degraded, to the elevated and more chaste relations of civilized and christianized society; for he witnesses in this the energy and transforming character of the faith he preaches in all the detail of life. There is perhaps nothing in which the influence of the Gospel is more manifest than in the manner of entering on and conducting the marriage state. Heathenism conducts the whole as debasing traffic: the Christian faith permits choice and affection to have their sway, and throws over the whole the hallowed sanction of religion. When the natives of this land shall be brought fully to recognise and act under the influence of this principle, it will be a happy day for Bengal, —when its females shall be the objects of affection and not the creatures of traffic; we are too little aware how much influence mothers have in forming the character of the world. Any indication of an improved state of feeling on this head is cheering. We were much gratified in witnessing the marriage of three Native Christian females, a few days ago, at the London Missionary station at Krisnápúr. Two of them were orphans, educated in the Society's Female School at Kidderpur, and the other a very intelligent girl, who with her husband had also received a plain education in the Society's Schools.

Several respectable friends attended to witness the ceremony. The contrast which presented itself with the heathen around struck us forcibly. The neatness and healthy appearance of the people, the order and decorum in worship, the retired character of the spot, the hallowed services of religion, and the sober cheerfulness which marked the exercises of the day, lead us to pray more fervently, "Thy kingdom come;" and especially that the female population might soon attain its true and legitimate position in Society.

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#### 9.—GENERAL ASSEMBLY'S SCHOOL.

On Saturday, the 28th January, this Institution was visited by the Rt. Hon. the Governor General and suite, and the Hon. Miss Edens. After hearing the higher classes examined in History, Mathematics, Astronomy, and the Evidences of Christianity, by the Rev. Messrs. Charles, Mackay, and Ewart, they were conducted round the School, stopping occasionally to observe the system of tuition followed out in its various details, and the efficient manner in which the native monitors discharged their duty. We understand that his Lordship and party expressed themselves much gratified with the result of their visit, which lasted upwards of two hours. This is worthy of remark, as being, we believe, the first time that a Governor General of India visited a Missionary School.

## FOUNDATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The foundation stone of a new building in Cornwallis Square for the accommodation of the General Assembly's Missionary Institution, was laid on Thursday, 23rd February, by D. McFarlan, Esq., the Chief Magistrate of Calcutta, after a suitable prayer had been offered up by the Rev. Mr. Charles. Many of the friends of the Mission were present at the ceremony; amongst others the Members of the Corresponding Board, the Elders of the Scotch Kirk, and several ladies and gentlemen connected with the congregation; many of the Calcutta Missionaries, three of the Chaudry Bábús, and a large concourse of respectable natives. A bottle was inclosed in the stone, containing some coins, the newspapers of the day, and the following inscription, in the prayer of which we cordially join, —

## THE GENERAL ASSEMBLY'S INSTITUTION.

The foundation stone of this building, for the use of the Mission of the General Assembly of the Church of Scotland, was laid this twenty-third day of February, in the year of our Lord one thousand, eight hundred, and thirty-seven, the Right Honorable George Lord Auckland being Governor General of India, by David MacFarlan, Esq., Chief Magistrate of Calcutta, under the direction of the Corresponding Board, in connexion with the Committee of the General Assembly for the propagation of the Gospel in foreign parts, consisting of the following members; viz.

The Hon'ble A. Russ, Esq.	John Grant, Esq.	Rev. A. Duff, D. D.
D. MacFarlan, Esq.	John Stewart, Esq.	Rev. W. S. Mackay.
J. F. M. Reid, Esq.	W. Mackenzie, Esq.	Rev. David Ewart.
J. C. Wilson, Esq.	Rev. James Charles.	

The School, for the accommodation of which this building is provided, was formed by the Rev. A. Duff, D. D., the General Assembly's first Missionary to India, in the month of August, 1830, is at present superintended and taught by the Rev. W. S. Mackay and the Rev. D. Ewart, also the Assembly's Missionaries, and consists of upwards of 700 boys.

The building which is to be styled *The General Assembly's Institution*, was designed by Mr. John Grey, erected by Messrs. Burn and Co., Builders in Calcutta and, superintended by Captain John Thomson, of the Honorable East India Company's Engineers.

May the Almighty Architect of the universe prosper the Institution, and render it subservient to the diffusion of sound knowledge, and pure and undefiled religion among the natives of India, and to the promotion of His own glory.

## 10—DEATH OF MRS. STUBBINS.

Last month we announced the *arrival*—we are now called, in the mysterious providence of God, to record the *death* of Mrs. Stubbins, late wife of the Rev. J. Stubbins, of the General Baptist Missionary Society, who arrived in the *Broxbornebury* on the 4th of January last. Her race has been short indeed: no sooner permitted to place her foot on Missionary ground, than called to quit it. From the following short account of her last moments, it will be seen that her death was truly blessed, and that while her surviving friends may mourn over their loss, they have abundant cause to rejoice in her unspeakable gain. May it be the happiness of all our readers to die as she died!

