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THE  
CALCUTTA CHRISTIAN OBSERVER.

No. 67.—December, 1837.

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

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\* \* \* Communications, it is requested, may be addressed to "The Editors of the CALCUTTA CHRISTIAN OBSERVER," care of Mr. G. C. Hay, Publisher, &c.

## FUNDAMENTAL RULES.

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I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

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

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

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The Proprietors of the CALCUTTA CHRISTIAN OBSERVER, with a view to economize the profits of the periodical, in order to be enabled to offer a larger contribution, if possible, than heretofore in aid of the important and benevolent objects of the Calcutta Christian Tract and Book Society, have made arrangements with Mr. G. C. Hay, the Depositary of that Society, for the publishing and issuing of the C. C. O. from the 1st January, 1838; from which date the Editors request that all communications to their address may be made and subscriptions forwarded through Mr. G. C. Hay, 99, Dharamtallah: who also will regularly transmit the monthly numbers, as they appear, to the subscribers. The Editors respectfully request that subscribers changing their stations will kindly notify the same to Mr. Hay.

Messrs. Thacker and Co. will, after the issue of the present No. for December, 1837, make up and transfer the accounts, &c. of the C. C. O. to Mr. Hay; who is hereby empowered to receive and acknowledge such subscriptions as shall continue to be unpaid at the end of the present year, and onward.

It is earnestly hoped that subscribers will, in consideration of the disinterested purposes to which *the entire profits* of the C. C. O. are devoted, endeavour as soon as practicable to pay up all arrears of subscription, as well as the advance for the ensuing year 1838.

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## EDITORIAL NOTICES.

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The second paper of '8' on the character and influence of Mahomedanism has been received. Also, the four papers entitled 'Paul's Prayers answered,' from "L."

The Review, by "Cinsurensis," of Bishop Corrie's Sermons, unavoidably postponed till the January number; as also "The Calcutta Monthly Missionary Address." The lines on "Religion," from "S," those from "B" on a Missionary's embarkation, and those from "J. L. Shuck," are under consideration. Many thanks to φλωσ for his excellent paper on the Old Year.

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### *From an anonymous Correspondent.*

The attention of the Editors of ~~the~~ *Calcutta Christian Observer* is requested to a Paper in the *Calcutta Christian Intelligencer* for October, announcing the offer of a premium of 1,000 Rupees, for an essay in Urdu on the evidences of Christianity, &c. As the object is one which the Editors have at heart, they will be happy to have it in their power to give more extensive publicity to the offer, by noticing it in their Magazine.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 67.—December, 1837.

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I.—*On the want of Missionary Success.*

We had received a letter signed 'O,' with the above title, almost at the same moment with a small tract lately issued from the Madras Press, bearing this inscription—"Thoughts on preaching the gospel to the Heathen, and on the cause of the want of success." The coincidence of two individuals, almost at the same moment, taking up the same subject and both in a tone of despondency, is sufficiently remarkable. A third simultaneous depreciation of "the present system of missions," in another tract intended to exhibit the "defects of that system," has just been met by "the pen of a ready writer" in the Madras Christian Herald for October. Now, whatever be the ground, existing or alleged to exist, for charges on the one hand, or for despondency on the other, it well behoves the friends of missions to give a most heedful attention to observations from any quarter, which either involve censure that can be shewn to be undeserved, or point out defects which may be removed, or suggest improvements that are really such and can be carried into effect. We cordially assent to the sentiment of our brother Editor in the Herald, that it would be a manifest and unpardonable inconsistency and sheer hypocrisy, in the conductors or friends of missionary enterprise, to be provoked to anger when the faults real or supposed are pointed out, whether of themselves as agents, or of the system which they administer. To be ready to give to every man a reason for our procedure and for the hope that is in us of its propriety and ultimate success, is clearly the duty of every one engaged in the holy warfare of the cross, in this land of heathen darkness and superstition, and that "with meekness of wisdom." Yet must it not be forgotten, too, "that those who assume to themselves the office of censors, should inviolably adhere to truth in their accusations," animadversions and remarks.

The position assumed by 'O' and the two tract writers, is substantially the same (various, indeed, as is the spirit in which they

write.) namely—that the success of missionary efforts in India has been so incommensurable with the labour, men and money expended thereon, as to force upon the mind the conviction that, in some way or other, we have been wrong in the aim or manner of their application ; that there has been error, or defect, or oversight somewhere, and that we are loudly called upon to ascertain where the fault actually lies. ‘O’ “is willing to take for granted that there is no blame to be imputed to any of the bodies of men that have,” from Carey down, followed in the track of missionary enterprise in India. “Cause however there is” he writes, “for great searching of heart. The small success which has attended the efforts made, affords matter for deep and solemn consideration. What *can* be the cause ? I am willing to believe that in the generality of cases better men and better measures could not have been chosen.” I feel myself, he says, “the last man in the world to find fault with either the missionaries or their doings. I have the happiness of knowing not a few of the former, and I not only admire and love them, but have confidence in the wisdom of all their plans.” “Is the want of success then, to be resolved wholly and solely into the sovereign will of God ?” This desponding writer evidently inclines to the affirmative ; for he asks further, “What then is the duty of the church of Christ in this case ? Is it its business still to maintain its place in the land, and to go forward in the same path in which it has hitherto been proceeding ? Let us inquire into what the Apostles would probably have done in the same circumstances. I think it is obvious, from the whole history of their acts, that they would never have continued in any one place beyond a limited time, when success was denied them. When the gospel was not received in one city or country, they invariably went to another.” “Now what is the inference ? The generality of missionary stations in this country have been occupied for periods of 10, 20, 30, and even 40 years, and what has been done ? Universal report says ALMOST NOTHING, and universal belief is, that *if all the foreign Missionaries and their resources were immediately withdrawn from the country, one year would scarcely elapse before any thing that now appears to wear the semblance of vital Christianity among the natives would vanish entirely.*” It is singular how almost verbally this sweeping assertion coincides with the question of the writer of the defects, &c., viz. “if *Europeans quitted South India* (where and of which he writes as ‘O’ does chiefly of Bengal) *to-morrow, how many converted Native Christians would there remain in six months from their last departure ?*”

Now we deny the assumption. God forbid that we should be so far given over to a spirit of confident vanity as to be blind to the

admitted and deeply lamented fact, that the numerical amount of conversions has been and yet is exceedingly small, and the character of native Christianity extremely frail and defective. But we do nevertheless advisedly contend, that the success of missionary labour has not been by any means either so small or so imperfect as to give ground for despondency, much less for an abandonment of the field altogether: this would be to our judgment as precipitate and unwise in us as it would be in a young colony, after the trial of but a few seasons, to relinquish the fields that with few and feeble hands they had not yet even half cleared or worked, because that which they found but lately an impenetrable jungle or a howling waste, did not at once put on the appearance of the smiling fields, and waving valleys, and verdant downs of their father-land, that had been cultivated for ages—or as if, because the first few seasons they had experienced had not been so propitious as were anticipated—because a blight had passed over their ripening corn, or the clouds had refused a sufficiency of fruitful showers, or any other of the occasional agricultural calamities, to which all climes and soils are alike liable, had befallen them, they should at once give up in despair, to perpetual neglect and barrenness a land that, with a little longer patient toil and vigorous effort, might come to blossom as the garden of the Lord, even as Eden.

We cannot overlook the fact that any saving results from the three years of our Saviour's own public ministry (to say nothing of his more private instructions and the influence of his personal converse and character previously, in the more confined circles of his family connexions and place of abode,) though *he* spake as never man spake, and had the Spirit without measure, and, knowing what was in man, had such inappreciable advantages for adapting his lessons to the circumstances and condition, exterior and mental, of his auditors, was *verysmall indeed*. With the addition of the twelve, whom he kept in immediate connexion with himself, and the seventy whom he sent over all the cities of Judah, he and they together had been so little successful that after his resurrection, the Apostles and seventy included, “the number of the names together” of those that clave to him and to his doctrine was only about “one hundred and twenty. 1” But while we make this observation, cogent as it is, we are in nowise disposed to rest the success of past missionary effort, in India, on the number and character of actual conversions. To resume the agricultural illustration drawn from a young colony—it is not the amount of produce, actually raised and exported, within the first few years of its establishment that can determine the success and value of the establishment; for that may be very small indeed or nothing. But, to do justice to the colony and to the system on which it has been conducted, we must estimate the charac-

ter of the soil as fruitful or otherwise, the degree to which it was previously free from wood and jungle, the quantity of deposit from the overflow of rivers &c., whose noisome exhalations rendered the climate unhealthy, the facility of transport, the amount of actual labour that has been available, the funds that have, not nominally but really, been applied to the object, the measure in which the benefit of civil rule and fostering authority has been enjoyed, the continuity of effort used, and various other most important elements of colonial success. Nor, less in like manner, must we, in estimating the success of missionary enterprize, take into consideration the previous state of the heathen and other natives of India; the system of misrule and oppression on the one hand, and of debasing superstition on the other by which they have for ages upon ages been deteriorating; the strength of their educational prejudices and national usages; the influence of a crafty, covetous and immoral priesthood; the master chain of *caste*, that best contrived instrument of Satan for the enslaving of the bodies and souls alike of his hapless victims; the small number of missionaries that have as yet been sent forth, and the large proportion even of those that have sunk, at once or very early, under the climate and the ravaging diseases that prove so adverse to European life; the number also that have returned, from inability to stand against these; the difficulty of acquiring a familiarity with languages and notions so diverse from the forms of speech, associations and practices and modes of argumentation prevalent in the west; the subtilty with which the natural unwillingness of man to submit his understanding and yield his heart and resign his selfishness and conform his life to the teaching and influence and claims and commands of the Almighty Creator, has learned to apply the metaphysical absurdities and false assumptions of an artfully contrived philosophy and lying code of observances, to meet and neutralize the solemn and holy authority of the Scriptures of truth; the engrained persuasions of a superstition of ages, that has ever associated civil respectability and estimation among men with its miscalled *religious* observances and monstrous rites; and, we blush to add it, the serious obstacles to the reception of Christianity formed by the countenance and support given (from whatever *political* motives) to heathen idolatries, and the positive impediments thrown in the way of missionary enterprize, by a *Christian* Government, and most of all perhaps by the reckless, undevout, profane, impure, rapacious and luxurious lives of *professed Christians*—Oh it is awful to think of the undeniable effect which these last *have* had, till of late almost unchecked, and yet continue to have, to a most fearful extent in impeding the course of truth and righteousness! When all the foregoing are taken into the account, we hold it to be within the limits of sober inference and fair deduction that, so far from Missions in

India having been almost a failure, it is rather a marvel they have had any success at all—a moral miracle, beyond all question greater than *any* physical one, that even a few hundreds or thousands here and there, in the few districts occupied by missionaries, have been gathered into the blessed fold of the Redeemer.

But we go further—and we are happy to take ‘O’ himself with us. He writes—“much, it may be said, has been done of preparatory work. *This I admit*, nor would I for a moment despise such labours nor speak lightly of them. The translation of the scriptures, the education of the people, and the giving to them of a knowledge of the word of God—much, very much of all which has been done—are matters of vast import and grounds of the most lively joy. “But,” he strangely adds, “this is not the question; of preparatory work, the scriptures say nothing. The all-important and essential thing with them is conversion, and with nothing less than this can the church of Christ remain contented.” God forbid it ever should! But what then? Does not the Scripture speak of “first the blade, then the ear, then the full corn in the ear?” Does it not caution us “not to despise the day of small things?” Does it not expressly teach us that we are to declare the mind of God “whether they will hear, or whether they will forbear?” Does it not speak of the gospel being “a savour of *death* to some, while it is a savour of life to others?” Does it not again and again enjoin the duty of *patience* on the spiritual labourer? insisting that “he should be apt to teach, *patient*, instructing even those that oppose themselves,” and “labouring by all means to save *some*?” Are Missionaries *converters*? or are they but *servants* of the Spirit? instruments in the hand of God, earthen vessels, though charged with the conveyance of heavenly treasures? And, as the gospel is addressed to free agents, to those who may *will* to come or refuse to come to Christ and be saved, is it not implied in the very nature of the thing that missionary labour may often be in vain? And unless the acquisition of foreign languages, the translation of the Scriptures into them, and the qualifying of youth especially to profit by them when so translated, by the labours of the school—unless these may be compassed intuitively or by inspiration and miraculous energy, how can it, with any regard to common consistency, be said that the Scripture knows nothing of preparatory work? Unless, I say, the Scripture holds out the expectation of extraordinary and miraculous gifts and powers, it must then ever be impossible to obey the last behest of the rising Saviour, and “go into all the world and preach the gospel to every creature,” except those *preparatory labours* be submitted to by which the way to ultimate success is paved. Was not Judaism itself a preparatory dispensation intended to precede, usher in, and facilitate the after-progress of the gospel?

Was not the Baptist sent “to *prepare* the way of the Lord and to make his paths straight? to make ready a people *prepared* for the Lord?” Is not the catechisation of the young too, a preparative for His service? Are not all the labours, in fine, of the school and the press, and numerous others, so many necessary and most valuable preparatives for ministerial success even at home? We cannot but feel convinced that ‘O’ has greatly mistaken his way in this matter, and has overlooked the invariable connexion between the means and the end established as well in grace as in providence, in the spiritual and moral as well as in the natural and physical world. Otherwise he would never have talked so slightly of preparatory work, or imagined it to be disregarded in the Scriptures. “But scriptural conversions,” continues ‘O’ “have been very rare; and if this be so, can it with any truth be said that Christianity has made that progress in the country which will warrant these men (of God (the missionaries) to continue their residence in it, rather than to imitate the Apostles in going to other lands to proclaim Christ? Let them candidly say whether the apostles would have acted as they are now doing—continuing year after year in places where hardly a single convert is made, and when he is made, is in the majority of cases, a doubtful character.”

Of what the Apostles might do in our circumstances, we think it requires few words to prove *we* can be very indifferent judges. They were men of extraordinary endowments, with an extraordinary commission to *establish* the very *foundations* of a new dispensation; the conduct therefore which *they* might have adopted, who had the power of discerning the spirits of men, possessed a foresight of the future, in many cases, and were always under a direct inspiration. can never be a rule to those who, with only the ordinary qualifications merely of spiritually enlightened and sanctified men, are left to address themselves, in the common way of dealing with their fellow-men to natural reason, conscience and affection, by the simple exhibition of the word and message of God, meeting objection by argument, softening down prejudice by kindness and goodness of character, and conciliating regard to themselves and attention to their message by the force of moral suasion alone.

It may doubtless be a matter for serious and prudent consideration, when the labourers are few, the fields wide and local circumstances variously favorable or unfavorable, whether a Missionary should continue, year after year for a long period of time, to occupy a *particular* locality in which little or no result of actual conversion or substantial preparatory advantage has appeared; but, in the absence of inspired tuition, who shall determine *what* may be deemed a sufficient trial? It is not so clear that the Apos-

tles were directed by the Saviour to remove from any place when *unsuccessful*, or that they in practice so interpreted his instructions—these went only to the length of departing from a city in which they were not *received*; i. e. were not *allowed* to preach and convert the people; and to this interpretation corresponds the actual procedure of St. Paul and his fellow apostles; who do not appear ever to have left a city or place merely because unsuccessful, but in consequence of a persecution that drove them forth to seek a more favorably inclined people. Such is clearly the detail throughout the Acts of the apostles. The proposition of ‘O’ may be tested too, by applying it to the case of a minister of a Christian congregation. How many such have laboured for years, nay for a whole life in some cases, without any large apparent success or with none at all? We know how much many good and devoted men have suffered under this deep affliction, who like our desponding friend ‘O,’ have been ready to say with the prophet “I have laboured in vain, I have spent my strength for nought, and in vain;” “who hath believed our report and to whom is the arm of the Lord revealed?” Would such now have been justified in abandoning the barren flock and consigning it to a famine of the word of God? or has not the universal consent of all wise and good men ever encouraged rather the patient and believing conclusion of the same prophet whose complaint had been so applicable—“Surely my judgment is with the Lord, and my work with my God?”

