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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 70.—March, 1838.

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

CONTENTS.

	<i>Page</i>
I.—The Baconian Philosophy applicable to the mental regeneration of India,	123
II.—Paul's Prayers Answered, Pt. 3. 126	126
III.—A brief Account of the Khasees, 129	129
IV.—Remarks on the Shan and Siamese languages,	144
V.—The Missionary's Appeal. By Rev. A. Sutton of Cuttack,	145
VI.—On the Concentration of Missionary Efforts,	148
VII.—Remarks on "St. Paul a Model for the Missionary," &c.	154
VIII.—Chapter of Varieties.	
1.—Temperance Societies in India, 168	168
2.—Schools and Improvements in Arracan,	170
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements,	171
2.—Calcutta Christian Tract and Book Society,	172
3.—Education and Schools,	175
4.—Free Schools,	<i>ib.</i>
5.—Catholic Free School,	176
6.—The first Half-yearly Meeting of the Sailor's Home,	<i>ib.</i>
7.—Bible Societies,	179
8.—The Vernacular Language of Upper India,	<i>ib.</i>
9.—Sufferings in the Doab,	180
10.—Abolition of Persian,	<i>ib.</i>
11.—Burmah Missions and the War,	181
12.—Meeting of Captains at the Sailor's Home,	<i>ib.</i>
13.—Sir Charles Metcalfe's Liberality,	<i>ib.</i>
14.—Joy in God—an anecdote, ..	<i>ib.</i>
IX.—Meteorological Register,	182

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS.

To be had of Messrs. E. G. Frazer, Allahabad; G. Woollaston, Agra; and G. Vansomerem, Madras; the Agent for the Oriental Christian Spectator, Bombay: Rev. J. Davies, Pinang, and Mr. Fairburn, Cape Town.

All orders, and remittances for the work, to be addressed to Mr. G. C. Hay, Publisher and Agent for the Proprietors C. C. O. No. 99, Dharamtallah, Calcutta.

Price to Subscribers, 10 Rs. per Annum—payable in advance:—for odd Nos. 1 R. each. To Non-Subscribers, or Subscribers not paying in advance, 1-8 per No.

1838.

N. B. The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £ 1. 4s. per Annum to Subscribers.

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

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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.

EDITORIAL NOTICES.

The Editors desire to return their thanks to "B." They will be happy to insert the other papers which he has prepared on the same subject if he will forward them in such order as he may think well.—Favors have been received since our last from "A Mofussilite." "J. M." "J. Robinson." "φίλος."—"Temperance" has our best thanks for her advice. She will see how far our views and those of temperance advocates generally agree, from our remarks in the present number. The objectionable character of the article did not strike us until it appeared in print and when it was too late to withdraw it. "A Loodianah Mother," has been received.—Many thanks for the corrections from the East.

CHAPEL AT CHIRRA PUNJEE.

Resolution passed at a Meeting of Subscribers to the Chirra Punji Chapel, held at the Mission House, Chirra Punji, on Wednesday the 18th October, 1837.

"That the Chapel which it is purposed to build be perfectly catholic in its character, not confined to any particular party but open to all sects and denominations of Christians for purposes of Religious worship."

Subscriptions to the above chapel will be thankfully received by the Missionaries at Serampore, the Editors of the Calcutta Christian Observer, Mr. E. C. Kemp, Chirra Punji, or the undersigned,

ALEX. B. LISH,
Missionary from Chirra Punji, at REV. W. ROBINSON'S
St. James' Street.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 70.—March, 1838.

1.—*The Baconian Philosophy applicable to the mental regeneration of India.*

To the Editors of the Calcutta Christian Observer.

SIRS,

In the Edinburgh Review for July last is to be found an able Essay on the Life and Works of Lord Bacon, in which the deplorable weakness and meanness of the grovelling and servile courtier and man of the world, are exhibited in what can never cease to be regarded as a most astonishing and humbling contrast with the calm, philanthropic and prophetic wisdom of the sage. The object which I have in view in noticing the article, is to draw attention to what the writer (who, I have heard it supposed, is Mr. Macaulay) assumes to be the distinguishing merit and characteristic of Lord Bacon's philosophy, and to point out the application of the views, there expounded and elucidated at length, to the intellectual condition of India.