“During the whole of her affliction I never heard her once complain. Her hopes were blooming with immortality, and not a cloud overshadowed her to distress her feelings. Among many other extatic expressions of joy which she uttered, were the following: ‘To live is Christ, but to die

is infinite gain. I know that my Redeemer liveth, &c. Christ is my Saviour; he has washed me from my sins in his blood; he has gone before to his kingdom and glory to prepare a place for me, and he is now coming again to receive me to himself.—When you write to my dear friends in England, tell them that I do not regret coming to India. Oh! no. If I could have foreseen all that I have been called to endure,—have foreseen my end so near, I would not have been detained. It was the will of God that I should come into the field, and now if he please so soon to take me out of it, has he not a perfect right to do so? Why should I repine at his dealings with me? I have often dedicated myself to him, entreating him to do with me as he thought best; and now that he is doing so, shall I complain? shall I find fault? No, assuredly not; I cannot, I dare not do it.' A few days before she died she said, 'I wish I could sing that beautiful hymn—

"There's not a cloud that doth arise  
To hide my Jesus from my eyes;  
I soon shall mount the upper skies,  
All is well, all is well.  
Bright angels are from glory come,  
They're round my bed and in my room;  
They wait to waft my spirit home,  
All is well, all is well." &c.

The last sentence we could distinguish, and which was uttered a very short time before her death, was, 'The Lord is my help and my shield: he is my strong tower.'

#### 11.—RELIGIOUS INSTITUTIONS.

We have to apologise to many of our friends for not noticing at an earlier date, the Reports of the different Religious Institutions connected with our city and Presidency. We now proceed to discharge our duty, by noticing the Seventh Report of the

##### CHRISTIAN TRACT AND BOOK SOCIETY.

This institution is a branch of the London Tract Society, and has for its object the dissemination of religious truth through the medium of religious tracts and books in the English and native languages. The present report is one of unusual interest, displaying great research and indefatigable zeal in the collection and compilation of materials. In reference to the former publications of the Society, the Report states—

"In preparing a new Report of the Society, it has been deemed highly desirable, as nothing of the kind has been hitherto attempted, to ascertain, so far as practicable, the exact number of Tracts and other publications printed and circulated by its agency from the period of its formation. With this view a list has been carefully prepared, and will be found in the Appendix to this Report. It extends from 1823, when the first Tracts were printed, to June, 1835, the date of the last Report; and, including second or third editions of the same publications, gives a total of a hundred and thirty-one publications, containing four thousand, eight hundred and eighty-two pages; and printed in editions which give an aggregate of four hundred and eighty-four thousand, three hundred and fifty Tracts, and eleven millions, five hundred and one thousand, four hundred pages of letter-press, in the following proportions:—

	Tracts.	Pages.	Copies.	Pages.
In Bengali .....	78	3,222	331,700	7,593,500
„ Hindustani, .....	30	1,003	100,000	3,043,000
„ Hindi, .....	10	265	42,150	591,300
„ Uriya, .....	2	92	5,500	154,000
„ Armenian, .....	3	192	500	23,600
„ English, .....	8	108	4,500	96,000
	131	4,882	484,350	11,501,400

"It will be observed, that this is an account exclusively of books printed under the direction of the Society, and does not include those made over to the institution at its formation, by the agents of the London and Baptist Missionary Societies, which amounted to several thousands, though how many cannot be now ascertained, nor the *twenty-nine thousand, five hundred* Tracts more recently received from the Church Missionary Society; much less does it include the many thousands of English Tracts obtained from the Religious Tract Society in London, and which have been brought into circulation through the agency of this Society. The number of Tracts put into circulation previous to the last public meeting was probably considerably more, and could not have been less, than *five hundred thousand.*"

Of the works printed during the past year the Committee say :—

"The whole number of publications is *forty-four*, comprising *one thousand six hundred and seventy-nine* pages; giving a total of *three hundred and fifty-one thousand, five hundred* Tracts, and *seven millions, five hundred and thirty-six thousand* pages, printed since the last meeting; a number nearly equal to three-fourths of those previously printed, and which added to them gives the sum of *eight hundred and thirty-five thousand, eight hundred and fifty* Tracts, containing *nineteen millions, thirty-seven thousand, four hundred* pages printed since the formation of the Society.

"Of the *forty-four* Tracts printed during the past year, *twenty-nine* are reprints; the rest are all either new Tracts, or now printed for the first time under the direction of the Committee."

Of the issues during the past year they state :—

"The Tracts issued from the Depository from the date of the last Report to the 31st August, have been of

Bengali, .....	76,963	English, .....	14,625
Hindustani, .....	30,667	French, .....	152
Hindui, .....	14,646	Greek, .....	140
Uriya, .....	654	Armenian, .....	15
Anglo-Bengali, .....	247		

"Making a total of *one hundred and thirty-eight thousand, one hundred and nine* Tracts distributed during the year, which, added to the *five hundred thousand* before mentioned, as having been put into circulation previous to the last general meeting of the Society, will give a total of *six hundred and thirty-eight thousand, one hundred and nine* Tracts sent forth by the instrumentality of this Society.

"The issues of the past year have been made to the following Missionaries and others, and in the proportions specified.