And, if we come to experience,—take the modern instances of the Moravians in Greenland and Labrador, and of the missions to the South Seas. In each case it was not until after some twenty years of fruitless labour, without even or with no more than a solitary conversion or so, that results, which are amongst the most striking in the history of the Church of Christ, appeared. Now, had the period, say of 10 or 15 or 20 years, been previously fixed upon as the limit of patient successful endeavour after conversion, and had the missionaries, when that was expired, finally left their respective spheres, and consigned the wretched population to all the perpetuated miseries of their blind and demoralized condition, who does not, in the full light of subsequent facts, most clearly see how awfully they would have mistaken the times and the seasons, which we are assured *it is not for us to know*, since they are in God’s own hand alone? This reasoning is to us the only safe mode of treating the case supposed, and its application to India is spontaneous in any mind: we cannot be mistaken in making it. Do we need to be reminded that the Lord’s ways are not as our ways? and that the *to us* most promising subjects are often those which most miserably disappoint our expectations?

Our excellent friend ‘O’ assures us, and we believe him, that

“his heart is very sad in the thought of this country being forsaken by all the men of God who preach in it : and that he could weep day and night in the very prospect.” In good sooth so could we too ; and no doubt the whole church would have reason to weep likewise, not only for the heathen who should then be left to perish untaught, unblest, unsaved, but for itself that should be so far deluded in its short-sighted reasonings upon the things that “the Father hath kept in his own hands” and unrevealed, as to shut up their hapless brethren in the prison of blindness and sin, because the manner and kind of success *we* decide upon, as alone to be admitted, has not followed upon the preaching, for a few years of a few feeble missionaries, imperfectly versed in the languages and acquainted with the character and habits of thinking of a race estranged for ages from truth and virtue alike !

But then comes the author of the *Thoughts, &c.*, and settles the whole question for us in a summary manner indeed, by declaring that “preaching to the heathen *without miracles* seems to him like pelting stones at a wall to throw it down !! !”

We need scarcely insist, for that must be apparent to every reader of his tract, that the sole argument which it presents in support of the above extraordinary dictum, proceeds altogether upon the same position we have already shewn to be untenable, viz. that the mode of carrying on an *extraordinary* mission by men of *extraordinary endowments*, possessed of miraculous gifts and energies, must in all cases be the mode of prosecuting the *ordinary* toil of moral suasion by *common* men of only *ordinary* natural endowments and acquired qualifications. Before this *can* be assumed, it must be clearly shewn that scripture warrants the expectation of an uninterrupted inspiration, a continuous power of working miracles and discovering spirits, in the church. And if it cannot be shewn that these supernatural influences *have* been so enjoyed in all ages from the ascension, then it must be clearly shewn at least that they were *not* voluntarily withdrawn by the Lord of the church, but are judicially withheld in punishment of its weakness of faith and default of prayer for their repossession—for such is the notion of the tract writer. Now till this *is* shewn, we hold to the assured belief of the whole church in all ages, that miracles were intended merely for the authorization and support of the *first promulgators of a new dispensation of God* ; and, with the same design, to meet the supposition of collusion, were also granted to some among their first converts, for a time only—that when that design was accomplished, they ceased, and a divine religion, once legitimately proved to be such, was left to work its moral way afterwards in the ordinary way of moral teaching and suasion in the hands of men of ordinary endowments alone ; men made to bear upon the great object of the conversion of their fellow-men

only by the inward moving grace of the Spirit of God upon their *own* hearts and minds first, and then, *with and through the word* of the gospel, faithfully preached by them, on the understandings, consciences, and affections of those to whom they are sent. Such has been the continuous belief of the whole church, an occasional enthusiast or visionary here and there excepted; and the manifest delusions, contradictions, *false prophesyings*, and speedy final disappearance of these solitary exceptions, do well support the assured persuasion that these were in serious error, deceived or deceiving, or both at once. "Plead not the want of miraculous testimony to achieve our triumphs over the heathen world," says an able writer, "we want it not! Miracles, much as they have been extolled, are *below the spirit of our dispensation and inadequate to its purposes*; they may strike the vulgar sense, they cannot speak to the soul and convert the debased devotee from dumb idols to the living God. No; we do not want miracles and we must not wait for them! Our means are perfect; the promise is perfect. Defect is with ourselves and with ourselves alone! we have only wanted to possess abundantly more the spirit of wisdom, of faith, and of power\*." And another, just lost to us, writes; "The command of the great Head of the church is, 'Go ye into all the world and preach the gospel to every creature.' When a minister engages in this duty with *spiritual understanding* and a *meek and lowly heart*, whilst he is delivering the truth in love, the conversion of sinners will usually manifest the presence with him of the Great Head of the church. This attestation accompanies the word and will continue to accompany it to the end of the world. We need no other. The expectation of any *sensible and miraculous manifestation whatever* in the government of the Redeemer, until his final coming to judge the world, seems altogether *incompatible* with the *spiritual* nature of his kingdom. 'This man, after he had offered one sacrifice for sin, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool!' and how will this be accomplished? By the *rod* of his power out of Zion, the sharp two-edged sword of his word in the hand of Jehovah the Spirit†."

St. Paul declares that it was "by the foolishness of preaching,"—those very means which impostors and scoffers and visionaries alike deem such, simply because so apparently, as they imagine, inadequate to the contemplated result,—that "it pleased God to save them that believe." The gospel, by its own innate energy, the energy of the Spirit whose it is, and ever accompanied by his gracious movement on the minds and hearts of the hearers, re-

\* Dr. A. Reed's Sermon before the London Missionary Society on "Eminent Piety essential to Eminent Usefulness."

† Bishop Corrie's Charge to the Clergy of Madras.

ceived and applied by faith, is the grand means in the divine hand of converting the world. The argument that asserts the necessity of continued miracles destroys itself besides, by going too far. For if the *heathen* must see the manifestation of the power of God before they can be expected or required to believe the gospel and to receive those who bear it as from Him, the nominal Christian of Europe may make precisely the same demand and with the same reason. For why should the one be required to receive the scriptures as the word of God, only on the credit of traditional and historical testimony, and the other put in a larger claim? Evidently the peasant of France, or Germany, or England, and the rāyat of Bengal or the Carnatic, stand precisely on equal terms as to this matter; both are alike capable of being carefully instructed in the doctrines of the gospel, and in the *truth* of history by which the miracles and other wonderful attestations to the authenticity and divinity of the Bible, are supported. Age, distance and colour can make no substantial difference in their condition or responsibilities. And then if each nation, so each town, and village, and hamlet,—nay each separate individual of the whole human race may as justly claim the personal conviction of miracles to justify or command his belief! This argument cannot be mystified or set aside—it is manifest and incontestable.

But it is clear too that our Lord himself contemplated the cessation of miracles, when in a tone of gentle reproach for his incredulity, he said to Thomas—“Because thou hast *seen* me thou hast believed, Thomas? Blessed are they that have *not* seen and yet have believed:” insinuating the *greater*, because more *moral* and therefore more acceptable, exercise of faith on sufficient grounds of testimony and moral evidence alone, *without* the sensible exhibition of supernatural powers. Rabbi Tanchum, quoted in A. Clarke’s Com. in loco. thus beautifully expresses “the importance and excellency of implicit faith in the testimony of God:—“Rabbi Simeon Ben Lachish saith, *the proselyte* (or Gentile judaist) is more *beloved* by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had *heard* the thunders, and *seen* the flames and lightning, the hills trembling, and the trumpets sounding, they would *not have received the Law*. But the *proselyte* hath seen *nothing of all this*, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him the yoke of the kingdom of heaven.”

Assuredly such an economy as calls forth the exercise of a *moral* belief, is both more consonant with the order of Providence generally, and more agreeable to the purely spiritual system of Christianity. At its first establishment indeed, the exhibition of miraculous powers was not only expedient but perhaps necessary, in order

to set aside the Mosaic economy that had been *introduced* with supernatural attestations, attestations which had frequently, too, been given to it, at different periods of its continuance. A people like the Jews, at once gross and accustomed to rely upon the miraculous establishment and support of their traditional system, could scarcely have been wrought upon by any other than a similar display of the divine power—it was consistent therefore and just that it should be made. For the Gentile nations too, of that and of all succeeding ages, it was necessary to lay, once for all, a sufficient groundwork for faith in the Christian system as a revelation from the God of the whole earth. This was accordingly done, and having been done, it is the part of mankind every where and in all time, to submit their understandings, their hearts and their lives alike to the teaching, influence and commands of God, communicated in and by a system of religious and moral truth once incontestibly evidenced to be from him, by evidence which they are all alike capable of being taught, of comprehending and of feeling.

That miracles are not for moral suasion is not only certain from their nature, but evident from our Saviour's distinct assurance. "If they believe not Moses and the prophets neither will they be persuaded though one arose from the dead." And assuredly if Christ's miracles, so many and so stupendous, enforced by *his* holy, benevolent, and remarkable character, and accompanied by *his* incomparable teaching, failed to produce not *conversion* only but conviction in the men of *his* day, it would be idle beyond expression to expect any that *we* could work, had we the power, should have a greater efficiency. Clearly, however, as the assurance of our Lord, and uniform facts testify, miracles have no suasive, conversive power—that is not their end and purpose. No. It is "the *word of the Lord that is perfect, converting the soul.*" It is "the *testimony of the Lord that is sure* (of its end), *making wise the simple.*" It is "the *commandment of the Lord, that is pure, enlightening the eyes.*" It is "the *word of the Lord, that is quick and powerful, sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart.*" The already putrid body of a dead Lazarus might be raised, and those who *saw* the fact yet turn away in mere astonishment, or stupid indifference, or with mischievous purpose carry the tidings to a degenerate priesthood, who, *determined* not to be convinced, only raged the more furiously, and contrived with more malicious craft the destruction of him who wrought the stupendous wonder, until they finally cut him off from the earth; while a single sermon of the erewhile timid Peter pricked *three thousand*, in one morning, to the heart and brought them, under a moral operation of truth penetrating the conscience and

the will. to cry "Men and brethren, what must we do to be saved?" If one should insist it was the miraculous appearance of the cloven tongues that effected this—we deny it; when they saw that they only "mocked, saying, these men are full of new wine?" But when the Spirit "*gave them utterance,*" and they declared and expounded the truth of Jesus and the Scriptures, then was the force of moral suasion, the intrinsic converting power of the Gospel, shewn in the *moral* result that followed. And so it has ever been. It is when truth gains an entrance into the thoughts and turns them inward on the soul itself, that sinners are converted unto God; sinners on whom reasoning and argument and appeals to every interest and every passion have been powerless as were the miracles of Christ, either to break or win the proud, malicious, oppressive and unholy Priests, Pharisees and Scribes of Jerusalem. Men think if they *saw* a miracle they would believe. It might *convince*, but would it *convert*? Could it have any aptitude and fitness to change the heart, and turn it from the love of sin to the love of God? Were not the Jews convinced? Did they not confess the Lord had wrought "notable miracles?" But what effect had the conviction? It made them conspire, only the more craftily, to compass his destruction. "Ye *will* not come unto me, that ye might have life," said the Saviour to them. And do we not see and know multitudes of men, satisfied of the truth of Christianity, convinced and yet undrawn to God, uninfluenced in heart or life, to penitence, to faith, or to obedience; although they know too and admit such to be their duty, and acknowledge the advantage of obedience, the responsibility and eternal damage of disobedience? nay, often *wishing* they had resolution to resist the counter-influence of the world and of sin; resolving, praying, again yielding and sinning, self-condemned, miserable, yet unconverted? No, it is not *conviction*, it is *will*, it is *resolution*, it is *moral* impulse they require; this they neutralize, those they refuse, because their hearts "are set upon their idols and after them will they go." They *cannot* because they *will* not *sacrifice* them even to duty, conscience, interest, immense, eternal, overwhelming interest! Miracles are rather a *warrant* for belief than a means of drawing it forth; their design was properly to arrest attention, to excite inquiry, to guarantee the believer's security from being deceived by an imposition of human or demoniac craft, not to convince of the truths they supported or constrain to an embracing of the system they attested. The moral truths and doctrines of Revelation rest ultimately on their *own* natural and intrinsic character, or what is usually termed their *internal evidence*; on their accordance with the natural perceptions and apprehensions, their adaptation to the moral phenomena, the mental and moral character and powers, the

wants and weaknesses, the hopes and fears of man ; and above all, they are accompanied, as all true Christians unanimously assert, on the warrant of universal and personal *experience*, by an *intrinsic moral power* of conviction and suasion which the words of truth only possess—a power communicated to them by the Spirit of God who by and with them, “takes of the things of Christ and shows them unto us,” and whose special province, it is expressly declared, is “to convince the world of sin, of righteousness and of judgment.” Do not those who contend that the gospel is preached in vain in the ordinary way of moral teaching, (thus spiritually and divinely enforced upon the human mind which is weakened, and the human heart which is corrupted, by the taint of sin,) and can only be effectual when accompanied by a display of supernatural powers in the teachers—do not these overlook the apostolic assurance that this gospel is *itself* “the power of God unto salvation to those who believe?” and does not the apostle Paul, who makes this precise assertion, as expressly declare, that while the gross and rebellious Jew required a sign and the inquisitive and polite Greek sought after wisdom, (or a speculative philosophy dressed up in rhetorical excellency of speech,) the simple preaching of Christ crucified, which to those became a stumbling block and to these appeared as foolishness, *did* become the very instrument of the power and wisdom of God accordingly, unto the conversion of both Jew and Gentile who subjected themselves to its moral force ?

An American writer well shows “that all the regeneration which the Bible teaches, be it more or less, is by DIVINE MORAL SUASION.

“Because regeneration is in Scripture attributed to God’s use of truth. Jas. i. 18. “Of his own will *begat* he us with the word of *truth*.” Observe 1. Here is regeneration, the beginning of the Christian life, the transition process from death to life ; what is elsewhere called the new creation, resurrection, quickening, taking away the heart of stone, and giving a heart of flesh : ‘Of his own will *begat he us*.’ Observe 2nd. Here is the *instrument* or *means* of that regeneration—‘*by* the word of *truth*,’ i. e. the truth was used to enlighten, convince, persuade, and convert, and make willing to enter on a new course of life. Here then is regeneration by God’s moral suasion, and not by miracle.

“That regeneration is not by miracle, but by moral suasion, is evident from its being described as a calling, a calling by the gospel, Rom. viii. 30. 2 Thess. ii. 14, and in other passages too numerous to mention. The whole body of regenerated persons is named *ekklesia*, the *called people*, to denote the way in which they were turned from darkness to light, and from a life of sin to a

life of holiness. But if this term expresses any thing, it expresses moral suasion. They were called, not by a miracle, but 'by the gospel.' This was the power which God employed for their 'salvation.' 1 Cor. i. 20."

Has not universal experience, too, sufficiently corroborated the soundness of our concordant assumption? The results of missionary exertion *without miracles* have not been either so small or so dubious as the desponding or the fanatical visionary would have us believe. The signal triumphs of the gospel in the South Seas, in converting vast multitudes of those interesting islanders with the progress of evangelization among Greenlanders, Esquimaux, red Indians and Negroes in the west—among Hottentots, Jolifs and Bushmen in Africa—among the various classes of Hindus, especially in the southern parts of the Peninsula, are quite enough and much more than enough, to evince the eternal truth of the already quoted apostolic declaration—that the gospel *is* the power (or powerful instrument) of God unto *salvation to every one* that believeth, to men of all times and climes, of every nation and tongue, in every stage of civilization or of savage and barbarous debasement, under every modification of political and superstitious influence, every variety of false religion.

The latest testimony and experience of the Missionaries in Burmah, coincide with those of all others elsewhere. They write—"No means for the religious enlightening of the Burmans had been so much owned of God, as the preaching of the gospel. In those seasons in which the Missionaries were most abundant in this service, the largest additions were made to the churches. Their whole time, however, could not be thus occupied. The translation of the Bible, the publication of Tracts, the departments of printing, &c., necessarily called them occasionally from this work."

