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THE
CALCUTTA
CHRISTIAN OBSERVER.



EDITED BY
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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 61.—June, 1837.

I.—On Education.—To Mothers.

The subject discussed in the following letter is one which must commend itself to the best feelings of every Christian parent. There is no subject more important, as regards the welfare of future society, than the right and efficient training of the rising race, and yet no task more difficult to be faithfully discharged, especially when committed to paternal or maternal superintendance. The tender emotions of the mother and the stronger affections of the father, not unfrequently master the judgment and drown the voice of reason. Discipline is spared and the child spoiled. The present feelings of the child and parent may be equally gratified, but after years prove how baneful was parental concession to infant or youthful caprice. If these remarks have any force in other lands, they have much more in this; and we earnestly intreat all Christian parents, and especially mothers, to give an attentive ear to the advice of our intelligent correspondent. It will afford us the sincerest pleasure to offer to the public the series of letters so kindly promised; but in the meantime we pray all parents to keep a watchful eye over their offspring *themselves*—not to permit them to associate so much and freely with heathen or any servants, from whom they hear only the most debasing and polluting conversation, and witness the worst examples—and to be equally careful as to the character of the works put into their hands, for these in concert with oral instruction, parental or preceptorial example, must form the character of the future man or woman. Christian parents, beware of trifling with or making *experiments in the formation of the character of your offspring*; for remember on the nature of that character materially depends *the character of the next race, and the welfare of your child for eternity.*—ED.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—The importance of the subject to which it refers, may induce you to publish the accompanying letter, received some months since from a Christian friend, who has had both experience and success in the management of children. It is but one of a series which, if desired, may all, with a slight alteration, be presented to the public.

I am, Gentlemen, your's respectfully,

H. D.

MY DEAR H.

I cannot refuse to comply with the earnest wish expressed in your last letter, that our correspondence may for a time principally turn upon the subject which naturally engrosses so much of your thoughts—how you may best prepare your little ones for a life of usefulness here,—for eternal happiness hereafter.

Before I speak to you minutely on the daily management of their tempers and dispositions, I must press upon your conscience the deeply important influence which your own state before God must exercise upon your children. Time would fail me to repeat the exceeding great and precious promises given to the seed of the righteous. These promises are to you and to your children; but are they yours? Are you numbered among those whose blessed portion they are? If not, your children *may* indeed be converted,—they *may* be early gathered among the lambs of Christ's flock, but it will be the *uncovenanted* mercy of God which has found them out. To you, nothing is promised; you have deprived your own offspring of their fairest inheritance. This is our awful responsibility, our high privilege. You and I, my beloved H., have cause to thank God that we were born of Christian parents. Oh may *our* children in their turn "arise up and call us blessed."

But you say, "why do we not see these promises invariably fulfilled in the experience of pious parents?" Because, dear H., there is no promise without its accompanying condition. Our God has declared himself to be "a jealous God," and his blessing is promised to those only who honestly choose him, his ways, his laws, for themselves and their children. But is this the case even with religious parents to the extent required? Is not a school, a profession, a friend, a husband even, selected, too often from the mere worldly motives of being better taught, better paid, rising a degree in society, &c.? Then, when a parent sees his son give way to those evil propensities which have grown unchecked by a careless tutor, or encouraged by vicious companions, he is astonished that his prayers for this son have not been answered; and charges upon the Almighty the consequences of his own worldliness and inconsistency alone. Doubt not his own words, dear friend, but earnestly believe, that if you, his faithful servant, honestly seek his favor first in all you do, for, and with your children, that "he will graciously receive them, embrace them in the arms of his mercy, and make them partakers of his everlasting kingdom." This he has promised, "which promise he for his part will most surely keep and perform." In dependence then upon his blessing, let us proceed to consider what is *our* part which *we* are to perform.

I enter on this subject with unfeigned diffidence, knowing how easy it is to erect a fine system, how impossible to ensure its success. The press teems with treatises on education, on "practical education," "new systems for forming the mind," and inventions for curing in six months every conceivable defect; and it seems forgotten that after the most minute observance of the best rules, a bad temper in the parent, or a careless style of conversation, may undermine the labour of years, and render the fair fabric, reared with so much care, utterly worthless. What, for instance, signify the hours we spend in exhorting our pupils to attend to the one thing needful, if when the temptation arises we shew a preference for the things which are seen and temporal, over those things which are unseen and eternal? What good can our management of their minds, however excellent, do, while they can perceive our own to be ill regulated and uncontrolled by the considerations we expect to influence them? I fear human beings are no wiser than the little crab in the fable, and, like it, look more to example than to precept. I do not mean to undervalue the publications to which I have referred: far from it; I think many of them highly useful; but I do believe no system of education can prosper, however admirable it may be, theoretically, which is not founded upon, and guided by, the word of God, and favored by his blessing. Perhaps no better general rule can be given, than to imitate as much as possible, in the training of our children, the method which it pleases God to follow in preparing his servants for the heavenly kingdom. As the first lesson he teaches us, is to subordinate our wills to his, so should it be the first object with a parent to make his own will the rule and guide of his children's conduct. We often complain of our inability to change the hearts of our offspring, and most true it is that the grace of God is not ours to bestow: but one thing we *can* do: we can accustom our children early to control their unruly wills and affections, so that when our rule over them shall have ceased, and they desire to take upon themselves the easy yoke of our Lord, they may not have to contend with rooted habits of self-will and self-indulgence. The love of our own way, as it is called, is the greatest hindrance there is to a safe and happy progress in the divine life.

To this then, dear H., I would direct your attention in the first place. Let the rule of your nursery be, prompt *obedience*. Have no distinction there between great and little faults, when once a thing is commanded. The sin of disobedience does not depend on the importance of the cause of the command. It is on account of self-willedness about a trifle, that "the whole creation groaneth and travaileth in pain together until now."

Do not delay until a child is old enough to understand reason, or even speech. Exact obedience before it can even hear a command. You well know I am no advocate for the rod; on the contrary, I think it should *never* be used after a child is old enough to be aware that you are intending to punish him. This will usually be easy after two years' old, but I believe an occasional slap is highly useful before that age. You cannot even have recourse to putting a child in the corner before it can stand alone; but when an infant does what you wish to prevent it doing, you must make the doing that thing disagreeable to him by the only means in your power, and your authority will be established in your child's mind before he is old enough to make a contest for power really painful to him and to you. Most people begin to use bodily chastisement just when they should leave it off; that is, when a child is old enough to be otherwise punished. Do not be dissuaded from following this advice, by the nonsense of "Oh it is so cruel to slap a poor little baby," &c.; it is very much less cruel than the custom generally adopted, of speaking and looking angrily. A mother's voice should never sound but sweetly in an infant's ear. There are few duties more incumbent on a mother than the cultivation of great tenderness of manner towards her children. Who can estimate the influence which the remembrance of a mother's smile, a mother's fond caresses may have on the character through life? And especially in this country, how desirable is it that our children should look back to the time when they rested in a mother's arms, as to a season of love and happiness to which they long to return. "I have no legacy to leave you, my children," said a dying father, "but the recollection of a happy home." A precious inheritance indeed, and one that nothing future can destroy.

It is in order to preserve a constantly affectionate manner, that I particularly recommend a mode of punishment which neither excites nor evidences any angry feeling on the part of the punisher. I believe an older child is often beaten on account of the momentary irritation of the parent.—a feeling not likely to be excited by an infant. It is also, as I before remarked, the *only* mode of punishing at a very early age, and you cannot begin too early to exact obedience.

The next most important subject which calls for your care at almost as early an age, is *selfishness*. Here again I follow the mode of education traced in the Bible. The first command being, "Love God," (which we are told includes obedience;) and the second "Love your neighbour as yourself." It seems as if it were the design of parents, from the way in which the infant mind is usually managed, to nourish and bring to ma-

turity those seeds of selfishness too surely implanted in every human heart. Then when they are grown to a height overshadowing every good quality, and interfering with the parent's happiness, a too often vain attempt is harshly made to correct this vice in the poor victims of false indulgence or mistaken management. Nothing, I well know, can eradicate this universal passion, but the influences of that Holy Spirit we have not to bestow; but I must again repeat, we can do much to make the first entrance into the straight and narrow way less rugged and slippery. It was the bundle of bad habits which caused the poor man in Mrs. Hannah More's allegory to stick fast in the wicket gate. Who that has had to combat with the world, the flesh, and the devil; who that has experienced something of the strength and power of sin in his own heart, would not labor and strive to give his beloved ones what alone he can give them,—*habits* based on the commands of God?

I need not point out to you minutely the mode in which an attentive mother may every hour of the day turn the thoughts of her children from themselves to others. Never allow them to see you sacrifice the comfort of others to their comfort. Strive to make them feel how much "more blessed it is to give than to receive." Make use of every means to create and cherish in them this feeling. Reward them by enabling them to do some act of kindness. Keep their birth-days, &c. by permitting them to gratify others with some desired indulgence. Show them that you think, and they will soon learn to think so also, that those are ever the most happy, even in this life, who seek "not to be ministered unto, but to minister." And here, as I will not weary you, I will break off for the present, with one remark. Your elder children are now of an age to know the will of God, and I am very sure you are carefully teaching it to them. Let me entreat you *never* to praise or blame them without a direct reference to that will, as to your own rule and guide, which you desire to make theirs. For instance, if they happen to have rough manners, and are inclined to be repulsive to strangers, do not tell them it is vulgar and ill bred, and that you are ashamed of them; but point out to them the gentleness and kindness of manner which God enjoins, and how his word recommends to our care "whatsoever things are lovely." Again, idleness, carelessness, petulance, each fault has, as it were, its separate text, and if there be any fault not directly referred to in the Bible, at least it is against your commands, and ever ground your authority on the superior authority of God. It is a grand thing when once it becomes the language of our children's hearts? "How can I do this wickedness, and sin against God?"

And now, for the present, farewell ; you have my earnest prayers for the success of your honest endeavours to bring up your little ones in the fear and love of God ; and Oh ! may He grant, when you shall stand before Him at the last day, and say, " Behold I, and the children whom thou hast given to me," that " you may rejoice, no wanderer lost, a Family in heaven."

Ever yours,

N.

II.—Chapter of Correspondence.

1.—ON DOING GOOD.

One of the strongest tests of obedience is to do the will of Christ. " If ye love me," said Jesus, " keep my commandments." The spirit of this great commandment is, in reference to *man*, that we love him as ourselves, which is the sincerest and highest form that love can assume.

This is *evidenced* in the conduct of the Master himself, who came to seek and save that which was lost. Let us follow in his footsteps. Let our lives be sermons, and all our intercourse with men prove that we wish " by all means to save some," and that this world, which has been set on fire of hell, should be inflamed with love to God and man. Labor is not only a test of obedience, but a source of the richest enjoyment and most permanent happiness. What joy can equal that, or what happiness so likely to be abiding as that which has its origin in *saving* souls from death and hiding a multitude of sins ? What can equal the bliss which springs from a consciousness that we are increasing the joy of the heavenly ones, who rejoice over returning sinners, and are completing the joy of the man Christ Jesus as he sees of the travail of his soul, and is satisfied ? On this account we most cordially recommend the new suggestions of our correspondent J. M. J.

We have latterly afforded this subject a prominent place in our pages from a conviction that the members of Christ's Church in India have not been sufficiently alive to the great end of their spiritual existence—*the salvation of souls* ! Whatever other good purpose we may subserve in our capacity as citizens of this world, if we have not (at least) attempted the conversions of men, we shall in the great day be " weighed in the balance and found wanting." We may not be *successful*, but are we *faithful* ? This will be the test. We possess a delicacy towards sinners which they do not possess towards us, and for which they neither respect or thank us. Are they backward to speak of the world, of their employments, pleasures, books, &c. ? And

why should we? It is often painful to see a poor trifling sinner occupy the attention of a whole company on the most silly topic, while the servants of God not only say nothing for him, but are altogether silent lest the season be not proper for introducing the topic of religion. Every opportunity is fitting to speak on the best and highest subject;—it is only men's hatred to holiness that renders it unpalatable, not the unfitness of the season. Let us then be as faithful to Christ as the sinner is to the world, and we shall witness different conduct, hear different conversation, and see the wilderness and solitary place be glad for us. We cannot close these few hurried thoughts on this interesting topic, without offering one or two rules for the guidance of all that wish to do good to the souls of men. 1. Remember at every opportunity *something* should be done for Christ.—2. That the efforts should be suited to the *opportunity* and not to be accommodated to our *feelings*.—3. That every opportunity should be *fully*, not partially improved. We should not be satisfied with doing something, but *every thing* we can. Reader, in all your endeavours remember that *the salvation of a soul is worth more than the riches of a world !!!*

The importance of affording to private Christians facilities for doing good in India.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It must be interesting to every Christian to observe the efforts which are being made for evangelizing India. Bible Societies are dispensing the word of eternal life to thousands, who have hitherto sat in the region and shadow of death. Missionary Societies are pouring their floods of heavenly light into the dark recesses of heathenish superstition, and establishing churches for the praise of the living God—in those places where, for ages, nought but the worship of idols and Pagan abominations had been celebrated. Tract Societies are distributing their voiceless heralds of mercy with a liberal hand, and sending them to many a dwelling, where the footsteps of the living preacher might never come. Missionary schools are instilling into the youthful mind the blessed precepts of the Gospel, and rearing up many for glory and immortality.

But while so much is doing by societies to bring about this glorious result, is there not too much apparent negligence among many *private Christians*, concerning this important object? They, in the providence of God, have been planted, like the "apple-tree among the trees of the wood," in this wide field, and the Great Master expects from them that they bear much fruit. It is not enough that the Missionary should waste his strength in labouring for the conversion of the heathen to God, while *others professing godliness* manifest but little anxiety for his success. The Pagan looks upon him as an hireling, who does no more than his duty. But were he to see private Christians zealous for his salvation, it might go far to convince him of the necessity of embracing the religion of Jesus. The apparent negligence, however, of many of this class of Christians, respecting the eternal welfare of the heathen does not, probably, arise so much from want of disposition as from the absence of facilities. If they

are in possession of scriptures and tracts in the native languages, and are able to read them intelligibly to their servants and others; there is still something more wanting. In order that the Hindu or Musalmán be profited by the truths of the Bible, it is necessary that they be explained; which very few whose business it is not to expound the Scriptures find themselves capable of doing in a strange tongue. And as to the tracts; they, for the most part, are not adapted to these purposes. They are usually written on general topics, and in such a manner, that if they are not finished at one reading (which their protractedness frequently renders impracticable), a part of them is read, with but little advantage. The consequence is, that many Christians are impeded in their desires to subserve the cause of Christ in India. Would it not then be desirable to supply these deficiencies, and to afford to all who are disposed, facilities for doing good to the fullest extent possible? Now the method of doing so, which recommends itself to the writer, is this. Let those Missionaries who have had experience in preaching to the heathen (say Dr. Marshman, or many others that might be named) write, and print, in the native languages, a number of short and appropriate sermons on the leading doctrines of the Bible; to be read by private Christians to their servants, and all others whom they might prevail upon to hear them. It would be well, in my opinion, were such sermons written, to have them printed in the Roman letter; as Europeans, by whom they would generally be read, are more familiar with it than any other character. This plan would not be calculated in the least to do away with the reading of the Scriptures, which is more important than the reading of all other books. Portions of them, suited to the understanding of the natives, ought still to be read frequently to them. Its intention would be to explain, and enforce their more important doctrines. I am not aware that ever such a course was pursued in India; but feel confident if it were put into practice, by the blessing of God it would result in much good*. It would tend to elicit a number of efficient auxiliaries to the cause of missions, and to diffuse more extensively a knowledge of our holy religion. Nor would such a facility of doing good be confined to the private Christian alone. It is well known that the Missionary, when he first arrives on a heathen shore, has to spend some two or three years in preparation for his work, before he can do much directly for the advancement of the great cause on which he has entered. He looks upon the benighted pagan—sees him wholly given up to idolatry, and perishing in his ignorance—his spirit is stirred within him. But with all the vigour of his European constitution, and enthusiasm, and spirited zeal for the salvation of others, he feels himself unable to deliver his heavenly message. But were some short and appropriate sermons in the native languages put into his hands, he might, in the course of a year at most, be able to read them with fluency to multitudes of heathen. Besides these sermons being written by experienced missionaries, would furnish him with a model of what discourses for the heathen ought to be. To each of these sermons it would be well also to have an appropriate prayer appended. These suggestions I have thrown out with the hope that they will not be altogether useless. The subject is one which ought to claim the serious attention of every one who professes the name of Christ. A large number of Christians, both in the civil and military service, are stationed in different parts of India, and surrounded by her deluded sons, and God

* We are sure our esteemed correspondent will be happy to know that the Calcutta Tract Society have long had a volume of sermons in Bengálí, and are at this time about to publish another most interesting volume composed by the best scholars. We believe they have not been translated into any other dialect or Romanized. We hope, if it is deemed proper, that both may be at once accomplished.—ED.

has put it in their power to do much for evangelizing them. This is also a duty which the great King and Head of the Church has enjoined upon all his followers; viz. to labour for the conversion of the world: none are exempted from it; the command is, "Let him that heareth say come." Who then shall excuse himself from compliance; or who will slumber over his awful responsibilities? But it is not only a duty incumbent upon Christians to labour for the salvation of the heathen, but an unspeakable privilege—one in which angels would rejoice. Doubtless God could have saved a lost world without our agency, and left us to look on as idle spectators. The thunders of Sinai might have continued to roll around the world, until every guilty sinner had trembled at the revelation of the wrath to come. The melting strains of Calvary might have been borne on the wings of the wind to every inquiring penitent. The angelic choir which poured its heavenly melody on the plains of Judea, and pointed the astonished shepherds to the Babe of Bethlehem, might have proclaimed the story of the Cross to every creature, and led a revolted world to the Saviour of sinners. But not so. The thunders of Sinai have ceased to roll; the strains of Calvary are heard only in the Gospel; and the voice of the heavenly heralds, who sung "on earth peace, good will toward men," is heard no more. Miracles are not to be expected now for the spread of the Gospel. Man is the agent, and by his instrumentality the heathen are to be evangelized. Upon whom, then, does the responsibility rest with so much weight, as on those Christians who, in the providence of God, have been thrown amongst them. From such our Lord, who has purchased our salvation, expects much; the Church on earth expects much; and the perishing condition of those around us demands much. A little while and the millions who now crowd the plains of India, like a moving picture, will have passed away, never to return. A little while and we too shall have numbered our days. With them we shall all appear before the judgment seat of Christ, to give an account of our stewardship. If then we would hear the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" let us use all the means in our power to usher in the millennial day glory,

Saharunpur, March 27th, 1837.

J. M. J.

2.—THE ROMAN CHARACTER.