2. The Edinburgh Reviewer asserts that the merit of Lord Bacon is not that he drew attention to the true *method* of philosophizing, or taught men to reason by *induction*—a thing they were always accustomed to do—but that he directed their thoughts to the true *end* of philosophy, to seek for palpable and substantial truth instead of words, for fruit instead of leaves. Plato and Seneca are quoted to prove that the ancient philosophers scorned the idea that it was at all the business of philosophy to ameliorate the physical condition of mankind. They, it is asserted, proudly held that she was not the handmaid who should minister to man the blessings and conveniences of life, but the divine instructress who should teach him to live independent of them and to regard them with contempt. Bacon, on the other hand, exploded all this false refinement, and taught that no office was too humble for philosophy, which could in any way alleviate human suffering or augment the sum of human happiness.

VII.

3. The truth and common sense of Bacon's philosophy has commended it to the reason of the learned of Europe; and with what splendid results every one knows. The command of nature, and the material benefits resulting to men, are there sought after with adequate zeal and energy. The application to India is obvious. The followers of Plato (as far as the Reviewer's judgment applies to *him*) and of Seneca, are paralleled or out-heroded in Hindustan, by the disciples of Vyása, Kupila, Pátanjali, and Gotama, the adherents of the Vedánta, the Mí-mánsá, the Sánkhyá, and the Nyáyá schools of philosophy. Though little read in the Hindu systems, I may, I think, safely venture to say that their spirit coincides with that of the Grecian and Roman philosophy, or is even more exclusively speculative. It is not probable that they, whose philosophy proposes to free its votaries from the polluting contact of matter, to whom all things visible and tangible are *मया* (*delusion*) and the mere degrading encumbrances of the eternal spirit, should deign to apply their speculations to the advancement of men's physical well-being. Those systems whose aim and boast it is to train up ascetic gymnosophists, are obviously most eminently adverse to the scientific cultivation of the arts which civilize and adorn human life.

4. The existence of several Shástras on sciences having a reference more or less direct to practical purposes, as the medical Shástra (A'yurveda) the Shilpa or mechanical Shástra (whatever it may be) and the Mathematical and Astronomical Siddhántas, is not sufficient to invalidate the position that the general spirit of Hindu philosophy is speculative. If India has her Bháskaráchárya and others, Greece could no less boast of her Euclid, her Archytas and her Archimedes. Yet the latter, as the Edinburgh Reviewer remarks, despised those mechanical results of his mathematics which carried terror and destruction into the fleet of the besiegers of Syracuse; and esteemed its pure truths as the only legitimate and worthy offspring of philosophy. Bháskara, perhaps, might have used to think in the same style.

5. But further, the spirit of Hindu philosophy is amply exhibited by its results. It produces no tangible advantage. It is utterly unfruitful in physical benefits. It may be useful in exercising the subtilty of those who study it; but it wastes ingenuity and energies which might be more profitably employed:—it possibly refines some spirits which might otherwise be grovelling in sensuality, directed to the sordid pursuit of gain by craft and fraud, or evaporated in vacant indolence:—but it might be exchanged, with the prospect of incalculable gain, for that true philosophy which, in admirable consonance

with true religion, while it is in perfect harmony with the most ardent pursuit of "*the glory that shall be revealed*" in "*that which is to come,*" has also "*the promise of the life that now is.*"

6. How then, is this most essential and necessary revolution to be effected, in the spirit of Indian philosophy? How is it to be converted into a Baconian, practical, fruitful philosophy? Where is the Bacon? Or rather where are those humble followers of Bacon, who require no fresh principles, but have only to place before the schoolmen of Hindustan the tried principles which the latter know not or despise? Let us hope the attempt will be made, and that soon and zealously, to renovate the spirit without rejecting the existing forms of Hindu philosophy. Sanskrit is evidently the medium to be adopted for conveying a brief exposition of Bacon's philosophy. Nor is success to be despaired of. Seneca doubtless retained till death the principles he had so long cherished. But no salutary influences, no genial breath of a more beneficent philosophy, which cares for the physical while it is consistent with or conducive to the spiritual good of man, existed to operate on him. This philosophy, however, is *now* dominant, is visibly in the ascendant and within the horizon which bounds the Hindu philosopher's view, if not yet in actual contact with his mind. Why should his improvement be considered hopeless?

"Alas, what differs more than man from man!
 And whence that difference? Whence but from himself?
 For see the universal race endowed
 With the same upright form! The sun is fixed,
 And the infinite magnificence of heaven
 Fixed within reach of every human eye;
 The sleepless ocean murmurs for all ears;
 The vernal field infuses fresh delight
 Into all hearts. Throughout the world of sense,
 Ever as an object is, sublime or fair,
 That object is laid open to the view
 Without reserve or veil; and as a power
 Is salutary or an influence sweet,
 Are each and all enabled to perceive
 That power, that influence, by impartial law.
 Gifts nobler are vouchsafed alike to all,
 Reason, and with that reason smiles and tears,
 Imagination, freedom in the will,
 Conscience to guide and check; and death to be
 Foretasted, immortality presumed*."