Not less cogent, in the same line of argument, if more be yet wanted, are the continued existence and progress of pure Christianity among the nations of professing Christians in the West. Is a *settled ministry* at home dependant on miraculous powers for its efficiency? or was it so among the Waldenses and the other holy witnesses even in the darkest ages of papal dominion? Was it so at the bright and glorious period of the Reformation? Did Luther and the goodly host of his co-labourers use any other instrument of conviction and conversion than the pure unadulterated word of God, faithfully and zealously preached, and aided only by the instinctive wants and cravings of men, by the gracious internal influence of the Spirit of God? Were not these found effectual more recently still, in awakening the churches of Britain from the lethargy and blindness that had fallen upon them under the deteriorating and blasting influence of a profligate court and a

heterodox priesthood? Is it not these same instrumentalities that have in our own days aroused the long dormant spirit of missionary enterprise, and which is yearly girding itself with greater and greater strength to do the bidding of the ascending Saviour, "Go ye into all the world and preach the Gospel to every creature?" And while such are the results of the simple preaching of the Gospel among nations who never witnessed a single miraculous operation, what is and has for ages been the state of those countries and places, where the numerous and wondrous miracles of Jesus Christ and his apostles and first followers were exhibited far and near? Where are the churches of Palestine, of Asia Minor, of Greece; of Jerusalem, and Cesarea, and Antioch, of Corinth, and Ephesus, and Philippi? Where are they, and echo answers, where?—for the most part dead, lifeless, extinct! Why? Because their "candlestick was removed out of its place." They had "left their first love—" "had a name to live and were dead—" "suffered that woman Jezebel to teach and seduce the servants of Christ to commit spiritual fornication—" permitted "those that held the doctrine of Balaam and of the Nicolaitanes" to spread their pestilential errors—and, the awful forewarning unheeded, their light was removed, and after groping for a time in moral and spiritual darkness, they disappeared at length; or in a few places yet exist in scarcely discernible fragments of a blind, degraded, demoralized and most wretched population—and this where the feet of Jesus and his apostles trod, and where all that is stirring in history, civil and ecclesiastical, took place! So much for the power of miracles!

Now even the desponding 'O,' very inconsistently indeed with himself,—asserts his persuasion "that there is no real Christian in this country that *will* desist" (notwithstanding his advice that all the missionaries now at work among its population should quit it at once for a field of larger and speedier promise!) "from giving his mite or his labours towards the conversion of this numerous and benighted people; besides, he knows not when the Lord's time may come and therefore he will not give up." Assuredly he will not, neither will the faithful missionary. He has not so learned Christ nor the power of the cross. Blessed be God, amidst many acknowledged and deeply deplored discouragements, we are not without evidence even already, of its efficiency in drawing even the debased Hindu to Him who hung upon it. The language of the amiable and intrepid Schwartz, far the most successful of modern missionaries, and who has left a name for simplicity of wisdom, for holiness of character, for fervour of piety and for indefatigable zeal without a parallel perhaps, is too apposite to be withheld. "It is true," he says, "our success has not been equal to our wishes. But to have been beneficial even to few, is not to

be despised. Nay, some of the seed sown in our life time may grow up when we are no more. In short, it is our duty, and happiness too, to be resigned to the will of God, and to work as long as we have opportunity." So let every true Missionary of Jesus "bear his cross" and "endure hardness and disappointment as a good soldier of Jesus Christ." Paul has plainly shown that some will sow and not even water, some water and not reap, while God, *in due season*, will surely give the increase. What if it spring not up in our time, provided it be not lost? We have laboured; be it so that other men enter into *our* labours, and even reap that whereon they shall have bestowed no labour themselves—"it remaineth that both they that sow and they that reap may rejoice together;" and "every man shall receive *his own reward*, according to *his own labour*" and not according to his *success*; since that alone is his and this rests with God the Spirit.

Meantime we are not without evidence that the time is drawing near when the gigantic edifice of Hindu superstition, already tottering on its base, shall fall and crumble to be no more raised for ever; when "nations shall be born in a day." Sure indications of this, gathered from the moral aspect of the whole people, there are, in the consentient judgment of the most experienced and best informed; who, taking a Christian interest in the progress of truth, watch over the undermining operations of truth and righteousness for the destruction of error and of sin. The mine is nearly ready to be sprung—long has many a brave heart and strong arm heaved and toiled in the underground of Missionary operations. Unseen, unapprehended, slow perhaps but sure, have been the advances made, a few more home thrusts, a little more patience, and the army of the Cross shall enter by a wide breach and storm the citadel of unholiness and untruth, and the red banner of the cross shall wave over the once deemed impregnable fortresses of Satan. Courage, ye heroic soldiers of Jesus!—be firm, be laborious, be humble and be patient. The "Captain of your salvation" hath "on his vesture and on his thigh a glorious name written—KING OF KINGS and LORD of LORDS; and his name is CALLED THE WORD OF GOD;" and the immutable promise stands that "HE shall have the heathen for his inheritance, the uttermost parts of the earth for his possession"—that "in His name shall the Gentiles trust;" that "He will draw all men unto Him;" that "He will be for salvation to the ends of the earth;" and that His word shall, even in your feeble hands,—for it is "the word of the Spirit,"—go on conquering and to conquer till "all the Kingdoms of the world become the Kingdoms of OUR GOD AND OF HIS CHRIST." Amen, so be it!

II.—*The South Sea Islands.*

[Continued from page 584.]

In resuming our remarks on these interesting islands, we shall principally follow Mr. Williams in his two voyages to the Samoa or Navigator's islands for the purpose of introducing the gospel into that beautiful and populous group. The Samoas were discovered by the celebrated French navigator Bougainville, in the year 1678. There are eight principal islands and a few small ones, containing a population, it is supposed, of 160,000. The scenery is beautiful, and the soil rich; the landscape is finely variegated with trees of great beauty and variety, principally evergreens, and bearing fruit in the greatest abundance at all seasons of the year; or rather there is only one season; for spring and autumn are contemporaneous. "In general the new and old leaves, the bud and the blossom, the young fruit and the ripe, appear together, and adorn the trees throughout the whole circle of the year." The aspect of the islands is mountainous, and some of the mountains are so lofty as to be visible at the distance of 60 or 70 miles. The valleys are extensive and contain many thousands of acres of rich soil entirely uncultivated; for the spontaneous munificence of nature is almost sufficient to support the inhabitants, who, in consequence, lead a life of ease and enjoyment. Mr. Williams says "the soil is so exceedingly rich, that coffee, sugar, cotton and every other tropical production may be raised to almost any extent; and as the islands are well watered, and abound with springs, lakes and streams, machinery might, in many places, be worked with the greatest facility. This of course enhances the value of these superb islands incalculably." They vary in size; Savaii, the largest is about 250 miles in circumference, Upolu is from 150 to 200 miles in circumference, and the others are considerably smaller. One of the smallest is Aborima, which is only about two miles in circumference. It deserves to be noticed particularly, on account of its peculiar form. It is inaccessible on all sides, except at one small opening; and externally viewed, presents nothing but barren cliffs, but the interior is beautiful and fertile in the highest degree. The island appears to be an exhausted volcano, which has emptied itself by the small opening which furnishes the only entrance from the sea. "Here the whole of the interior opens at once to the view, and any thing more beautiful or unique," says Mr. Williams, "I never beheld. The island is a basin, most regularly scooped out, and ascending with a gentle slope from the centre to the circumference; and although on approaching it, nothing meets the eye but sterile

cliffs. when you catch a glimpse of the amphitheatre within, you discover there a glorious contrast to the dreariness and desolation without. Not a barren spot is to be seen, but one verdant mass of tropical vegetation, the whole of which, from the peculiar form of the island, presents itself at a single view, and fills the beholder with delight. If any thing could enhance the beauty of the scene, it is the group of native dwellings which, half revealed among the trees of cocoa-nut, bread-fruit and banana, form the settlement." This island furnished a natural and impregnable fortress to the inhabitants of the neighbouring island of Manono, who, when hard pressed by their more numerous enemies of the larger islands, were wont to retreat to Aborima, and artificially barricade the narrow entrance, so as to be able easily to drive off the canoes of their assailants by attacking them with huge stones hurled from the neighbouring rocks.

Mr. Williams, after having seen the gospel introduced and fully established among the inhabitants of the Hervey islands, began to think of extending his labours to other groups; and during his long visit to Rarotonga, formed the resolution of visiting the Samoas, as soon as circumstances would permit. In order to be prepared for the enterprize, he resolved to build a ship; and with very few tools, and a very limited supply of iron he succeeded, in the space of three months, with no other assistance than that which the natives could render, in building a vessel of between 70 and 80 tons burden. Considerable ingenuity was requisite even in preparing to commence such an undertaking. So destitute was he of the necessary implements, that he was reduced to the necessity of constructing a bellows of wood, for heating his iron. He had no saw to make planks, but split the trees with wedges, and then the natives, with adzes made of small hatchets tied to crooked pieces of wood as handles, reduced the divided trees to planks. Ropes, sails, blocks, had all to be prepared. Every thing, even the hanging of the rudder was, however, at length accomplished, and the "Messenger of Peace" launched. It was thought proper to make trial of the new vessel for a short distance at first. After a somewhat disastrous commencement they succeeded in making a trip to and from Aitutaki, an island about 170 miles distant from Rarotonga. Having got the little vessel strengthened by additional iron work prepared by his new colleague Mr. Buzacott, Mr. W. accompanied by Makea the king of Rarotonga, made sail for Tahiti, and after a voyage of 800 miles in their home-built vessel, "caulked with bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch," with mat-sails, and cordage made from the bark of the hibiscus plant, they arrived in safety, to the no small astonishment and delight of their friends.

After reaching Raiatea the "Messenger of Peace" was greatly improved, and great assistance was given in completing the equipment of the little vessel, through the kindness of the Hon. Capt. Waldegrave of the Seringapatam, who happened to touch at Raiatea at that time.

Having made all the necessary preparations, Mr. Williams, attended with a considerable number of native teachers, embarked in the "Messenger of Peace," and cleared the harbour of Raiatea on May 24, 1830. In accordance with a plan previously arranged, he touched at almost all the Hervey islands, and thus had an opportunity of witnessing the steady progress of Christianity and civilization among the people. In almost every island the majority, chiefs and people, were professing Christians, and the young were making steady progress in the acquirement of useful knowledge. Instead of sailing directly from the Hervey islands to the Navigators', they resolved, as a prudent precaution, in the first instance to visit Tongatabu, in order to gain as much intelligence as possible regarding the state of feeling in the quarter to which they were ultimately bound. On their way to Tongatabu, they touched at Savage island, with the intention of leaving teachers there. The manifestation of hostility on the part of the degraded inhabitants of that island, induced them to alter their purpose, and leave the savages in their ignorance, until a more favorable opportunity of enlightening them should occur. In order to open up a medium of intercourse at some future period, as well as to impress the natives with a persuasion of their kind intentions, they adopted the questionable method of endeavouring to induce one or two young natives to come on board, with the intention of taking them to the Society islands, treating them kindly and afterwards restoring them to their native isle. They succeeded, after considerable difficulty, in effecting this. The two young men were afterwards restored to their friends, but Mr. Williams had no opportunity before his departure for England, of witnessing the effect produced by them upon their countrymen.

At Tongatabu the voyagers found many cheering fruits of the labours of the Wesleyan missionaries on that island. A portion of the missionary party who left England in the ship *Duff*, had been left at that island by Capt. Wilson. Several of these were killed, during a barbarous civil war which broke out in the island during the year 1799, and the rest having sought safety in flight, the mission was soon after abandoned. The Wesleyans afterwards commenced their operations, under more favorable circumstances, and their exertions have been crowned with a success equal to that in the Society islands. They found the field, however, to a certain degree prepared for them, as native

missionaries from the Society islands had laboured there for some time previously to their arrival.

Fortunately for Mr. Williams he providentially met at Tongatabu a chief of one of the Navigators' islands named Fauea, who had been many years absent from his native land, and was exceedingly anxious to return. He was not a convert to Christianity, but "decidedly friendly," and promised to use "his utmost influence" with his countrymen, and especially with the chiefs, many of whom were his relations, "to induce them to receive the teachers kindly and listen to their instructions." Regarding this as a providential juncture, Mr. Williams cheerfully consented to take the chief on board. After leaving Tongatabu, and witnessing the success of the gospel at the Hapai island likewise, they bent their course direct for the Navigators' group. On the seventh day the cloud-capped mountains of Savaii were in view, and on their nearing the shore, Fauea, who dreaded great opposition from a formidable chief named Tamafainga, learned with joy that the object of his fears had been slain by the people about ten or twelve days previously. After much labour in beating about against adverse winds, and seeking anchorage, they at length reached Sapapalii, the settlement to which Fauea belonged. They were very kindly received by Tamalelangi in absence of his brother Malietoa, the principal chief, and a relative of Fauea. The chief's absence was caused by a war then raging in the island of Upolu, in consequence of the death of Tamafainga, whose relatives sought to avenge themselves on his murderers. Malietoa, however, soon arrived, after he had received intelligence of their presence at his settlement. He professed to be highly pleased, on learning the cause of their visit, and desired to receive instructions from them. On the following day the chief welcomed them on shore, and invited them take up their abode at his own house. The native teachers were provided with a suitable abode, and treated with much kindness by the people. There was afterward a formal interview and presenting of presents. After thanking the chief for the tokens of friendship, "we added," says Mr. Williams,

"That to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people to the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that we should remain, or whether he would allow his people to be instructed? He replied that he was very thankful to us for coming, and that he would receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way? To this he made answer—'I and my people must go over to Upolu to the war; but immediately after my return, I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the meantime, this house is yours as a

temporary place in which to teach and worship, and when we come from the war, we will erect any building you may require, and all the people who remain at home may come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ."

After this frank assurance of protection to the teachers, four of them were placed under the immediate charge of Malietoa, and the rest under the charge of his brother. Mr. Williams and his colleague had several opportunities of experiencing the generous bearing of this old warrior, and witnessing the manners of his people. Having accomplished their object with a success beyond expectation, and having exhorted and prayed with the teachers, they prepared to depart. Matetau, the chief of Manono, and a man of gigantic stature, paid them a visit before their departure, and expressed his eagerness to obtain a teacher. They promised on their next visit to satisfy his desires, by supplying him and his people with instructors. The kind attention of the chiefs, and the readiness of the people to receive instruction, is ascribed by Mr. W. to the influence which Fauea was able to exert, and to the curiosity which his account of the triumphs of Christianity at Tongatabu had excited. "And," says Mr. Williams, "all these circumstances considered, we cannot but conclude, that in first going to Tongatabu, we were led by an unerring hand, and, that our meeting unexpectedly with such an assistant as Fauea was a remarkable and interesting intimation of Providence, that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come."

In the interval between the first and second visit to the Samoas, Mr. Williams and his colleagues were occupied in affairs connected with the newly-formed churches in the Hervey Islands, and in maturing a translation of the New Testament in the language of the Rarotongans. Several interesting narratives are given regarding the death of some of the early converts in the Society islands. The following extract gives an account of the last moments of Vara, a chief of the island Aimeo, who, from being one of the most cruel and relentless of savages, became a sincere and devout Christian. Mr. Orsmond who attended him in his last moments, relates the following particulars:—

"On seeing that his end was approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and with tears of pleasure sparkling in his eyes exclaimed, 'Oh, no, no; what! can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.' I said 'Tell me on what you found your hopes of future blessedness?' He replied, 'I have been very wicked; but a great king from the other side of the skies sent his ambassadors with terms of peace.

We could not tell, for many years, what these ambassadors wanted. At length Pomare obtained a victory and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. *The blood of Jesus is my foundation.* I grieve that all my children do not love Him. Had they known the misery we endured in the reign of the devil, they would gladly take the gospel in exchange for their follies. Jesus is the best king, he gives a pillow without thorns.' A little time after, I asked him if he was afraid to die; when, with almost youthful energy, he replied, 'No, no. The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good Pilot to guide me, and a good haven to receive me. My outside man and my inside differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.' 'Will he not,' adds Mr. Orsmond, 'through eternity sing hallelujahs to God and the Lamb, because of the South Sea Mission!'"

Mr. Williams relates some similar incidents which took place at his own station in the island of Raiatea. An old warrior named Me, died soon after Mr. Williams's return, and the king Tamatoa did not long survive. They both departed from this life giving the most convincing proofs of their reliance upon the atoning influence of the Redeemer's blood. Tamatoa was a remarkable instance of the power of divine grace in subduing the soul of man, and enabling the believer to bring "into captivity every thought to the obedience of Christ." Before becoming a follower of Christ he was abandoned to the greatest excesses. He allowed himself to be worshipped as a god; and was greatly addicted to the use of intoxicating liquors; and while inebriated gave way to the most furious and vengeful passions. In short, he who died firm in the faith, and earnestly exhorting his family and chiefs to continue in their attachment to the gospel, was "once the terror of his subjects, the murderer of his people, a despotic tyrant and a most bigotted idolater!" Tamatoa was a fine specimen of the aristocracy of these islands, being, as Mr. W. says, six feet eleven inches in height.