We admire the ardour with which the friends of the Roman system urge their cause on public attention—and while we wish to maintain a strict neutrality on this and some other disputed topics, we cannot avoid suggesting the propriety of establishing a society which should have for its object the sanction of all probably useful plans for the good of India. Many such plans there are which cannot be legitimately patronized either by the evangelical societies, or the authorized educational institutions: such, for instance, as associations for checking infanticide,—improving the condition of the *rāyats*,—promoting colonization, and checking the enormities and cruelties of the *pújás*. A general association might be formed for considering these, and many other topics of interest, amongst which the Romanizing system would certainly hold a conspicuous place. In such a society the friends of India might merge their individual differences in trying

all reasonable experiments for the general good. This has suggested itself to us from the apparent indisposition of the existing religious and other societies, to give full patronage to the Roman plan, and from the impossibility of their even mooted the other questions to which we have alluded, but which we are convinced must be agitated successfully and brought to bear on the improvement of India before its regeneration be perfected. It is not only desirable to awaken the mind, but to find practical employment for its awakened energies, and imbue its newly invigorated powers with the humanities of life, as well as the powers of religion.

The Advantages and Progress of the Roman character.

Sabathú, April 19, 1837.

Our "hope has been deferred" as to the Printer whose arrival we have been expecting every day for the last two months. Recent letters inform us that the reinforcement which we expected will not sail from America till this spring or next autumn. Consequently our press can do but little. Until an experienced printer comes we cannot venture any thing except very small works. I am employed now in making a translation of *Gul-laudett's "Child's Book on the Soul,"* into Hindustáni; a small edition of which we expect to publish in the Roman character. I think we shall also publish a small edition of it in the Persian character, for the purpose of circulation among the natives. It will be some time yet before this will be accomplished, as I proceed very slowly. Perhaps some time in the autumn it will be ready to go to press. We are also making the incipient arrangements to publish an edition of the little work entitled "Henry and his Bearer" in the Roman character, unless we should learn in the meantime that some person is before us in this. We think it a most admirable little thing, and that an edition of it would suit very well for little girls and others such as we have under our instruction. We did not know till recently that it is published in Urdú. It is only such little works that we feel willing either to prepare or publish until an experienced printer comes and we become more entirely familiar with the language. Such a work as the little Dictionary which you speak of in English and Urdú, and Urdú and English, I think is very much needed in this part of India. But I think that none of our number is yet prepared to do it well. The person who prepares such a work ought to have been much with the natives—to be very familiar with their modes of expression, and habits of thought; so that he might make a judicious selection of the words most in use, and give their *exact shades* of meaning, and show them in the combinations which are current among the natives. If we were to attempt it at present, we should necessarily have to depend much upon dictionaries, to give many random definitions, and also clothe it in a stiff and formal *dictionary dress*, which would hinder its usefulness and impose the necessity of a speedy revisal. Besides I see the Education Committee has appointed a committee to prepare a "vocabulary of scientific terms," and I hope that the same, or some other efficient body will soon appoint a competent committee to prepare a vocabulary of *Religious terms*. I think that both these and the improved translation of the New Testament about to be published should be in the hands of the person who prepares such a Dictionary. And I think the end will be better secured if some of the Banáras Missionaries, or some one more at home in the peculiar idioms of the language, were to prepare this Dictionary. I do not think

their time could be more usefully employed. A gentleman in the army who is well qualified for such an undertaking has promised us to translate "Keith's Evidence of Prophecy" into Urdú. Since that we have heard that Captain Jones at Nasirábád has offered 1000 rupees to some gentleman to make a translation of the same work. If they, or the Society recently established at Cawnpúr, should take up this work, we will, of course, drop it. If they do not, we would like very much to publish an edition of that work at our press. And my impression is, that we should at least print a small edition of it in the Roman character. But we have not yet decided that question. Indeed we have taken no step yet except to make the incipient arrangements. I hope if the Cawnpúr people take it up, they will see the necessity of having a small edition, or a large one, done up in the Roman character, by the time they get it ready for the press, for native Christians and for all classes who are employed in instructing natives.

It is the opinion of each of my brethren here, that we ought to confine ourselves to very small works until our printer arrives, and till we are considerably more at home in the language and habits of thought of the natives. Mr. Newton has already published a small edition of a *Hindustani Primer* in the Roman character; which he prepared himself. It is very small, but it serves very well for an elementary work in our schools.

We have a little *Female school* in this place of 20 to 25 little girls, whom we have commenced teaching the Roman character. They assemble in our verandah until we get a house prepared, which we hope to have ready for them in three or four days. Hindí is the language chiefly spoken here, and there are but few books in Hindí prepared in the Roman character. But we have commenced with Mrs. Rowe's Spelling Book, hoping that by the time they shall have finished that, and one or two others, there will be other works prepared. If not, we shall have to give them the Urdú books which are prepared in the Roman character. This we think better than to attempt to drag them through a course of reading in the books that are now to be had in the Nágri character. Mrs. W. and Mrs. Rogers also teach them to sew and knit and other branches of industry, so that reading only forms an item in their education.

I rejoice to see Messrs. Schürman and Buyers come out so decidedly in favor of the Roman character, and also to see the energy with which they grapple with a large and difficult undertaking. I only regret that we are too far from them to co-operate to advantage, and that we are a few years behind them in preparation for such labour. I feel anxious to see their translation of the New Testament, and to procure a few copies for our use in our respective stations. I hope it may be carried through the press with the least practicable delay. An association such as that of which he speaks, I think, is very much wanted, and might in a few years prove a mighty engine in moving forward the mass of mind in this country in the path of intellectual and moral improvement. Things have been left hitherto in this country too much to *single-handed effort*. The natives have been accustomed to do every thing this way which they attempt. They seem to have no conception of the power of co-operation, or a combination of either physical or intellectual strength. Christians have too far fallen into their habit in this country. See what associated moral and intellectual strength can accomplish in England and America! Nay, wherever there are intelligence and enterprize of character enough to form such combinations and carry them forward. Various recent movements, such as the formation of the "Cawnpúr Translation Society," the "Christian Publication Society" at Allahabad, &c. seem to say that the friends of improvement in India are desirous of bringing to their help

the strength of such combinations. Almost every river and mountain of Europe and America bears on its breast living evidence of what can be accomplished where men combine their resources to accomplish objects of common utility. And why may not the rivers and plains, and also the *Native Libraries* of India, bear a corresponding testimony?

I have looked for some time with intense interest to catch any symptoms of what way the "Education Committee" and the "School Book Society," &c. will move in the grand subject now before the Indian community; viz., that of giving to India *one common character* instead of the multiplicity of characters that baffle and retard the progress of improvement. If it is true that it is a desideratum to give to the Indian community one common character, those who are now called by Providence to conduct the affairs of those institutions stand on high ground—on ground which *can never be occupied* by those that come after them. They have to deliberate and act at a crisis which in the progress of Indian literature never can again occur. When we look over the map of India and see the location of the colleges and other literary institutions under their patronage, and think of the character of those institutions, and the influence which they will exert in shaping the literature of India, I think the assertions made above will not appear extravagant. Of the thousands now pursuing their studies in those institutions, many, many never can obtain Government appointments. They will therefore be obliged to seek some other way of obtaining a livelihood. The formation of high schools, &c. will open a sphere of usefulness and furnish the means of support to many of them. There is little doubt that the minds of many of those young men, when enlarged by science, will sketch out this course for themselves, when they fail in obtaining such appointments as they at first expected. And I think there is little doubt that in twenty years from this time, the *education of India* will be in the hands of those now being educated in these colleges and other schools under English influence.

Up to this time there has been a great deficiency of suitable books, in the native languages, in nearly all the departments of a liberal education, in all these Colleges. The demand for well-prepared school books in the native dialects is increasing, and is such as will in the course of things supply itself. The energies of the Education Committee will be brought into action to supply that demand for books in the native dialects which their own success has created. The books will by some means be produced. And if as they are produced they are printed in the Arabic, Persian, Bengáli, Nágrí, or Panjábí, as they may happen to be demanded, the demand in the schools will gradually be supplied in all these various characters. And after this demand shall have been even tolerably supplied, and the system get into successful operation in this broken and dispersed form, dragging forward all these provincial characters, any attempt to arrest its progress and reduce the variety of characters will be utterly abortive. But if at this time when the demand for school books in the native languages is so urgent, the "Education Committee" and "School Book Society" would take measures to have a good supply of school books prepared in every department of a substantial education, and have them printed in *one character*, the *practicability* of this enterprise would soon be apparent. They might appoint a competent *Board of Translators*, whose efforts should be directed to the procuring of translations of the best English works in the various branches taught in their Colleges. This "Board of Translators" could make arrangements with other associations and with individuals for the translation of individual works. The Cawnpúr association would doubtless furnish some translations—the Banáras association others—and various individuals would

furnish others. And thus in a few years a supply of the very best books in every department of a useful education would be furnished. And thus the young men now pursuing a literary course in their colleges, when they go forth from those institutions into society, would have the means of forming other schools and communicating to the rising generation the advantages of a liberal education, without the labour of dragging them through a tedious study of English. And the man who should give his time and his talents to the preparation of a valuable book would be cheered by the thought that he was preparing a work which might be read all over the land, and that he was not labouring merely for that *fraction* of the community who happen to have a knowledge of the Nāgri or Persian or Bengālī character.

I think there is little doubt that in 25 years from the present time the education of India will be in the hands of those now receiving education under English auspices. If so, then all the preparations that are made should be made in view of that fact.

There can be but little doubt that if the Roman character were introduced into the Colleges gradually, as any work on any of the sciences had be got ready for the press, the young men in the Colleges would generally study them, (except where the rage for English might keep them for a time in the shade) and prefer them to the same work in any of the native characters which are current in India. And there is little reason to doubt that they would generally introduce them into the schools that they would establish and instruct.

It seems to be universally admitted, that to substitute *one* common character for all the varieties that now exist in India would be an almost infinite blessing to the country *if it were practicable*. And the principal difficulty in the minds of those who hold back on this subject is the *prejudice of the natives*. I know that *prejudice* is a stubborn thing to deal with, yet its power is sometimes greatly overrated. What is the character of the prejudice of the natives that has to be got over in this case? It is a dull, sluggish, soul-less thing, which has very little of an *active* counteracting power. If the attempt to introduce the Roman character into the Indian languages were unitedly and judiciously made by those in whose hands the instruction of India rests, there is no native system of education which would have energy enough to counteract it. There would be one system of connected and mighty intellectual machinery moving forward, and nothing to oppose it except a sluggish mass of native *prejudice*. And that would be losing its power daily as it became more and more familiar with the better system which was advancing against it. Let us compare the actual amount of intellectual power which the thousands now being educated under British influence will in ten years be able to make to bear on the education of India, with the actual intellectual power likely to be exerted by the hundred thousands of their countrymen who confine themselves to the track of native education, and we cannot be at a loss to see where the balance of power lies. If there were an enterprising association and well-digested system of native education, with men nearly as efficient as Europeans to carry it forward in opposition, then we should have some misgivings on the subject. But native *prejudice* is like native *jungle*,—it is rugged and hard to be cleared away; but it has not much that is *elastic* or *reactive* about it.

I think that *native prejudice* is not the principal difficulty. I think there is much more to be apprehended from the European prejudice which has to be met before we can advance far enough to feel the influence of native prejudice. I mean by *European prejudice*, that feeling in the human breast which inclines us to cling to a beaten track because we have

gotten familiar with it, no matter how many are its disadvantages—and that hesitancy which holds men back till they see a great enterprise accomplished before they will believe it *practicable*. If these two difficulties were overcome in the intelligent minds in this country, I think the prejudice of the natives has nothing in it that can resist the powers that might be brought to bear on this enterprise.

I throw out these thoughts at random without having any very definite expectation. I am not so vain as to expect that men of intellectual strength, such as those who conduct the affairs of the Education Committee and School Book Society, will hastily take up the suggestions of an obscure individual whom they do not even know. Yet I believe that when the mass of mind is thrown into agitation, thoughts thrown upon the surface from any quarter may find a lodgment somewhere, and as the wave settles down they may find a soil in which they will vegetate.

With regard to the terminations “*iyán*” and “*ían*” of feminine nouns, respecting which your letter of this morning contains an interrogation, I can only say that I have been accustomed to use the latter (*ían*). I think it is neater, shorter, and more in accordance with the genius of the language. I must confess, however, that I do not consider my judgment worth much on such matters yet.

Roman character in Germany.

Calcutta, April 27.

The Lodiáná letter attracted our attention. I cannot doubt but the system will be found an additional relief, if not a direct means, in the work of christianizing this heathen world.

You are probably aware that the Germans are so entirely converts to the principle of our text, that their prejudice or national partiality is daily giving way, and nearly all the *tending works*, as also newspapers, are printed at Berlin in the Roman text. This is, perhaps, the strongest evidence which the civilized world can afford.

Progress of English Education.

Gorakhpur.

I have thought an account of the Government school here may not prove uninteresting. Though it has not increased in numbers so rapidly as might have been expected, yet I have no doubt but perseverance will break down many of the strong prejudices we have to encounter. On arrival I found about 36 attendants; at present there are 53. Many have been refused permission to attend from their irregularity and not relaxing from my rules, has, I think, kept the school low in numbers, but it has certainly had the good effect of raising the school in the estimation of the natives; for when they see instruction so easily obtained, and numbers eagerly sought for, they think mean of it; and except discipline is enforced, there can be no improvement amongst the boys. The respectable natives are very eager to obtain a knowledge of English, more probably from the hopes of its being useful to them hereafter than from any curiosity or desire for knowledge; but their pride and prejudices are too strong as yet to allow them to send their children to a mixed public school. They have bought from me a considerable quantity, at least 50 Rs. worth, of elementary books, and I find they get some of my head boys to teach them at their houses. This looks well, and I hope very shortly to see English literature take the place of the Persian. Beside this, there are other *English schools*, which form, as it were, an opposition to mine; but real opposition on the part of the natives as at other places, there appears none; and were it not for their inertness and little curiosity about real

knowledge, there would be no want of pupils. *On the subject of religion they have no prejudice whatever.*

3.—RELIGIOUS ANNIVERSARIES.

Such of us as have experienced the refreshing and animating influence of the numerous religious anniversaries held in the spring months in London, will concur most heartily with our correspondent Q. Q. in wishing to see the charities and energies of the pious in this city concentrated and made as interesting as possible. We hope the suggestion will receive the serious attention of the secretaries and committees of the principal societies.

To the Editors of the *Calcutta Christian Observer*.

Sirs,

I will not trespass much on your time or pages, but may I solicit you to give the following subject a corner in the *Calcutta Christian Observer*. It is, I think, of some moment. Could not the secretaries of our different religious and benevolent institutions connected with Calcutta, so arrange matters, that their anniversaries might all be held in the cold season?—say during the months of December and January. The advantages, as in London, would, I imagine, be great both to the Societies and Christian community. At present some of these valuable institutions fix their anniversaries in the hot season, and others in the rains; the weather not unfrequently prevents their being held at all, or if so, they are but very thinly attended. The fact is, that the idea of sitting for three or four hours in a close room until half-past 10 o'clock at night, is quite appalling to invalids and females, not to mention the danger arising from travelling home in a raw damp night air. The hour of meeting, as well as the time of year might be altered. If they are held in the cold season, the morning would not be a bad time; or if that be objectionable, I would recommend that the hour of convening be not later than 7 in the evening: this hour, if there be three resolutions, which I think ought never to be exceeded, and four speakers, together with the report, address of chairman, prayer, &c., will make two hours and a half.—quite long enough for any Indian evening meeting. My only object being to render these anniversaries as interesting and advantageous as possible to all parties will, I hope, secure for the subject that serious consideration from those who have the remedy in their hands, which will ensure for us a concentration and unity in our religious anniversaries, and a curtailment of the services, that they may not be a wearisome service, but truly seasons of refreshing from the presence of the Lord.

Yours sincerely,

Q. Q.

Calcutta, May 10, 1837.

P. S.—I am confident they would be much more interesting to the good if the resolutions were more strictly devotional, and each one supported by a speaker followed by a prayer. If I mistake not, this is practised in America, and was tried at the last anniversary of the Church Missionary Associations.

4.—TEMPERANCE TABLE.

To the Editors of the Calcutta Christian Observer.

SIRS,

The following table drawn up by Professor Brande, one of the first of modern Chemists, gives at one view the relative quantities of destructive properties inherited by all wines and "strong drink."

All alcohol is poison and injurious when taken otherwise than as a medicine. What then must be the influence on the physical system of indulging in a daily beverage which contains 53.39 portions of destroying alcohol—this, too, in its best and most unadulterated state? What must be the influence of the wretched stuff sold in India under the name of Brandy? Let every temperate man and every tippler, when he is about to seek for strength and refreshment in *brandy-páni*, think of Brande's table, and of the 53.39 proportions of poison which he is swallowing, and remember that, sooner or later, if not checked by a higher power, he will only rank, (though slow in his operations,) with SUICIDES!

Yours sincerely,
A LOVER OF MANKIND.

TABLE.

1. Brandy,.....	53.39	19. Malaga,.....	18.94	Average,.....	12.09
2. Rum,.....	53.6	20. Bucellas,	18.49	30. Nice,.....	14.63
3. Gin,	51.60	21. Red Madeira, ..	22.30	41. Barsac,.....	13.86
4. Scotch Whiskey,	54.32	Ditto,	18.40	42. Tent,.....	13.30
5. Irish ditto, ...	53.90	Average, ...	20.35	43. Champagne.(still)	13.30
6. Lissa,	26.47	22. Cape Muschat,..	18.25	Ditto,(sparkling),	12.80
Ditto,.....	24.35	23. Cape Madeira,..	22.94	Ditto, (red),...	12.56
Average, ...	25.41	Ditto, ...	20.50	Ditto, (ditto),...	11.30
7. Raisin wine,...	26.40	Ditto,	18.11	Average,.....	12.61
Ditto,.....	25.77	Average, ...	20.51	44. Red Hermitage, .	12.32
Ditto,.....	23.20	24. Grape wine,....	18.11	45. Vin de Grave, ...	13.94
Average, ...	25.12	25. Calcavella, ...	19.20	Ditto,	12.80
8. Marsala,	26.03	Ditto,	18.10	Average,.....	13.37
Ditto,.....	25.05	Average, ...	18.65	46. Frontignac, (Rive-	
Average, ...	25.09	26. Vidouia,.....	19.25	salte,).....	12.79
9. Port,	25.83	27. Alba Flora,....	17.26	47. Cote Rotie,.....	12.32
Ditto,.....	24.29	28. Malaga,	17.26	48. Gooseberry wine, 11.84	
Ditto,.....	23.71	29. White hermitage,	17.43	49. Orange wine—a	
Ditto,.....	23.39	30. Rousillon, ...	19.00	verage of six	
Ditto,.....	22.30	Ditto,	17.26	samples made	
Ditto,.....	21.40	Average, ...	18.13	by a London	
Ditto,.....	19.00	31. Claret,	17.11	manufacturer, 11.26	
Average, ...	22.96	Ditto,	16.32	50. Tokay,	9.88
10. Madeira,	24.42	Ditto,	14.08	51. Elder wine,.....	8.79
Ditto,.....	23.93	Ditto,	12.91	52. Cider, highest	
Ditto, (Sercial),	21.40	Average, ...	15.10	average, ...	9.87
Ditto,.....	19.24	32. Zante,	17.05	Ditto, lowest,....	5.21
Average, ...	22.27	33. MalmseyMadeira,	16.40	53. Perry, average of	
11. Currant wine, .	20.55	34. Lunel, ...	15.52	4 samples, ...	7.26
12. Sherry,	19.81	35. Sheraaz,	15.52	54. Mead,.....	7.32
Ditto,.....	19.83	36. Syracuse,	15.28	55. Ale, (Burton) .	8.88
Ditto,.....	18.79	37. Sauterne,.....	14.22	Do. (Edinburgb,) .	6.20
Ditto,.....	18.25	38. Burgundy, ...	16.60	Do. (Dorchester,	
Average, ...	19.17	Ditto,	15.22	English,).....	5.56
13. Tenerife,.....	19.79	Ditto,	14.53	Average,.....	6.87
14. Colares,.....	19.75	Ditto,	11.95	56. Brown Stout,...	6.80
15. Lachryma Christi,	19.70	Average, ...	14.57	57. London Porter,	
16. Constantia, white,	19.75	39. Hock,	14.37	(average,) ...	4.20
17. Ditto, red, ...	18.92	Ditto,	13.00	58. Ditto, small Beer,	
18. Lisbon,	18.94	Ditto, (old in cask)	8.88	(average,).....	1.28

φίλος.