7. The learned men of Hindustan are, both on their own account and on account of the influence which they exert on the population around them, deserving of more attention than they now receive from those who make the welfare of India the

* Wordsworth. Excursion, Book IX.

object of their labours. The pride and prejudices of the class in question are indeed serious obstacles in the way of their adopting sound principles in religion and philosophy; and the means by which they are to be acted upon, viz. treatises prepared in Sanskrit, carefully compiled and well reasoned, and framed with an accurate knowledge both of the systems to be exploded and that to be enforced, are such as can be obtained only by the application of skill, labour and pains. If it be quixotic to hope that these difficulties should only operate as additional incentives to urge to action those who aim at the regeneration of universal Hindustan, it may at least be fairly expected, that the grandeur of the results to which such labours would pave the way should be found an adequate motive for the perseverance of the Christian Philanthropist.

January 24th.

J. M.

II.—*Paul's Prayers Answered, Part 3rd.*

“Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. Now, God himself even our Father, and our Lord Jesus Christ, direct our way unto you.”—1 *Thess.* iii. 10, 11.

There are three things observable in this prayer of the Apostle, besides the subject of it. 1, Its earnestness. 2, Its piety. And 3, The objects to whom it is addressed.

1. Its earnestness. “Night and day praying exceedingly.” There are some men, nay the most of men, that would be greatly offended by a repetition of the same request from the same individual. But God’s ways are not as our ways, nor his thoughts as our thoughts. The Apostle prayed “night and day;” and we may presume he means by this, every night and every day, regarding the same thing: and what he did, in this respect also we may presume was not wrong. God is not offended with reiterations of this kind. This is his way, and it will be to our advantage to comply with it. Have we, therefore, prayed for the forgiveness of our sins? Let us continue to do so. Christ himself has thus instructed us to act in the prayer which he taught his disciples. Have we prayed for the sanctification of our souls, for the conversion of the world, and for the prosperity of the Church? Let us still urge these requests; for this is acceptable to God. And let us do so with earnestness—“Praying exceedingly.” Prayers often fail because of their languor. The petitions which God hears are those which assume the form of cryings night and day unto him. Luke xviii. 1—7. It is not meant by this that we should indulge in vociferation; but that we should endeavour to have a deep impression of the importance of those things which we ask, and that we should urge them with corresponding earnestness of heart and expression. And such prayers we may be certain God will answer. “Shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?”

2. Its piety. The Apostle prayed exceedingly that he might see the face of the Thessalonian Christians, and for what? Not for any temporal object, but that he might be instrumental in perfecting that which was

lacking in their faith, that is, as Macknight has expressed it, that he might give them "more complete views both of the doctrines and evidences of the gospel, and impart unto them spiritual gifts in greater plenty." His seeing their face, they being his friends and converts, must have been a pleasant thing: but it was not for this alone that he prayed. He had a spiritual object in view: and if this could not be promoted, he was willing to give up the other. Similar feelings are always necessary to acceptable prayer. Our great business on earth is spiritual: and though God does not forbid our praying to him about temporal things, yet such requests will never be pleasing to him but in so far as they have spiritual things for their ultimate object. Does the reader, therefore, ever pray that he may see those who are dear to him? Let him not think that God will attend to him, unless he has a spiritual object in view as the ultimatum of his request.

3. Observe to whom the Apostle addressed his prayer. "To God himself even our Father, and to our Lord Jesus Christ." Two obvious reflections may be made on this statement. 1, That our Lord Jesus Christ must indeed be the very equal of Jehovah; for he is here coupled with God the Father, and is equally addressed with him as the all-present, the all-directing, and the prayer-hearing God. 2, That it is proper sometimes to address Christ separately in prayer. God the Father is in general, throughout the Bible, the person addressed; and we should do well to follow the Scriptures in this: but we shall do well also sometimes to imitate the Evangelist Stephen who said, "Lord Jesus receive my spirit," and the Apostle Paul who, in three other places, in this and the following epistle, directly addresses his Lord and Master, 1 Thess. iii. 12, 13; 2 Thess. ii. 16, 17; and iii. 5. On what occasions it may be best and most proper to address the Lord Jesus Christ separately, or whether he should at any time have a whole prayer addressed to him alone or only a part, may be left to the feelings of each individual believer. On these topics the Scripture has determined nothing: the heart will sometimes flow out in such a manner towards the Saviour that we shall feel ourselves almost involuntarily his direct suppliants, and *that* may be the time when it may be most proper to address him separately.