The Missionaries about this time had many trying difficulties to contend with. A party, hostile to the Christian religion, attempted to acquire the ascendancy in the Society islands; and at Rarotonga also, some young chiefs tried to revive among the people the old heathen practices. The greatest trial of this nature, however, arose from the distressing effects produced by the introduction of ardent spirits among the inhabitants of Raiatea, by the sanction of the young king. The people, being excited by the importation of a small cask of spirits, commenced the process of distillation themselves, and in a short space of time, no fewer than twenty stills were working in the island. The seasonable arrival of Mr. W. from Rarotonga, produced a salutary change. At a public meeting, it was resolved to destroy every still, and the resolution was forthwith carried into effect. And since Mr.

W.'s departure for England a Temperance Society has been established ; and he had the satisfaction of receiving a communication from the formerly dissipated young chief, under whose auspices the evil had been wrought, intimating that he had completely renounced the use of intoxicating liquors, and was become a serious inquirer after religion.

After making the best arrangements in his power. Mr. Williams sailed on his second visit to the Samoas, and having touched at Rarotonga, and taken thence a native teacher for Matetau the chief of Manono, he sailed on the 11th of October 1832, accompanied by king Makea, and reached the Samoas on the 17th. On this occasion he visited several islands of the group, where he had not previously been, and found that tidings of the new religion had been spread over all the islands. The people and chiefs were anxious every where to receive teachers to live among them and give them instruction. This pervading desire no doubt arose, in the first instance, merely from curiosity ; but we cannot help viewing it in the same light as Mr. Williams did, and considering it as a providential interference to prepare the minds of the people for receiving instruction. When he reached the island of Upolu, he found there two English sailors, who, taking advantage of the eagerness of the people to become religious, had actually been making them Christians, and baptizing them, after their own fashion ! In order to extort gifts from the ignorant natives, they had gone the length, of pretending " to heal the sick, by reading a bit of a prayer over them." Mr. Williams says, " I remonstrated with them upon the fearful wickedness of their conduct ; and they promised that they would not again pursue such a course. This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen." There is a great deal in this concluding remark. What might have been the consequences to many a benighted land, long ere the formation of Missionary Societies, had the seamen and others, who have been in the habit of visiting distant heathen lands, been imbued with the spirit of the Christian faith ! Much of the opposition which now meets the promulgators of the heavenly doctrines and sublime precepts of the blessed Jesus would never have stood up against them ; and those, whose destiny cast them amid the dwellings of savage barbarism or refined idolatry, would have been the harbingers of peace to many a desolate land.

The following is Mr. W.'s account of his meeting with Matetau.

“ On Saturday afternoon we reached Manono, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and rubbing noses quite as long as was agreeable, he said, ‘Where is my missionary? I have not forgotten your promise.’ ‘No more have I,’ was my rejoinder, ‘here he is.’ I then introduced Teava and his wife, when he received them with delight, saluted their noses with a long and hearty rub, and exclaimed, ‘*lelei, lelei lava,*’ ‘good, very good, I am happy now.’ Having stated to the chief that I was anxious to reach the missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said ‘I must hasten back to tell my people the good news, that you have come and brought the promised missionary.’ Again rubbing my nose, he stepped into his canoe, and skimming over the billows sailed towards the shore, shouting, as he approached it, that Mr. Williams had brought them their missionary!”

The meeting with the old chief Malietoa was also of a very interesting nature.

“ After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor their property had suffered injury. He added, that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it; and now, continued he, with an animation which indicated his delight, ‘all the people will follow; for by your return, they will be convinced that the *lotu* (Christian religion) is true, and will believe the assurance of the teachers. For my own part,’ he added, ‘my heart is single in its desire to know the word of Jehovah.’ After thanking him for so faithfully fulfilling his promise, and explaining the cause of our detention, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle’s eye, and after various inquiries, gave him a cordial welcome to his island, and complimented him by saying, that he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group.”

Mr. W. preached to a congregation of about one thousand persons, and after the conclusion of the service, one of the teachers arose and appealed to Mr. W. in confirmation of all that they had taught. It appears from their statement, that a false teacher, from the Society islands, had, like the sailors, been taking advantage of the prevailing excitement on religious subjects for furthering his own ends, and had taught the people to observe Saturday as the Christian Sabbath, instead of Sunday. Malietoa made “a most sensible speech,” in reply; in which he exhorted the people most strenuously to receive the new religion. The following are his words—

“ Let all Savaii, all Upolu, embrace this great religion; and as to myself, my whole soul shall be given to the word of Jehovah, and my utmost endeavours employed that it may encircle the land.”

A public meeting was held soon after the events alluded to, at which Makea delighted and entertained the people with an

account of the introduction and effects of Christianity at Rarotonga, and exhorted "Malietoa and his brother chiefs to grasp with a firm hold the word of Jehovah: for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the Gospel." In reply to this exhortation, Malietoa declared in the strongest terms his determination to support the cause of Christianity, and spoke of the unanimity which prevailed among the people in resolving to be Christian disciples. Being somewhat closely interrogated by Mr. W. regarding his willingness to protect the lives and properties of English Missionaries, the chief replied, with a little exhibition of wounded pride—

"Why do you ask that question? Have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children and property, to my care; now inquire if, in any case, they have suffered injury. And do you ask me whether I will protect English Missionaries, the very persons we wish to have? Why do you ask such a question?"

Mr. Williams assured the chief that he had no doubt whatever of his faithfulness, but merely wished to have an assurance which he might report to the people of England in the chief's own words. Malietoa immediately exclaimed—

"Oh! that is what you wish, is it?" and significantly moving his hand from his mouth towards Mr. W., he said "Here they are (the words), take them; here they are, take them; go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

Mr. W. received from the teachers a history of their proceedings during their residence in the islands, and the following extract, containing an account of the singular experiment made by Malietoa, may serve to exhibit some of the characteristics of his mind. A chapel had been built, the war was terminated. On the day fixed for opening the chapel, the chief assembled his family, and told them of his determination to become a worshipper of Jehovah.

"With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old

system. 'Do you not know,' he said, 'that the gods will be enraged with me for abandoning them and will endeavour to destroy me, and, perhaps, Jehovah may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper; and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance, you will be safe.' The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently dispatched to different parts of the island, to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me," adds Mr. W. "a most singular and interesting incident. In the first place, it evinced a great disinterestedness and great magnanimity in Malietoa; and also shewed us, that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus trying his experiments upon Jehovah's power, an effectual barrier might have been raised against the progress of the gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen."

After the successful termination of this experiment the abandonment of idolatry became general, or rather the heathenish worship was forsaken; for these people have generally no *idols*. They used to fix, discretionally, upon some fish, bird, or reptile, in which they supposed the spirit of their god to reside, and that they worshipped. On the occasion here alluded to, they showed their contempt for these imaginary tabernacles of deity, by cooking them and eating them!

"The *etu* (or god) of Malietoa's sons was a fish called *anae*; and, on the day appointed, a large party of relatives and friends were invited to partake of the feast. A number of *anae* having been dressed, and laid upon newly plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and, with trembling hearts, they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the *etu* should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of cocoanut oil and salt-water, which was certainly a most effectual method of preventing such an evil. The favourable result of these experiments of the chief and his sons decided the people of the settlement to place themselves under the instruction of the teachers. Like the ancient Miletans, they expected that the daring innovators would have swollen or fallen down dead suddenly; but seeing no harm come to them, they changed their minds, and said that Jehovah was the true God."

Subsequently to this, at a large meeting, it was resolved to drown *Papo* the god of war; which venerated personage

is nothing more than a piece of old rotten matting, about three yards long and four inches broad. The teachers interposed in behalf of this most puissant deity, not in order that he might be preserved in his rank, but that he might be presented to Mr. W., who has deposited him, as a relic, in the missionary museum.

Several stations in the island of Savaii were visited, and they found at most of them places of worship which had been erected by the natives themselves. One of the strangest interviews they had was with a party of female converts, who, influenced by a desire to promote the knowledge of religion, and acting under the direction of an enterprising and zealous female, had erected a place of worship, where divine service was conducted by their instructress, whenever the teachers could not attend. In many other places they found that the desire of the people to be instructed was intense. "Every where they urged their claim by saying, our chapel is finished, and all we want is a missionary."

Having thus seen the gospel introduced into the principal islands of the Samoa group, and the native missionaries diligently engaged in their work, under the protection of the influential chiefs, Malietoa and Matetau, Mr. Williams set sail on his return to the other islands. The vessel sprung a leak on the passage, and they were all near being lost; but by great exertion in working the pumps, they succeeded in reaching the island of Vavau, and with the kind assistance afforded by the Captains and crews of two English vessels who happened providentially to be there, they hove down the vessel, and succeeded in repairing the damage. During their visit to this island, on their first voyage to the Samoas, they had an opportunity of witnessing the despotic conduct of the chief Finau, who not only refused to listen to the instructions of the missionary, but threatened with death any of his people who should do so. The circumstances were now changed. The despot was now an humble and docile disciple, and, with all his people, was listening earnestly to Mr. Turner, the Wesleyan Missionary stationed there. At Tongatabu, they found every thing proceeding in a most prosperous manner. The Wesleyan Missionaries had received a printing press, and were actively engaged in sending forth the word of life for the people. The printing operations "commenced in April 1831, and by November 1832, *twenty-nine thousand one hundred* copies of small books, containing *five millions seven hundred and seventy-two thousand pages*, had been struck off."

Mr. W. returned to Rarotonga in January 1833, and remained at that island for several months to complete the revision of the

translation of the New Testament, which he has brought with him to England, and of which, he states, the British and Foreign Bible Society, have printed *five thousand* copies. A precious treasure this, to bear back with him, when he returns to the scene of his interesting labours. He found every thing at Rarotonga most propitious. The schools were crowded with children. At the three different stations, the total number receiving the elements of education were 2,100! How cheering the reflections awakened by such intelligence! But ten years before, the people were amid the gloom of thickest darkness; now, light beamed upon them from the upper sanctuary, bringing along with it the blessings of civilization and peace. Nothing in the history of the church of Christ, for many years back, equals the triumphs of truth in these islands. It is by no means to be doubted, that the people in the first instance were actuated by mixed motives, many of them entirely worldly; but the effect was to make them all at least, willing *hearers* of the word of God, and many of them consistent and devoted followers of Christ. And we may well ask with Mr. Williams, "Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration—"The isles shall wait for his law"?"

In the very end of the volume Mr. W. mentions that he had lately received letters from his colleagues at Rarotonga, giving the most satisfactory reasons for concluding that the work of christianizing the people was continuing to be followed with the best fruits. The number of real Christians was steadily increasing, and in Rarotonga alone upwards of three thousand children were attending school, and daily receiving Christian instruction. Besides these inestimable blessings, many of the improvements of civilized life were making rapid progress. Spinning, weaving, agriculture, house-building, ship-building, carpentry and smith's work, and many other useful arts, which minister to the comfort and well-being of society, were flourishing. The islands appear to be rapidly rising in commercial prosperity. "At the small island of Huahine, about thirty sail of shipping anchor in the course of the year; and, at Tahiti, little short of a hundred. Here the exhausted crews recruit their strength, by roaming at pleasure among the luxurious groves, and inhaling the fragrant air; and here also, the ships are sheltered, refitted, and supplied with stores to any extent."

When we look back upon the past, and peruse the narratives of brutal licentiousness and savage cruelty, which the early visitors of these islands have laid before us,—when we consider the degrading superstition which held sway among them,—and the horrors of human sacrifice and infanticide; then are we able to estimate the glorious changes which the religion of truth is

able to achieve—then have we cause to rejoice in God for the work which, through His divine grace, has been accomplished. But alas! how much yet remains to be accomplished! The whole population of Polynesia, which has thus been brought under the blessings of divine truth, is not half of that which, in the space comprehended within a circle whose radius does not extend more than a few miles on all sides of the habitation of the Governor General of British India, we may every day behold engaged in the most debasing rites and diabolical superstitions. How lamentable the fact, that for eighty years the British flag has waved undisturbed and unthreatened on the battlements of Fort William—that the most civilized of modern nations has been the sole arbitress of the fortunes of the finest country under heaven for nearly one century—and still the mass of the Hindu people, nay, with a few exceptions, the whole nation is sunk in darkness that may be felt! How is it that the savages of the South Seas have outstripped the descendants of the philosophic Brahman, in much that ensures the individual comfort of man, and the blessings of social happiness? Awaken ye philosophic philanthropists; hitherto ye have done nothing. Be aroused ye utilitarian economists; selfishness has been too long your ruling principle. Alas! without the radiance of Gospel light, your policy will prove vain. Let the Sun of Righteousness but arise and this *seemingly* impenetrable gloom will pass away. But how is the work to be done? How is the light to be thrown in amid the riot and the revelry of contending delusions and unnatural and ungodly idolatries? It is the work of Omnipotence; but His agents are men. Who then will not cordially unite in the prayer—“Lord send forth labourers into thy harvest. The harvest truly is plenteous, but the labourers are few.” Oh! that the energies of Christian Philanthropy were more largely directed towards the moral wastes of British India!

Since writing the above we have seen a short notice of the volume before us, in the *Atheneum*. The writer of that article appears to have discovered in the narrative, “a great deal too much of polemical bitterness, and of the habitual unconscious arrogance of one who fancies himself in the immediate guidance of heaven.” With respect to the latter part of the charge, the remarks which we made in the commencement of this article may suffice. With respect to the charge of “polemical bitterness,” we would only observe, that after carefully perusing the volume, no impression of such a charge being well founded, remains upon our mind. The writer in the *Atheneum* seems to be under a mistake concerning Mr. W.’s remarks on Kotzebue. Mr. W. does not say that the narrative of Kotzebue’s voyage is *one tissue of falsehoods*; but that “*So far as re-*

lates to Tahiti, it is one tissue of falsehoods." Now, Mr. W. had the best means possible of ascertaining the facts; and if he found that the Russian navigator had, without cause or provocation, brought false accusations against the innocent, and had recklessly published them to the world, it is absolutely ridiculous to charge the missionary with want of courtesy or want of charity, because he has openly contradicted the gratuitously false and uncharitable aspersions which were cast upon the character of his zealous colleagues.

A.

### III.—Proposal for extending Popular Instruction.

MR. EDITOR,

Some years ago I possessed a little tattered volume which has often since haunted me in my reminiscences. I think it was called the ORACLE, published in the early part of the reign of Queen Anne. It was made up of periodical numbers and contained a variety of useful and agreeable information in the form of answers to the questions of correspondents.

The population of England were not then as well informed as they are now; and I cannot fancy any work more calculated to diffuse correct knowledge than such a publication was at such a time. Learned essays and elaborate tomes may answer well for the instruction of a few; but to instruct the mass, it becomes necessary to ascertain upon what points the curiosity of individuals is excited. In that form each point is distinctly brought to view, and the knowledge of the instructor is made to bear with the most effect. Nor were the Editors of the ORACLE, as I shall continue to call it, singular in their choice of such a plan; though I think they carried it into more efficient operation than others who, while maintaining the principle, have been led to apply it differently. Such publications as PINNOCK'S CATECHISMS, KNOWLEDGE FOR THE PEOPLE, and a number of other similar works, derive their utility from their giving plain answers to plain questions;—but the little ORACLE had this advantage entirely to itself, it ascertained that the knowledge was wanted at the precise moment when it was imparted.

How would such a publication answer in India? If it proved useful in England in the reign of Queen Anne, its sphere of usefulness would be the more extensive here; for just in proportion as the people of this country are more uninformed than the English population were then, the greater likelihood of the success of such an undertaking. The work should be plain, pithy, cheap and interesting.

These thoughts passed through my mind shortly before receiving a copy of the *Khair Khwah i Hind*. That paper will be perhaps useful to the extent which is designed; but it wants the popular character of such a publication as the ORACLE. Your few remarks on it are just, and agreeing in them I may add, that in schools, where the Roman Character is used, it will answer better than books (which are moreover scarce at present) to convey instruction on religious and general subjects:—but it will not be of much use to the native public. For them a little ORACLE (with a less pretending title, say 'The Instructor')—is urgently requisite; and when such a paper can, by means of a lithographic press, be published at a trifling monthly charge, there is no reason why every Missionary station should not print its own.

Intelligence, literary, scientific and religious, should be furnished just as required ; and all should be made to exemplify, as far as the occasions permit, the truths of Christianity. There should also be a summary of current news, in which the desire of our Government to secure the welfare of its subjects should, whenever practicable, be pointed out. This is a matter regarding which strong doubts prevail.

I trust that for the sake of illustration you will permit me to give a few specimens of the manner in which I think the subjects might be best treated.