	Beng.	Hindu- stani.	Hin- dai.	Ur.	An. Bng.	Eng- lish.	Fr.	Gr.	Ar.	Total.
The Missionaries of the Baptist Miss. Soc. . . . .	23,521	5,717	2,409	275	42	3,344	..	..	..	35,308
Ditto and Ministers of the Ch. of Eng. . . . .	25,791	1,216	868	20	99	1,417	..	140	..	29,551
Ditto of the Lond. Miss. Soc. . . . .	14,247	2,100	1,136	..	23	2,153	100	..	..	19,759
Banaras Tract Society, Calcutta Bethel Soc. . . . .	..	5,320	2,000	..	..	..	..	..	..	7,320
Capt. Wheeler, . . . . .	..	3,880	5,980	..	..	480	..	..	..	9,860
Mr. De Rozario for Bishop of Madras, . . . . .	..	225	..	..	..	..	..	..	..	225
Ditto for J. Muir, Esq. . . . .	..	332	78	..	..	..	..	..	..	410
Lieut. Meik, . . . . .	..	250	250	..	..	..	..	..	..	500
Rev. D. Ewart, . . . . .	..	..	..	..	40	..	..	..	..	40
Ditto De Rodt & Gros, Ditto Messrs. Hæberlin and Lacroix, . . . . .	1,500	..	..	..	1	150	..	..	..	1,651
Ditto J. Lowrie and other Am. Miss. . . . .	6,550	500	..	300	..	..	..	..	..	7,350
Suadries, . . . . .	250	7,740	260	10	..	..	..	..	15	8,275
	5,104	3,387	1,665	49	42	7,081	52	..	..	17,360
	76,963	30,667	14,646	654	247	14,625	152	140	15	13,109

In bringing the Report to a close, the following cheering observations occur :—

VI. x

From the statements your Committee have now had the satisfaction of submitting to your consideration, it appears, that, compared with former years, there has been a considerable increase in the receipts and expenditure, in the operations and usefulness of this institution. The receipts have exceeded those of the preceding year by upwards of 3000 Rs. and the excess in expenditure has been in proportion.

The tracts printed during the year have nearly equalled three-fourths of all previously published; the number issued, however, owing to the low state of the Depository during the early part of the year, has hardly equalled that mentioned in the last Report.

The funds, according to the following statement, have just covered the expenditure; but the Committee exercising faith in the Christian public, have engaged in much more extensive labors, and hence require enlarged support, which we trust they will obtain.

There have been received during the year in Subscriptions and Donations, and by the sale of Books, &c. Sa. Rs. 4846; from the Tract Society in London, by Mr. THOMAS, for printing the "Pilgrim's Progress," and "Baxter's Call," Sa. Rs. 1239-5-6; by ditto, being profits of books sold, Sa. Rs. 187-8; and by Mr. BOAZ, Sa. Rs. 600-3-9, the amount realized from books sold by him; making a total of receipts Sa. Rs. 6873-9-0. The expenditure during the same period has been Sa. Rs. 6854-2-4, leaving a balance in hand of Sa. Rs. 18-14-5.

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## 2.—BENGAL AUXILIARY MISSIONARY SOCIETY.

This Society is an auxiliary to the London Missionary Society. The principal object of that Society is to *preach* the gospel to the natives. It has four principal stations in Bengal, with their subordinate stations and churches; eleven European Missionaries, seven East Indian, four native teachers, and several converts and schools, both for Native Christian and Heathen children. The Report is a faithful detail of the preaching engagements, successes, and discouragements of the persevering laborers of the Society. The Report is written for India, not England,—not to amuse, but to tell the simple and unvarnished truth. We can only make room for one or two extracts. In opening the Report the Committee say—

"The Church of Christ, in the darkest seasons of her history, has been cheered by the hope of brighter days; and in the periods of her most successful labors, she has been stimulated to increased exertion by the hope of increased prosperity and glory. Hope is to her an anchor both sure and steadfast, cast within the veil; her stay in the storm, her support in trial; centering in the promises, fidelity and omnipotence of her Lord. The wisdom of such a constitution of things must be evident to all, in a world overrun with the evils of the fall, which God has designed to renovate and make as his garden by the feeble instrumentality of man. In every part of this fallen world this is true, but in some more than others, and in India perhaps more than all. If any are disposed to doubt the wisdom and mercy of the divine arrangement in constituting *hope* a principal element in the happiness and efficiency of the Church, they have only to look to India, a country with a climate every way calculated to enervate and irritate,—a people ingeniously wicked, subtle and depraved,—a religion which unites its theology with every thought and action of life, making salvation to depend on the observance or non-observance of the most insignificant rites, and holding its subjects in the most degraded mental and religious servitude. Would that this were the only evil!—would that missions had but to contend single-handed with idolatry even in all its varying forms; but it is not so. We regret to add, that it has to contend with a spirit of daring infidelity, wily scepticism, and an intolerance under the mask of liberality as oppressive as that of Rome, headed and abetted in some instances by those who bear the name of Christ, and who, unhappily for this land, have a large share in the conduct of those efforts which are designed to renovate the minds of the people of India. Yet do we not fear. Systems and creeds may perish, but the Truth is great, and must prevail. We see a bright side to this dark cloud, and it is our determination, in the strength of divine grace, for the future to live more in its light. We hope we can hear, amid these elements of discord, the small but increasing sound of that song which must fill all earth with its melody:—The kingdoms of this world are become the kingdoms of the Lord and of his Christ."