Let us now come to the prayer itself, and consider both its contents and the way in which it was answered. The Apostle's petitions are two. 1, That he might see the Thessalonian Christians. And 2, That he might be instrumental in perfecting that which was lacking in their faith.

1. As to the first petition, that he might see the Thessalonians, it may be asked, what rendered it necessary that he should pray earnestly and so frequently on this head? Was he not free to go to them whenever he pleased? And as, when he penned this prayer, he was not more than 300 miles from them, and separated neither by mountains nor seas, nor by impassable roads, what hindered that he should not go to them immediately? There was much that opposed. He was in danger of his life if he returned. He had been in a manner driven out from the place, Acts xvii. 1—10. He had been pursued to the next city into which he entered, ver. 13. And his friend Jason had been bound down, on his account, by the law, probably either not to harbour him again, or not to allow him, if he returned, to preach any more in the city. And was it desirable that such a man as Paul should be prematurely cut off? Or was Paul at liberty on this occasion to risk his life? The former cannot be said, and the latter can never be affirmed. But still it was desirable that he should return, if possible. Of the devout Greeks a great multitude, and of the chief women not a few, had believed; and it was a matter of vast importance that they should be confirmed in the faith, and that they should be more fully instructed in

the mystery of the gospel,—things which, from the precipitate flight of the Apostle, he had not had time to do.

And was his prayer answered? Yes: to the very letter. After having remained a year and six months at Corinth, and three years at Ephesus, the time came round when his desire should be accomplished. The obstacles that existed to his return were now removed out of the way. The historian says, "After the uproar" at Ephesus "was ceased, Paul called unto him the disciples, and embraced them, and departed to go unto Macedonia. And when he had gone over those parts, he came again into Greece." Now, we know that Thessalonica was one of the principal cities of Macedonia; and without question the Apostle went there. And this is confirmed by our being told, that on his return through Macedonia to Philippi, he was accompanied by Aristarchus and Secundus of Thessalonica. Thus was the Lord mindful of his servant, and attentive to his earnest prayers.

2. As to his second petition, that he might be instrumental in perfecting that which was lacking in the faith of the Thessalonian Christians, this appears to have been abundantly answered in the Spirit's coming upon him and dictating to him, for their instruction, the two epistles which were addressed to, and which bear the name of, the Thessalonian Church, and in his having been permitted to visit them again at the time alluded to above. When he wrote his second epistle to them, their faith was so perfected that, in the fullness of his heart, he exclaimed, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations which ye endure." And in his second epistle to the Corinthians, written some time after, and probably just after his second visit to the Thessalonians, he says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints. And this they did, not as we hoped; but first gave their own-selves to the Lord, and unto us by the will of God; insomuch that we desired Titus, that as he had begun so he would also finish in you the same grace also."

Nothing could be more excellent than this. Herein was their faith perfected indeed; and herein too was the Apostle's prayer not only fully realized, but also all that is comprehended in the two verses which immediately succeed it. "And the Lord make you to increase and abound in love one to another and toward all men, even as we do toward you: to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

What a picture of Christian loveliness! and what strong proofs that the Lord is the hearer and the answerer of prayer! Let us by these things feel encouraged to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."

L.

III.—*A brief Account of the Khasees. By the Rev. A. B. LISH, Missionary at Chirá Púnjí.*

[For the Calcutta Christian Observer.]

The portion of the Sylhet hills which is inhabited by the tribe of people called Khasees, bounds the plains of Sylhet on the north and runs nearly east and west. No particular accounts can, I believe, be furnished relative to the time, manner or circumstances, of our first acquaintance with this uncivilized people. It has been asserted that the town of Sylhet, the villages of Pundua and Chatuk, and a few others, were once in the possession of these mountaineers; but being invaded by their more powerful neighbours the British, they retreated to their native fastnesses, where they remained undisturbed until very recently. In the year 1826 the Khasees were brought into notice. The Burmese war having been brought to a close about that time, it was thought that a speedy and pleasant passage for troops might be obtained, across the Khasee hills into Burmah, should occasion demand such a movement. With this object in view, Mr. Scott, then agent to the Governor General on the north-east frontier, commenced a negociation with the Khasees, through whose country the projected road would principally lie. A particular account of this negociation is given in the life of Mr. Scott by Major White, from which it appears that permission was granted to the British to construct a road, on condition that the Khasees should be allowed to rent certain lands in Assam. A mutual settlement having been made, Mr. Scott visited the hills. He was delighted with the climate, and intimated a wish to the people to build a bungalow at Nunjklow. Permission was given, and the acquaintance became mutual, intimate and generally pleasant. Some of the Khasees were, however, hostile to the intentions of these new-comers, and watched all their movements with a jealous eye. Nearly two years elapsed before any symptoms of their enmity were manifest. During this time they had sufficient opportunity to become acquainted with the character of their new friends and the object they sought to accomplish; but goaded on by hatred and jealousy, they vented their passion in the murder of two unoffending individuals, Lieuts. Bedingfield and Brunton. What could have induced them to fall on these unoffending officers it is not easy to divine. Their conduct is supposed to have been occasioned by the imprudence of a Bengali "chuprassee who, in a dispute with the Khasees prior to Mr. Scott's coming up, had threatened them with his master's vengeance, and plainly told them that it entered into his plans to subject them to a taxation similar to that upon the inhabitants of the plains."