*Q. I am a Sipáhi and am told that my regiment will soon have to go to the Burmah country in consequence of another war having begun. The price is so sickly that the Sipáhis are very averse to go there where, as before, they may be kept for several years.*

*A.* We are sorry to learn that the new Burmah king is not upon the very best terms with our Government ; but a war has not commenced, and we pray that such a calamity may be prevented. We are confident that our Government seeks the welfare of its subjects and to be at peace with our neighbours ; but if a war should happen it will be engaged in by the English only when less severe measures have failed. However the Sipáhis have no cause of apprehension ; for the Burmah country is now well known and would perhaps at this time be traversed in as many months as it before took years ; and the most healthy spots for the troops can now be selected. A time is coming when there will be no more war, and mankind will be blest with universal peace and happiness. God grant that it may soon arrive !

*Q. In the district in which I am living the poor are starving from the failure of the crops. The bunniahs have their grain pits full, but they will not sell supplies at a rate for which the poor can pay. We are desirous that Government should seize this grain and distribute it. Why is Government so unfeeling towards the poor ?*

*A.* It would be very unjust to take away the property of the bunniahs ; for when they suffer loss by competition in better seasons, it is evident that they have no right to compensation from Government. The only fair method of procuring supplies is to purchase the grain ;—if an exorbitant price be demanded, those who have the means should encourage the bunniahs of other districts to bring in supplies, and thus break up any combination that may have been formed. And if the bunniahs of other districts will not come, let those who are alive to the distresses of the poor, take energetic measures to make purchases elsewhere and distribute the grain as it is needed ; selling it to those who can pay, and requiring useful labor in return from those who have no money. Great good would thus be effected and no man having the means, whatever be his rank or title, could be degraded by taking part in such a traffic. Let some sensible plan be formed and we are sure that Government will cheerfully assist it.

*Q. I once heard Pádrí Carupiet say that God was three persons ; and I was much surprised to hear him say this ; for though, according to the corrupted version of the Injil, it is so set down, I did not think the Christians would readily avow such a doctrine. That one can be three and that three can be one, is unintelligible ; and if unintelligible then nobody can believe that I'sá Masih (on whom be peace ! ) is, as the Christians say, equal with God. How do you explain this ?*

*A.* If the querist desires to know the truth, he will find no difficulty in the doctrine ; but if he puts the question merely for the sake of maintaining an argument, nothing will convince him. It is only to minds in a candid state that religious truth can be conveyed. The answer is this ;—the Injil, as is admitted, declares the fact, and the truth of the statement must

be ascertained by ascertaining whether the Injil is true. It is equally as easy for the querist as for Muhammad to assert that the Injil is corrupted; but did either Muhammad or any Mussalman writer ever prove this to be the case? now those who make positive assertions should be able to prove what they say. Let the Mussulman fix upon any time as that in which the holy scriptures were corrupted, and then prove the corruption; or (as we know that they have no such proof), let them decide upon a period, and we will prove that the scriptures were not and could not then have been corrupted. Thus deciding the authority of the Injil it follows that what is therein set forth is true, and that Isá Massh is God. If it be asked *how* he is God, we know not, any more than we know *how* God is God. There are other methods of demonstrating this doctrine, but it is sufficient for us to believe what we have evidence to shew it has been declared by God. It is not for Christians to dispute what He says.

*Q. The European Gentlemen say that the world is a sphere and that it turns once round every day, and in the year goes once round the sun. This is very strange and appears to me absurd; for though the world may be round, as some of our astronomers admit; yet of course, if it turned round, every thing on it would tumble off as the upper side came beneath; but this does not happen, and therefore the system cannot be true.*

*A.* (After the usual scientific proofs, the answer might proceed)—None but infinite wisdom could have contrived the universe; but it would not have been wise to employ a complicated machinery without obtaining the best results. If the world do not revolve, then all the universe turns round it; but such an immense movement answers no end that would not be more simply effected by making the earth revolve; and therefore it would be most wise to take the latter plan. Besides, by making the earth a fixture, one half at least of its surface must have become quite useless. It is a mistake to suppose that what is *below* will fall off; for every thing on the earth is attracted towards its centre and therefore cannot fall; and we use the terms *up* and *down* with reference to the position *we* bear to that centre. The principle of attraction we will more fully explain if the querist desires to be informed. There are many other proofs of the theory, of which we give one specimen. By the aid of glasses we find that the planet JUPITER has four moons. If the planet revolved round the earth as the centre of the system, it would always be equidistant from it; and when we calculate the time that its moons revolve round it, we know precisely when their eclipses will take place. But observing one of these moons, for instance, we are obliged, in our calculations, to make an allowance for a difference in the time; which cannot be explained rationally without admitting a difference in the distance; and this being caused by the greater or less lapse of time that the light of that moon of the planet Jupiter travels the distance to us, we are thereby enabled also to determine the velocity of light which is 170,000 miles or 85,000 kos in a second. We explain this matter under the supposition that the querist has studied the subject; but if any points require further explanation, when he inquires we shall give our opinion.

From these specimens it will be seen that I think questions of merely immediate interest should be disposed of at once; but those of standing importance, though sufficiently answered, should be so treated that fresh matter of inquiry shall be presented in each answer. I do not pretend that the above hurried sketches are by any means the best answers that can be given to the questions; but they answer my purpose; and those who like the scheme, may suggest improvements.

I see nothing to render the plan impracticable; and, if its utility be apparent, may I beg your aid in its support.

Yours, &c.

X.

IV.—*The Old Year.*

## REFLECTIONS ON THE PAST.

[Written at Sea.]

Here we are gliding over the surface of the deep, mysterious sea, the wide spreading and vast ocean belting with its watery girdle the whole range of the horizon, without either continent or island or ship to relieve the eye, ever anxiously stretching and gazing for some settled object on which to rest its wearied sight. The placid and beautiful yet treacherous deep, full of hidden, undeveloped wonders, possessing in itself the elements of life and death, of calm and storm; the connecting bond of distant lands; the means of enriching and impoverishing the people of the earth; the medium of communicating either the horrors of war or the blessings of civilization and peace—wondrous sea! well might the inspired penman exclaim, that the works of God in the great deep were indeed wonderful.

Within its bosom are things innumerable both small and great, and on its surface a moving world. How fit an emblem of the past! how striking a type of the future! Vast, unfathomable, full of mercy; and yet in it sleep the elements of awful punishment; for at the bidding of God, the little waves that now ripple at our side may be lashed into boisterous and destructive breakers, “each one a shroud for us:” it is the scene of life in all its variety, and yet the burial place of many dead; the theatre on which daily mercies are performed, that, alas! are neglected and forgotten as the beautiful and passing wave is unheeded by those who witness millions more! And yet, oh delightful, refreshing thought, thou, mighty sea, art still altogether under the control of that God who is ever

“— too wise to err, too good to be unkind!”

Such were our reflections as we essayed to voyage at the close of the year. Life is a voyage, gentle reader, a voyage of alternate calms, pleasurable breezes and boisterous storms; of sunshine and shower, of cold and heat. Life is a voyage; but the end, if we give ourselves up to the true guidance of the Great Captain of our salvation, will be safe; we shall,

“With Christ in the vessel, outride the storm,”

and at last cast our anchor within the veil, amidst the acclamations of assembled myriads who have crossed the treacherous path before us. We have past another year of life’s short, though eventful, voyage. We are nearer by one year than last, either

to the peaceful waters of Canaan, or the ever tempestuous sea of a Hades of torment. Oh let us inquire as to our progress, company and present prospects, and how we may henceforward avoid the shoals and quicksands, on which we have been in danger of wrecking in the past, and eschew in the future those tracts which have before endangered our safety and our happiness.

Some of us commenced the year that now draws to its termination with *buoyant* feelings. Like some majestic vessel, we commenced the voyage with flowing canvas, fair and steady breezes, and a brilliant sky. All augured well for a prosperous course; but ere we had been long at sea the clouds lowered, the gentle zephyr increased to a tearing gale, and the very elements appeared combined for our destruction; yet we are not forsaken nor destroyed; we are but dismantled; some of us with

“Sails rent and seams wide opening,”

possibly, and wait but for a refit to enable us to pursue our way with pleasure and with hope. Others of our number were at the opening of the year as desolate as Selkirk in his shipwrecked loneliness. We were stripped of all we held dear; and though monarchs of all we surveyed, yet we heeded it not, but sighed like him for “the land of our friends,” for the kingdom where

“Our *best* friends, our kindred dwell,  
Where God our Saviour reigns;”

yet—uniting too in the beautiful sentiment uttered by him so submissively—

“Yes, mercy, encouraging thought,  
There’s mercy in every place;  
It reconciles man to his lot,  
And gives e’en affliction a grace.”

To drop the metaphor:—we commenced the year with the smiles of friends cheering us, with vigorous physical and mental health, with both temporal and religious hope bright and inspiring. But the friends we possessed either sleep in death or have withered and gone to other lands; and, our health despoiled, our mental activity weakened, our present and future prospects are shrouded in mystery and darkness. Or the reverse of this was our position: we had but just left the grave of the friend we loved most; our own health was at its very ebb, and our prospects both for the present and future but dim and indefinite; but now we live in the midst of unbroken friendships, in free possession of health and activity, and our religious feelings and practice such as give evidence to ourselves and others that we are indeed “of God.” Whatever has been our lot, whether our path have been

chequered by but a small measure of either sunshine or shade ; or we have centred in our individual persons, or in our families or connections, let us under all still say, with the afflicted patriarch—"The Lord hath given, the Lord hath taken away ; blessed be the name of the Lord !"

While this has been a year of *trials* to some of us, and to others of *mercies* multiplied beyond our hopes and deserts—for many have experienced nothing but the favour and goodness of God—we can *all* adopt the language of the Psalmist, both as it regards the singular and the general exhibition of divine mercy towards us, and say unto him, "Surely goodness and mercy have followed us all the days of the year !"

Thus life, like the ordinary voyage, is fraught with sorrow and with joy, with storm and calm ; and all but work for the ultimate good of those that are exercised thereby. How many are the *pleasures* of the sea to those that love it !

" For who can tell save he whose heart has tried,  
And danced in triumph o'er the waters wide,  
The exulting scene—the pulses madding play,  
That thrills the wanderer of that trackless way,  
\* \* \* \* \*  
And turn what *seems* but danger to delight !"

This language is applicable to the truly good, in their passage to the land of rest. The storms, the dangers, not less than the pleasant ports, of the passage excite their noblest energies and induce in them the most acute pleasure. Have *we* experienced these delights ? Oh let us be stirred to gratitude to the God of our life !

All *voyaging* involves *watchfulness*. The seaman needs to watch against approaching storms, the attacks of pirates, dangers of fire, and the mutinies of the crew. This is essential to his peace and safety. Nor is it less the duty of every Christian to watch against the inroads of the world, the assaults of Satan, the danger of intestine war, and, in fact, against the combined efforts of *all* his spiritual foes. Carelessness is the harbinger of disorder and death to his religious peace and hope. Have *we* so watched as to preserve our peace unimpaired, our joys undiminished, our conscience void of offence, and our communion with God elevated and pure ?

*Watchfulness* involves *responsibility*. The commander has confided to his care the lives and property of others ; he feels that he is a steward amenable to his principal for his conduct. So is the servant of *Christ, His steward until He come*. He has talents, time, property, and the truth of God all confided to his care. How have these been improved ? How shall we answer for

them in the day of His account? What has been our expenditure, what the tenor of our conversation, the train of our thinking, the general order of our temper, the course of our lives? Oh! in the light of *His* countenance before whom our whole life appears undisguised, let us examine and answer.

Many die on the voyage, many from every class, and in all climes. This has been a year of death. The crown has been taken from the mighty, and the king sleeps in the tomb of his fathers. The wise have been arrested in the seat of justice. The man of healing has found his recipes ineffectual to preserve himself from death; while thousands of the poor and humble have been borne to their earthy bed, and now sleep in death. How strongly do such things indicate the line of duty which we should pursue! warning us to be anxious about the salvation of our own souls and the souls of others, and "whatsoever our hands find to do, to do it with our might!" Every voyage has its termination; and so will ours. The years will cease to roll and the eternal day will at length rise upon us, and bring us into the presence of God, where, if secure of being graciously received of Him through the faith and love of his Son, and sanctified by his Spirit, we shall cease to labour and toil, to watch and be anxious; but where, in calm and bliss profound, we shall be for ever retracing the way which we have tracked across the ocean of life, astonished at our hair-breadth escapes, the mighty deliverances that have been accomplished for us, and the opportune blessings that have been conferred upon us. Until then let it be our business to improve not only the years as they pass, but the months and weeks and days and hours, and even the moments of life; that "being wise and understanding these things, we may also understand the loving kindness of the Lord." Gentle Reader, pause for a while at the close of the year, and consider in order "all the way in which the Lord hath led you, that he might prove, and try you," and see what there is in you; and pray that he may continue to expel the evil and lead you in future in paths of righteousness only, for his name's sake! Yes, pray—

" Guide me, O thou Great Jehovah,  
 Pilgrim to yon heavenly land;  
 I am weak, but thou art mighty,  
 Keep me with thy powerful hand;  
     Bread of Heaven,  
 Feed me till I want no more!"

V.—*The Edinburgh Review, and Evangelical Preaching.*

[Continued from p. 415.]

Having already shown that the Reviewer is unacquainted with his Bible, with Ecclesiastical History, with the standards of the British Churches, and with the writings of Evangelical divines, and therefore incompetent either to understand or to appreciate their *doctrines*, we now turn, in very weariness, to his remarks on Evangelical preaching.

It is characterized by him, "as the reverse of *practical*.\*" He gravely and seriously asserts, that it holds forth the Deity as a gloomy tyrant, leads men to suppose that moral good is not essentially better than moral evil, nor more worthy of the choice of rational beings, and consists in systematic arrangements of articles of faith, in building up and pulling down paradoxes, elaborating truisms, solving imaginary difficulties, removing fears which nobody ever felt, warning against dangers which nobody ever fell into, fitting of allegories, discoveries of hidden meanings, and new applications of texts†. This severity of censure is relieved by the following delectable specimen of pleasantry; "And this is spiritual preaching! truly if we take spiritual as opposed in meaning to substantial or solid, such instruction is spiritual indeed. And we have spiritual preachers wondering at the immorality of their flocks, wondering, namely, that they cannot gather figs of thorns, or grapes of thistles!" p. 446. It is unnecessary to discriminate between the true, the plausible, and the false in his other remarks on this subject, as they are thus summed up by himself:

"From the review we have now taken of Evangelical preaching, it will easily appear that its general tendency is to elevate matters of opinion above matters of conduct: to nourish superstitious ideas of sensible supernatural influences and communications; and to place religion more in the performance of ordinances of worship than in the regulation of the heart and conduct:—to promote, in short, the abuses, instead of the uses of religion,—those abuses into which human folly, and human wickedness, have ever been most apt to run, and which it has always been among the chief objects of men of real sense and piety to counteract." P. 451.

Conscious, however, that the common sense of his readers would revolt against such an outrageous caricature, the Reviewer tells us, in a note, that "Evangelical preachers do not always preach Evangelical or spiritual sermons;"—that is, such of their sermons as do not agree with *his* description are not to be held Evangelical! If indeed that preaching, the tendency of which is to promote the abuses of religion and to counteract the chief objects of men of real sense and piety, be Evangelical preaching, it deserves the severest reprobation; but if, on the other hand, Evangelical preaching be the preaching of Evangelical doctrines by Evangelical men, we pity the man who thus foully and ignorantly misrepresents it. If the judicious Hooker, the philosophical and heavenly-minded Leighton, the intellectual and deep-searching Edwards, were not men of real sense and piety, where shall we look for such? These three, with a thousand others in England, Scotland, and America, preached Evangelical sermons; and if, amongst those who now follow them as they followed Christ and his Apostles, there be none who reach their stature, and many who preach Christ in weakness, that is just such an objection to Evangelical preaching as are the mistakes of some half-learned expounder, to the truth of the Newtonian philosophy. No orthodoxy of creed will prevent weak men from saying weak things: and the Evangelical party neither lay claim to inspiration, nor assert that a little mind, however well meaning, shall comprehend the

\* P. 444. † Pp. 445, 446.

length and the breadth, the height and the depth of those things which 'the angels desire to look into.' It may be, since he says so, that the Reviewer has heard from the pulpit the rash and foolish statements which he condemns; but if he were so unfortunate, (for he must excuse our doubting the faithfulness and precision of his recollections) it argues equal want of charity and logic to impute to a party, on such anonymous authority, opinions and practices, which, both in word and writing, they have ever unanimously and indignantly disclaimed.