III.—*Reminiscences of Home.*

THE STORM.

It has been our lot to be "nursed in the wind and cradled in the storm;" not that our home was on the deep blue sea, but on the shore of one of those wide-spreading bays which are the chief ornament of a wild and craggy shore, and the safe retreat of the seaman in the day of storms. Here in our snug cottage—and it was romantically situated like an eagle's nest in the dark cliff—we have seen some of the loveliest and most enchanting sea-scenes which can feast the eye or delight the fancy. And what is more grand, stirring and instructive than the sea? especially when viewed on the morning of some sunny day with its glassy surface curling and rippling to the breeze which in its soothing sweep spreads the swelling canvas of the noble fleet borne on the bosom of the great waters in tranquil but successful progress to its desired haven; while here and there are seen the trim and tiny skiff, or the rough sea-boat of the fisherman like specks in the distance; now lost in the swelling trough of the sea—now rising on its mountain bed as though they were the play-things of some spirit of the deep. We have witnessed many such days, and some that have not set as they rose. The recollection of one of these days will never be effaced from our recollection. On the previous evening, boy-like, we were leaning carelessly on a rugged rock, on what is termed in sea-ports "the look-out," a place where pilots and superannuated seamen tell o'er and o'er the tales of sea and land. The loveliness of the scene would beggar description, except we had the pen of "the silver one." The sun had just dipped itself in the dewy horizon, and was shedding her last golden hues on the waters, which were not only "as," but in reality "the smooth surface of summer sea." The same rich tinge rested on the rugged cliff that trended, far as the eye could reach, on the shipping at anchor in the bay or safely moored in port, and not less on the splendid ruins of a castle which reared its head on the brow of that rock on which the town stood, and protected the harbour from the bitter and violent north-easters. It appeared as though we were gazing on some scene such as we had read of in fairy tales: yet was it real: not a breath of wind could be heard—all was still as the grave, except now and then the boisterous laugh of Jack and his associates making *merry* with their friends. As the very last rays of the sun lit up the west, the sky suddenly wore a deep red hue. Close at our elbow stood an old tar with his head on his arm and his eye peering over his cuff, raking the horizon for a ship. He was considered by the women and us lads as a kind of evil sprite, for he seldom spoke, and when he did it was always to prophecy ill tidings.—"Umph," he said—

"its a sign of nae guid that," nodding his head significantly and looking at the clouds in the west. "What's that, Stevenson?" said I. "Evening red and morning grey—that's the sign of a windy day," he replied; "and I never saw sae blood a red as that wi' sic an awfu' wif o' wind, or may be ye'll call't a church-yard kin' o' feel, as this for forty years without something coming that'll make lasses cry and the guid wives and bairns mourn their ain;—for," he added with a significant nod, "Ye know that a wiser head nor mine has said, 'after a calm cometh a storm,' " and, turning on his heel, he walked off as though he were the very oracle itself. The morning broke—such a one as we have described, calm, lovely, and enchanting; that peace and cheerfulness, which is peculiar to a sea-port in fine weather, pervaded the whole town—every eye beamed with delight and every countenance seemed to say "my husband, my father, my child, my brother is safe." "But we should suspect some danger near when we possess delight." Suddenly the horizon darkened, the clouds gathered, the wind swept over the waters and poured its death-like whistle through every street—all was activity in the bay—top-gallant masts struck, decks cleared and all made snug for a gale. In the harbour similar activity was manifested, and all waited anxiously for the issue. In less than an hour it blew a perfect hurricane—the sea, lashed into madness, began to lift its foaming, angry waves to the sky—the ships in the offing, first under double-reef-topsails and then under bare poles, were either struggling to maintain their sea room, or driven into the bight were endeavouring to make the port. Every man, woman and child was on the *qui vive*—the life-boat out and manned—beacon lights prepared for the night, and guns kept firing at intervals on dangerous spots. The gale increased in violence, carrying away masts by the board, snapping cables like tow, and driving the fleet in every direction. Some made the port, others were driven on the rocks, while many sunk to rise no more. The loss of life was fearful.

At length the only objects which occupied the attention of the sorrowing spectators crowding the shore, were a small brig and schooner. The brig was seen in the offing about 3 P. M. bearing down majestically under double-reef-topsails, just like what she was—a ship in distress;—now she was lifted up on the mountain bed of the sea, shivering in the gale, and then lost to the sight in the deep bed of the ocean, rolling and heaving in its swell;—every one shuddered when she sunk, fearing she would rise no more, and as she rose you might hear from many lips the exclamation, "There she is!" Not a living creature could be seen on her deck, and many and dark were the surmises of their fate: she bore down, however, in the

most gallant style. The schooner appeared frail, ill-manned and unable to contend with the storm. As they approached the shore, the sun was just setting in wildness. The deepest anxiety filled every breast that the ships might reach the shore ere it was dark;—every eye was fixed either upon the labouring ships or the setting sun; and as it grew darker and darker, hope seemed to be banished from the countenance and fear alone to reign. The ships appeared in the dim twilight like two small specks buffeted by the waves—old sailors exclaimed, referring to the schooner, “she can never stand it—it is all over with her.” The life-boat was manned, and the brave fellows struggled but in vain, to near the vessels. Oh, how dreadful is suspense on such occasions, to know not but that the next moment many of your fellow-creatures may be swallowed up in a watery grave, and that, too, within a cable’s length of yourself and not able to aid them. Such were our feelings on that night, and a fearful black night it was. Suspense at length seemed at an end—the vessels actually reached within a cable’s length of the pier, a general murmur of approbation ran through the crowd. At that moment *the brig disappeared*—she sunk at the very entrance of the port, after braving the storm, to rise no more. The frail schooner shot into still water and anchored amidst the congratulations of the crowd.

The reflections induced by such scenes are as varied as the characters that witness them; what were our own on that night we are not prepared to say beyond the feeling of sorrow and fear that some dear to ourselves might be meeting a similar fate on other shores. But we know what they are now. What a picture of life is this narrative!! In the morning and spring of life how beautiful and promising is every scene! Ignorance of the world and the wickedness of its inhabitants really gilds every scene with golden hues, and makes us imagine that we see the smile of friendship in every face. Would that it were so! Would that the experience of our lives did not teach us that its scenes are but gilded not gold, and that the smiling countenance is not always a true index of the heart. But, alas! the wise man is not the only one who can say, after tasting of every pleasure afforded by earth, All is vanity and vexation of spirit. When the heyday of youth is subsiding and experimental sorrows become our portion, what a lull is there in those feelings of transport which the world’s delusive prophecies had excited. It becomes at length still and ominous, and we wait to know the issue—but wait not long. The storm bursts upon us—the sky is darkened, the clouds gather, and the rains and storms descend—and it is with difficulty that we weather the storm. Then comes the trial of our faith, which is more precious than gold. Many that sailed with

us in a favoring breeze and with fair sky are scattered; some make fearful shipwreck; others sink to rise no more, while a few have an abundant entrance ministered unto them into the rest of God—and we find ourselves left with here and there a voyager to buffet the storm and contend with the raging elements. Nor, as in this case, is the battle always to the apparently strong, or the race to the swift. Many who have withstood bitter persecution, heavy trials, strong temptations, fail of the grace of God, when, to all human appearance, they are just about to enter the haven of rest amidst the plaudits of admiring thousands—while the weak and tremulous disciple, with Christ in the vessel, rides out the storm, casts his anchor within the veil, and is for ever at rest.

Our duty to *ourselves* in such a world, and having to navigate such a sea as life's stormy and treacherous one, is to see for the only skilful pilot—the Lord Jesus; the only true chart—the Holy Scriptures; the only sure light to guide us—the Holy Spirit; and commit all our ways into the hands of our best and most watchful friend, the Father of Mercies. Our duty to *our fellows* is by all means to save some, to be ready with all the apparatus of salvation at every post of danger, holding forth the word of life as a beacon—sounding the note of alarm in the moment of danger and darkness—and, if need be, entering into the very peril ourselves as the mariners in the life-boat, that we may snatch some sinking one from the stream which is hurrying them to dark despair. Then, Oh how sweet, after having surmounted all the dangers of the voyage, after having made it more pleasant to others and saved some from death, how sweet to meet them and the great Captain of our Salvation in

“The land of pure delight,
Where Saints immortal reign;
Where not a wave of trouble
Shall roll across our peaceful breast.”

Reader, may this be your portion and mine; but remember, there is *a storm to come*, before which no impenitent sinner shall stand, when the heavens shall melt with fervent heat, when the thunders of a violated law shall be heard by every ear, and the lightning searchings of God shall discover to every sinner *every sin*, when every impenitent unforgiven sinner shall be consigned to the region of perpetual storm, where the wicked shall be as the troubled sea which cannot rest,

“Tossed on waves of fire unquenched,—unquenched,
Poured from the scorpion tongues of fiends
And spirits damned for sins,—sins of the heart,
And tongue, and life,—without an anchor or a hope,
For ever tost on waves of restless fire.”

φίλος.

IV.—*Specimens of Bengali Enigmas,*
called হিঁয়ালি or পুহেলিকা।

MR. EDITOR,—These trifles are offered merely as helps to the understanding of similar compositions when met with in reading, and as curious exhibitions of modes of native thought and composition. If you deem them worth insertion in the *Calcutta Christian Observer*, they are at your service.

CINSURENSIS.

1. যল মধ্যে থাকে কিন্তু সে না ছোঁয়ে জন
ত্রিভোণ শরীর রামাদির জন্ম স্থল।
যাত্রাকালে নাম করিনে যাত্রা হয় বন্ধ
কহিছে কবি মাধব হিঁয়ালির ছন্দ ॥

In *jal* I'm found, yet ne'er to *jal* came near,
A triple bend doth in my shape appear ;
From me great Rám, and many more take birth,
Yet never gave I life to aught in earth ;
Mid moving hosts let but my name resound,
And instant all cleave moveless to the ground.

N. B. The quibble is in the double *jal*.

2. উড়িয়া যায় সে কিন্তু নহে পাখি
দেখিতে পাঠিনে তাহা যত্ন করে রাখি।
হিংস্রক জন্তু নহে করে রক্ত পাত

শূনিয়া পশ্চিত বসেন মাথায় দিয়া হাত ॥
No bird—and yet with feathery wings I fly,
Men fear me—yet my friendly aid oft try ;
No beast of blood—yet much of blood I shed ;
Now he who hears, put hands upon his head.

(Which is done in a case of difficulty requiring deep thought.)

3. ভেঁাৎ বরে ভ্রমর নহে ।

গলায় পৈতা বামন নহে ॥

With buzzing sound, I fly my round,
And yet I am no bee ;
And though my neck, the *thread** doth deck,
No Brahmin me you see.

4. ছুনে চলে না ছোঁয়ে পানী ।

মুখ রাখিয়া তার পোঁদ বাখানি ॥

What is that which lives and burns,
Yet with a spark to dust returns ;
Whose aspect dull no tongue will praise,
Whose tail all eyes delight to gaze ?

N. B. The spirit of this enigma is preserved though the element of fire is substituted for that of water, which furnished no equivalent quibble of words in English to suit the original.

* The Brahmin wears the sacred thread called *Pait'*, which is the badge of the order, and may not be assumed by any of inferior caste.

5. সমুদ্রে জন্মিয়া নগরে বাস তার ।
কাটিলে গাছ হয় কি চমৎকার ॥
যে কাটে তারে পোষে ।
নারী জনের মন তোষে ॥

The sea my birth-place, tho' in towns I dwell ;
Cut me aright, and to a *gdchh* I swell.
On kind support from *me* who cuts me lives,
To womankind delight my aspect gives.

6. বাপে না দিলেক জন্ম জন্মিল পরে ২ ।
যখন সে জন্মিল তার মা ছিল না ঘরে ॥

Say who was he in fable wild,
Was and was not his parent's child ;
Who *had* a father here in earth,
Yet from no father had his birth :
Two several days the lad was born,
Yet truly had but *one* birth-morn,
Nor when he came his mother wot,
For she in truth at home was not ?

7. স্বদর্শন চক্রেতে জন্ম অগ্নি দাহে ভুষ্ট ।
তথাপি হইল সে অন্যায়সে নষ্ট ।

From Vishnu's hand a weapon flies,
In it my birth's strange secret lies :
Mid glowing fires more strong I grow,
But yet am shattered with a blow.

8. সন্তান ইচ্ছা করে বাপ হউক অতি ।
শাশুড়ীতে ইচ্ছা করে জামাই হউক পতি ॥
প্রথম ইচ্ছা করে পাইয়া অতি কষ্ট ।
শ্বশুরের আলিঙ্গনেতে প্রাণ হউক ভুষ্ট ॥

Now ye guessers, guess me well,
Who these three, as stories tell—

Who the son, with strange desire
To be the son of many a sire,
Yet one man's still, in virtue growing
The wish from *virtuous* impulse flowing ?

Who the mother that would fain
Her son-in-law for husband gain,
Yet, but her daughter's weal pursue,
And prove a mother fond and true ;
She holding still her spouse alone,
And *he* to royal greatness grown ?

And lastly, who the fainting fair,
Without a blush might vent the prayer,

To cool her fever's ardent glow,
Her husband's father would bestow
The soothing and inspiring bliss
Of fond caress and balmy kiss?
Tell me rightly who the three
So fam'd in fable-history?

9. অরথেষ্টে জন্ম তার আনে বহু জনে।

আনিলে লইয়া যায় পশ্চিম সদনে ॥
যে স্থান চিড়িয়া তার করে দুটু খান।
তাহা হইতে বাহির হয় বেদাদি পুরাণ ॥

In a dense wood far remov'd
From strife, a quiet life I prov'd,
'Till by a wise man's hands cut down
And borne away to distant town.
There, life extinct, long time I lay
Of scorching suns and winds the prey.
When once, as by some god impell'd
With the same weapon that had fell'd
He cleft me right in two—when lo!
From out the wound in wondrous flow
Pour'd holy veds and ancient story,
To crown my timeless end with glory!

10. রাজা নহে পাত্র নহে গায়ে রত্ন জ্বলে।
বাঘ নহে ভালুক নহে আস্ত মাহুঘ গেলে ॥

Nor king nor noble, yet in gems I shine,
And richest dames for my caresses pine;
Nor bear nor tiger—yet each morning hour
The limbs of man I open to devour;
Nor yet unwilling they to be my prey—
Their shame I hide, fill up my leanness they.

11. গুণ নাম ধরে কিন্তু নহে গুণলেশ ॥

বৃষবাহনেতে চলে নহে সে মহেশ ॥
ভোক্তার পর তার মুখ হয় বন্ধ।
কহিচে কবি মাধব হিঁসালির ছন্দ ॥

No *gun* I have, and yet *all gun* am found;
I ride the bull, yet am not Shiv renown'd;
When food I crave my ready mouth unfolds,
Fast shut again to keep what once it holds.

12. হতাশনে জন্ম তার থাকে জন স্থানে।

এক তনু ছই মুখে দেখে সর্ব জনে ॥
এক মুখে উগরায় আর মুখে থায়।
বুঝ ২ পশ্চিম এ রাজ সভায় ॥

Riddle me, riddle me right, ye wise,
And tell what I am thro' my words' disguise;

From fire I spring, yet dabble in water ;
 Familiar with Neptune though Vulcan's own daughter ;
 In one single body, two mouths I possess ;
 Now rake well your noddles and give a good guess—
 For with one what I drink with the next I spew out ;
 If you can't now tell me, your wives can no doubt.

13. সমুদ্রে জন্ম নহে জন্ম তার খানে ।
 বস্ত্রাবরণ নহে সঙ্গ ২ চলে ।
 কহে কবি মাধব রাজ সভায় আছে ।
 যাহার বিপদ হয় তাহার মাথায় বাচে ॥

Not in river, not in sea,
 Had I my nativity ;
 Yet in a *khál** I always rise,
 Of many a color many a size ;
 I am not dress, tho' with it meet—
 A rogue's head often love to greet.
 And dancing there, make him dance too,
 Yet me in royal courts you view,
 Enrich'd with gems and colors rare,
 Or in the harems of the fair.

The Answers to the foregoing.

1. The letter *ব* found in the technical *class* *ঘল*, but not in *জল* *water* and uttered in the imperative *বহ*, *stop*.

2. তীর, an arrow.

3. চরকা, a spinning-wheel.

4. জোনাক পোকা, the fire-fly.

5. কাঁচ, the shell from which armlets are cut by the class of শাঁখারী, or shell-cutters, who follow this art for subsistence. The armlets are reckoned and sold by quantities termed গাছ *gúchh* which means also a tree.

6. This refers to a story of Sítá whom Rám her husband sent into the woods—she stayed with Válmiiki, author of the Rámáyan. She going once to fetch water, took her son লব with her. Válmiiki's seeking লব but not finding him, feared he was torn by some beast, and to spare the mother the grief of knowing her loss, he formed his resemblance of the sacred kusha grass, and gave it animation by a charm. The image became thus at once the son and not the son of Sítá, &c.

7. The epithet সুদর্শন was distinctively applied to the *chakra* or discus of Krishna—but here, as common, is intended to apply to a potter's wheel, *chakra* or *cháká*. The article intended is therefore a কলসী or earthen vessel, which is fashioned thereon and then hardened in the furnace, continuing always brittle notwithstanding.