At the time of this mournful event Mr. Scott was at Chirra. Having heard the sorrowful tidings, and expecting himself to fall into the hands of the murderers, he requested the succour of the Chirra people, which was readily granted. Information being immediately dispatched to Sylhet, a detachment of the Sylhet light infantry was sent up to suppress the dissatisfied districts under the cruel Teerut, the rajah of Nanjklow. The sipahees under the command of Captain Lister*, met and defeated the disaffected; but Teerut the chief escaped.

The whole country was in a state of alarm, and all but the people of Chirra, appeared in battle array. The inhabitants of Musmai, with Mookan at their head, Sobar and several others, began to oppose the purposes of Mr. Scott and offered much violence to all travellers from the plains. Teerut, the rajah of Nanjklow, Mookan of Musmai with three others, finding themselves unequal to the combat, fled from their respective villages, secreted themselves in the valleys and woods adjacent, evaded every attempt to apprehend them, and improved every opportunity for reducing the number of their enemies.

While things continued in this unsettled state, Mr. Scott still thought it desirable to obtain a portion of land near Chirra for the establishment of a sanatorium, the cool bracing climate of the hills being so invigorating to an enervated constitution. He offered an annual allowance of 300 Rs. to the Chirra rajah, for the portion of ground on which the station of Chirra Poonjee now stands. This offer was generously refused; but another, for an equal portion of land in the plains of Sylhet, being made was accepted. Operations now commenced towards providing suitable accommodations for visitors retiring for a season to Chirra for the benefit of their health. Houses were built for the reception of the expected guests, and barracks for the corps, hospital and *jail*, erected. A detachment of the Bengal Artillery were sent up for their health, and a considerable number of the sun-burnt inhabitants of Bengal repaired to the new station to taste the sweets of mountain air. At this time, when his services were most needed and appreciated, Mr. Scott, the zealous and indefatigable agent to the Governor General, was removed by death. His loss was no less severely felt by the Natives and the individuals to whom he had endeared himself by his friendships, than by the government that had so generously supported him in his efforts. In token of the high estimation in which the government held his personal character and services, they caused a monument to be erected to his memory, which now occupies a conspicuous place at the station. The death of Mr. Scott did not annihilate the dissatis-

* Now Governor General's Agent at Chirá.

faction of the Khasees. The dependants of the rajahs of Nanjklow continued to annoy, and in many cases, to murder those of their enemies who happened to pass by or through their villages. At length, through the active exertion of a Mr. Fenwick an employé of Mr. Scott, Mookan the Musmai rajah was brought in and presented to Mr. Robertson, Mr. Scott's successor. He stripped the mountain king of his royalty and recommended him to a pension of 30 Rs. per mensem. Some months after, Lieut. Inglis of the light infantry, brought in Teerut of Nanjklow. The inhuman acts committed under his rule and at his instigation required severe punishment; he was condemned to imprisonment for life in the jail at Dacca: he died in confinement about two years ago. The rest of the outlaws, with the exception of one who died, are still wandering in the hills, but the country is perfectly quiet and peaceable.

Whatever may be said regarding the right of the British to disinherit the Khasees of their territories, there cannot be a doubt regarding the numerous benefits flowing from British rule, already realized by, and which are yet in store for, them; although they, like all rude people, are unwilling to acknowledge their yet manifest obligations. The first and most important benefit is the *internal peace* which subsists among them. Previously to our connection with them, civil wars were common, one occurring at least every year. The destruction, discomfort and unhappiness arising from such a state of things, must necessarily have been great. Women and children, with such of their property as was portable, were obliged to seek shelter in the dens and caves. After spending days and nights in wretchedness and hunger, till the storm was over, they returned to their homes but to learn perhaps of the death of a husband, a brother, or a father. Their exemption from these distresses must be ascribed to the protection they enjoy under British rule.