But that the Christian preacher may be at no loss in his vocation, the following pattern is held forth to him: He should strive "to excite feelings of gratitude towards the Deity, by the display of his innumerable acts of benevolence towards us and all living creatures, in the frame of our bodies and minds and in the provisions made for our sustenance and gratification, in the constitution of the external world; sentiments of reverence, by pointing to the wisdom and power so strikingly exhibited in every thing we behold around us." He should convince men of the reasonableness of the divine commands by showing that obedience would make them happy, independently of such consequences as Heaven or Hell. "What," he continues—

"What can possibly be a more imperious duty on a Christian minister, than that of describing the various insidious forms in which temptation presents itself—of exposing the pretexts under which men reconcile themselves to breaches of the laws of morality—of showing the hollowness of the enjoyments which vice yields, and the miseries it entails—of smoothing the path to virtue by reducing apparent difficulties to their real size, and by pointing out the aids to be employed, and the encouragements to be found in following a virtuous course?" P. 445.

He whose difficulties in embracing a religious life are how to brave ridicule, how to forsake vicious habits, how to combat infidel arguments, how to break from worldly entanglements, shall be left without encouragements, help, or direction; but should any one chance to find himself obstructed by suspicions as to how far God's veracity may be safely trusted, or how far Christ is in all points rightly qualified, or fully empowered, or sufficiently disposed to be a Saviour (or any other such likely or reasonable scruples) he shall have ample testimonials produced for his satisfaction." P. 446.

Now, he triumphantly asks, "who ever hears instruction on *those* topics from an Evangelical pulpit?" When Augustine abandoned his beloved Cicero for graver and more congenial studies, he exclaimed, "*Hoc solo in me tanta flagrantia refrigebat, quod nomen Christi non erat ibi.*" Confess. Lib. 3, Cap. 4. But how much greater a chill does it strike into the heart, to find in *this pattern* of Christian preaching not one word of Christ! Confucius, Zoroaster, Menu, Socrates, Antonine, Seneca and Mahomet were all of them Christian preachers, if *this* be all that Christian preaching includes. But when our Lord and Saviour himself wished to excite feelings of love and gratitude towards God, it was by declaring that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 16. And so Paul, his Apostle; "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

When the multitudes came unto Jesus, saying, "What shall we do, that we might work the works of God?" his answer was, "This is the work of God, that ye believe on him whom he hath sent." John vi. 29. When the jailer came unto Paul and Silas, their answer was precisely the same, "Believe on the Lord Jesus Christ, and thou shalt be saved!" But this 'one thing needful' finds no place among the many things about which the Reviewer's preacher should be careful and troubled. It is true that certain Evangelical preachers do not give sufficient prominence to a holy

life and conversation, and neglect, to an unjustifiable extent, due enforcement of our social and relative duties; though this is not true of the body, by the Reviewer's own admission when he says (in the note at the foot of p. 446) that they neutralize the effect of really good and profitable discourses, according to his own pattern, by preaching on the truth of God's promises, our need and the sufficiency of Christ as a Saviour, and the necessity of faith, and prayer, and regeneration by the Spirit of God. Nevertheless he is right in the main: morality and the doctrines of natural religion hold a subordinate place in Evangelical preaching: its chief subject is "Jesus Christ and Him crucified." Even from the beginning, the preaching of the cross was foolishness to the wise ones of this world; yet Paul, a preacher whom all others would do well to follow, GLORIED in it, Gal. vi. 14, and "determined not to know any thing among his hearers, save Jesus Christ and Him crucified," 1 Cor. ii. 2; of which passage Calvin well says, "*Pulcher locus, unde intelligimus et quid docere debeant fideles ministri, et quid nobis descendendum est tota vita, et præ quo nihil non pro stercore habendum.*" This is the cardinal doctrine of an evangelical ministry, as it is the cardinal doctrine of the Christian religion: and they who hold it forth to perishing sinners, need have little fear of raising it too high, or of holding it up too long. For a true portrait of Evangelical preaching, we refer the reader to Evangelical works; or, as Bolton happens to be on our table, we shall let him speak for his brethren, in the following quaint, but faithful summary of a Christian walk and conversation:

"If thou hast respect only to the commandments of the first table, and outward performance of religious services, but neglectest duties of the second, and conscientious carriage to thy brethren, thou art but a Pharisee and formal professor. If thou dealest justly with thy neighbour, and yet art a stranger to the mystery of godliness, caust not pray, nor sanctify the Lord's day, nor submit to a sincere and searching ministry, which the first table enjoins, thou art but a mere moral man. If thou put on a flourish and outward face only of obedience and conformity to both, and yet be true-hearted in neither, as were the Pharisees, thou art but a gross hypocrite. Bear thyself holy towards God, honestly towards man, and true-heartedly towards both, or thou art nothing in Christ's kingdom, but still in the gall of bitterness and bond of iniquity." *Comfortable walking with God*, p. 21.

In fine, Evangelical preaching cannot be *theoretically* wrong, so long as, by Christ's own appointment, it preaches mainly the cross: for it is only by holding forth unto men a Saviour crucified for their sins, that they are drawn unto him, John xii. 32; and from love spring search after the slightest intimation of his will, and rejoicing obedience. It cannot be *practically* wrong, for it is notoriously, the most successful: on this point the evasions of the Reviewer are so extraordinary, that we shall enumerate them for the edification of our readers. At p. 446, he asserts that an Evangelical ministry is particularly unprofitable, and that to look for morality among their flocks is to look for figs on thorns, or grapes on thistles! In the second place, p. 451, he meets a reference to the exemplary conduct of the supporters of the Evangelical party, by saying "*we admit the fact!*"

In the third place, he will not allow *the fact* to be of any service to the Evangelical party; for he declares, "we cannot allow of even good results being brought about by false representations of religion."

In the fourth place, he endeavours to account for the *fact* in the following charitable and argumentative method; "We believe, however, that their becoming, practical, conduct has generally arisen, not from the opinions in question (so far as these opinions are peculiar), but *in spite of them*;" (the italics are ours;) and the whole subject is summed up in the following sentence; "We regard evangelical opinions, then, as having sprung out of an increase of religious feeling rather than as having produced it; and an attention to facts will, *if we mistake not*, confirm this judgment," p. 452.

Thus then, after having, for 24 pages employed all the artillery of argument, invective, irony, scorn and wit, against the unfortunate Evangelical system, the result is, according to his own showing, *Either that Evangelical opinions produce the most pious men, or else that the most pious men embrace evangelical opinions.* O most lame and impotent conclusion! May he not after all be a friend in disguise?

We trust that the Evangelical party will continue to hold, as they have ever held, the great doctrines of man's depravity and natural corruption, of regeneration by the Spirit of God, and justification by faith alone; and to preach, as they have ever preached, Christianity, rather than Natural Religion. When the British churches shut their pulpits against these truths, they must shut their Bibles, and their standards also: but, like the disciples of old, if they are driven out of one city, they will flee into another; and, while the teeming myriads of the earth rush on from birth into eternity, these truths shall gather from among them a goodly portion for the upper sanctuary.

We have left but little space for the Reviewer's remarks on the minor peculiarities of the Evangelical party. He knows so very little about them that he notices only one or two of their faults; and these are far from being the most gross and offensive. There is much good sense in the following observations.

"By drawing the line that separates religion and irreligion too far on the side of the former, they place a great many persons beyond the pale, who, though near the boundary, might have been kept within it, and gradually engaged in a course of improvement; but who, once excluded, will proceed to throw off all restraint. It can never be too earnestly kept in view, that every difficulty we add to religion, is a persuasive to irreligion. Next, if religious persons refuse to countenance what are generally reckoned innocent amusements, these amusements will not be therefore abstained from; but being thus left entirely in the hands of the worthless, will acquire a dangerous character from which they might otherwise have been kept free. It is a great error to suppose, that whatever is not relished by a man of confirmed religious feeling, is wrong and ought to be prohibited. You will not make a child love Greek and mathematics by taking away his tops and balls. But as he comes to relish those, these will be forsaken. Increase just religious feeling, and leave frivolous unprofitable amusements to the fate that may befall them in consequence; but do not imagine that you will promote religion by prohibiting them." P. 451.

But there are peculiarities among the Evangelical party which do far more harm than these. There is a large class at home, who give themselves up to a talking religion. They gather round some popular minister, and the more readily if he has been led or driven into extreme views; he then becomes 'a dear man,' and dissent from his opinions is undoubted heresy. Women, and especially young women, discuss fluently, and decide without hesitation, the most abstruse questions in theology. They have a language of their own, intelligible only to the initiated; not to understand it, or not to adopt it, ranks you at once with the ungodly! But this is not all;—a bonnet differing from the orthodox pattern, a pink ribbon instead of a brown one, a ring on the finger, a good hat, or a well-made coat provokes an ominous silence, or a shake of the head more significant than Lord Burleigh's. At present, temperance is the rage. A bottle of brandy in the house, a glass of wine or beer on the table, do all but unchristianize a family:—nay, we have seen more than one individual looking in stern reprobation on the sinful indulgence of sipping a cup of tea. We could mention much more of a like nature; but we shall reserve it for a separate paper. Now, though we rejoice in the evidence that there is a serious and conscientious spirit alive in Society, we do not rejoice in its diseased manifestations. These things may be trifles in themselves, and those who hold them might be left in quiet

possession of their hobbies ; but they are most serious in their consequences. They scatter strife and contention, anger and uncharitableness, in the very best portion of society, and they estrange good men from each other : for too generally, the advocates of these and other new or unusual and extreme opinions, make no allowance for difference of judgment, and hold their dogmas as the test and touchstone of real living piety. But we will not be tempted to enter further on this fertile subject, at present.

It is pity that the reviewer cannot even let well alone, but seems to have a pleasure in neutralizing and weakening the effect of his own statements. What can be more preposterous than to blame the Evangelical party for stricter observance of the Sabbath, abstinence from many amusements, and activity in promoting Missions, Tract, and Bible Societies, and the like ? What more absurd than to class these with the penances and pilgrimages of the Roman Catholics ? Long may they be distinguished by such truly noble and Christian practices ; for these are the fruits which avouch them to be " the salt of the earth." In spite of individual cases of weakness and enthusiasm, in spite of the faults and follies which are to be found amongst them, and which, on earth, are inseparable from humanity, they hold forth the word of God which is able to make men wise unto salvation, in all its purity, and adorn the gospel by their lives and conversation. They have had men among them, who may take place with the giants of literature ; they have had men who were grossly ignorant and uninformed ; but the very least of them, who throws in his mite into the treasury, from the love of God and his fellow-creatures, and who does what he can, out of a true-hearted regard to his brethren, is worth scores of the modern fry of *litterateurs*, who, from the paltry motive of exhibiting a fancied superiority, fling abroad fire-brands without thinking of the result, and spread desolation and misery through society, by throwing doubt on every thing good and holy. Little and worthless must their souls be, however high their acquirements, who, in an era like the present, dare to tamper with the sacredness of religion, from other than the strongest and most painful conviction of its utter falsehood—a conviction, to which it is impossible that any honest inquiring mind, after studying its credentials, can ever come. CHRISTIANITY is the consolation, the support, the crowning glory of humanity ; and we would say, in the words of Tertullian, to every one who attempts to vilify or degrade it : "*Parce unicæ spei totius orbis, O tu qui destruis necessarium decus fidei.*" Spare, I pray thee, the only hope of the whole world, O thou who destroyest the necessary glory of our faith !

M.

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#### VI.—*Short Notes on Moorshedabad and Berhampore.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

Learning, on my return to Calcutta after a few months' residence at Berhampore, that short notices of Mofussil stations, derived from personal observation, are deemed eligible for your pages, I beg to offer the following to your acceptance.

With the statistics of Berhampore and Moorshedabad I am but imperfectly acquainted ; besides, these may readily be gathered from other sources. I give you merely my own impressions and

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the results of actual observation in regard, chiefly, to the progress of general education and true religion, in that district.

The only institutions for educational purposes are the Nizámat College at Moorshedabad, and the Mission School at Berhampore. The former, as its name imports, is essentially and primarily an establishment for the education of the youth of the Nawáb's family in its largest extent, and *was*, with the entire concerns, political and domestic, of that family, under the direction of the Governor General's Agent. It has latterly however been placed under the control of the Education Committee in Calcutta, aided by a corresponding local Committee, for the details of its conduct. By the last quarterly return there were 84 pupils in generally regular attendance. These include the Sahib-zádas, or the young scions of the aristocracy of Moorshedabad, the hopeful "cousins," in all degrees of remove, of the Nawáb, who constitute the majority of the élèves of the institution, and whose benefit it chiefly contemplates. They are, as might be expected, the most irregular in attendance, not having the stimulus arising from a necessity of acquiring the requisite qualifications for future employment, which urges the *voluntary* scholars to a more constant and diligent application. Here as every where else, indeed, we see the immeasurable superiority of the Voluntary Principle, whether operating on boys or men, in Europe or in Asia, in reference to knowledge or religion, art or science, love or morals. Boys, any more than men, are not easily driven; but, like these, may be effectually allured when a sufficiently powerful motive is applied to and acts, without constraint, upon the reasoning powers or affections of the mind.

These youths present a motley appearance of mingled tawdriness and slovenliness. Gauze robes, contrasted with flaming shawls and tinsel slippers, please less even than they might, on persons whose listless looks and almost irreclaimable indolence, self-conceit and air of fancied superiority awaken only pity, if not contempt. The disgusting red juice of the betel and its co-ingredients, with which every lip is so nauseously besmeared, and the flying hair escaping from the diminutive skull-cap, by no means add to the luxury of the spectacle; and although there are, however, some tolerably sprightly lads among the Sahib-zádas, it is yet strikingly remarkable, as far as I have had room for observation, how far more alert, generally, are the Hindu youths, as well as more solicitous to improve and ready of comprehension, than the more respectable Mahommedan boys. The *zenanah* is to these, a bad preparatory school. The religious system itself under which they are brought up, lays even a worse foundation for the cultivation of the active powers, and elicits less of the better movements of the natural mind, than the grosser faith of the

former. They are more slothful than their compeers, the Hindu alumni; in an ill-suppressed disdain of whom, too, the pride of birth shews itself at every turn. I seriously question, were it made optional to attend, whether half-a-dozen of them would be found in their places, one week after the concession. Their attendance, as was said, is irregular; partly from the foolish indulgence given to fancied complaints and childish prayers by their inane secluded mothers, &c.; partly from the pernicious frequency of religious festivals and domestic fêtes; partly too, from the etiquette of visitings and other idle interruptions to regular study. The continued and more decisive requisition of the active agency in the local Committee, resting, it is presumed, chiefly with the Governor General's Agent after all, might however, and no doubt will now, gradually improve upon this state of things. The influence of that functionary is necessarily great, as in him is placed the entire control of the whole (shall we say royal?) family and its concerns. The individual who now sustains the office is a gentleman of good family himself, and possessing a cultivated mind, well read, and I believe zealously anxious to use his powers advantageously for those whom they affect. It may be questioned however whether they *are*, in fact, always so employed. The instructors are, in the English department, a head master, Mr. A. Jones; and a second, Mr. J. Bolton. The former a young Englishman, the son of a clergyman formerly a Chaplain on the St. Helena establishment, and a married man, of very respectable talent and education, and I sincerely believe most anxious for the improvement of his pupils; the latter was educated at Bishop's College, and has joined since I left, so that I had no opportunity of seeing him; but I learn that he gives excellent promise of adding materially to the efficiency of the institution. There is a third master, an East Indian; but the salary afforded cannot be considered adequate to the securing of any very able qualifications, which would always meet a better market. There is a Hakím or native doctor to the institution, a respectable young man I believe, who received his medical instruction from the late talented Dr. J. Tytler, and who sustains the additional office of tutor to the Bengáli class. This branch requires a thorough reform, to render it of much importance. The head teacher in the Persian department is a sprightly, intelligent, and I dare say qualified individual, on whose vigilance must depend the whole efficiency of those under him.

The studies are Persian and Arabic, Hindustáni and Bengáli, English, (including grammar and composition,) geography and the use of the globes, with, of course, writing and arithmetic.

The Sahib-zâdashave generally little value for English; Persian is their favorite. In this respect they present a striking contrast to the Bengâlis who err in the other direction, and mischievously neglect their own language in the diligent pursuit of the all-attractive English.