8. These three are,—

1st. Yudhishthir, eldest of the five Pándava princes and leader in the great war, nominal son of Pándu, but in legend of যম, the Hindu Pluto, also called বিশ্ব or বিশ্বরাজ, Righteousness or King of Justice, as judge of the dead. Yudhishthir wished that his বিশ্ব, i. e. virtues, might be many ; or, by quibble, that his বাপ or father (also বিশ্ব) might be more than one.

2nd. *Sitá*, wife of the great *রায়*, was daughter of *পৃথিবী* or the earth ; the earth therefore wished her son-in-law to be *ভূপতি*, i. e. earth's lord, a king ; or *verbally*, her own lord, i. e. husband.

3rd. Arjun was son of *শবন* or the *wind*. His wife therefore when oppressed with heat invoked the refreshing breezes of *শবন*, air or her father-in-law, to revive and cool her !

9. *কলম* or *লেখনী*, the *reed* of which the Hindus form pens for writing, &c.

10. *আমি*, a pair of loose pantaloons or wide drawers worn by the Mussulmans and others, women as well as men, and often made of coloured materials, ornamented with gold and silver, &c.

11. *এক* a bag or coarse sack used for carrying articles in the manner of pack-saddles thrown over the backs of bullocks. The same two letters form *শুভ* *virtue* or excellence. The Bull was Shiva's vehicle.

12. *গাভী* a water-vessel with a spout, made of earth burned in a furnace.

13. *জুতা* a shoe or slipper, which is contemptuously employed as a disgraceful instrument of punishment, it is often highly adorned with embroidery and gems. Its chief material is *খাল* *leather* in Hindustani, but in Bengali a *creek* or inlet of a river, &c.

13. *খাল* a *Creek* or inlet of river, &c. in Bengali, but in Hindustani meaning *leather*, of which *shoes* *জুতা* are made.

Additional Sanskrit Enigmas.

1. আছন্তাতাং ভবেদ্ধন্তী মধ্যস্থাতাঞ্চ দানবঃ ।

বিপরীতে পিতৃপতিঃ সমুদায়ে বরাজনা ॥

My first and last of letters five
An elephant betoken ;
My central, two, as I'm alive,
A demon name oft spoken ;
Lo ! these same two if backward read,
The lord of ghosts discover ;
My whole a fair by fame far spread
In union with her lover.

2. এক বর্ণ সমুদ্ভূতশ্চতুর্বর্ণফলপ্রদঃ ।

অনুতোম বিনোমাতাং স দ্বাং বক্ষতু সর্বদা ॥

Five letters of one class do name
Who gives the fruit of all the four—
Backward or forward read, the same ;
He be thy Saviour evermore !

3. তরুণানিহিতঃ কণ্ঠে নিতম্বস্থলমাশ্রিতঃ ।

শুক্রগাং সমিধানেন্তু কঃ কুজতি মুহূর্মুহুঃ ॥

A fair maid's arm my neck embraces,
Supported on her loins I rest,—
And bold before most reverend faces,
My ceaseless murmur is expressed.

VI.

২ ৯

Answers.

1. The whole word is दमयन्ती the famous heroine of the amatory poem of the loves of Nal and Damayanti; the portions respectively are दन्ती an elephant, यद् a Demon the architect of the Daityas, and द्म or Death.

2. नन्दनन्दन an epithet of Krishna as foster-son of Nanda, the cowherd. The quibble is in the word नन्द a *class of letters* (in *one* of which *all* the letters in the above word are found, viz. in the 3rd or *dental* class), or a *class of objects*, (of which the *four* so specifically named are those said by the Hindus to be the great objects of human life, viz. कामार्थद्वय (शोक or pleasure, wealth, religious merit, and final absorption :)—of these, Krishna is termed the *giver*, to his worshippers.

3. कलमी or पानीयकूप, a water-vessel, with which females fetch water from the Ganges, &c. for domestic purposes, carrying it in the manner described, their motion causing the element to splash against the sides of the vessel's mouth. It is deemed *irreverent* for an *inferior* to talk before respectable people.

V.—*Proposal for the establishment of a Christian School at Calcutta; and the Education of the Children of Missionaries.*

The education of the children of Missionaries is a subject of the deepest moment, and one which we know gives *them* much anxious concern. The idea of suffering their offspring to grow up into all the habits of heathen society is distressing. Not to mention the frailness of a constitution reared in this land of sun, the moral influence is excessively bad, and the limited prospects of providing for them in after life, on the spot, in an industrious and honorable manner, increases the anxiety. We have long been ambitious enough to hope we might strike out some plan to assist our brethren in their dilemma. The following scheme has offered itself to us, and we in turn suggest it to them and others concerned, and shall be happy to receive any suggestions or opinions on the subject.

There is at present at Silcoates in Yorkshire a school for the education of the *sons* of ministers and missionaries, under the superintendance of an excellent and learned Minister. The rate of payment is £15* per annum, for which they are educat-

* 150 Co.'s Rs. per annum. The whole cost of voyage, education, &c. for 5 years would be covered by 1000 Co.'s Rs. We know at this time a most worthy devoted Missionary who is desirous of sending his boy. Here is a fine opportunity for any friend to Missions investing 1000 Rs.

ed, boarded, and every attention paid to their moral and spiritual habits. Some of our Missionary friends have already placed their children in this institution. One of them who has returned to Europe says he has visited the institution, and was highly delighted with all he saw. There are at present 16 Missionaries' sons in the house, eight or nine really pious and hopeful. The age at which they are received is 11. Now our proposal is 1, that a school be established in Calcutta on *Christian principles*, for the education of youth of both sexes and all classes at a moderate charge;—2, that the children of Missionaries or the necessitous orphans of pious individuals should be educated either gratuitously or at a reduced price, out of the profits of the school;—3, that the sons of Missionaries be kept in this school until they are old enough to be admitted into the institution at Silcoates, when as many as possible shall be supported by the profits of the Calcutta school, and others by the special annual subscriptions or donations of persons either in India, Europe, or America. The females to remain in this country, and be fitted for stations of usefulness until a school similar to the one at Silcoates be opened for them in Europe*.

We think there are many Christian parents who will gladly avail themselves of this opportunity for giving their children a plain, religious, and useful education; and at the same time be assisting the devoted servants of Christ to rear their offspring in the principles of a sound and useful education, and in the fear of God. We earnestly exhort all such parents, whether in the Mofussil or Calcutta, to communicate with the Editor; who, if the number of applicants should warrant the effort, will at once take steps for carrying it into effect;—or if any pious individual should feel disposed to support the son of a Missionary at the Silcoates school, we shall be happy to communicate with him on the subject.

The routine of education to be adopted in the proposed school will include every thing calculated to make the pupils *useful*. The charge will be such as shall ensure the most efficient teachers and fulfil the original design, but the paramount object will be the inculcation of religious principles.

A BACHELOR.

Company's paper in the best manner. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again."

* Our friends of the English Church can avail themselves of the truly excellent institution under the Rev. Carey Wilson in England.—ED.

VI.—On the Romanised Orthography of Indian Proper names.

To the Editors of the Calcutta Christian Observer.

SIRS,

After attentively perusing the letter of CINSURENSIS, published in your last number, I am unable to perceive that you and your predecessors are open to the strictures contained in it.

He admits the importance of having "one uniform mode of spelling all Asiatic words in Roman letters," and it is, indeed, abundantly evident. After this shall have been effected, we shall hear no more such grating barbarisms as Bengali and Hindostani; and it will be impossible for such a mistake to occur again as the same route being laid down in a map as two routes parallel to each other, because the names were spelt so unlike each other in the documents from which the map was compiled as not to be capable of being recognised as the same. The European and the Native orthographies will also then be reconciled, and after learning the names of places, rivers, &c. from English books, one will not be obliged, as at present, to learn them over again, in order to make himself intelligible to the natives.

CINSURENSIS also prefers the orthography first introduced by Sir Wm. Jones. His words are, and they are very just and sensible :

"—ultimately establish one uniform mode of spelling all Asiatic words in Roman letters: and that the mode invented by that equally profound and elegant scholar, Sir Wm. Jones, and which was followed by nearly all the most eminent of his co-temporaries and successors in the walks of Indian literature; a system equally simple and accurate, precise to the ear, pleasing to the eye, as applicable in manuscript as in printed composition, and as universal as is the use of the Roman character throughout the several countries of Christendom—unlike some other systems, disfigured by a deforming mixture of Roman and Italic character in the printed page,—a distinction impossible to be preserved in MS.—and confining the intelligence of what they exhibit to the English readers alone."

Now, as the orthography which was adopted by your predecessors in the editorial chair in June, 1834, and has been used ever since in the spelling of Indian proper names in the pages of the *Christian Observer*, is Sir Wm. Jones', with only such slight modifications as the experience of half a century (which had elapsed since Sir Wm. Jones' system was first promulgated), had dictated, I cannot understand where the difference between you and CINSURENSIS lies. That such is the fact, we have the evidence of the Secretary to the *Asiatic Society* himself, than whom there could not be a more competent wit-

ness in the present case. The following is extracted from the *Journal of the Asiatic Society* for June, 1834*.

"Mr. Trevelyan has done an eminent service to literature, and to the Asiatic Society in particular, by standing forth as the advocate of Sir William Jones' mode of expressing native characters in the Roman Alphabet. The cause had nearly become desperate, both from the influence and popularity of the Gilchristian system, and from the adoption of a modification of the latter by the Government in its surveys and records;—when, we may say, the scale has been turned by one whose official situation, and whose zeal in the cause, promise all the success that human efforts can command. The scheme has been printed and circulated extensively;—it has been adopted in the Persian office, and in school-books now printing by the promulgator: while, on the other hand, all the learned Oriental Societies and their members have ever pursued it, and will rejoice in lending it their renewed support. The distinctions and marks introduced to discriminate the different classes of letters (guttural, nasal, &c.) are judicious, and can hardly be esteemed a departure from Sir William's scheme, while their occasional omission will be no stumbling-block to the scholar, whose memory will recur to the original orthography of the word in the oriental character. We wish that all contributions to the *Journal* could be made to conform to the system; but with Europeans this necessarily presupposes an acquaintance with the native characters, otherwise the fallacious ear must ever continue to guide the traveller's pen as he puts down names and places in his notebook. The promulgation of our author's scheme will, however, now serve the double purpose of teaching the European alphabet to the natives, while it makes theirs known to us in return."

The following extract from the *Bombay Oriental Spectator* for the same month, furnishes another striking confirmation of what has been stated above.

* NOTE. The then Editor of the *Christian Observer* introduced these extracts into the number of Sept., 1834, with the following remarks:—

"Further Progress of English Literature, and of the Roman Alphabet.

"Convinced that the objects mentioned at the head of this article are highly important to the spread of knowledge and religion in this vast country, it is with the greatest pleasure that we proceed to relate some of the evidences which we have received of their gradual progress. In doing so we must be as brief as possible, our space this month being already fully engaged by other articles.

"As it regards the *plan of notation* employed in the expression of the Roman character, (the system of Sir W. Jones improved,) we must say a few words. To any who hesitate on the subject it may be satisfactory to peruse the following extracts. Including, as they do, the opinions of persons who have secured the confidence of the public by their acknowledged general talents and extensive acquaintance with Eastern literature, (such are the Editors of the *Asiatic Society's Journal* and of the *Bombay Oriental Spectator*.) they may serve to satisfy most, that if taken as the basis of a *grand national improvement*, the system adopted is decidedly the best; that as such it is superior to Dr. Gilchrist's, which alone appears to have received any support in opposition to it. All naturally prefer a notation to which they were accustomed, to one which was before quite unknown, and considering therefore the numbers of Europeans who have come out to India previously acquainted with Dr. G.'s system, the general unanimity expressed in favour of the scheme we had the honor to introduce to the world is most satisfactory. It gives ample evidence, if (as we doubt not it will be) perseveringly followed up, of securing at length all but universal acceptance."

“Of the system of notation proposed by Alpha in the May number of the Calcutta Christian Observer, we highly approve. ‘On the whole,’ he observes, ‘after the maturest consideration of the subject, it appears, beyond all dispute, that Sir William Jones’ system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all alphabets, whether of Sanskrita or Persian origin.’

“All the modifications proposed in this scheme have for some time been observed by ourselves. We have not hitherto been able, from the defectiveness of the founts with which our work is printed, either to put diacritical marks *above* the consonants, like Sir William Jones, or *below* them, like Dr. Gilchrist and Alpha. We think that they are best placed below. In the ts, ds, &c. it is inconvenient to place them above. We shall feel obliged to our correspondents, if they will observe the system of notation which we have now given. We are glad to find that we can so far agree with our Calcutta friends.”

I hope this explanation will be satisfactory to CINSURENSIS, and will induce him to lend his valuable support to the effort in which you and your predecessors have for three years past been engaged, of establishing “one uniform mode of spelling all Asiatic words in Roman letters” on the basis of “Sir Wm. Jones’” system*.

May 8, 1837.

CALCUTTENSIS.

VII.—Bible Correspondence.

[The Committee of the Calcutta Auxiliary Bible Society recently issued a circular to the Chaplains, Missionaries, and others in the Bengal and Agra Presidencies, soliciting their opinions as to the languages into which it would be most desirable to translate the Scriptures in their respective spheres of labor. The following interesting letter on the subject from our intelligent correspondents at Sadiyá will be read with interest.—ED.]

To the Committee of the Calcutta Auxiliary Bible Society.

DEAR BRETHREN,

We regret that we have not been able to give an earlier reply to your kind letter, requesting information respecting the languages spoken by the tribes in this region. We rejoice to hear of the increasing efforts put forth by your Society for the spread of the Sacred Scriptures, and fervently pray and believe, that with God’s blessing, those efforts will be instrumental in the conversion of multitudes from the delusions of idolatry to the worship of the only living and true God.

* We have always endeavoured to maintain a strict neutrality on this point as Editor, and wish still to maintain it.—ED.

Your first query regards the number of languages spoken in the neighborhood of Sadiyá. These are; 1, the *Asámese*; 2, the *Khamtí* or *Shyán*; 3, the *Singplo*; 4, the *Abor*; 5, the *Mishmí*. For the sake of brevity, in answering the remaining eight queries proposed by you, we will give a description of each tribe separately.

I. *The Asámese*. Sanskrit appears to be the parent of this language, as it is of the *Bengálí*. Hence the *Asámese* possesses a very great resemblance to the *Bengálí*, though it differs in several important respects.

1. The grammatical construction of the language is totally unlike that of the *Bengálí*, especially the declension and conjugation of the nouns and verbs, which, with one or two exceptions, bear very little resemblance to the *Bengálí*. More than half of the radical words however, both nouns and verbs, are so similar that we can easily trace them to a common source. But

2. The pronunciation of many of these words is so changed that an unlearned *Asámese* would be unable to recognise them if pronounced by a *Bengálí*. The most important of these changes are, the substitution of *s*, invariably for *ch*; of *h* and *kh*, in most words, for the three *Bengálí s's*: the change of short *a*, sometimes to short *o*, but more generally to *ó* long; and the change of the *Bengálí o* to *u*. These, with some minor differences, produce so great a dissimilarity between the two languages, as to render it impossible to make *Bengálí* the channel of ordinary communication with the people, at least for the present.

The limits within which this language is spoken can scarcely be said to extend beyond the boundaries of Upper *Asám*. Through the *Jurhát Rája's* territory, and the *Matak* country, the language varies little, if at all, from the dialect spoken at *Sadiyá*. At and below *Gawahatí*, the language approaches much nearer to the *Bengálí*.

The character used for writing the *Asámese* language is *Bengálí*. At what date this character was introduced, we are unable to state, but it must have been long ago. With the exception of the *sipáhís* and other natives of *Bengál* who reside here, and several of the *Khamtí* chiefs, the character is scarcely known at *Sadiyá*. Very few of the common people are acquainted with it, or with any character, whatever. We have commenced printing and teaching in the Roman character, which we prefer for several reasons:

1. To instruct schools in the use of the *Bengálí* letters, with the numerous compounds, would require at least double the time and expense that will be required for an equal amount of instruction in the Roman character.

2. The expense of printing in Bengálí character will be at least twice the expense of printing in Roman.

3. A still further objection to the use of the Bengálí character, is that it cannot be well adapted to the Ásámese pronunciation. In the present mode of writing Ásámese, the same letter has frequently two or three sounds, while in other cases as many as three different characters are used to express the same sound. All this increases the difficulty of teaching the character in schools.

In Jurháth, the proportion of the people who can read the Ásámese characters will be much greater than at Sadiyá ; in the Matak Rája's territories few are able to read, but still a greater proportion than at Sadiyá. In regard, however, to the mass of the common people throughout Upper Ásám, the characters in which the Scriptures are to be communicated, whether Bengálí or Roman, are *to be taught them by the Missionary* ; and the only question is, what character will best answer our purpose ? We therefore feel prepared earnestly to recommend to you the circulation of the Scriptures in the *Roman character*, as fast as it shall become known.

In regard to the extent to which the Serámpur translation of the Scriptures into the language of Ásám, is understood by the natives, we would say, that so far as we have had opportunities of judging, the translation is, in general, intelligible and correct. In point of construction the language is purely grammatical, according to the dialect spoken here ; but the words, in many instances, are merely transferred from the Bengálí, and understood by none except the learned. In the translations which we hope to make hereafter, we shall take the Serámpur version for a foundation, and exchange the Bengálí for native terms so far as we find it necessary. We have already printed an edition of the Parables of Christ, without any material alterations*, and intend soon to print an edition of the Sermon on the Mount.

II. *The Khamtis*, a branch of the Shyán or Tai race. The language of this tribe is identical with that of the ancient Ahoms, and nearly the same as the Siámese. About three-fourths of the words appear to be Siámese, with slight variations in the pronunciation, and the grammatical construction of the two languages is almost exactly the same. The Laos is a dialect of this language intermediate between the Siámese and Shyán. The Shyán language is spoken throughout the whole distance between Sadiyá and Laos, including a large portion of the Burman empire. It is impossible to estimate

* We have seen this publication, which is in the Roman character, and is very neatly got up.—Ed.

the numbers who speak this language, but we suppose they must be at least equal to those who speak the Barman. No striking affinity is discoverable between this and the neighbouring dialects. It has, however, borrowed somewhat largely from the Barman. In the variety of its intonations it resembles the Chinese dialects, and may, not improbably, be found to possess a close affinity to some of them.

The Shyáns have adopted the Barman character, variously altered and modified in different sections of the country. It is uncertain whether any form of the letters could be selected which would be understood in every part of the country, even that portion of it north of Ává. We intend, however, soon to print a tract in the native character for the purpose of ascertaining how far it can be read. In our schools we shall teach only the Roman character, which is much better adapted to the wants of the language, and with the use of two or three diacritical marks, expresses the Shyán into nations with great precision. In writing with the Barman characters, as they do at present, the tones are entirely disregarded, which makes it very difficult to read the language correctly. In Siámese, the tones are all distinguished by appropriate marks, which renders their mode of writing far more perspicuous than that of the Shyáns. The Siámese character, however, is not a desirable one to adopt, especially in printing, being more than twice as bulky as the Burmese character, which is itself at least twice the size of the Roman.