At the close they express themselves in the following words, with which extract we bid our friends God, speed in the year on which they have entered.

"In bringing these statements to a close, the Committee cannot but render thanks to their Lord, for his goodness and mercy in preserving the lives of all of their fellow laborers, and upholding their hearts amid all the discouragements to which their work exposes them. They would not be unmindful, either, of the favor which he has shewn in testifying in the smallest degree his approbation of their work by the conversion of any from among the heathen. In concert with angels they rejoice over the ingathering of one, to the peaceful fold of God, yet they mourn that the number without the sacred enclosure is still so vast. When, dear brethren, shall we have to strike our harps in this strange land, to a more cheerful note than that which has been conveyed to us by the reports of our brethren to-day? When shall we be enabled to turn the laughter of the heathen into sadness, and supplant their system of errors by the truth of God? When shall the millions of this land be ceded to Christ as his obedient subjects? For it must come. When shall it be? When? when the whole Church in this land shall put on her strength, and imitate the Israelites in their erection of the second temple; when every healthful subject aided equally in keeping off their energetic foes, and in the erection of the temple of their God; when the Church in this land shall be a working and a Mission Church; then shall we witness the days which are so cheering in prospect; then the visions which now animate and delight shall become abiding realities; but, let us remember, not till then. How much have we to do for ourselves, how much has God to do for us, and how immense the work which he has designed we should effect, ere this brightest period in the world's history shall be realized. We earnestly beseech you, and entreat you to communicate the word of exhortation to others. 'Awake from the dust, clothe yourselves with energy, manifest the beauties of holiness, and the strength of heavenly piety before the heathen;' in a word, *live as Christians*, and remember, in soliciting this, we only ask that which your Lord expects and angels anticipate, for which the wicked look, and which it will disappoint devils not to perceive. Disappoint not, we beseech you, the united expectations of heaven, of earth, and hell."

### 3.—CHURCH MISSIONARY SOCIETY.

The Twentieth Report of the Corresponding Committee of the above Society is now before us. It affords many indications of zeal and perseverance not unaccompanied with success. The Committee say—

"We have many causes of encouragement, and we entertain little doubt that when we shall have given a detail of past occurrences, our friends will discover many reasons leading us to look forward with pleasing anticipations.

"The increasing spirit of inquiry about religion, and the progressing desire for moral instruction, which is so strongly manifested by the educated classes of the people, may be mentioned as one of those encouraging symptoms.

"It is one that is eminently calculated to cheer on the Missionary in his spiritual labors, and, humanly speaking, to give him increased facilities in the great work of evangelizing the Heathen.

"A deep-rooted prejudice against religious education is now no longer general, nor does that strong antipathy on the part of the people to sending their youth to be educated at the Mission Schools, where the Sacred Scriptures form the basis of instruction, any longer manifest itself to its former extent.

"The barriers of caste are rapidly breaking down; and the Missionary who goes forth into the bazars or villages to preach the Gospel, whilst he finds little difficulty in assembling an auditory, and in engaging their attention, now comparatively seldom experiences that vehement and malignant opposition which in former times was unhappily prevalent.

"From more than one quarter, your Committee have encouraging accounts of the success of the Gospel in the conversion of souls.

"Their friends must have marked, with infinite joy and gladness the successive additions to the Church of Christ in this city; and will not have failed to recognise in one of those converts, who recently was admitted to the rite of Baptism in the Mission Church, a persecuted youth, who, on his first profession of Christianity, was in a manner forcibly removed by his misguided parents, but in whom the good seed was not sown on stony ground, since, through much suffering, he has been enabled once more to throw himself into the arms of his Saviour. For him, and for his brethren generally, the Committee would earnestly crave the prayers of

the Christian Community. Young converts in this land of Heathenism are beset by many temptations, and exposed to much persecution, from which our tender years were happily exempt; and they have great need of all the strength and support which our supplications, united with their own, will assuredly draw down from Him who alone is able 'to save to the uttermost,' and who has promised, 'ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.' "

One of the most excellent labors of the Society during the past year is the establishment of a Seminary, which we noticed in our last number. Of it the Committee write:—

"The Committee are happy to report that within the last few months they have been able to carry into partial effect the directions of the Parent Society with respect to the establishment in this City of a Seminary, having for its object the training of Native Christian Youths as Catechists in the first instance, and eventually, they trust, as Ministers of the Gospel. The plan, which they believe to be fraught with extensive benefit to the Missionary cause, has been, as they have stated, but partially developed, for their means are small, but it is something to have been permitted by God's good providence to make a beginning, and to place themselves in a situation to take advantage of the critical state of Native Society amongst the educated classes of the rising generation:—and they are grateful for 'the day of small things.' "