I attended the college repeatedly during my four months' stay in the neighbourhood, and frequently and most closely examined the classes in the English, Bengâli, general and scientific divisions. The progress made is perhaps as great as could be expected, under all circumstances; the addition of a second master. and the assiduous exertions of the senior in introducing various improvements into the mode of teaching the classes, in conjunction with the encouragement of public examinations and the distribution of suitable prizes for real proficiency, will no doubt, ere another year passes by, place this establishment on a footing of much greater efficiency.

I should attach very great importance to the frequent visits of the gentlemen comprising the local committee, and of the Governor General's Agent in particular; it would give an increased importance and value to the course of study, in the opinion of the pupils, their parents, and of the native population generally, of the Mahommedan portion especially; it would encourage and strengthen the hands of the masters and fortify their authority; it would tend greatly to *expedite* the obtaining of the necessary supplies of books, &c. and of itself, independently of a direct exertion of the right to *enjoin*, would naturally *induce* a fuller and more uninterrupted attendance. Nothing so much retards the improvement, not only of the absenting individuals themselves, but of the pupils of a school generally, as the frequent breaks and interruptions so occasioned to the course of instruction. The classes are ever going backward instead of advancing, and the forward and regular boy is unjustly *kept* back in compliment to the indolent and indifferent. No master can then do justice to his powers, or give effect to the best laid plans and wisest system of education.

The number of useless attendants that accompany the Sahib-zâdas and choke the passages, &c. occasions much noise and confusion, and ought not to be allowed.

Another disadvantage I observed is the want of suitable books. Thus, Marshman's "Brief Survey of History," was used as a *first* exercise in translating from English into Bengâli! As well might one put Tacitus into a tyro's hand for his first essay in rendering Latin into English! The small volume, published I believe by the same worthy, talented and enterprizing individual, from the Serampore Press, entitled if I recollect right "Examples of virtue and vice, &c." in Bengâli and opposite English,

would be a far better book, both as the English is so much easier, and as it might be gone over in the following way—

First, read and parse each lesson in English regularly, till thoroughly understood; then mark the corresponding Bengáli version, passage by passage, parsing and completely analysing that also; next require from the pupils their own *boná fide* separate translations, which should, lastly, be compared with the *printed* one and the differences, mistakes, &c. pointed out. But to adopt this plan or indeed any other successfully, there must be obtained first, a concise Bengáli and English Grammar, and secondly an assistant teacher qualified in that language. The same or a similar plan with the Hindustáni, would soon tell on the improvement of the boys.

In addition to the College duties, the head master, Mr. Jones, has gathered a subsidiary school at a small distance near his own residence at Lálbágh, in which one of the first class youths teaches a dozen or more of secondary pupils. This attempt to prepare a future supply of students for the College, originated in the zeal of Mr. J, and deserves every encouragement. There he aims to attend particularly to laying the foundation of the *first* acquirements correctly, and especially to the ensuring of a correct pronunciation; that at the College being far otherwise, in most instances, from want of care at the outset. Of course, the want of that large intercourse which young lads in Calcutta enjoy, is against the youths of Moorshedabad. Here, too, the tedious abecedarian fatigue and loss of time to the College teachers will be spared, and the pupils when drafted from into the upper school, may be put at once to higher studies.

The 1st class of the College pupils have gone nearly through Marshman's Brief Survey of History No. 1. In Geography they have advanced as far as "America." As an exercise in *translation*, the Hindu boys have commenced turning the version of Robinson's Grammar of History back into English, as the Hindustáni lads are doing with Captain Paton's Astronomy. Arithmetic, parsing, recitation, &c. also form parts of the studies of this class. The 2nd class is similarly employed in the earlier stages of reading, translating, &c.

There has been much difference of opinion, here as elsewhere, on one great point; those of the old school advocating the entire exclusion of all religious instruction, on the stale pretext of non-interference, &c. So far is this carried in the Nizámat College, that certain books sent by the Calcutta School Book Society, not assuredly likely to contain any over-doses of Christian morals, and not a grain of Christian *truth*, were positively rejected because they contained the *name* of Jesus Christ in some places, and spoke of him as "our Saviour," &c. !!! When will this absurd

and ungodly *cant* (for it is no better) cease from the mouths of Christians? a *cant* at which common sense stands abashed, religion shudders, and infidelity chuckles with undisguised and undisguisable satisfaction, while Heathens and Mahommedans of every class despise and laugh at us.

The desire for a knowledge of *English* is rapidly operating even in this dark locality: a proof of this is clearly furnished by the fact that while the *Persian* class must be *bribed*, the *English* are volunteers. A noxious species of *jagheer* system, as it has been called, which, as to the English department, has been happily abolished altogether, has been re-established as an inducement to the study of Persian, now at the death gasp and so soon to give up the ghost. Such is the tenacity with which they of the old school, otherwise of good sense, cling to the usages of other days! Some lads actually get six rupees a month as a *reward* for learning Persian!

The College is supported by an assignment from the Nizámat funds; and this is positively the only portion of them that is employed, *within* the family for any purpose beyond animal existence and silly pageantry or superstitious observances, or *without* it for any purpose whatever! With such an amount as some 16 lakhs a year, if recollection serves me, drawn from the sweat and labour of the poor wretched *ráyats*, it were surely not too much to expect that something should be returned to them in works and establishments of public utility: yet the fact is as stated.

A building for the College is soon to be erected, in the neighbourhood of the new palace. The plan has been prepared and I understand approved; the only hesitation is about the site. It ought certainly to be, as local opinion inclines to fix it, on the banks of the river, both for appearance and regard to health. The excessive accumulations of filth and garbage within the city, the closeness of the native habitations, and the narrowness of the streets, would render any other situation equally undesirable and insalubrious, to the European teachers and their families especially, all of whom are to reside on the College premises when completed.

While on this head I cannot forbear remarking how discreditably it is to all the parties concerned that the city of Moorshedabad should be in so disgracefully filthy a condition. I have, on wet days, not driven but waded through worse than what in Liverpool, in days of yore, we used to call 'corporation beds,' vast aggregations of mire and garbage of all descriptions, which in dry weather compose hillocks that endanger an upset at every few yards, with only the alternate pleasing intervention of deep holes whose gulfs threaten, if not to swallow you up, at

least to cast you over into their cleanly bosoms, and leave you minus a buggy spring into the bargain ; no joke where a repair could not be made nearer than Calcutta.

The city is fast depopulating ; every where you see dilapidated houses, once respectable, whose owners have removed to Delhi or other suitable refuge. The moral atmosphere of the Moorsheadabad Court is not either more odorous or wholesome than its physical one as a city ; and it reflects small credit on the responsible authorities that so little care was taken to open the mind and form the character of the reigning Nawáb when a youth, and to give him a taste for nobler pursuits and enjoyments than the indulgence of the sensual appetites can afford. It is melancholy to think how vastly different an aspect this once metropolitan city would have presented, had its proprietor acquired a taste for improving its external appearance, or a desire for ameliorating the condition of its population,—a taste and a desire which only education could have given and a cultivated mind enjoyed to exercise. As it is, in part indeed but not wholly, owing to other circumstances of a political nature, and not confined to this locality but affecting the country in general, the depressed condition of the population is most appalling. Instead of the large income of the Nizámat circulating in the healthy encouragement of trade, and art, and institutions of learning, medicine, &c., it is either uselessly hoarded or worse than wasted in idle shews, extravagant entertainments, senseless fireworks or vicious indulgences, and in the most ridiculous accumulations of every variety of toy, and gewgaw, and fancy article that the most wanton cupidity could desire.

The new palace would be an ornament to any country. It is a truly beautiful and magnificent building, and does infinite credit to the taste and architectural skill of Col. Macleod, who planned and chiefly superintended its erection, ably seconded by Lt. Cunningham of the Engineers. Nothing can exceed the chaste lightness and delicate proportions, in particular, of the Corinthian pillars which support the great hall ; indeed the proportions throughout arrested my surprized and pleased attention at the first glance. It will be a truly royal palace when completed ; but the contrast with the surrounding poverty and squalidness and filth, is too strong and sudden not to excite a deep feeling of pain in the mind of the beholder ; one heartily regrets it should not be tenanted by a wise, beneficent and good prince, exerting a healthy and wide influence over the domestic and moral welfare of his subjects and dependants. I am not in possession of the admeasurements. So much for the college and the courts !

The only Missionary or rather assistant Missionary, resident in Moorshedabad, is Mr. Cussons of the London Missionary Society. Mr. C. is an admirable Hindustáni preacher, has great fluency, speaks with much correctness, and, what is of rare acquisition by Europeans (Mr. C. is an East Indian), with an intonation absolutely native. The senior Missionary from Berhampore (Mr. M. Hill) spends one day in every week in this city. Mr. Cussons with his native assistant, or catechist, is employed daily in the various labours of preaching and conversing with inquirers, distributing tracts, &c.

Mr. C. also is a great, though secret, benefactor in another way, having some knowledge of medicine, and a large acquaintance with native simples, as well as of drugs &c. generally. His stock of both European and country medicines, the latter of which he prepares himself, is very extensive and the natives high and low flock to him from every quarter. He distributes his advice and his doses *gratis* to all comers, exacting nothing even from the wealthy, who scruple not to avail themselves of his skill and liberality, but, with characteristic meanness, rarely indeed feel a grateful impulse sufficient to induce the offer of the smallest gratuity! This benevolent man, out of a very small salary of, I believe, not more than 100 rupees a month (and he is a married man too), yet contrives, with only some small occasional aid from a liberal individual (which however he never *solicits*.) to keep up his stock of medicines, thus doubly a physician to the body and the soul too: an instance of zeal and disinterestedness the more engaging as it is unpublished and practised strictly in secrecy. For my own part; I never heard of it till I went thither, (as I went every where for information) and by questioning only learned the particulars. My own mite (mite as it was) was thankfully received. I tried to procure a small monthly or yearly allowance for medicines, thus distributed among the *native* population of the city and neighbourhood only, from the overflowing Nizámat funds, but had not the good fortune to succeed; my application is yet unanswered, though made four months ago! Assuredly no more legitimate and no more beneficial mode could be devised for the employment of a small grant, that would not even be felt from the annual 16 lakhs! But I must hasten to

*Berhampore.*

Berhampore is seven miles, along the river, from Moorshedabad. From the river, an extensive plain extends inward; this is the site of the cantonments. The barracks are excellent upper-roomed buildings, and belong to Government, who keep them in repair. The sides of two large quadrangles are occupied by the *quarters*, which are lower-roomed ranges of *barrack* in fact, originally well built, but now very damp: a few on the *bord-de-*

*riviere*, which are usually occupied by civilians, are large and well-planned houses. One only is upper-roomed, and is now inhabited by Mr. Laidler (an assistant to Mr. Watson the great Indigo Planter) a man of some scientific attainment and the very active and intelligent secretary to the lately established Berhampore Horticultural Society.

The roads within cantonments are good, affording very agreeable and open drives for the evening luxury of *Hawá-kháná*. There were formerly between cantonments and the city of Moorshedabad a large number of fine garden houses; these in the palmy days of yore, when gold-mohar trees yet flourished, were the delightful residences of the European Bará Sáhibs, the "Nawábs" we used to hear of at home. They are now, with scarcely an exception or two, in a state of rapid dilapidation, some altogether in ruins. The Nawáb however, occupies Fendal Bágh (or garden) which he keeps in good repair; but, goth-like, he has cut down the splendid avenue of trees by which its approach was both beautified and protected.

To a stranger the feeling is painful, which a drive round the silent cantonments, once noisy and gay, and by the ruined garden-houses, excites: all is so desolate and still. The thoughts are carried back to other days, when wealth and splendour, festivity and gaiety abounded. How great is now the contrast! You seem to walk over graves and to tread upon the vestiges of the dead; and how many a head indeed lies low, that was once proudly raised among the lords of India, whose princely hospitality made habitations that are now crumbled or fast crumbling into ruins, halls of pleasure and enjoyment! Worldly and evanescent delights indeed they were; happy had it been otherwise, for themselves and for many! May I be tolerated, Mr. Editor, if I here insert a few simple lines composed under similar impressions, on a visit some few years back to Sukh Ságar, the once magnificent abode of a princely Indo-Portuguese merchant, but at that time untenanted and seemingly going fast to decay\*.

*Sukh Ságar or "The Sea of Delight."*

Lines written on a visit to the erewhile splendid seat of J. B—t—e, Esq., so named, but now "deserted and without inhabitant," the writer having obtained entrance through one of the windows.

And see! where the desolate mansion of bliss

Stands silent, deserted and sad;

Where the dank tangled grass hides the serpents that hiss,

And the jackals alone are now glad!

\* It has lately been repaired and is again, I understand, inhabited by Mr. Lauruletta.

Fast closed are the doors that were wont to unfold  
 For the idle, the busy, the gay—  
 Not a voice to be heard, not a face to behold,  
 Not an object to tempt a delay !

Like a thief of the night, through the window I pass  
 To the Hall where the feast was array'd ;  
 Where circled full freely the laugh and the glass,  
 And the revel till morning delayed.

How frightful a stillness now reigns through the place,  
 As in mock'ry *mis*-named " of delight !"—  
 Of the glee of the living no vestige I trace,  
 'Tis the tomb of the dead meets my sight !

B—tt—o ! " the ocean of pleasure" is cross'd—  
 Did it land thee on shores of the blest ?  
 Ah ! haply thy bark had more safely been tossed  
 On an ocean by tempests distrest.

Too smooth was the voyage, deceitful the wave  
 That impelled thee along as it rolled ;  
 'Twas a sea where, before thee, have found them a grave,  
 A million ten thousand times told.

'Twas the sea of *false* pleasure, expansive and gay,  
 Where breezes enchanting impel ;  
 Where beams of bright hope on the surface may play,  
 While beneath yawns the dark gulf of Hell !

Blest Providence ! guide the frail barks that still sail,  
 On an ocean with danger so rife !  
 No calm e'er deceive us, nor syren prevail,  
 Till we've passed the deep waters of life !

Ah ! Saviour of Mercy ! look down from on high,  
 When the storm rages fiercely around ;  
 Bid the bright bow of promise shine forth in the sky,  
 And the haven of rest soon be found !

*On the River, Sept. 1829.*

Since Berhampore has ceased to be a station for European troops, the barracks are wholly unoccupied ; and the few quarters tenanted by the small complement of officers usually present with a native Infantry Regiment, suffice only to make the vacancy the more palpable and impressive. There is nothing observable in the way of building or art, in or about Berhampore. My own residence fronted the burial ground, the monuments in which positively constitute all that demands a visit ! Not an interment took place during my stay. But as Europeans only occupy their last narrow abodes within its precincts, and the number of these is now so small, little argument can thence be drawn either for or against the salubrity of the station to English constitutions. The whole cantonment is low ; the surface of the plain is an inch or two below that of the river at the height of the rains ; it is defended by a high and broad *bund*, along which is an agreeable *mall* for the evening drive or morning walk.

Berhampore is destitute of a Chaplain, as it has ceased to contain European troops; there is however, a neat and well built chapel, which was erected by the zeal of the Rev. M. Hill the Missionary, and which of course is the property of the London Missionary Society. Here a regular Sabbath service is maintained throughout the year, changing from morning to evening with the season. Mr. Hill is the pastor. The congregation is as large as the scanty number of residents can well make it, since it includes all of every denomination, Episcopalians, Presbyterians and Dissenters of every class, i. e. the entire resident population, with the usual proportionate deduction of such only as, unhappily for themselves, seldom or never attend any place of worship. Mr. Hill has been so long resident here (above 12 years) and is so well known and so very deservedly esteemed and respected, for his excellent character, talents and uncommon zeal alike, that I believe another ministry would find it difficult to draw a congregation. At least such is my impression from the result of certain communications on the subject, with several excellent individuals of the Station. It has seldom indeed been my lot to know any person so uniformly, so universally regarded, in a society constantly fluctuating and so variously constituted: and I will not refrain from adding, though at the risk of offending the object of the assertion, so *deservedly* admired and beloved.

Mr. Hill, with his able and amiable co-adjutor Mr. Paterson, is assiduously occupied in the humble and unostentatious, but most arduous and most important, sphere of Missionary toil. Mr. P. has been only a few years in the country and is of course not yet sufficiently acclimated to bear the same exposure as his senior. The latter, indeed, seems to possess a constitution of iron. I have been with him (but unable to do like him) when, under a raging sun in the hottest period of the day, he has stood for an hour or more addressing a crowd of natives, without even the protection of a chatah! This is a qualification few Missionaries possess. Of active habits and vivacious mind, this excellent Missionary is indefatigable in his holy calling, preaching frequently not fewer than four and five times daily, besides superintending (in conjunction with his able fellow-labourer) a school on the Mission premises for native Christian boys, and conversing early and late with inquiring natives, many of whom come from considerable distances to discuss religious topics.