III. *The Singphos.* These constitute, it is supposed, about one-half the population of the territory between here and Ává. In the vicinity of Sadiyá they are probably more numerous than the Shyáns; and by a letter from the Rev. Mr. Kincaid, who recently proceeded up from Ává to Mógaung, we learn that they are very numerous in that quarter, where they are known by the term Kakhyn, the name which the Barmans give them. In a brief vocabulary of Singpho words which we have taken down, we find no resemblance to other languages, except a few coincidences with the Barman and Shyán. They have no written character, and we propose at once to introduce the Roman letters amongst them, on the plan used for writing the other Indian dialects. The words are many of them difficult and uncouth, but will be expressed with ease by the Roman letters. We have not as yet prepared any thing for the press in this language, but we intend to do so as soon as our fellow-laborers from America, Messrs. Thomas and Bronson, arrive. We think it probable that one of these brethren will devote himself entirely to this tribe; in which case we

shall commence giving them the Scriptures in their own language as soon practicable.

IV. *The Abors.* Under this term we may include the Abors, the Bor Abors, and the Miris, as they all speak the same language. They have no knowledge of books. Their language appears to have no affinity with the neighbouring dialects in this quarter, though it will very likely be found to resemble the Thibetian, or some other of the northern languages. It is a soft and easy language, would be readily acquired by a European, and is written in the Roman letters without difficulty. We can form no estimate of the number of people who speak it, nor do we know the extent of territory occupied by this tribe. They are chiefly known to us as occupying the valley of the Dibong or Sampon, and the ranges of mountains to the eastward of that river. They probably extend as far north as the borders of Thibet. We expect that one of the Missionaries recently appointed to join us, will devote at least a part of his labors to the Abors.

V. *The Mishmis.* As the Abors occupy the mountainous unknown regions on the north, so the Mishmis extend over the mountainous ranges to the north-east, through which flows the river Dibong. Of their numbers we can form no estimate. Like the Abors they are perfectly savage. We have obtained a vocabulary of their language, which is very difficult of enunciation, and possesses sounds unknown to any European language. To reduce it to a regular system of writing will therefore require labour and skill. We do not contemplate commencing any labors amongst this people immediately, but hope to have a branch of our mission established among them in the course of a year or two.

These tribes, dear brethren, we would earnestly recommend to your Society as inviting fields for the circulation of the Holy Scriptures, and we shall gratefully accept any donations which you may appropriate to the publication of any portions of the Sacred Volume in their various languages. The tribes we have here brought to your notice are, for the most part, unacquainted with any written language, and consequently destitute of even the means of knowledge. For them a literature is to be formed. The foundation is yet to be laid. How important that this foundation should be *Truth, Gospel Truth*—that their first lessons should be from the Oracles of the Living God!

We remain, dear Brethren, affectionately yours,

N. BROWN.

O. T. CUTTER.

Sadiyá, April 10, 1837.

Poetry.

THE PENITENT THIEF.

[For the Calcutta Christian Observer.]

(Scene—CALVARY.)

Note.—The writer of the following lines concurs in opinion with those who think, that only one of the thieves reviled our blessed Saviour. If the penitent thief had also reviled him, could he have reproved his fellow sufferer with propriety?

AND is it come to this? O must I die?
 Die on the cross too, bear its racking pain,
 Until my life depart? One moment's ease
 Must I not have, to calm my mind, to think,
 And to prepare to meet my righteous Judge?
 Is then the torturing cross the only place,
 Where I can pray, and for God's mercy cry?
 It is so; to that awful state my sins
 Have brought me; and I cannot now escape.
 But who is this, they're nailing to the cross?
 He prays—but no confession of his sins
 He makes, nor begs for mercy; all he asks,
 Is pardon for the men, who take his life.
 But that word, "Father,"—what can that impart?
 Whom calls he father? Does he speak to God?
 I wish I could behold him, but the crowd
 Prevents my view. A few, his friends perhaps,
 Have stepp'd aside, unable to endure
 The sight, and now I see him well. The man,
 The very man, whom I in Galilee
 Once saw, and in Jerusalem again.
 He had, they said, open'd the eyes of one
 Born blind. I listen'd to his words awhile,
 And heard him say: "I the good shepherd am;
 And for my sheep I will my life lay down."
 I soon forgot, my mind intent on ill,
 What I had heard; but now I fain would know
 The meaning of his words; for something says,
 In my sad heart, that in these words there is
 A ray of hope for me. But now they come,
 The soldiers come to me. There are the nails,
 And there's the hammer too. O my heart faints!
 What hours of pain and torture I must bear!
 Then die, and my poor soul.—
 Where am I? What these horrid pains? My hands
 And feet seem nail'd to something. What is this?
 O it is so! I recollect, they were
 About to nail me to the cross. I swoon'd
 Perhaps under the torture. Still my eyes
 Are dim; I cannot see. But strength returns.
 Now I perceive, close at my side, the man,
 Whom I saw crucified; a holy man,
 No doubt, although he suffers such a death.
 But some are mocking and reviling him.

What is it that I hear? The Son of God?
 The King of Israel? Did he assume
 These titles then? What can all these things mean?
 There, on his cross, I see it written thus:
 "Jesus of Nazareth, King of the Jews."
 O now a ray of light, surely from Heaven,
 Breaks in upon my mind. Once, in my youth,
 When in the synagogue, I heard one read
 Isaiah; and he read of one, not nam'd
 But one, of whom 'twas said, he was to die
 Among the wicked; one, who had not sinn'd
 Himself, but was to die for others' sins;
 On whom the Lord would lay the sins of all.
 And when I ask'd who this might be, of whom
 The prophet spoke, I was inform'd, that he
 Spoke of Messiah, who would be the King
 Of Israel; who first would be cut off
 For others, and then reign for evermore.
 This must be he! Yes, every thing agrees
 In him. Just as I heard him say, that he,
 For his own sheep would give his life; so now,
 He hangs upon the cross, giving his life
 For sinful men; and after death he'll live
 Again and reign. He is, no doubt, the friend
 Of sinners. I will ask his aid; for who
 Can tell, but he may save my wretched soul?
 But what is this? My fellow criminal
 Reviles him, and exclaims: "If thou be Christ,
 Then save thyself and us." I'll speak to him
 "Hast thou no fear of God, when thou thyself
 In the same condemnation art? And we
 Indeed are justly serv'd, for we receive
 The due reward of our unrighteous deeds;
 But this man no improper deed hath done."
 Now I will offer one poor, short request:
 "O Lord, when in thy kingdom thou shalt come,
 Remember me." What is his reply?
 He says: "To-day, poor sinner, thou shalt be
 With me in Paradise." Surprising words!
 O what a Saviour! O what grace is this!
 O that I could express my gratitude,
 And tell him all, that I now think of him!
 But my strength fails; my speech is almost gone.
 I'll think of what he said: "In Paradise;"
 "In Paradise with me;" "In Paradise
 With me to-day," he said. Can it be so?
 O can this day of torture and of death
 See me in Paradise? O what a change!
 My body's tortur'd, but my mind's at rest.
 When I behold his face in Paradise,
 O what unbounded praise I'll offer him!
 Let me repeat his words: "In Paradise
 "To-day with me in Paradise."

REVIEW.

Instructions to the Rev. Messrs. ELIHU DOTY, JACOB ENNIS, ELBERT NEVIUS, and WILLIAM YOUNGBLOOD, Missionaries of the American Board of Commissioners for Foreign Missions to the Indian Archipelago. Boston, U. S., N. America.

The islands of the sea will ever be objects of deep interest to all classes. To the merchant they will possess interest as sources of revenue; the mariner will always contemplate them with interest as hotels of the ocean where he may stay and refresh himself on his voyage; to the curious and learned, their manners, language, people, botany, geology, &c. will, from their insular position, possess a singular interest; but to the Christian they are especially fields for interesting speculation and extraordinary effort. To stimulate to special effort for their spiritual regeneration, the Almighty has recorded a special promise—"The isles shall wait for his law;" and as though he was desirous that the peninsulas should never forget their duty to their island brethren, he has caused the most splendid triumphs of his Gospel to be achieved in them. What is our own Britain, the praise of the whole earth, but an island? What are those spiritualized specks which adorn the bosom of the southern Pacific, but islands?—and what are those spots which rise from the bed of the western ocean, but islands? And where, on the face of the earth, have the effects of divine grace been either so marked, influential, or abiding, as in these islands of the sea? But that their isolated position renders them equally scenes of savage barbarity, moral degradation, and spiritual darkness, when unblest by the Gospel, let the unhappy condition of Madagascar, and the Ishmaelitic state of the islands of the Indian Archipelago testify. These are at our very door; and we know from painful experience that they are the seats of villainous piracy, cruel practices, bad morals, false religion; sections are they of the great family, (to employ the sentiment of one of our Judges,) who are beyond the reach of the laws of nations and of God, because they live by plundering every nation and murdering one another. Both the wretched state of the islands unblest by the Gospel, and the happiness of those which have received its truths, should induce us to rejoice in any effort however limited, (and to be especially glad if it be extensive) to raise the natives to the dignity of men and the hopes of Christians. It is with pleasure of the very highest order, therefore, that we learn from the address at the head of this paper, that the Ameri-

can Board of Commissioners for Foreign Missions have equipped and sent out a large body of Missionaries, who are to make these extensive islands the scene of their energetic labours. But while we do honor to the noble efforts of the active Church of America, we are not willing to forget that many of the difficulties have been surmounted,—much jungle cleared,—much prejudice worn down, and many useful materials prepared for them by the missionaries of our British and Dutch Societies in the spots which are to be the scenes of their exertions.

We will allow the Directors in their very judicious address to describe the scene of labour themselves.

“The field of missionary labour to which you are going is the great archipelago in the Indian ocean, which became well known to Europe and was first frequented by her merchants about the time our continent was discovered. It forms the largest group of islands in the world, and contains a greater diversity of delightful climate than is to be found elsewhere. It is, if we may so speak, a *continent of islands*. Three of these, Borneo, New Guinea, and Sumatra, are each extensive countries—the greatest insular portions of our globe. Java is not very inferior to Sumatra, and the peninsula of Malacca is of similar extent to Java.

“Celebes, Luconia, and Mindanao, though of the third rank in the archipelago, are each as large as the greatest of the West India islands. Inferior to these in size, but larger than many hundreds of others in the group, and some of them containing half a million of souls, are sixteen other islands of the fourth rank; such as Bali, Lambok, Sambawa, Floris, Timor, &c. The length of this field is forty degrees of longitude close to the equator, not including the greater part of the immense island of New Guinea; and its breadth thirty degrees of latitude, extending from 11° south to 19° north. A radius of fifteen hundred miles, with the central point on the eastern part of the island of Java, would sweep the whole field from the northwest round northward to the east.

“The population embraced within this extended area, is matter of mere conjecture. Java is supposed to contain five or six millions; Sumatra four millions; Borneo three millions; Mindanao, one million, &c.”

It is with mingled sensations of shame, sorrow, and pleasure that we extract the intelligent passage which details the history of the efforts which religionists have made for the conversion of the natives to their several faiths. We feel ashamed that every false system should have superseded the true one, but are sincerely glad that truth will at last pour its heavenly light on these islands redolent with natural beauty but immersed in spiritual darkness. Speaking of these efforts, the address says—

“Your mission belongs to the *fifth* series of efforts, or missions, which have been prosecuted, and prosecuted successfully, with a view to effecting great moral revolutions among the inhabitants of the Archipelago. The religion which originally pervaded the group, we may suppose to have been the same which is now found among the more savage of its tribes; to wit, Paganism in its crudest state, a mere superstition, without tangible opinions, and with but few rites. Such still exists in the interior mountains of Malacca, in large districts of Sumatra, over the great-

er part of Borneo, through the whole of New Guinea, and in hundreds of other islands great and small.

“The first onset made upon this unformed superstition, as there is reason to believe, was by missionaries of the religion of Buddha. We have certain knowledge, indeed, that it was in this manner Buddhism was introduced into China, a few years after the crucifixion of our Lord. Chinese tradition attributes the remarkable saying to Confucius, that a *Holy One* should come from the West, who should deliver to mankind a perfect rule of virtue. Influenced, as has been conjectured, by a rumour of events attending the advent of our Saviour in Judea, in connection with this saying of Confucius, an emperor of China, in the year 65, sent an embassy to India, to bring from thence some disciples of the new-born sage. A single Buddhist missionary, thus introduced, and bringing with him the sacred books of his religion, began the work; and now that is the prevailing religion among 400,000,000 of human beings in the countries lying north of the Archipelago; that is to say, in Siam, Cambodia, Laos, Cochin-China, Tonquin, and China proper; among the wandering herdsmen and shepherds of Mongolia and Mantchooria, and in the Loochoo and Japanese islands. In many of its rites and forms this religion bears a very striking resemblance to the church of Rome, but enjoins a state of stupefaction and apathy as the nearest approach to celestial bliss. The history of the introduction of this religion into the islands is lost, but there are magnificent monuments of it still existing in Java.

“The second mission to the Archipelago was sent by the Brahmins of India, about seven centuries ago. The missionaries of this sect made a strong impression upon the island of Java, but were not long afterwards driven thence by the predominant influence of Mohammedanism. Brahminism is now the religion of the island of Bali, situated at the eastern extremity of Java, containing half a million of people; but is found no where else in the Archipelago.

“Next after Brahminism came *Mohammedanism*; for Mohammad too has had his zealous and successful missionaries in those beautiful islands. It is about five hundred years since Mohamadan missionaries went from Arabia to the Malayan peninsula, and the Malays, when they were converted to the new faith, as they had been more effectually than any of the islanders, became the chief instruments of propagating it in the islands. The Moslem religion effected its final triumph over the Brahminic in Java just nine years before the Europeans doubled the Cape of Good Hope. It is now the religion of the Malayan peninsula; of the islands of Java, Mindanao, and Ternate; of a part of Sumatra and Celebes; and exists more or less in numerous smaller islands.

“A fourth onset upon the regions of the islanders was made by the Papists three centuries ago, in a vigorous effort to introduce their peculiar system of idolatry. They came first with the commerce and the arms of Portugal, and then with those of Spain. The result has been the nominal subjugation of the Philippine islands to the papal power, and the exclusion of the true gospel from that group of twelve hundred islands. Indeed, no where have Protestant missionaries to encounter such determined opposition as they meet with from papal establishments in uncivilized portions of the world. By every means, and with invincible perseverance, the papists oppose our preaching, our schools, and the circulation of the holy scriptures. Had their missions in China been attended with permanent and general success, the result would have been more formidable to us than the present anti-social and exclusive policy of the Chinese government. Doubtless it is well for the cause of truth and piety, that there is no more of papal influence left in that country. The astonishing preva-

lence, too, of Mohammedanism among the nations and tribes of the Indian islands, just before the arrival of the papal missionaries, may have been designed by the God of heaven to serve as a barrier against their success; else had Java, and Sumatra, and Borneo, and Celebes, perhaps, been shut against us, as the Philipines now are. Happily, no where else in the Archipelago will you find that "Man of Sin" invested with power to offer much opposition.

"Although the Dutch have, by their rapacity and violence, done much to prejudice the native mind in the Archipelago against Christianity, they have done also much to hasten the glorious result towards which we aim. Such is the fact in respect to their influence in Ceylon; such it will be found to be in Netherlands India. Indeed the Protestant religion already exists in form, to some extent, and perhaps to some extent in spirit also, in all the more important of the Molucca or Spice Islands.

"Within a few years, a new era has commenced in the religious history of the Indian islands; and your mission, beloved brethren, will help to mark this era for future times. A system of measures is now going into effect, by concert among different evangelical societies in three nations of Christendom, to publish the pure gospel of Jesus throughout the Archipelago, unaided by the civil power, unconnected with commercial companies and transactions. The peaceable and disinterested religion of the Saviour has suffered terribly in former times, in the apprehension of the natives, by means of these connections. It has been made the instrument of political intrigue, the signal for rapacious violence, the badge of slavery. The native mind must be disabused.

"And the *fifth* and last great onset, the onset of truth, upon the religions of the Archipelago, is the one in which you, with other soldiers of the cross, are engaging, and will, with the smiles of heaven, effect this. It will do more. It will remove apprehension from the minds of the colonial governments as to its influence upon the natives, and secure a more ample toleration for itself than it now enjoys. It will convince the natives that we seek not theirs, nor even them, for selfish purposes. It will secure a hearing for the gospel of salvation, by which faith cometh, and so, through the power of the Holy Ghost, our labour shall not be in vain in the Lord."

In their instructions to the new labourers, the Board have rendered such excellent advice that we deem it worthy a permanent record in the *Calcutta Christian Observer*. If this advice had been practically acted on by every Missionary body, how much bad feeling and want of success would now have been spared. It is not too late to learn,

"Two things, however, are indispensable in the site of your mission; first, that you do not *interfere with any existing protestant mission*; and secondly, that you have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in your own minds, and also in the minds of your patrons at home. The Dutch have guaranteed to the native Mohammedan population of Java the unmolested enjoyment of their religion, and have hitherto resisted Missionary efforts among that portion of the community. Whether they will relax their policy, as the British authorities in India have done, so far as the employment of reasonable persuasion on the native mind is concerned, is uncertain. We presume they will, as soon as they are convinced that insurrection will not result from the peaceable influence of the Missionary of Jesus; since mere moral persuasion cannot be an infraction of their treaties

with the Javanese. We must pray, hope, and put forth our endeavours in meekness and heavenly wisdom. You should not require or expect too much from the government. What they yield to you, in addition to leave of residence on the island, will be done tacitly and informally; and you will beware how you ask for things which they may think themselves obliged formally to refuse.

“As you cannot expect free access to the Javanese for some time to come, the site of your mission, if you decide upon a permanent location in Java, must be where considerable numbers of Malay and Chinese settlers are found.

“You will, at all events, secure, if possible, a healthful temporary residence for your families in the neighbourhood of Batavia, where you can apply yourselves to some of the more important languages of the Archipelago, and at the same time be ascertaining your duty as a mission.

“The languages you are yet to acquire will be the medium of your future influence as missionaries, and will determine the people upon whom you will operate. The choice you make will, therefore, be matter of great importance. Among the savage tribes of the islands you will find the languages numerous, while in the more improved communities they are comparatively few. Among the rude and scattered population of the island of Timor, for instance, there are not less than forty languages. On the islands Ende and Floris there are numerous languages. Among the cannibal inhabitants of Borneo, it is supposed that hundreds of languages may be found. But as we advance westward, civilization improves, and fewer tongues are spoken. In the considerable island of Sambawa there are but five languages. In the civilized portion of Celebes, not more than four. In Java, with five or six millions of people, only two languages. In the great island of Sumatra, with four millions, not more than six languages. The Javanese is the most improved and copious language in all the Archipelago, and its neatly written alphabet is used by two or three millions besides those who use the Javanese tongue. The Malay language, written with the Arabic character, is spoken on the Malayan peninsula and wherever the Malays are scattered. It is, in fact, the *lingua franca* of commerce throughout the islands, as the Italian is in the Mediterranean. The languages chiefly prevalent in Celebes are Bugis and Macassar; the former the most cultivated and copious, as the nation which speaks it is the most numerous and powerful.