"The Seminary was opened with prayer, and an address to the five youths forming the first and only class of the infant institution, on the 15th ultimo. The Committee believe that it has been established upon sound principles, and that, humanly speaking, it contains the germ of much good; but knowing that 'except the Lord build the house they labor in vain that build it,' they earnestly solicit for the Seminary the special prayers of all who wish well to the Mission of the Church of England.—If it obtain a blessing from Him to whose service it is devoted, it may become the fountain head of the best benefits to the natives, not only of this great city, but of Bengal in general; for it is by native agency alone, such as it is, the endeavour of the Committee to bring to bear upon the swarming population of this heathen land, that the millions who cannot 'hear without a preacher,' can possibly, as far as human foresight can extend, receive the Gospel message. To this end—to supply the palpable deficiency of numbers—it is the desire of the Committee to work; they believe that their humble plan is such as God will graciously accept and sanction, and that it will conduce to His glory: and in this confidence they trust to be enabled to exert themselves earnestly and successfully in its gradual development upon an enlarged scale."

The total receipts during the year, including the liberal grant of the Parent Society, together with the balance of the last year, has been Sa. Rs. 105,006 4 11. The disbursements, Sa. Rs. 97,075 11 11, leaving on the 1st May a balance of Sa. Rs. 7930 9 0. The Committee may thank God and take courage.

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#### 4.—CALCUTTA BIBLE ASSOCIATION.

This is a branch of the Calcutta Auxiliary Society, and is designed to supply the local wants of Calcutta and its environs. The past year appears to have been a year of exertion; for the Report states—

"During the past year the operations of the Association have been of a more varied kind than in any preceding year since the formation of the Association, and within the sphere to which all the efforts of the Association were formerly directed, the progress of education among the Native community is continually opening new scenes of usefulness into which your Committee feel it to be their duty to enter.

"A Resolution was passed at the last Annual Meeting, in which a hope was expressed that the Committee would become increasingly instrumental in communicating the volume of divine inspiration wherever there might be a probability of its being attentively perused. The Committee have endeavoured to do so, as far as the funds would permit them. And it is gratifying to state that very many have been consequently supplied with the Holy Scriptures, and that the desire to obtain the Scriptures seems to be continually on the increase. Almost every one who has received a copy communicates the intelligence to his friends and relatives, and this brings forward other applicants for a similar gift. The Committee trust that this demand for the Holy Scriptures will continue to increase until not only all who are

now desirous of obtaining them are supplied, but until every inhabitant of Calcutta has manifested a desire to read the Scriptures and obtained a copy of the same for that purpose.

"With the view of carrying into effect as much as might be the preceding Resolution, the Bible Secretary, accompanied by the Rev. Carapiet C. Aratoon, visited very many members of the Armenian community, the Native dealers from Bombay and Guzerat, and the Persians residing in Calcutta, and found many individuals who expressed their desire to obtain and read the Holy Scriptures. The Armenian Scriptures were received with thankfulness by all classes of that community; and the Committee most earnestly hope that the Scriptures which have been so plentifully diffused among them during the past year through the instrumentality of your Association, will prove a blessing to them both individually and as a Christian Church. The Greek Christians residing in Calcutta are but few in number, and the Bible Secretary with Mr. Aratoon on one occasion visited their Church with the view of meeting with them, and ascertaining how far they are supplied with the Scriptures; they were not found destitute of them, and all such as were desirous of obtaining copies, either for themselves or their relatives and friends, were supplied both in the Ancient and Modern Greek, as well as with suitable Greek Tracts obtained from the Tract Society.

"But perhaps the most encouraging feature in the operations of the past year has been the very numerous applications made by Native youth themselves, especially those who are receiving, or have received, an education in the various English Colleges and Schools in Calcutta and its vicinity. Formerly it was with difficulty we could prevail upon the natives to accept and read the Scriptures of Truth; now, they are not only willing to receive them, but solicitous to obtain them for their own private use, as well as to read in their respective schools; and it is a fact that some of the pupils of those schools where the reading of the Holy Scriptures is particularly prohibited, are so desirous of reading and understanding the New Testament, that they assemble for that purpose in their own private dwellings. For this and similar purposes your Association has had the pleasure and the privilege of supplying the Sacred Scriptures to the pupils of English Schools of all grades, from the Hindu and Hugly Colleges, and the various Mission Schools down to the small Morning Schools which are kept up by such native young men as are occupied during College hours in attending to their own studies.

"Free grants of the Scriptures have also been made during the past year for the use of the Seamen attending the Bethel Chapel, the Soldiers of His Majesty's 9th Regiment of Foot, and the Crown Prisoners confined in the Calcutta Jail."

The total number of books distributed by the Association during the past year, is 4,386 copies, the number distributed in preceding years being 43,699 copies—making 48,085 copies which have been brought into use by the Association since its formation.

The income of the Society has been Rs. 2,430 2 1. The expenditure, however, owing to the increased efforts of the Committee, has exceeded its income by Rs. 1480 4 11. The Society, therefore, like most of its contemporaries, claims an interest in the prayers and aid of the good.

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## II.—MADRAS.