The happy influence which their connection with us has had on their *manners*, is another evident benefit. Much of that savage incivility, once their peculiar characteristic, has been removed; and the people wear more the appearance of human beings than before. When I first went to Chirra in 1832, I remember being often greeted with a hearty shake of the hand; which, however significant of goodwill, I would much rather have dispensed with, knowing my friends were not very remarkable for cleanliness. This however has given place to a polite nod, accompanied by their "Khooblay." At that time a Khasia thought it by no means rude to enter any, the most private apartment, in your house, and amuse himself at the toilet when he had sufficiently admired the pictures in the hall. This

is not now so common : the most intimate of your acquaintance will only occasionally intrude into your sitting room or study.

Nor have their *pecuniary interests* been less promoted : their merchandize has been augmented, their articles of trade are more valued, and a greater demand has been created for their produce.

But the greatest benefit in intrinsic value is doubtless that of *education* : this they have received from us. Though not quite sensible of the immense advantages which they will certainly reap by diligence and perseverance, surely they will have to be grateful when they find that they are no longer unfitted by their ignorance for offices of trust under government, and that the seal is broken which so long kept from them the invaluable stores of knowledge.

There are no general rules without exceptions ; for we find that, with the benefits above cited, these poor people have received no small contamination from our intercourse with them. THEY are sensible that they have imbibed many evils to which they were before strangers, by their communications with the Bengalis whom we have introduced amongst them. Lying, theft, deceit, extortion, exorbitant demands, are *sins* to which they were comparative strangers ; but now these sit as closely upon them as upon the Bengalis whom they once despised for these very characteristics. Nor has the *example set them by the European inhabitants* been less pernicious. From the *soldiers they have learnt to drink* ; and the kindness of others, has been imposed upon for occasional draughts of wine or brandy, which they have learnt to relish better than the spirits distilled amongst themselves. It is much to be regretted that this indulgence has been shewn them. It is to be hoped that those who declare themselves interested in the welfare of the Khasees will not encourage applications for spirituous liquors, but unhesitatingly refuse them, except in cases where medical purposes render them necessary. A nation just emerging from barbarism may naturally be expected to follow the examples, be they good or bad, set them in the character and conduct of their superiors. Of how much importance is it therefore that the department of all connected in the least with them, or concerned in the slightest degree for their welfare, should be strictly *moral* and temperate, at the least.

Origin of the Khasees.—It is not easy to trace the origin of a barbarous people like the Khasees. Their language is destitute of a written character, hence no account of their ancestral connexions can be obtained. It is not unfrequent that, where a written character is wanting, nations have preserved some traces of their descent by *oral tradition* ; but in the case of these

people even this is lacking. They are evidently a very *ancient* race, but the records of tradition have been lost. This may have arisen from the traditions having contracted, from generation to generation, much that was false and monstrous which created an entire indifference to the whole. In the absence, however, of more accurate sources of information regarding their descent, there are circumstances which may afford a clue to their *origin*. These circumstances when duly considered will, I think, afford presumptive evidence that they are of *Chinese* origin.

The circumstances are, 1. The locality of their abode; 2, Their language; 3, Their manners and customs; 4, Their physiognomy.

From the fact that the Khasee hills are not more than 300 miles from the province of Yunan in China, it is not impossible that, at some remote period, hordes of Chinese emigrating from their territories travelled in this direction, and took up their abode on these hills, where they continued to locate, multiply, and ultimately to form a distinct nation.

Their *language*, so similar in sound, in not a few instances in sense also, to the Chinese, and especially to that dialect spoken in Siam, affords another reasonable ground to suppose them originally of Chinese origin.

In their *physiognomy* the square face, the broad flat nose, the oblique eye, and the hair preserved long amongst the men, are characteristics common to both people.

After all, these are but presumptive though strong evidences of their Chinese origin, and as it is a matter of uncertainty and of no great moment to us, we take leave of it and turn to their *form of government*.