“Five distinct alphabets exist among the natives of the Indian islands—dissimilar from each other, and wholly unlike any that are known elsewhere. But the fact will encourage your labours in view of the variety of tongues in this vast insular field, that the great body of the people may be approached through the medium of a very few languages, and that all the tongues spoken in the Archipelago are remarkable for simplicity of structure. Unlike the great original languages of Europe and Asia, not one is complex in form. Though differing widely from the languages of every other portion of the globe, they have a remarkable resemblance to each other, in structure, idiom, and genius. But they are all, of course, deficient in expression on the higher and more abstract subjects, and especially on moral subjects.”

A fine field this for the friends of *Romanizing*.

“The Committee close these instructions with some general hints and cautions demanded by the occasion.

“1. Remember, beloved brethren, that it is *mind* you are going to operate upon. You will therefore direct your attention to the actual state of the mind; its intellectual and moral state—in individuals and communities.

At the same time, seek for the causes which are acting upon it for good or for evil. Your appropriate sphere of action is not to be the external and material, but the intellectual and moral world. Your chief concern is to be with thoughts and feelings. The effects you will seek to produce must be wrought in mind, and the means you will employ must be adapted to the end you have in view. Above all things else, aim at a holy spiritual influence. It might, in the ultimate result, prove a blessing to the islanders merely to give freedom to their intellectual powers, and to rouse those into action; but your aim will be at a far nobler object; not only to wake up the power of thought whenever you can, but to hold up the most excellent subjects before the thinking power, and bring every thought into subjection to Christ. The deeper your insight into the spiritual condition of the people, the more you will perceive that nothing short of the gospel can prove an adequate remedy for their maladies.

“2. The preaching of the gospel will be the leading instrumentality in your remedial system of means and efforts. To this, education and the press will be powerful auxiliaries. For how shall a sufficient number of preachers be secured for so large a field? Shall they be sent from our own country? We cannot wait for a full supply from Christendom. Moreover, it may be doubted whether a full supply from Christian lands is desirable; and certainly it is unnecessary. The apostles did not send Jews from Judea, nor Christian ministers from the church of Antioch, to take the oversight of churches they planted in Asia Minor, Macedonia, and Greece; but ordained pastors in every place from among the native converts themselves. You will not find in any of the islands such schools as existed at Tarsus, Alexandria, and Athens. But seminaries of learning can be and must be created. *In despair of procuring missionaries enough at home, we are using the means, and God is blessing them, for raising up a native agency in the several departments of evangelical labour.* In addition to our common schools in all the missions, and to our higher schools at a number of them, we have eight colleges or seminaries in progress or in contemplation. One most flourishing institution of this kind is in Ceylon; another is at the Sandwich Islands; another is in Constantinople. One has been commenced in Syria. A convention of missionaries from different missions in the Levant met recently at Smyrna, to determine upon the site of a seminary for the Greeks. One will soon be commenced among the Nestorians of Persia; and another in the Mahratta country; and one on a large scale at Singapore. This last we hope, with the smiles of heaven, to make a better seminary for our purpose, than any of the boasted schools of antiquity would have been. And as our enterprise advances, seminaries must rise in Java, Sumatra, Celebes, Borneo, Siam, in different parts of China, and in many other countries; *for in this way only can a native agency be expected to supersede the necessity of foreign labour.* Let these institutions be founded, reared and instructed in prayer, and stand by faith in the Son of God; and in them let our native agency be thoroughly instructed. We prefer quality to quantity; efficiency to numbers; a few able men to a greater number of indifferent labourers.

“3. One of the first things you will do on arriving in Java, will be to organize yourselves into a regular missionary community; with a secretary, treasurer, records of your united proceedings, and by-laws framed on the basis of the laws and regulations of the Board. All your proceedings as individuals will be subject to the direction of the mission; and in all cases, which come properly before the mission, the votes of the majority will be decisive; with the right, however, on the part of the minority, upon giving notice of their intention to the mission, to refer the case to

the Prudential Committee. *Christian confidence* forms the basis of all these communities, and their vital principles are, that there shall be in them no whisperings, no jealousies, no wilfulness, no heart-burnings, no love of controversy, and always a spirit of mutual forbearance and concession. Before you leave your native shores resolve never to be parties in any strife or alienation among brethren, and never to countenance such a thing for a moment.

“ And as you should be perfectly united among yourselves, having every part, for the sake of Christian order and efficiency, in complete and beautiful subjection to the whole; so your mission should move harmoniously as a part of the great system of missions we are forming in that portion of the world. You will have your own ecclesiastical polity, your own by-laws, your own action, independently of the other missions of the Board around you; and yet you will constitute a part of the system. For the present, Singapore will be the centre of that system. There will be the grand seminary of learning for the whole system, and there the grand manufactory of books; belonging alike to your mission and to each of the other missions of the Board in the Archipelago and in the continental countries on the north.

“ 4. Again: Your civil relations will demand very careful attention. It is incumbent on the missionary to adopt the country to which he goes as his own. This you will do, for Christ's sake. The government of the country, whether Christian, Moslem, or Pagan, will be your government; the people your people; their interests yours. In this, making no improper sacrifice of patriotism, you will only yield yourselves to the influence of a higher principle as citizens of Zion. The gospel and the church of God belong of right and alike to all nations. In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but all are one in him. The Committee, however, must caution you to avoid forming connections with the government of the country in which you shall become established. As far as possible shun official intercourse with it, except when demanded by your safety, or required by the laws. Do not aim to attract the attention of the government. But if brought before kings and rulers for the gospel's sake, declare plainly your object and manner of life, without disguise or subterfuge. What the Holy Ghost will give you in that hour to say, will be the truth, and nothing but the truth, both in matter and manner.”

We have neither time nor space to enlarge on the many valuable suggestions, which offer themselves in the perusal of this judicious, manly intelligent Christian advice. It contains many lessons of interest to all labourers in eastern work. The extent, unity, and practicable tendency of the whole is worthy of the highest commendation. One topic we cannot pass over in silence: it is the great object the Missionaries are to keep in view—viz. the raising up an indigenous priesthood under American or European agency. This is the most effectual way to secure a permanent and laborious class of ministers.

With the following stirring and just remarks we must bring our extracts and remarks to a close, hoping that each of our readers may be as refreshed as ourselves in the perusal of this interesting document. The Board of Commissioners in their parting words say—

“ You need not be apprehensive with respect to the field you are to occupy. There is work enough, at this moment, for hundreds of missionaries in the Archipelago. The only question with respect to it left undecided for you is, which of the open fields is most eligible. For aught that is known to the Committee, every island, except the Philippines, is accessible to the Protestant missionary. And the vast empire of China must soon be so. In this age of immense competition and enterprise, no earthly power can long debar the commerce of the world from a thousand leagues of cultivated and populous sea-coast, now that the inhabitants of that coast are known to be desirous of foreign traffic. The general sentiment of the trading millions of the earth, rising above all opposing law, and breaking over all barriers, will cause the voice of commerce to be heard along the whole extent of that coast, and its influence to be felt in the remotest interior. At present, however, it may be well that China is no more open to foreign religious influence. The protestant churches are far from being prepared to have so many millions of benighted men thrown fully and at once upon their Christian benevolence. The Romish church is more awake to foreign missions than are the Protestant churches. But the reformed churches are coming up to the work; while there are causes visibly operating to open the harbours, the noble rivers, the vast canals, the romantic vallies, hills and mountains, and the countless population of China, to the missions of the Christian church.

“ The field to which you are destined is opening as fast as can be desired, and is full of promise. We may sow the good seed of the Word with a broad cast. Your enterprise is a cheerful one. The missionary is not dead when he leaves his native land, as some seem to suppose. He lives, and is awake to the landscape, the bright sun, the mild breeze, the animated world around him. He is as cheerful, contented, happy, in his far-off post of duty, as any of the clergy in his native land. He would not change places with them. His, emphatically, is the promise of his Saviour's presence. In this he rejoices with exceeding joy; and none, either male or female, when on their dying beds, are known to have regretted their consecration to the work of missions among the heathen.

“ Nor will you, beloved brethren and sisters, in the hour of death regret the step that you are taking this evening. We believe you will ever rejoice in it. And the sainted spirit of Livingston, whose voice was one of the first that broke upon the silence and apathy of our American churches on the subject of missions to the heathen—he will rejoice, when informed by ministering angels of these first fruits of the harvest he so earnestly desired to see in the church to which he once belonged. The spirits of apostles and martyrs, and all the good, will rejoice in your mission. Yea, what is infinitely better, the Saviour of the world approves of it; and his promise, “ Lo, I am with you always, even unto the end of the world,” which has given such joy to your predecessors, will be your blessed portion. You may die in early life. Like Munson and Lyman, you may die by the hand of violence. Still this glorious promise, in its full spiritual import, will be yours; and if you are faithful unto death, both you and your patrons will bless God for your going forth to the heathen. Beloved brethren and sisters, farewell.”

May our beloved brethren and sisters realize all the pleasure and success which, in dependance on Christ, they may expect, and which is so ardently desired and prayed for by their connections in the Transatlantic Church, and not less by the whole Christian community in British India.

2.—*English, Bengálí, and Hindústání Dictionary.* By P. S. D'ROZARIO. Calcutta: Church Mission Press, 1837.

This work is at length completed. It reflects great credit on the perseverance of the spirited publisher. It is calculated to be very useful to Europeans studying Hindústání and Bengálí, and to natives studying the English language. We trust the sale will remunerate the publisher and stimulate him and others to publish works calculated to advance the mental interests of India.

The preface will explain the character and object of the work: we give it entire.

“In order to convey a correct idea of the nature of this work, it is necessary to explain the motives which led to its being undertaken. The English language has for some time past begun to be appreciated as it deserves to be, by the natives of India. It is rapidly becoming the language of liberal education. It is cultivated in the numerous Seminaries which have been established at the principal stations of the Bengal and Agra Presidencies, and the persons are not few who study it at their own homes independently of any seminary.

“At this turn of the national taste, the essential aid which a Dictionary affords in the acquisition of a new language was almost entirely wanting. Those which were procurable had been prepared for the use, not of the Native, but of the European student. Their excessive cost placed them beyond the reach of any except the most wealthy, and the interpretation given by them in the native language was generally confined to the nearest corresponding word, without any detailed explanation.

“Under these circumstances, it appeared to me that I could not confer a greater benefit on my countrymen than by giving them an English Dictionary intended expressly for themselves. It has been made cheap in order that it may be accessible to all who learn English. The explanations in the native languages of the English words have been prepared in the manner best calculated to render European ideas intelligible to a native of India; and, in order that the work may be equally useful in every part of India in which the Bangálí or Hindústání language is spoken, the native part of it has been rendered complete in both those languages.

“But although primarily intended for the use of the Natives, this Dictionary will not be without its advantage to Europeans. Even to them it supplies a place which is not exactly occupied by any existing work. It explains, both in Bangálí and Hindústání, the various terms connected with European literature, science, religion, civil and military affairs, &c. &c. in some detail, and in a manner suited to Native associations and habits of thinking; and it therefore cannot fail to be an useful manual to every European who has frequent intercourse with the natives.

“It will be proper to add a few words on the mode in which the work has been prepared. I undertook the compilation in the hope of finding all the necessary materials in the existing Lexicons. I accordingly obtained all the Bangálí and Hindústání Dictionaries procurable; but after I had commenced, I soon discovered that I was far from having all the materials required to complete my intended publication. In the letter A alone I found that there were about 550 words more in my text than I could find in any

existing Hindustáni Dictionary*. In this dilemma I sought the assistance of competent individuals. In the Hindustáni part of the work, Maulavi Zaimuddin Hussain and several other gentlemen gave me their ready aid. In the Bangálí, the materials I had collected were not insufficient, but as the plan of my work was different from that of the existing publications, I obtained the valuable assistance of the Rev. W. Morton, and my friend Bábu Tára Chánd Chakarbati. In carrying the work through the Press, I have been assisted throughout by Bábu Shyamácharan Sarkár.

"My text book was Corral's Johnson, but I have added many useful, and omitted many obsolete and uncommon words; and when the definitions appeared not to be sufficiently comprehensive, I availed myself of the assistance of Todd's Johnson, and Smart's Walker's Dictionaries to improve them. As I did all this after the sheets had passed through the hands of the gentlemen abovementioned, I am alone responsible for the imperfections of the work.

P. S. D'ROZARIO."

φίλος.

The Duty of the Church in India—Noble Generosity.

In the May number of the *Observer* we stated that at the last meeting of the Basle College there was a number of young men willing to devote themselves to the work of Missions in this country, but that the Governors of that institution could not accept more than a limited number because of the low state of their funds. *Fifty offered, twelve only were accepted: THIRTY-EIGHT are therefore waiting to come to India without the means!!* We called on the Church in India to arise to its duty, send for these devoted youths, and support them as her own. To this call we have had the following response—a response which has thrilled us with delight, because we hope it is the first step towards a noble, disinterested, and successful effort to support the Missionaries of Christ in this land. We hope in the course of next month to present a plan for the prompt and judicious application of such funds as may be committed to our care for this purpose. We add no more beyond the fact, that, independently of this noble offer, owing in some measure to the same notice, we have the prospect of supporting two Missionaries by the voluntary contributions of our fellow Christians. "Put on thy beautiful garments, O Jerusalem, the holy city." We leave the letter of our excellent friend to speak for itself.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

In the last number of the *Christian Observer* I observe a notice in page 271 under the head of "Basle Seminary," that

* Many of these are words not in common use, but others, of which the following are instances, are in daily use:—Acerbity, Aeronaut, Affiliation, Affusion, Aisle, Alterative, Ambient, Ambit, Anglicism, Antemeridian, Arcade, Arcanum, Atlantic, Attic, Autocrat, &c. &c.

several young men have offered themselves as Missionaries for this country; but in consequence of want of funds, their services have not been accepted. I therefore feel I cannot but enter into the spirit of the concluding paragraph regarding "the duty of the Church in India," and for this purpose I beg to tender one thousand rupees towards a fund being raised in this country to assist them in coming out to India. The cash shall be forwarded to you in the course of next month, and request it may be put down as a donation from "a friend to Missions."

I remain, dear Gentlemen, yours faithfully,

May 11th, 1837.

A FRIEND TO MISSIONS.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—MISSIONARY MOVEMENTS.

The Rev. Mr. Hands, formerly of Bellary, has gone to take charge of the Protestant Church at St. Petersburg, formerly under the charge of Rev. Mr. Knill. Rev. Mr. Medhurst, of Batavia, has arrived in England. His object is to consult about extending the Mission in that region.

2.—REV. W. H. PEARCE.

It will be gratifying to many of our readers to learn that letters have been received from the Cape from our excellent friend, the Rev. W. H. Pearce, dated 19th February. They had a quick and pleasant passage, and Mr. and Mrs. P.'s health had been somewhat improved by the voyage.

3.—SAILOR'S HOME.

The Government have generously granted the large old building at Police Ghât, rent free, for the use of the Sailor's Home. It is now under repair, and will soon be open for the reception of Sailors.

The Committee have in the mean time opened a small house in Ján Bazar for the reception of destitute seamen. They have already accommodated upwards of 30 daily; some of that number have been shipped, and others, we hope, will obtain berths in a short time.

The crew of the *Rebecca*, wrecked on the Coromandel coast, found a shelter in the asylum, and have most of them been shipped.

The humane conduct of Mr. Stevenson, the Collector at Ganjam, towards the destitute crew, is worthy of the highest praise. He rendered them every possible aid.

4.—PUNCH HOUSES.

It will be gratifying to the friends of Seamen to learn that the agitation of the evils connected with the crimping system and Punch Houses by the Committee of the Sailor's Home, has induced the Magistrates to grant only three licences for this purpose to individuals of a more respectable

character than formerly. We find that the institution of the Sailor's Home has struck terror into the abettors of crime in the Loll Bazar, we hope, before six months shall pass over our heads, to prove that their dread is not without foundation.

In our notice of the establishment of the Sailor's Home it was stated that the Chief Magistrate, D. Macfarlan, Esq. said, the license for punch houses was 3 rupees per diem: it appears it was but 1. We are happy to correct the error.

5.—SCHOOLS.

The Infant School Society held its anniversary last month. We regret to find that this useful Institution has not at present succeeded so fully as its friends could desire: yet it is gratifying to learn that any degree of feeling has been excited for the little ones in this country. The difficulties with which it has to contend are great, but they are such as can be overcome. We intreat our friends not to be weary in well doing. A branch school has been opened at Chinsurah, and is working well.

The Governor General has established a Free School in the park at Barrackpur for Hindu boys. The attendance is encouraging. In a letter from the Rev. J. McEwen, of the American Mission at Allahabad, we learn that an Orphan Christian School has been established at that station under the superintendence of Mr. and Mrs. McEwen. There are about 20 children at present in the school. The Rev. Mr. Wilson of the same Mission, located at Sabathu, informs us that he has established a similar Institution at that station. The primary object of our friends is to raise up an efficient race of native school-masters and catechists, which they think, (and we fully coincide with the sentiment,) can only be accomplished under their own or similar superintendence.

6.—THE LATE FIRES.

We have been kept during the last month continually on the *qui vive* by the cry of "fire, fire." Scarcely a day passed, until the heavy rain of the 1st of May, but we either saw or heard of two or three extensive fires. The number of houses burnt almost exceeds belief, were it not well authenticated. It appears that the whole number of native houses in Calcutta is 14,000. Since January last, 7,000 of these have been destroyed by fire, and 5,000 since the 1st of April, 1837. Many of the 7,000 have been rebuilt and reburnt; so that within the space of six months more than half the native city has been consumed by fire, and the poor natives plunged into the deepest distress. It is to be feared that many lives have been lost, and other poor creatures so injured as to be incapable of working for the remainder of their lives. Whether these conflagrations be the work of incendiaries or the result of carelessness, they call loudly for the prompt and humane interference of the legislature, not so much for affording temporary relief, but for the prevention of similar disasters in future.

A Committee has been formed in connection with the District Charitable Society for inquiring into the cases of sufferers and distributing the alms of Government and other subscribers. We understand that it is only intended to afford relief for the rebuilding of houses of a better and more durable sort. This is good. We regret to state, that the Leper Asylum was destroyed by the fires, also two chapels of the Calcutta Baptist Mission.