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We have this month the painful duty to perform, of announcing to our subscribers the death of the venerable the Bishop of Madras, or rather the beloved CORRIE; a man full of faith, of the Holy Ghost, and of good works. He died in the 60th year of his age and the 30th year of his labors in India. His earthly career closed on the sabbath. He entered into his rest on that day on which it had been his especial delight to point sinners to the Lamb of God. He is one of the last of that noble and holy band that led the way in Indian Missions. The friend of Martyn, Buchanan, Brown, and Carey has gone to their long rested spirits, to "the land of pure of delight, where saints immortal reign." May we follow him as he followed Christ! Oh! that the rising ministers might catch the falling mantle of Elijah! We hope to be enabled to present our readers with a biographical sketch of this man of God.

## III.—BOMBAY.

## 1.—BAPTISM OF TWO NATIVES IN BOMBAY.

On Sabbath, the 20th of November, two Hindus, a man aged 27 years, and his wife, aged 17 years, were baptized by the Rev. Dr. Wilson in the Church of Scotland's mission house. They are of humble caste, but of respectable character, and quite able and willing to support themselves by their honest industry. The husband was brought under serious impressions during Dr. W.'s tour in Gujarát and Kach, having been engaged to aid in carrying books, and considerably alienated from Hinduism by the haughty treatment which he received from the Bráhmans at the "holy" island of Bet. Both he and his partner have been taught to read in the mission schools since they commenced their religious inquiries. When they were baptized, two of the other scholars stood up and solicited reception into the communion of the Christian church. They, and others, will probably ere long join it. The Rev. Mr. Mitchell, on the evening of the day to which we refer, dispensed the sacrament of the Supper to fifteen converts. Their children, and the catechumens, took their seats behind them when they surrounded the table of the Lord.

## 2.—ANNIVERSARIES OF THE RELIGIOUS SOCIETIES IN BOMBAY.

The annual meetings of the Bombay Auxiliary Church of Scotland's Mission Society, and of the Bombay Bible, and Tract and Book Societies, were held during the last month. The attendance at all of them was highly respectable, and such as to shew that a growing interest is felt in their operations. Several animated and appropriate speeches were delivered, which seemed to make a deep impression on the auditors. The chairmen were the Hon. J. Farish, Esq. and the Ven. Dr. Carr. The principal movers and seconders were the Hon. Sir John W. Awdry, the Hon. James Farish, Esq., Colonel Wood, Captains Fawcett, Shortrede, Jacob, Drs. Smyttan and Bell; J. L. Phillipps, Esq., J. P. Larkins, Esq., E. H. Townsend, Esq., the Rev. J. Mitchell, J. Laurie, J. Jackson, Dr. Stevenson, H. Moegling, and Dr. Wilson, E. B. Mills, Esq., Major G. Moore, &c. &c. The proceedings of the institutions we shall duly notice on the appearance of the reports.

## 3.—BOMBAY AUXILIARY CHURCH MISSIONARY SOCIETY.

The annual meeting was held on the evening of the 23rd December. The report, which we shall afterwards notice, showed the advancing prosperity of the institution. The movers and seconders were the Hon. Sir John W. Awdry, Rev. J. Jackson, Hon. J. Farish, E. H. Townsend, Esq., J. P. Larkins, Esq., and George Candy, Esq.

## 4.—BOMBAY TEMPERANCE SOCIETY.

The annual meeting was held in the Town Hall on the evening of 27th December; the Ven. the Archdeacon in the chair. The report read by Mr. Jeffreys, the primum mobile of the institution, was highly encouraging, as bearing indisputable testimony to the progress of the cause in almost all the most important stations in India, and the addresses of the different speakers were appropriate and animated. The movers and seconders were Captain Shortrede, the Rev. D. O. Allen, Dr. Smyttan, E. H. Edwards, Esq., Dr. Stevenson, Major Davies, Captain Underwood, Dr. Wilson, &c. We were glad to observe the meeting readily acquiesce in a proposal to bring the disgraceful scenes connected with the drunken sailors who visit the Bombay bazars to the notice of the authorities, and to hear of the orderly and Christian conduct of the temperance ships at present in the harbour.

## 5.—BAPTISM OF NATIVES AT BELGAUM.

The Rev. Joseph Taylor, in a note dated the 16th of last month, gives the following very gratifying intelligence. "On the 5th instant, I had the pleasant duty to perform of baptizing five adults and five children—a Musalman and his wife with three of their children, a Tamulian with his wife and one child, and another Tamulian and an infant of his. Of the adults, the two Tamulians were Roman Catholics: the Musalman is an object of the poor house." May the blessing of the Lord rest on these converts, and may there daily be added to them of such as shall be saved!