The Mission house was planned and built by Mr. H. The Mission compound is a highly interesting spot. On it, besides the dwelling house and the school before mentioned, is a native chapel where Bengáli service is held every evening in the week;

at which, besides the Christian youths of the school, natives from without regularly attend, to hear a discourse from one or other of the excellent and laborious missionaries.

The scholars referred to are chiefly orphans, who have from time to time been collected, and for whose reception a *Native Orphan Institution* has been established, entirely through the activity of the Missionaries, seconded by the liberality of some excellent Christians; of several high in the civil service especially, whom, from a due respect for their truly Christian motives, I forbear to name, with exception of one amongst them already long past to his reward. This was the late David Dale, Esq. then Magistrate of Moorshedabad, and whom, with his excellent and pious lady, I had, on occasion of a former visit of only a few days to Berhampore, the privilege of knowing. I say privilege, for they were Christians indeed; and in this barren land it is very refreshing and comforting to meet with such.

About 1826 or 27 an orphan boy was sent in to Mr. D. from the mofussil, and was for a time retained in his own house; two others were soon added; and to instruct these poor orphans a *chápási* who could read and write, was hired by Mr. D. When this pious and benevolent man was compelled to proceed for his health to sea, where he died and went to a better home, the three orphans were cast upon the Missionary. The succeeding Magistrate, who entered with the same warmth of true Christian zeal as his lamented predecessor, into the expanded views of Mr. Hill, contributed the sum of 400 Rs. for the establishment of an asylum, together with a monthly sum of 25 Rs. for its support, which was continued till he also left the country. The objects admitted are *all native* children deprived of *both* parents and being under eight years of age. If much above that age, their idolatrous impressions and habits will have become somewhat fixed and be less likely to be erased by a Christian education. They are instructed in reading, writing, and the truths of Christianity, and, in due time, in the arts and manufactures of *the country*. As they grow up, the object is to locate them together, and so form a *native Christian community, entirely supported by their own industry*. These objects are perseveringly and most industriously pursued; and it affords a most delightful treat to a benevolent mind to visit this infant establishment, where, after early morning prayers and lessons, meal and relaxation are over, you may find a number of poor orphans of various ages learning to spin, to weave, to carpenter, &c. not as an ungrateful task arbitrarily and rigidly exacted, but kindly and considerably directed and therefore cheerfully performed. Mr. Hill has tried various expedients for giving the lads useful employments,

by which they may hereafter be enabled to support themselves and their future families; among others, *whip-making* was commenced, and most excellent articles were turned out, every way creditable to the establishment; but the prices at which these could be procured in Calcutta, where they had the advantage of a ready mart on the spot, were such as not to allow this to be a profitable speculation. The staple at present is cotton thread and tapes of all descriptions.

Mr. Hill has latterly taken a *farm* in the neighbourhood, on which, entirely at his own personal risk, he has located individuals whom he can trust, and where by their labour he cultivates the mulberry; what he does not sell of this, is employed in feeding and rearing silk worms; and which it is hoped will ultimately produce a fund adequate to the support of the Orphan Institution, to which it is entirely devoted.

The residents of the station have from time to time kindly contributed their support,—in all cases coming voluntarily forward; for it is a principle in Mr. Hill's plan *not to beg*, but rather to struggle through difficulties with a simple dependence on a kind Providence. In 1835 an excellent civilian, now in Calcutta, most liberally gave 500 Rs. to commence the farm. This contains 100 bighás of land at an annual rent of 100 Rs. The money was laid out in *bunding* and levelling the ground, and in planting 25 bighás of mulberries, the profits of which are at present employed in extending the cultivation; this, it is hoped, will, ere the year ends, have spread over 70 bighás. It is then contemplated to raise suitable buildings and procure apparatus, not only for the growth of the silk-worm, but for the reeling of silk.

The present number of orphans is 14; ten more are expected in this present month of December, and future additions will be limited only by the means of supporting them. I have reason to know that the Missionary's personal sacrifices are not small towards this charitable object; and I know not one that presents a fairer claim to the liberality of all who feel interested in the future welfare of India. It stands, for boys, precisely on the same ground of recommendation as that most useful institution for native *female* orphans, the *Refuge*, so ably conducted by the indefatigable Mrs. Wilson, whose praise is in all the churches as a true Christian philanthropist (an able Missionary herself and second to none in zeal, energy of character, or devotedness to her pure and benevolent object); and though the excellent Missionaries will not themselves *solicit* help, it may be permitted one who has seen their work and who knows their true devotedness to it and personal sacrifices for it, to show his countrymen where they may be advantageously liberal, and how they may effectually promote the great objects at once of In-

dia's civilization and its conversion to a true and holy faith. Save in the neighbourhood of Serampore, where the admirable Baptist Missionaries have established a native Christian village, I know of no set plan for such a systematic Christian foundation of well trained and religiously educated native Christians only, as is contemplated at Berhampore; and I can bear ample testimony that nothing of petty sectarian or party spirit enters for one moment into the plan or conduct of this noble institution.

I ought not to omit adding that the use of a small brick building formerly a powder magazine, which stood on the edge of the farm, has been liberally granted by Government for the double purpose of a church and a school.

The orphans enter school at 6 A. M., breakfast at 10, and are employed in the workshop till 4 P. M. At sun-set prayers and a sermon, as before observed, conclude the day, after which they sup and retire to rest. This routine is, of course, occasionally broken in upon by the sowing and cutting of the plant on the farm, which cannot be done in the heat of the day, as well as by the necessity of attending to the worms after hatching till the cocoons are formed, which labour admits of no cessation.

The institution, as stated, specially contemplates orphans only, but is not strictly confined to such. The variety of employments in the workshop and on the farm, "offer to the destitute inquirer after truth, (who for conscience sake has left behind him his caste, his people and his means of subsistence) a refuge from persecution, a home and employment;" here he may be industriously employed and earn his own support, without idleness or dependance, at the same time that he is learning that which is able to save his soul and make him at once a happy, a good, and a useful member of society. Let not the friends of Missions apprehend an abuse of this provision. Idlers and impostors will not long remain in an institution where the apostolic maxim is strictly a rule—"If any will not work neither shall he eat."

The worms have failed this last season, and instead of a produce of 300 rupees not above 60 have come from the farm, to meet the unavoidable expences: so that there is yet ample room for the immediate liberality of the well-disposed.

As its prospects brighten, however, it is fondly and not without just reason hoped, that by the blessing of Almighty God, the Berhampore Orphan Asylum, composed of industrious moral Christians, will become a true *oasis* in the desert of ignorance, bigotry and superstition; and will practically shew to the surrounding multitudes, the positive blessedness of Christianity; and in progress of time also, will, from its own resources, send

out and support its humble *native* Missionaries and well-prepared preachers of the gospel.

There is not, I think, any benevolent institution in India, formed on the same plan precisely. Most, or all of them, depend for their continuance on the aid and benevolence of the Christian public in India or at home. But this, when once brought to maturity, looks, under the divine blessing, to its *own industry* and morality for its prosperity.

Thus, Messrs. Editors, I have fulfilled my design, very imperfectly I am aware ; but I trust notwithstanding, that many of your readers may feel somewhat of the interest in perusing that I was myself allowed to enjoy in inspecting the detail of the Berhampore Mission and Moorshedabad College establishments. I wish I could have compressed my observations within a narrower compass ; but in truth I could have readily expanded them much more than, from a regard to your space and a recollection of the Horatian admonition, *brevis esto*, I have ventured to do. I am, Dear Friends,

Yours faithfully,

CINSURENSIS.

## Poetry.

### ON THE END OF THE YEAR.

HERE on a point of Time between two seas,  
 The Future and the Past, I seem to stand—  
 While solemn thoughts my lab'ring mind expand,  
 And swells my heart and fail my trembling knees.  
 Backward, eternal ages' vast abyss  
 Absorbs conception and astounds the soul—  
 Forward, the mighty waves majestic roll,  
 Strewn with the sons of misery and of bliss !  
 Each passing instant swells the ocean mass—  
 Lo ! floating myriads crowd the rushing tide ;  
 These in their nothingness unnumber'd pass ;  
 Those swept along in all their tow'ring pride.  
 Another wave—the living live no more,  
 And we that are, as those that were before !

Cossipore.

W. M.

## Missionary and Religious Intelligence.

### 1.—CALCUTTA AUXILIARY BIBLE SOCIETY.

We have much pleasure in announcing that the four Gospels and the Acts in the Hindustáni language and Roman character have been printed, and are now to be had bound together in one volume, at the Society's Depository. Of the books composing this volume,

St. Matthew,	was translated by	Henry Martyn.
St. Mark,	.....	Mr. Bowley.
St. Luke,	.....	The Banáras Translation Committee.
St. John,	.....	Mr. Bowley.
The Acts,	.....	The Banáras Translation Committee.

The Gospels and Acts are to be had either in Hindustáni only, or in Hindustáni and English in opposite columns.

### 2.—THE DURGA' PUJA'.

It affords us the highest satisfaction to announce that this festival, which has usually exhibited all the features of a splendid debauch to Durgá, and which has been very extensively patronized by European gentlemen and even ladies, was this year, owing to the discussions in the public prints, open to such visitors at the houses of only two Hindu bábus, and there even was but indifferently attended. The Durgá will in future, as far as Europeans are concerned, we trust be a matter of record—a tale to be told. Thanks to the press for the exposure of its shameless doings. But a year ago the Commander-in-Chief visited it in great state; this year scarcely a house is opened and but a few half-Hindu Europeans are willing to bear the stigma of attending to give eclát to the náchas of Durgá! And above all, thanks to Him who thus guides and blesses the labours of his servants to the suppression of shameless and indecent and corrupting deeds.

### 3.—GENEROSITY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society, with its accustomed liberality, has placed at the disposal of the Calcutta Auxiliary *two thousand* copies of the sacred scriptures in the English language.

### 4.—NEW HINDU COLLEGE AT SYDYABAD.

The *Friend of India* announces the establishment of a new college at Sydyabad: it is founded on the principle of the Hindu College in Calcutta. It always affords us satisfaction to record any disposition on the part of the natives to obtain information of a higher order than their own limited schools afford; but we are not backward to acknowledge, that if the same genius is to preside over the institution at Sydyabad that has influenced the movements of that with us, we regret its establishment; because assured the same fruits must speedily appear. Strenuously as we advocate the importance of instructing the natives, we have no desire to see the youth of India turned from idolatry to infidelity; we would rather see them idolaters and useful in their spheres, than puffed up with pride and in the idle possession of such a mere smattering of Western sciences and language as only lifts them above their own people without fitting them to mingle with Europeans; this smattering of knowledge too, well saturated with infidel and sceptical principles, adding to their pride and

idleness, a licentious creed and not unfrequently a licentious practice. We have no wish to see the irreligiousness of a large portion of the Calcutta alumni extended to the Mofassil. We do not speak this in any carping or cavilling temper. The matter is by far too serious to admit of such a feeling; we do it in order, if our pages should meet the eye of the Government, to warn them that the system of education now pursued under their auspices, has in itself all the elements which are essential to make only bad men and unruly citizens. Such books and principles as produced the Reign of Terror, are those most read and admired by the rising youth of India!

##### 5.—BRITISH INDIA, OPIUM AND CHINA.

It was our intention to have replied ere this to an article which appeared a short time back in the *Englishman*, purporting to be an answer to a paper which was inserted in the *Calcutta Christian Observer* for September on the immorality of the opium trade. Indisposition and other causes have prevented the completion of our intention. The style and temper of the article was such as to demand our thanks, but the argument, we thought, if fully carried out, would equally support slavery and even piracy itself. It however left the great subject reprobated by us untouched, viz. the abomination of one government, and that a Christian one, violating the laws of another and heathen nation with whom it was at peace, by the introduction of a commodity destructive of the health and morals of its subjects, and ruinous to its exchequer—a nation too with which we are on terms of amity and peace. The question has ere this, we suppose, been settled or will soon be settled much more effectually than we could do it; but whether so satisfactorily to all parties is not quite so clear. We ventured, in the former paper, to affirm that the abettors of the system, be they individual or corporate, would soon meet with deserved chastisement; little did we suppose that the punishment, was even in its first form, so near at hand. It appears however that the Chinese government are at length determined to put down the traffic, on account of its evil influence over the people, and its not less baneful results to the revenue of the country: in fact they find that their bullion has been carried away by "outside barbarians" for a poisonous drug! They have therefore ordered all foreign ships away from the anchorage at Whampo, far down the river, where they must be subject to the greatest annoyance and inconvenience; and they have also declared that all boats intercepted, carrying syce for the payment of opium, shall be seized and confiscated to the government. As it regards its own subjects, it has threatened the infliction of some of its most sanguinary penal punishments if they aid or abet. The measures are severe, but they show the spirit which actuates the rulers of the land. We hope that a word to the wise is enough. We fear that China will not be humbled but by arms; but sorry indeed should we be if the origin of such chastisement should be the protection of an illicit traffic; and yet if the Chinese government persist, this is in some measure inevitable—for if the British government patronise the trade, by growing the plant, selling it by special monopoly, advancing loans to its needy speculators, and in every way inducing enterprising merchants to embark their capital in it under its flag, what less can they do (according to the laws which unhappily obtain in the councils of men) than vindicate the injuries inflicted on her merchants and the insult offered to its own flag through them? How painful to see us involved in a sanguinary conflict to defend an illicit traffic! The paper which brought this intelligence contains a singular illustration of our remarks in the conduct of one Christian nation towards another. The Dutch Government at Batavia have seized an American ship because she was attempting to smuggle opium into the colony. Why should China be less lenient to us than Holland to America?



THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

—

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## THE EDITORS' ADDRESS TO THEIR FRIENDS.

The Editors of the CALCUTTA CHRISTIAN OBSERVER cannot allow the year to close without expressing their sincere thanks to their many friends for the valuable assistance rendered during the past year, both in keeping up or rather increasing the number of subscribers, (which in a fluctuating society like the Indian public cannot be done without the aid of the Mofassil stations,) and not less for the interesting contributions which they have placed at their disposal.

The Editors are sanguine enough to hope that, with their new arrangements, as announced in the present No., and the establishment of a more extensive correspondence throughout India, they shall deserve the continued and increasing support of their former friends, and that many new supporters of the OBSERVER will be solicited for them, and obtained.

The Editors beg to apprise their friends, that subscriptions for 1838 become due on the 1st of January next; and they will feel obliged by their forwarding orders on their agents in Calcutta payable to the *Editors* or to Mr. G. C. Hay, Tract Society's Depository, 99, Dharamtallah, Calcutta. It will confer a favor on the Editors, and not less oblige their friends, if the latter would, on their removal from one station to another, announce their intention to the Publisher. This would prevent both expence and confusion. Owing to the new post-office regulations, the Magazine will in future be sent per dāk or bāngghī, unless other orders should be received.

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### THE NEW YEAR.

#### *New Subscribers.*

The Editors would call the attention of their Missionary and other friends to the fact that the New Year is fast approaching, the period when many *old* Subscribers will be leaving India, and when it will be necessary to endeavour to obtain new Subscribers for the Observer. The present issue is about 320; and could it be raised to 400, with other arrangements which will be announced at the opening of the year, the Editors would be able to hand over to the Tract Society Rs. 1000 Annually. The Editors are not without the hope that the additional 80 Subscribers *will* be obtained; and for the encouragement of our friends to solicit Subscribers, we may intimate, that we often receive letters thanking us for forwarding the work to retired stations.

#### *New Correspondence.*

The Editors beg also to remind their respected correspondents that the season for itinerating and observations is at hand; and that they can most effectually serve the interests of the periodical, by communicating the result of their observations on the manners and customs of the people, &c. A list of subjects on which information is required will be found in the advertisement of our contemporary the O. C. S. in another page. Let the friends of the Tract Society and the Observer remember, that if they would serve the one and render the other interesting, they must endeavour to increase the number of Subscribers and forward interesting papers.

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### NATIVE FEMALE SCHOOL SOCIETY.

The object of this useful institution is to train up the female children of Native Christians and orphans to habits of domestic industry, and to instil into their minds the principles of true religion; and the better to effect this desirable object, the children have been placed entirely under the superintendance of Mrs. Campbell at the Society's establishment, No. 1, Circular Road, Calcutta.

Donations and Subscriptions will be thankfully received by Mrs. Campbell, or the Editors.

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