Form of Government.—It is interesting to observe the form in which power exists, the manner in which it is exercised, and its influence over its subjects, amongst rude nations; but it is often difficult to gain accurate knowledge of the economy of such governments, owing to their jealousies and suspicions. It does not, however, need the keenness of the politician to discover the form which prevails among the Khasees. As far as my present knowledge extends, I believe their form of government to be *republican*; they acknowledge the superiority of their kings in name; villages, indefinite in number, profess allegiance to one sovereign; he has however, but little authority; every village has its own chief, who obtains more than nominal respect. Their office requires them to administer counsel; for which reason men of matured judgment and good sense are always selected. The number of these councillors varies in proportion to the extent and importance of the village. The business of the state is transacted at public meetings, called by order of the king, at

which subjects, affecting the welfare of the parties are canvassed, opinions advanced and maintained by the king and his councillors, and the question decided by a majority. The king usually takes up his residence in the principal village in his territory; or if he be a merchant king, which many of them are, he locates himself where he enjoys the greatest advantages for trade. He knows no more of the concerns of his dominions than his subjects; since every village is empowered to transact its own business, with the assistance of its chiefs. The regal power does not descend, as amongst other nations, from father to son, but from uncle to nephew: the policy of which mode of proceeding I do not clearly comprehend, unless it be to preserve the honour among their own blood relations.

Crimes and Modes of Punishment.—Imperfect as their government is, it is worthy of remark that crimes such as would be cognizable by our law, are of very rare occurrence. During the first three years of my residence amongst them, I knew only one case deemed worthy the consideration of a general council; others may have occurred of which I am not aware, but only one came under my notice. It was the case of a man who accidentally shot, but did not kill, another. The individual was tried, found innocent and accordingly acquitted. Robberies have been and are occasionally committed, accompanied with murder; but so expert are the perpetrators in their dark deeds, that they are seldom apprehended. Men from distant villages haunt the woods in the vicinity of others, and taking advantage of the opportunities afforded by wayfarers, attack, rob, murder them, and escape. Instances of this kind are but rare. Upon the whole therefore the internal peace and order of the small communities in which these mountaineers exist, are sufficient to attract the attention and excite the wonder of all who are accustomed to hear the daily reports of our thanna darogabs. Crimes detected are usually punished by fines, and in particular cases, such as murder, rape, and some cases of adultery, with death. Imprisonment and confinement in the stocks are also modes of punishment in use amongst them. No police exists for the prevention of crime, nor yet for the detection and punishment of petty offences; such, when they occur, are talked over amongst the parties chiefly concerned, and usually settled with satisfaction to each other. Those of greater magnitude are referred to the general councils.

Disputes and manner of Decision.—Disputes concerning laws or money are settled in rather a remarkable manner, perfectly in accordance however with their savage mode of proceeding on other occasions. The disputing parties, finding all means unavailing to bring a matter to a final settlement, determine to

pass through an ordeal, which consists in being immersed in water. The party emerging first, being supposed to be convicted and rejected by the *aquæ dea*, loses his claim to the disputed property. The ceremonies attending this ordeal occupy a whole day. They commence by the friends of the disputing parties congregating in two separate departments, dancing and offering sacrifices to their deities to propitiate their favour. The men are richly dressed and ornamented, and display no mean abilities in the use of the sword and shield. The women, forming an inner semicircle, are doomed to one unvaried and gentle hopping about with uplifted hands, their graceful fingers bending downwards and moving with a beckoning motion. This continues from morning to afternoon, when the parties proceed, by two different routes, to the water which has been consecrated for the purpose, and which *no one is allowed to defile* by any thing emitted from the mouth. Having arrived they renew their dance and sacrifices, each party separately on the opposite bank of the stream. The disputants are led into the water and made to stand beside two stages reaching from the bank about four feet into the water, in a triangular form. On each of these a man is seated holding in his hand a staff which he fixes in the ground. The disputants wash their mouths in the sacred stream, and looking at each other like beasts of prey, grasp the staffs planted in the water, suddenly lay themselves flat on their stomachs, and sink down about a foot, a stone being placed on which the chest rests. The excitement into which the multitude is thrown is greater than can be described; all eyes are stedfastly fixed on the waters which conceal the contending individuals. When one of them emerges, both are dragged out, often in a state of perfect insensibility. Rather rough means are resorted to for the restoration of life. The head of the exhausted person is held by an individual who emits warm breath into his nostrils, another rubs his chest and stomach, two are engaged in recalling warmth to his hands, while other two heartily shake his legs. These means generally succeed in restoring life, when they retire to hear the decision of the umpires. This puts an end to the business, and the successful party is taken to his abode amidst the shouts and acclamations of his friends.