## IV.—CEYLON.

## SEMINARY—PREPARATORY SCHOOLS—NATIVE FREE SCHOOLS.

*Seminary.*—Soon after the arrival of additional missionaries to share in the labors and responsibilities of the seminary, it became a serious question, which was examined at length by the united deliberations of the mission, What is the com-

parative importance of the seminary in our mission, in the district of Jaffna, and in its relation to the continent; and how far is it expedient to proceed in future in the admission of students? While this question was under discussion, the usual season for admitting a new class passed by without any admissions: nor is it our intention to admit a class until the seminary year, or the last Wednesday of September next. We have in the seminary at this date, four classes, comprising one hundred and ten students. Though the number is smaller than it was one year ago, the best interests of the institution have been very considerably advanced, and our prospects were perhaps never more encouraging. In the former part of the year a regular organization of the institution was prepared and adopted by the mission, from which it is believed substantial advantages will be realized. The seminary now sustains a specified relation to the members of the mission, who are its appointed trustees or guardians. The departments of labor to be performed by the principal and each of the professors are distinctly marked out, and various rules adopted for securing efficiency, both in regard to government and tuition. The whole plan is similar, in many respects, to the plan adopted in New England colleges.

It should, however, be stated that the discussion of the question above mentioned, has resulted in the unanimous conviction that the number of students in the seminary should be greatly increased; that we should, as soon as circumstances permit, have six full classes; and that the arrangements should be such, that a class may be regularly dismissed at the close of each seminary year.

*Preparatory English Schools.*—At Batticotta there is a preparatory class, consisting of fifteen lads instructed in Tamil and English, of whom ten are boarded on the premises with the seminarists. At Odooville, Manepy, and Chavagacherry we have day-schools, in which English is taught, and from which we shall receive classes into the seminary from year to year, as they become qualified. At Batticotta an infant school has been in successful operation nearly one year. It contains one hundred and twenty boys, who are instructed in Tamil and English. This school was commenced by Mrs. Eckard, being the first infant school established in the mission. It is now under the superintendence of Mrs. Ward, who is assisted by two of the seminarists.

Nearly one year ago, the Rev. P. Percival, of the Wesleyan mission, opened an English school in Jaffnapatam, in which about two hundred and fifty boys, most of whom are Tamulians, are under instruction, and making rapid progress in their studies. We regard this establishment as a valuable auxiliary to the cause of education generally in the district.

*Native Free Schools.*—The number of these has been considerably increased the past year. The whole number at present supported by the mission is one hundred and thirty. We frequently receive applications for additional schools, but our funds will not permit us to proceed further. The course of instruction in them is becoming more efficient and useful, in proportion as we are furnished with suitable school books. Our prospects in this respect are now encouraging. The most important remark to be made on this subject is, that in connection with our protracted meetings, a new impulse has been given to the children under instruction on moral and religious subjects. They begin to understand that it is their duty and privilege to consider and to declare, whether they will serve the gods of their fathers, or the one God whose character is revealed in the gospel. It is deeply interesting to witness the evidence of approbation or disapprobation, when, at the close of a protracted meeting, they are called upon either individually or as a body, to declare whether it be their wish and intention to cleave to idolatry, or to embrace Christianity. The process of agitating this question in a congregation of three or four hundred children, becomes a powerful means of awakening the dormant faculties of the Hindu mind. It is sometimes a matter of thrilling interest to see that the Spirit of God is moving upon the face of the water. Such a movement may confidently be regarded as a premonition that the command from the Almighty, "Let there be light," will be given. In view of what we have seen, we think protracted meetings are peculiarly appropriate and missionary ground. The practice is in full accordance with the feelings and habits of the whole country. People of all classes will frequently spend from five to thirty days successively at heathen festivals. It must be that attendants at all protracted meetings for religious purposes will imbibe more and more of the spirit of the God whom they serve, whether it be Jehovah, or the God of this world. This is so far the case in regard to the Gentiles who "sacrifice to devils and not to God," that our missionary operations are in a great degree suspended, when their protracted meetings are held in the immediate vicinity of our stations. On such occasions, we see an affecting illustration of the truth, "that all people will walk every one in the name of his god," and by this we are reminded to form our resolution anew, that "we will walk in the name of the Lord our God for ever and ever."

*Meteorological Register, kept at the Surveyor General's Office. Calcutta, for the Month of January, 1837.*