Sermons were preached in the Scotch and Papist Churches on Sabbath, 21st May, on behalf of the sufferers. 2,000 rupees were collected at the former, and 500 at the latter: the whole of the present subscription is about 19,000 Co.'s Rs. We must reiterate, that aid afforded for

re-building substantial huts is good, but every other except to actual sufferers will be but a bonus on conflagrations: in fact, we shall have Calcutta burnt about our ears every year if money be indiscriminately bestowed.

7.—SETTLEMENT OF EUROPEANS IN INDIA.

The soil of India may now become the subject of legitimate and industrious competition; for in the Gazette of 26th April, 1837, the following Act, confirmed by the Court of Directors, is published, authorizing all his Majesty's subjects to have and hold lands and the emoluments arising therefrom in the Company's possessions in perpetuity.

ACT No. IV. of 1837.

I. It is hereby enacted, that after the 1st day of May next, it shall be lawful for any subject of His Majesty to acquire and hold in perpetuity, or for any term of years, property in land or in any emoluments issuing out of land in any part of the territories of the East India Company.

II. And it is hereby enacted that all rules which prescribe the manner in which such property as is aforesaid may now be acquired and held by natives of the said territories, shall extend to all persons who shall under the authority of this Act, acquire or hold such property.

W. H. MACNAGHTEN,
Secy. to the Govt. of India.

In the original draft it was 'persons of whatever nation shall be empowered to hold lands,' &c., which has been altered to subjects of his Majesty alone. We hope that the passing of this Act will induce many Christian colonists to come out and settle in different parts of the healthy and fruitful districts of this vast country. We especially call their attention to the beautiful valley of Asám with its fertile soil, and, if brought into cultivation, we may add healthy atmosphere. We hope to revert to this subject more at length in an early number.

8.—SACRED SCRIPTURES IN THE NATIVE LANGUAGES.

The 2nd edition of the Rev. W. Yates' Bengálí version of the New Testament, with various emendations, has just passed through the press. Mr. Y.'s translation of the Old Testament, with chronological tables, marginal references, and the proper names uniformly spelt, is, we understand, nearly ready for the press. We believe the Calcutta Auxiliary Bible Society are about to publish a new edition of Mr. Y.'s translation of the Psalms in Bengálí. Mr. Sutton, the Baptist Missionary, and his colleagues in Orissa, are at present engaged in preparing a translation of the Scriptures into the Oriyá language. Messrs. Schürman and Buyers, London Missionaries at Banáras, are engaged in preparing a simplified translation of the Urdú New Testament in the Nágri and Roman characters. The Translation Committee at Banáras are employed in a similar translation. May these various efforts issue in conveying to the sinner the mind of the Spirit more clearly and successfully.

The Calcutta Auxiliary Bible Society have determined to publish as speedily as possible, the following extensive editions of the Holy Scriptures:—5,000 copies of the Gospels and Acts in Urdú-Persic; 3,000 New

Testaments in Hinduí, Nágrí character ; 5,000 Gospels in Hinduí, Kaithí character ; making a total of 13,000 copies in three of the principal dialects of India.

9.—MISSIONARY SHIP.

The American barque *Rosabella*, which sailed from Calcutta during the past month, was built for the express purpose of assisting the Missionary enterprise. She is neatly but suitably fitted up for conveying Missionaries and their families to their fields of labour. She has already made two voyages with this object in view. The first, last year, to the Straits with a cargo of Missionaries for the islands. The second this year to this port with Missionaries, printing presses, paper, books, &c. for the stations at Padang, Maulmein and Sadiyá. Verily this is one of the ships of Tarshish, first bringing our sons from far and our daughters from the ends of the earth. We understand the American Bible Society are about to charter a ship for conveying Bibles to every part of the world.

10.—MAURITIUS MISSION.

Our devoted friend the Rev. Mr. Gros, who left this some time ago to commence a Mission at the Mauritius amongst the French, Bengáli and Slave population, has been refused permission to exercise his ministry because he was not a *British* subject: he has proceeded to England to present his claims, where they are sure to be heard. He hopes soon to return under the sanction of Government with that which will be far more appalling to the authorities of the Mauritius than a Swiss subject,—a band of holy, enlightened, and determined Missionaries. The London Missionary Society had, without a knowledge of these facts, appointed two Missionaries for the Mauritius, who may have ere this come in collision with the Governor of that stormy island*.

11.—NEW TRANSLATION SOCIETY.

A Society for translation of religious publications has been formed under the auspices of the Bishop, and in connection with the Christian Knowledge Society for the Upper Provinces.

12.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

This highly useful Society is about very materially to enlarge the sphere of its operations, especially in providing a select Christian Library adapted for this country in the English and Native languages. The English Tract Society with its accustomed liberality has sent a large supply of printing paper (400 reams), of books on sale £300, besides grants of monies for translations; amongst which are a grant of £50 from the author, and £50 from the Tract Society for the translation of Keith on the Prophecies into Bengáli and Hindustáni. We hope to present a plan of the enlarged scale of operation in our next. In the meanwhile we wish both Societies every success.

* They have just arrived.

13.—ANTI-SLAVERY MOVEMENTS.

The latest accounts from the *West Indies* are satisfactory as it regards the working of the free labourers, except in those islands where the apprenticeship clause has been insisted upon. In every district where interest and humanity have combined to make free labour profitable to the employer and the employed, industry, peace, and order have reigned. In *America* the subject of emancipation becomes every day more popular. It is at least now discussed with fairness and reason, which is saying much when it is in our recollection, that within a few years its advocates ran the risk of being tarred and feathered and something more; for where Lynch law prevailed in connection with pro-slavery sentiments, neither liberty nor life were respected. But now we read that in the single state of Ohio there are hundreds who are willing to suffer in its advocacy. In the Senate of last session the mere reception of petitions was rejected almost unanimously. In the present Congress not only are *they* received by a large majority but read, and their prayer discussed, it is true with warmth, nay even disorder, but still discussed. We hope ere long to be able to say, for the honor of the unchained Eagle, that their prayers are heard and responded to by the Senate of that land which writes on the basis of its Constitution, *all men have equal liberty*. Politically we have nothing to do with the subject: we have no right to interfere; and it is a subject we are aware beset with national difficulties; but we do pray our Christian brethren in the land of the free to use every effort to snap asunder the chain of the slave, and give full religious liberty to every man fearing God, whether he belongs to the bands of Ethiopia, or the fairer or more favored clans of European extraction.

It affords us the sincerest pleasure to announce that the government of *Portugal* have issued an edict for the *entire* abolition of slavery in its colonies. This we suspect, if sincerely acted upon, will be the death-blow to all future man-stealing. The friends of oppressed Africa may with propriety say, "How blessed are our eyes, for they see the things which kings and prophets waited for and sought but never found."

14.—BENEVOLENT INSTITUTION.

This admirable Society has now reached the nineteenth year of its existence. It has been so long before the Indian public, that we scarcely deem it necessary to say more than that we believe it to be one of the most useful and economical establishments of the kind in Calcutta. But as all our readers may not be aware of its design, we may state that it is to give a plain, religious and moral education to the children of all classes in Calcutta. Under the excellent management of the Rev. J. Penney, it has prepared many young men for situations of honorable usefulness, and led them to the happiness and salvation of Christ. The Nineteenth Report is full of interesting information—our limits alone forbid us to extract.

15.—CALCUTTA BAPTIST FEMALE SCHOOL SOCIETY.

This Society, as its title imports, has for its object the support for those schools which have originated in the labours of the Baptist Missionaries in Calcutta and the Mufassil Stations. The Sixteenth Report is remarkable for its simplicity, fidelity, and the success which it records. We most

gladly extract two of these instances rendered by Mrs. Pearce, the superintendent of the schools at Sibpur.

“ The Adult Female School is still going on ; and I have now the happiness to report, that four of the women who attend it have learned to read the Scriptures with a degree of ease, and are in consequence able to take their place in the Bible-class which Mr. Pearce meets on the Sabbath-day : this class contains about eighteen scholars. It is very pleasing to add, that a love of learning prevails very generally among the children ; this I trust may be imputed to their having learned in some degree the value of it. And that a sense of the value of knowledge is not confined to the elder girls, I think the following incident will shew. Two or three months ago, when Mr. Pearce was at Lakhyátipur, the father of a girl belonging to the school, about seven or eight years of age, mentioned that one day, during the vacation, he asked his daughter whether she would go again to school, or remain at home with him and her mother. The child made no reply, but ran into the house, and brought out her spelling-book ; she opened it, and said, ‘ Father, hear this, যে পিতা মাতা আপন বালককে না পড়ান সে পিতা মাতা বালকের শত্রু ; ’ (that is, Those parents who do not instruct their children, are their enemies.) The father added, ‘ To this we could not say another word.’

“ It will afford the Committee pleasure to learn, that three girls belonging to the institution, having offered gratifying proof of a concern for the salvation of their souls, and their reception of the Gospel of Christ, were baptized by Mr. Pearce about three months ago. On the same occasion, an elderly woman of the adult school was also admitted to this Christian ordinance. We hope they continue to run well in the path of righteousness.

“ I have now to mention an event which will afford the friends of the school unfeigned satisfaction. The young man whom we engaged to take charge of the school when we came to Sibpur, has remained in charge to the present time ; and it is due to him to add, that the prosperous state of the seminary is owing, in a great measure, to his prudent, diligent and otherwise excellent conduct. He was originally a scholar in a school established in Calcutta by Mr. Ellis, and afterwards conducted by Mr. Pearce ; and it was on account of his intelligence and steady conduct while a scholar that he was appointed master of the Boarding-School. He has now been in this situation nearly two years, during which period he became a serious inquirer after salvation through the Lord Jesus Christ. Having a good knowledge of English, he not only studied the Scriptures, but other English books calculated to do him spiritual good, particularly, The Lollards, and Days of Queen Mary, publications of the Tract Society. We have reason to think that he has been convinced of the truth of Christianity for some time past, and living in a great measure under its influence, yet secretly, for fear of his relatives and friends. However, the Lord has enabled him to rise above shame and fear, and to avow his resolution to be the Lord’s : accordingly, he requested Mr. Pearce, a short time ago, to baptize him, and receive him into Christian fellowship. This he had the happiness of doing on the 16th instant, and now the institution is blessed with a Christian instead of a Heathen master, which we trust is another token of the Lord’s favor towards it. The family of the young man, who are respectable people, have since become acquainted with the circumstance, and he has been to visit them. Although very much distressed on account of his becoming a Christian, they used no violence towards him, but permitted him to return to us unmolested.”

May such instances be multiplied an hundred-fold !

16.—CHURCH MISSIONARY ASSOCIATION.

This institution is intended to supply the local wants of the Stations connected with the Church Mission Society in Calcutta ; and the Thirteenth Report, just published, states, that the stations and schools are generally efficiently supplied and well attended. The Society has not been without tokens of divine approbation during the past year.

17.—CALCUTTA SCHOOL-BOOK SOCIETY.

The Calcutta School-Book Society is one of the many efforts to which British benevolence has given rise for elevating the minds of the natives

of India. During eleven years it has been diligent in providing wholesome aliment for the wants of the awaking mind of this vast country; and though it carefully excludes from its publications any reference to religious topics calculated to offend native prejudice, it has done its quota towards sapping the foundation of a system based on scientific as well as religious error.

The Eleventh Report, which has been some time on our table, is highly encouraging. The efforts of the Committee are directed to the publication of works in the English language, and, we are happy to state, in the Native languages also. It affords us sincere pleasure to observe, that this subject has occupied more of the Society's attention than formerly. We wish the Society every success.

18.—DISTRICT CHARITABLE SOCIETY.

This admirable Institution collects and dispenses in a judicious manner the alms of good Samaritans to the miserable, halt, lame, and blind, irrespective of sex, nation, or religion in Calcutta. We are glad to find that it is under excellent and economical management, and that it has obtained an increased share in the estimation of the benevolent. It is one of the best checks on imposition, every case being well examined before relief is afforded. If we could be heard, we should certainly recommend every inhabitant in the city to make the District Charitable Society the almoners of their bounty. This would put a stop to that idle vagrancy which is too common, and not more common than injurious to the welfare of society.

The Sixth Report states that,

"In the course of five years, from 1831 to 1835 inclusive, this Society has disbursed, chiefly in monthly pensions to the poor of Calcutta, the sum of Rs. 2,52,300, as shewn by the printed Annual Reports; giving an average of Rs. 50,460 annually, and exhibiting a most gratifying proof of the liberality of Government and the bounty of the supporters of the Society, among whom the Governor General has ever been most conspicuous.

"It will be seen on reference to the Appendix, that the Society at present maintains about 560 Christian Pensioners, principally Indian Portuguese, widows or orphans, and a few indigent Europeans and East Indians; besides upwards of 440 Hindus and Muhammadans, blind, lame, or infirm, and all unable to do any thing for their own support:—in addition to which, from fifty to one hundred rupees are distributed monthly in donations of one rupee each to native paupers, Hindus and Muhammadans, until they can be brought upon the regular pension."

Nor are we less pleased with the concluding sentiments of the Report:—

"In closing their Annual Report, the Society cannot do better than remind all their supporters, that the ends of their institution cannot be realized by any mere human efforts however diligently applied; and that in whatever good we may effect, we shall then alone feel aright when, looking beyond our mere selves, we recognize the aid and the guidance of that Being, who only can direct and prosper the humble instrumentality of man."

Let such be the feelings which actuate the Directors, and they will never want support.

19.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The Seventeenth Anniversary of this Society was held in the Circular Road Chapel, on Thursday evening, 4th May; H. Chapman, Esq. in the chair. On this occasion addresses were delivered on Missionary subjects by the Chairman, and the Rev. Messrs. Bouz, Ellis, Penney, Ewart,

Yates, and Thomas, which were listened to by a numerous audience apparently with much interest. Beside the speakers, there were several Ministers of different denominations present. It was delightful to witness the continuance of that harmony and Christian affection which has so long distinguished the Missionaries of Calcutta towards each other: may it ever continue. The Report gave a pleasing account of the gradual progress of Christianity by means of the agents of the Society during the past year, and the general tone of the addresses was that of confidence in reference to ultimate success, founded on the divine promises and the general aspect of things. O Lord, send now prosperity.

20.—CAPTAIN HORSBURGH.

It has been proposed,—and we trust it will meet with a response in many hearts in Bengal,—to perpetuate the memory of this humane navigator, whose labours have so materially tended to make sailing easy in the intricate navigation of the eastern seas, by erecting a light-house or light-houses bearing his name. The site to be afterwards determined. It will afford us pleasure to be the medium of forwarding any donation in aid of this laudable effort to commemorate the virtues of so useful a man. Christian, may you be as useful in directing sinners to avoid the shoals and rocks, &c. of life's treacherous ocean, and after death still be a pharos to hold forth the word of life—Being dead yet to speak!

21.—AGRICULTURAL AND HORTICULTURAL SOCIETY.

This useful Society, which originated with the venerated Carey, has succeeded in very materially improving the growth of vegetables, &c.; it is now directing its enlarged resources to the improvement of the exportable produce of the country, such as sugar, cotton, tobacco, &c. It has in contemplation the improvement of the breed of cattle by the importation of foreign stock,—a subject of no small moment.

The Society have determined to offer premiums for the best essays on the agriculture and horticulture of India, to be composed in four years. The premiums are 1000 rupees for the horticultural, and 2000 for the agricultural essay. And if deemed advisable, they are to be translated into the native language. Gold and silver medals are also to be struck off with suitable devices, and presented to individuals who may distinguish themselves in advancing the agri-horticultural interests of the country.

II.—MADRAS.

I.—WESLEYAN MISSIONARY SOCIETY.

The Eighteenth Anniversary of this Institution was held in the Chapel, Popham's Broadway, on Tuesday evening, 7th February; the Rev. H. Malcom, A. M. in the chair. Mr. Hardey gave a rapid sketch of the various stations connected with the Parent Society throughout the world, respecting some of which, New Zealand especially, interesting particulars were communicated.—Mr. Winslow satisfactorily accounted for the varied impressions produced in the minds of the Christian public in England and America, by the statements of Missionary labour and success sent thither from time to time from this and other countries. His observations, we

consider, well calculated to lead to a proper estimate of the value of Missionary labour. We have no sympathy with those who look upon past efforts, as having been spent in vain. Those who say so, libel the Missionary cause. Mr. Hodson favored the meeting with an account of a tour he had lately made through the Coorg country from Bangalore to the western coast. The Coorgs, he stated, to be very anxious for Missionaries to settle among them. We believe that the decision of the last district meeting has located Mr. Hodson in this interesting sphere of labour. We should be happy to have given the substance of the Report read on this occasion, had we been favored with a copy.

2.—RELIGIOUS TRACT SOCIETY.

The Eighteenth Anniversary of this Institution was held at the Church Mission Chapel, Popham's Broadway, on Wednesday evening, 15th February: J. F. Thomas, Esq. in the chair. Among other suggestions offered to the meeting, Dr. Scudder proposed that Madras should be divided into districts, and Tract distributors be appointed to each; a plan we hope to see soon adopted.

3.—BIBLE SOCIETY.

The Sixteenth Anniversary of this valuable Society was held on Friday, February 24th, at the Female Central School-room, Popham's Broadway: P. Cator, Esq. in the chair. The report was read by the Rev. F. Spring, after which addresses were delivered by J. F. Thomas, Esq., the Rev. Messrs. Smith, Anderson, Cotteril, Winslow, Bilderbeck, Carver, and Dr. Scudder. The latter gentleman proposed on behalf of the American Bible Society a union of effort in connexion with the British and Foreign Bible Society, to supply within a given time every family in the Madras Presidency who can read, with a copy of the Scriptures. Mr. Winslow supported the proposition, and we hope to see extraordinary exertions for the distribution of the word of God, as its result.

4.—ORDINATION OF MR. J. E. NIMMO.

On Wednesday evening, March 1st, at "Davidson's Street" Chapel, Mr. J. E. Nimmo was ordained to the high and holy office of a Christian Missionary to the heathen, in connection with the London Missionary Society. He is stationed at Combaconum, where he has already been made extensively useful.

5.—ARRIVAL OF MISSIONARIES.

We have great pleasure in announcing the arrival of seven Missionaries and their wives, who disembarked from the ship *Saracen*, on Wednesday the 22nd March. They have come out under the auspices of the American Board of Missions. Five of them are appointed to Madura and its vicinity, viz., the Rev. Messrs. Muzzy, Crane, Cherry, Cope, and Doctor Steele; and two, viz. the Rev. Messrs. Ward and Tracy, are to be stationed, at least for the present, at Madras. The friends of missions have now reason to believe that their prayers for an increase of labourers in this

immense field are being answered. Indeed it is to be hoped that the recent accessions, though comparatively large, are only the forerunners of a host which shall come up to the help of the Lord against the mighty.

III.—CEYLON.

JAFFNA RELIGIOUS TRACT SOCIETY.