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.					
		Of the Mer- cury.	Of the Air.	Of an Evap. Surface.			Of the Mer- cury.	Of the Air.	Of an Evap. Surface.			Of the Mer- cury.	Of the Air.	Of an Evap. Surface.						
1	30,098	63,5	69,0	61,3	N.	30,060	65,5	75,8	69,8	N.	30,010	67,0	78,8	72,5	N.	30,006	67,0	73,5	72,0	N.
2	,110	64,3	68,8	60,3	N.	,070	66,4	74,2	65,8	N.	,008	68,0	78,2	71,5	N.	,008	68,0	73,4	69,8	N.
3	,104	63,2	66,8	62,6	N. W.	,066	64,0	72,2	68,8	N. W.	,000	66,0	76,5	71,5	N. W.	,000	66,0	70,7	69,5	N. W.
4	,070	61,5	67,3	59,4	N.	,040	63,7	72,6	65,8	N.	,002	65,3	74,1	69,0	N. W.	,000	65,0	73,8	68,5	N. W.
5	,054	61,8	68,0	61,5	W. N. W.	,024	64,3	72,8	65,0	W.	29,950	65,2	75,5	68,5	W.	29,950	65,2	73,0	68,0	W.
6	,050	60,5	66,8	59,2	N.	,022	62,0	74,5	66,3	N. W.	,972	64,2	76,8	71,5	N. W.	,972	64,5	73,4	69,2	N. W.
7	,074	62,1	69,5	60,3	W.	,048	62,0	74,5	68,2	N.	,980	64,0	76,7	72,5	N.	,980	64,3	74,0	69,8	N.
8	,120	62,2	69,0	60,5	N.	,066	62,5	76,5	69,9	N.	30,016	65,0	77,9	72,7	N.	30,010	65,0	74,3	69,9	N.
9	,098	61,7	69,9	62,5	N.	,060	63,2	77,5	69,5	N.	,020	67,3	79,2	73,8	N.	,018	66,5	76,2	72,2	N.
10	,088	64,5	71,0	65,0	N.	,064	65,2	77,7	70,5	N.	,026	66,2	78,4	72,6	W.	,026	66,5	76,0	74,0	W.
11	,136	64,0	69,5	62,3	N.	,112	65,5	76,0	68,2	N.	,062	68,0	77,8	70,5	N.	,026	67,5	75,8	70,5	N.
12	,198	65,8	72,2	64,2	N.	,156	66,0	79,5	69,4	N.	,080	68,3	82,0	72,5	N.	,078	67,8	74,8	71,8	N.
13	,160	63,0	70,0	63,5	N.	,118	63,8	76,5	67,2	N. W.	,066	66,4	78,3	73,2	N. W.	,066	66,5	75,0	69,9	N. W.
14	,196	63,2	71,2	63,0	N.	,148	63,7	76,0	66,5	N.	,084	66,8	78,0	73,8	N. W.	,080	67,0	76,2	73,2	N. W.
15	,194	63,8	72,2	65,0	N.	,162	64,5	77,2	70,0	N.	,100	67,0	79,3	75,3	N. W.	,100	67,3	77,4	74,5	N. W.
16	,210	65,8	69,0	64,0	N. W.	,170	66,0	75,5	70,5	N.	,098	67,3	78,3	72,2	N.	,096	67,5	76,2	71,5	N.
17	,150	62,8	70,0	63,0	N. W.	,110	64,2	76,3	70,0	N. W.	,072	67,2	77,2	72,6	N. W.	,072	67,5	75,0	71,3	N. W.
18	,198	65,4	72,5	65,0	N.	,150	66,8	78,2	71,6	N.	,088	70,5	78,0	72,6	N.	,088	70,5	75,9	71,3	N.
19	,184	63,6	69,5	62,4	N.	,132	66,2	78,2	69,0	N.	,078	70,3	79,2	71,5	N.	,070	70,5	76,0	70,3	N.
20	,042	65,5	74,8	67,0	W.	,018	67,5	80,5	72,8	W.	29,950	69,8	83,4	76,8	W.	29,938	69,5	81,5	77,2	W.
21	,060	67,2	74,2	65,6	N. W.	,046	71,0	78,0	69,5	N. W.	,986	70,2	81,3	73,2	N. W.	,980	70,2	80,0	73,5	N. W.
22	,064	65,2	73,0	69,8	W.	,030	67,3	80,0	73,9	W.	,980	69,5	82,5	76,5	W.	,976	69,8	80,0	74,8	W.
23	,000	64,2	75,0	69,0	W.	29,998	68,0	81,8	75,0	W.	,960	71,5	84,6	79,3	W.	,950	71,0	83,2	79,2	W.
24	,000	67,3	76,0	71,0	W.	,978	70,5	82,6	76,2	W.	,926	73,0	88,5	81,2	W.	,918	73,2	86,2	80,0	W.
25	29,970	69,0	77,2	69,4	W.	,944	72,5	84,0	75,5	W.	,882	72,8	89,8	81,3	W.	,880	73,3	87,2	80,8	W.
26	30,002	73,0	80,9	71,0	S. W.	,966	75,3	83,3	74,2	S. W.	,928	77,9	86,5	76,2	S. W.	,922	76,5	82,4	75,5	S. W.
27	,058	66,8	75,2	65,0	N. W.	,036	71,8	74,8	68,2	W.	,990	73,0	76,5	72,2	W.	,984	72,9	75,0	72,0	W.
28	,050	67,0	72,3	61,0	N. W.	30,030	69,5	74,5	66,0	N. W.	,996	71,2	78,8	72,3	N. W.	,998	70,2	77,2	70,9	W. N. W.
29	,114	65,3	74,2	65,6	W. N. W.	,080	66,8	78,8	72,7	W. N. W.	30,026	70,9	81,4	76,3	W. N. W.	30,020	70,0	78,5	74,9	W. N. W.
30	,140	66,8	74,0	69,0	W.	,106	68,9	76,0	72,5	W.	,032	70,3	82,5	76,0	W.	,030	70,5	79,9	75,3	W.
31	,080	67,5	74,2	68,5	W.	,060	68,5	79,5	72,4	W.	,004	70,5	82,4	77,2	W.	,000	70,4	78,0	76,5	W.