From the Annual Report of this active Society we learn that the facilities for the translation and correction of tracts, and not less for the distribution of the messengers of life, have been very abundant during the years 1835-36. The total number of tracts issued during the year, including the Report of the Committee for the previous year, is 210,200, (making 3,815,000 pages,) which added to the number reported at the last annual meeting, makes a total of 903,642 since the formation of the Society, in addition to the tracts received from year to year from the Parent Society and other sources. The following remarks in the appendix from that indefatigable Missionary, the Rev. S. Percival, are well worthy the serious attention of the friends of the Tract Society in Bengal:—

“ It has always appeared to me to be regretted that so little method could generally be observed in circulating, especially among the Heathen, Religious Tracts. In the present state of things, method is in most cases impossible, and a general distribution is indispensable. Often the hope, that what we give may be read, may be very faint, yet the possibility is a sufficient warrant for the gift of religious Tracts, in my opinion. Method, however, is possible in a settled population, if agents can be obtained to carry it on. This I have proved by the establishment in Jaffna of a *leading Tract Society*. It has now been carrying on its operation for more than eighteen months, and affords me the greatest pleasure, arising from a conviction that its labours are blessed. My plan, which is very simple, is as follows. The town of Jaffna and its suburbs are divided into districts, and assigned to the distributors, who are furnished with a bundle of tracts every week, for circulation among the people of each division. On giving a tract, the one before left is received, and thus for the bundle put into circulation, the one before given out is returned, and is put into the hands of another distributor, in the ensuing week for another division. In proof that this means of doing good has been blessed, I may here adduce one or two facts of considerable interest. The facts alluded to are the conversion of two young men, natives, whose change of sentiment and moral improvement is to be ascribed to the efforts of the agents employed as distributors of Religious Tracts. This evidence of good, in connexion with one of our modes of distributing the Society's publications, is sufficient to attest the merits of the plan, and to urge forward those employed in their work of faith and labour of love. I may here observe that these young men are able to read, and manifest considerable desire to improve themselves in knowledge. One of them is not only anxious to avail himself of every means of increasing his stock of religious knowledge, but sometimes requests tracts for distribution among his acquaintance. I may mention that they are both unconnected with the service of the Mission and all pecuniary considerations.”

IV.—BOMBAY.

1.—REV. JOSEPH WOLFF.

This extraordinary man is now at Bombay for the recovery of his health*. He has brought with him a respectable Abyssinian and his two sons. They are at present under the kind protection and instruction of Dr. Wilson. They appear to be youths of some promise. May they be soon returned to their country prepared for preaching the truth to their benighted countrymen.

* He has just left for America.

2.—TRACT SOCIETY.

The labours of this Society have been very abundant during the past year. They have accepted nine new works, and distributed amongst schools, natives, Europeans, sailors and soldiers, &c. forty thousand, eight hundred and sixty-seven tracts during the year. We have not room for extracts.

3.—CHURCH MISSIONARY SOCIETY.

The friends of this Institution appear from the Report to have been exercising considerable diligence in their labour. Mrs. Farrer's school at Nasak continues to form an interesting portion of the Mission. She has 95 on the books, and about 28 in regular attendance. The Mission has been strengthened during the year by the arrival of Rev. C. C. Merge and Rev. C. F. Worth.

4.—BELGAUM.

A Temperance Society was formed at this station on the 22nd of February, 1837. We are happy to see most of the good men at the station united in this praise-worthy effort*.

V.—EUROPE—ENGLAND.

1.—THE REV. C. SIMEON.

This venerable servant of God has at length entered into his rest. It has seldom fallen to the lot of one man to be the means of effecting so much good as was accomplished by this venerable Patriarch. It has been said of him, that by his works and instructions he preached in 500 pulpits every Sabbath. Whether this be true or no, we are confident that hundreds will have to ascribe thanksgiving to God for his holy life, evangelical preaching, and intense anxiety that the rising ministry of the English Church should be imbued with the spirit of the Redeemer.

2.—LONDON RELIGIOUS TRACT SOCIETY.

This useful, but unostentatious Society continues to wend its way like a meandering stream through every district of this fallen world, cheering and blessing the desert and solitary place, and causing the wilderness to blossom as the rose. The following outline will show how varied and extensive have been its efforts to redeem and bless.

“ To Scotland, 18,000 Tracts have been sent for gratuitous circulation, and 3,450 to the Orkneys. About 9,200 have been granted to different friends, for distribution in Wales. From Ireland, *ninety* applications have been received from clergymen, ministers, and other friends. About 251,190 publications have been placed at their disposal; and thirteen religious circulating libraries have been sent to destitute districts.

* We are indebted to our cotemporaries, the *Bombay Christian Spectator* and the *Madras Missionary Register*, for the substance of the intelligence connected with these two Presidencies.—Ed.

The Tracts in the Irish language and character have been revised, and new editions will shortly be published. £20 has been paid towards the translation of The Cottage Hymn Book, in the same language.

The supplies to British emigrants have been 50,140 publications. About 14,000 have been distributed to the troops proceeding to Spain. The Soldiers and Sailors have received 115,000, and the Foreigners in England about 5,000.

About 154,800 Tracts and Hand Bills have been circulated on the Sabbath day.—135,750 Tracts have been placed with the Christian Instruction Society, 50,940 with the London City Mission, and 53,000 with the individual who circulates them in the courts and alleys of London; 16,500 have been sent to prisons, workhouses, and hospitals, and 65,400 to pleasure fairs.

A further contribution of £113, in books, has been made for the libraries furnished to the Coast Guard Stations; and the Committee have offered to supply Libraries to the value of £3, to all the government packets in which they can be placed, on payment of half the reduced price. The returns of Tracts to subscribers have been upwards of 60,000, and the miscellaneous grants have amounted to about 491,700 publications.

The Religious Circulating Library Sub-Committee have made 76 grants during the year at reduced prices. The new publications are 193.

The publications circulated during the year have amounted to 15,914,148. The total circulation of the Society, in more than 80 languages, has been about 235 millions.

Several new Societies have been formed in the year. The contributions from the Auxiliaries amount to £1,902. 10s. 3d.; being an increase of £219. 4s. 10d. The Annual Subscriptions are £1,639. 12s.; being an increase of £130. 3s. The Donations and Life Subscriptions are £961. 8s. 6d. The Christmas Collecting Cards have produced £319. 12s. 3d.; being an increase of £59. 14s. 10d. The sum of £55. 12s. has been received for the Circulating Library Fund.

The total Benevolent Income is £5,113. 5s. 3d.; being an increase of £147. 2s. 4d. The Gratuitous Issues have been £6,230. 6s. 1d.; being £1,117. 4s. 0d. beyond the amount of the contributions. The Legacies received have been £1,552. 18s. 9d.

The amount received for stereotyping approved works is £192.

The sums received for the sales amount to £54,666. 18s. 11d.; being an increase of £4,238. 4s. 9d.

The total receipts have been £63,034. 13s. 8d.; being an increase of £6,708. 6s. 10d.

In concluding this Report, the Committee would strenuously urge upon their friends, in all parts of the world, zealously and perseveringly to employ all the means they possess, for the diffusion of Divine truth. There is much to encourage the devoted labourer, 'to be steadfast and unmoveable, always abounding in the work of the Lord.' The peace, which continues to prevail in the world, has opened most of the nations to benevolent and Christian enterprise; and the publications issued, in many languages, have made known to the people 'the wonderful works of God.'

The spread of the English language appears to be preparing the way for the extensive diffusion of our religious literature: towards this important point many intelligent minds are now attracted, and the prediction of a poet who wrote more than two centuries since is likely to be realized:—

'And who in time knowes whither we may vent
The treasure of our tongue? To what strange shores
This gain of our best glorie shall be sent,
T' enrich unknowing nations with our stores?
What worlds in th' yet unformed occident
May come, refin'd with th' accents that are ours?' "

3.—LONDON MISSIONARY SOCIETY.

This institution has now existed forty-two years, every anniversary and report affords evidence of increased effort, liberality and blessing. The principles of the Society are quite Catholic: its Missionaries are members of different religious communities, and the converts are left to the dictates of conscience and the guidance of Scripture as to the system of Church government they may adopt. The Report before us does not detail

anything beyond *ordinary* success. From one interesting field of labour (Madagascar), the news is painful. The ruling powers have prohibited the Missionaries from pursuing their efforts as such. The Mission in fact at this moment may be considered relinquished, though not *abandoned*. The cloud which hangs over this island is dark, but it will soon be dispelled. The Society have established a new Mission in the Navigator's Island, Southern Pacific, with good hopes of success. The efforts of the Society for the West are of a most interesting and promising character. The following is a syllabus of its operations:—

"In the several parts of the world connected with the Society's operations, to which the Directors have now adverted, there are 272 stations and out-stations; 111 Missionaries; 28 European and 195 Native Assistants; 74 Christian Churches; 5239 Communicants; 448 Schools, and 29,600 Scholars.

There are connected with the several stations of the Society, 15 printing establishments; and in the Ultra Gauges District, (in which the knowledge of the Gospel continues to be still chiefly communicated through the medium of the press,) 105,703 copies of books have, during the past year, been printed, and 163,297 copies distributed.

The number of Students, who are at present pursuing a course of preparatory study, with a view to Missionary labours, under the auspices of the Society, is twenty-seven."

In conclusion the Committee state—

"In the *South Seas*, with much still to deplore, the improvement in several of the old Stations has been gradual and decisive; while the new fields, opening westward, inspire the most animating hopes. In *China*, while the Directors tenderly sympathize with the persecuted and scattered flock of Native Christians, they rejoice in the testimony which the Lord is giving to the word of his grace in adjacent Stations, and the hopeful promise of growing efficiency in the Native Agency. In *India* wide doors and effectual have been opened; whitening fields have invited the reaper's sickle; but none from the schools of the prophets, duly qualified for the work, have responded to the call. The Directors, after every exertion, have not been able to send a single Missionary to India during the past year. The depression thus occasioned is relieved by the increasing number and efficiency of the Native Agents now employed in India. In the *British Colonies*, the attention of the negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends. In *Africa*, the Directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed."

May we all feel the spirit of holy hope which is exemplified in the following passage, and be stimulated to an onward course in this good work:—

"Amidst the manifold objects which claim and receive the attention of the public, the Directors rejoice to report, generally, that the range of Missionary effort continues to extend; the stream of Missionary benevolence to deepen and widen as they flow; and the Missionary operations of the Church to become, by experience and trial, increasingly efficient and mature. *Onward* expresses the will of the ascended Saviour, both as revealed in his word and indicated by his providence. *Onward* is the watch-word of the leaders in the work. *Onward* is a principal characteristic of the various movements of the agencies engaged; and *onward* is the motto of the friends and the supporters of this holy enterprise."

4.—UNITED BRETHREN.

The United Brethren, commonly called Moravians, are comparatively little known in this country. Their Missions among the Heathen, however, have always been very conspicuous for utility: this has induced us to lay the following account of this singular body before our friends.

2 x 2

"The ancestors of the Moravian Brethren had been a church of martyrs and confessors for many years before the reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the 17th century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years they sent missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of bumble, yet persevering labours, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

Missions.	Com- menced.	Sta- tions.	Missiona- ries.	No. of Souls.	Number of Communicants.
In Greenland,	1733	4	25	1,820 including	840
In Labrador,	1770	4	31	895	320
In North America, among Indians,	1734	2	8	349	70
In Danish West India Is- lands,	1732	7	36	9,435	4,000
In Jamaica,	1754	7	19	4,996	1,450
In Antigua,	1756	5	22	13,836	5,110
In St. Kitts,	1775	3	10	4,840	1,150
In Barbadoes,	1765	2	6	1,603	300
In Tobago,	1790	1	4	253	18
In Surinam, South America,	1735	1	14	3,353	1,200
In South Africa,	1736	6	39	3,099	1,060
		42	214	44,479	15,518

Of the above number, 2,715 are Greenlanders and Esquimaux.
 " " 349 " Indians of various tribes.
 " " 38,316 " Negroes and people of color.
 " " 3,099 " Hottentots and other natives of South Africa.

5.—OCCUPATIONS OF THE PEOPLE OF GREAT BRITAIN.

Number of families engaged in agriculture, 961,134; manufactures, trades, &c. 1,434,873; all other occupations, 1,018,168; number of occupiers employing laborers, 187,075; number of occupiers not employing laborers, 168,815; number of laborers employed in agriculture, 887,167; persons employed in manufactures, or in making manufacturing machinery, 404,317; employed in retail-trade, or in handicraft as masters or workmen, 1,159,867; capitalists, bankers, professional and other educated men, 214,390; laborers employed in labors not agricultural, 608,712; number of other males 20 years of age, except servants, 235,499; male servants 20 years of age, 78,669; under 20 years, 34,555; female servants, 670,491.

VI.—GREECE.

BURNING OF THE SACRED SCRIPTURES IN GREECE.

The priests of the Greek Church are dreadfully enraged at the efforts of the Bible Society to spread the divine word, especially in modern and readable Greek. From an extract of a letter in the *Bombay Oriental Christian Spectator*, we learn with regret that on the 26th of April last, a copy of the Pentateuch and New Testament were burnt in the public streets at Syria. May the burning of the Scriptures in Greece have the same tendency that the burning of martyrs had in England, and all will be well.

VII.—AMERICA.

I.—AMERICAN BOARD OF FOREIGN MISSIONS.

This institution is the London Missionary Society of America, being perfectly Catholic in its principle and the selection of its agents. It has ever been distinguished for its extensive plans, promptness of execution, and the eminent successes which have accompanied its labours. We regret that our space will not permit us to do more than give a summary of its operations, extracted from the last report, together with two tables, which shew us that while the Americans are warm and enlarged in their views, they act with the wisdom of the serpent in the propagation of that Gospel, which has for its emblem the peaceful dove.

“ During the past year the receipts of the Board have amounted to Drs. 176,232 15, and the expenditure have been Drs. 210,407 54 ; besides Drs. 37,900 entrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board is thirty-one, including eighty-one stations ; at which are laboring one hundred and fifteen ordained missionaries, five of whom are regularly educated physicians, ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries ; making in all three hundred and twenty missionary laborers sent from this country ; and, including five native preachers and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labours of the missionaries, embracing 2,003 members ; also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype founderies) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people ; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the Board since their commencement is not far from 115,000,000.

The first table shews the number of Missionaries required to carry on existing stations.

Number of Missionaries and Assistant Missionaries needed for 1836.

	Needed.				Obtained.			
	Missionaries.	Physicians.	Teachers.	Printers & Binders.	Missionaries.	Physicians.	Teachers.	Printers.
Western Africa;—for Cape Palmas,	2	1	1	1	1	..	..	..
European Turkey;—for Constantinople, Salonica, Greece, &c.,	2	2	..	..	1	..	..	..
Asia Minor;—for Scio, Caisarea, Galatia, &c. Syria;—for Jerusalem, Damascus, Mount Lebanon, &c.	6	2	..	2	3	..	..	..
Nestorians of Persia,	4	3	1	1	..	..	..	..
Mohammedans of Persia,	1	1	1	1	..	..	..	..
Afghanistan, to explore,	1	1	..	..	..	..	..	..
Thibet to explore,	1	1	..	..	..	..	..	..
Rajpoots, to be stationed at Ajmere,	3	1	..	..	1	..	..	..
Mahrattas, with a view to new stations,	6	1	..	..	..	..	..	..
Tamul people of Southern India,	10	1	1	2	3	..	..	1
Singapore;—for the Chinese, Bugis, Malay, and Siamese languages—to take charge of the printing establishment and the Seminary, Siam,	6	1	1	3	3	..	..	..
The Chinese;—to be acquiring the language and preparing for labour,	4	..	..	..	..	..	..	..
Indian Archipelago;—for Sumatra, Nyas, Celebes, Borneo, &c.	15	3	..	..	1	1	..	..
Sandwich Islands,	12	4	..	..	5	1	..	..
Cherokees,	16	3	21	..	1	1	1	..
Choctaws, .....	..	..	4	1	..	..	..	..
Creeks,	1	..	1	..	..	..	..	..
Osages,	1	..	..	..	1	..	..	..
Pawnees,	1	..	2	..	..	1	..	..
Rocky-Mountain Indians,	10	2	10	..	2	1	..	..
Sioux,	2	1	2	..	..	..	..	..
Ojibwas,	2	1	3	..	..	..	..	..
New York Indians, .....	..	..	2	..	..	..	..	..
Not designated, ..	107	29	50	11	22	5	1	1
					3	1		
					25	6		

Making a total of one hundred and seven missionaries, and ninety male assistant missionaries.

To meet this demand, twenty-five missionaries and eight assistant missionaries, viz. six physicians, one teacher, and one printer, have offered their services, and have been appointed by the Committee; leaving a deficiency for the present year, of eighty-two missionaries, and an equal number of assistant missionaries; in all, one hundred and sixty-four.

The second, the number that might and ought to be sent into the world without interfering with any existing societies.

	Missionaries.	Physicians.	Teachers.	Printers and Binders.
Western Africa;—Cape Palmas, and places east, preparatory to missions in the interior,	25	4	15	4
South Africa;—Zoolahs and country north-west,	30	3	10	4
European Turkey, including Servia and Greece,	15	4	3	2
Asia Minor,	20	5	6	3
Cyprus	6	2	4	..
Syria,	17	6	8	3
Mesopotamia, at Diarbekir,	4	1	1	..
Nestorians of Persia,	4	1	1	2
Mohammedans of Persia,	6	2	..	..
Afghanistan,	3	2	..	..
Thibet,	2	2	..	..
Mahrattas, Gujerat, Malwa, Rajpoots, &c.	70	6	10	5
Tamul people, including Ceylon,	45	5	12	5
Singapore,	6	2	2	6
Siam,	5	1	2	3
For the Chinese and Japanese, to acquire the language and prepare for labour,	100	15	10	..
Indian Archipelago;—for Sumatra, Nyas, Borneo, Celebes, &c.	45	5	15	3
Sandwich Islands,	20	6	25	3
Various Indian tribes occupying the country near and west of the Rocky Mountains, including the Camanches, Pawnees, Mandans, Crows, Black Feet, Flat Heads, &c.	30	10	30	..
	453	82	152	43

Or, 730 in all.

Openings indeed exist for many more. Probably suitable fields could be found for a thousand or more. Except China and Japan, almost the whole heathen world is open."

May this enlarged scheme be fully accomplished. O Lord, let thy kingdom come. We regret to see that Bengal with its millions did not arrest the attention of our enterprizing friends as they traced the world's map to discover its moral and spiritual necessities. When will this vast tract of country be understood, and receive at the hands of the Church double for the neglect with which its teeming population has been treated?

INFIDELITY.

Christianity, though opposed by infidels, approves itself to their consciences. Colonel Alton was the author of the first work formally published against the Christian religion in North America. When his daughter was dying, Dr. Elliot happened to visit him. Mrs. Alton was a pious woman. While the colonel was reading and praising some of his writings to Dr. E., the daughter sent for him. They both entered her chamber. Her address to her father was short, but solemn. "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered; his whole frame shook; and after waiting a few moments, he replied, "Believe what your mother has taught you."