Dispositions.—Attention may next be directed to the *dispositions* of the people. Destitute of so many sources of amusement and pleasure as the Khasees are, we are surprized to find them always so cheerful and happy. Any one, who had been accustomed to the unchanging and wearisome sulkiness manifested by the natives of the plains, would imagine himself transported into a quite different state of being amongst the Khasees, for

every soul he meets has pleasure depicted in his countenance, and is ready and willing to communicate on all subjects within the limits of his information. Amongst themselves, either when engaged in work, travelling or enjoying their ease, bursts of laughter may constantly be heard. Their cheerful temper has invariably attracted notice and recommended them to the favour of strangers. That which enhances the amiableness of their cheerful disposition is its union with diligence in labour. Without any loss of work they can be lively and jocular, and in this respect they present a marked difference to their Bengali neighbours. They are as lively and cheerful when busily engaged at work as when mere idlers. But though they are laborious when actually engaged in work, their general character is like that of most mountaineers, slothful. They labour only when necessity urges them, and then their patience under fatigue and exertion, when burdened with providing for themselves and families, or engaged in any manual labour, would leave on the mind of a stranger no other impression than that industry was their peculiar characteristic.

The *moral character* of the people is like that of most men—a mixture. Amongst the bad qualities, *dissoluteness of manners* holds a prominent place. Although polygamy is not practised nor legally allowed, yet a man thinks nothing of living in criminal intercourse with two or three or more women, even though legally married. Such conduct is considered as involving no crime, if the husband continues to live with and support his proper wife. *Drunkenness* is another vice which prevails in some degree amongst them. The means for indulging in it are ready, as every family in the possession of a moderate degree of prosperity, distills spirituous liquors at home from rice and two or three different kinds of grain grown in the hills. These spirits are sold cheap and are much relished. Their effects on the constitution, however, are very destructive. Immoderate indulgence in them has hastened the death of many a brave soldier who has visited the hills for the benefit of his health, and whose sufferings and untimely end have been unjustly placed to the account of the climate. To the Khasees belong, as well as to others, *anger, malice, revenge* and such dispositions, though not to such a degree as to lead to the conclusion that these are their governing dispositions. Did these exist predominantly in their breasts, there would have been instances within our knowledge to corroborate the fact; for occasions have not been few which have been calculated to rouse every feeling of hatred and revenge, nor opportunities wanting for gratifying such feelings. But the Khasee is susceptible also of the more *tender feelings of human nature*. To

gratitude and affection they are no strangers; favours bestowed are not lost upon them. Their sense of *obligation* is strong and is sure to find expression, which the following instance will shew. A man from a distant village, called at my house on his way home, who having expended his little store was left destitute of food for the day, and begged me to give him something to help him on his journey. His request was complied with, and having partaken of the food he thanked me and went his way. Many weeks after, when I had almost forgotten the object of my charity, I found him standing at my window with a basket of oranges which he begged me to accept. At first I was at a loss to discover who my visitor was, but he soon brought to my recollection that he had once eaten at my hands, and told me his present visit was to make some acknowledgment for the favour he had received. *Mutual attachment* between relatives is very strong where it exists. If there is any exception to this it is, strange to say, in the conjugal state. As their customs allow of their taking and rejecting their wives *ad libitum*, their entering into this union is often the result of mere passion; when that has subsided affection ceases, and often a separation ensues. *Lying, stealing, treacherous dealings, perjury, &c.* are not common failings. The Khasees in general are a plain, open-hearted, honest people. While we allow there is much of evil, there is also much of what is good in the character of the people, which raises them above their neighbours in the scale of moral worth, considering that they are destitute of the only source from which true morality proceeds.

Amusements.—It is natural to suppose that a people, so uncivilized and yet so cheerful in disposition, must have something to recreate their spirits and give life to the monotony of their other engagements; nor are we disappointed in looking for such amusements. *Archery* may be mentioned amongst the chief and most interesting. It is only during the cold season, however, that it is practised. They commence about the beginning of December and continue till the end of April or May, when the approach of the rains puts an end to their toxophilite meetings. The best marksmen of two villages assemble for the purpose. The target is a piece of soft wood cut out fresh from the stock of the tree which they call *so-pdoong*. The contenders stand together and shoot promiscuously. Every man has two arrows, sometimes three, in proportion to the number of contenders on the opposite side. It is amusing to observe the anxious look, the forward bent posture of the body as the archer takes his aim, then draws the string, lets fly the arrow, and, ere it has reached its destination, the hand high uplifted and the savage howl ready to start as it hits the target. They

move on towards the target as their arrows are expended, and when these are all spent, the crowd rush impetuously towards the spot. The target is taken up, the arrows drawn and numbered. The winning party crowding together to dance, lift their bows on high and their voices higher. The chief amongst them who returns the arrows, holding them in his hand, rushes in upon the dancers, and after having joined in the dance, he lets out his hand from which the successful contenders draw away their own arrows, dancing and skipping all the time. The target is then removed to another spot and they return to their amusement with renewed pleasure. *Bird catching, fishing, and hunting*, are other amusements which occasionally occupy a portion of their time. *Gambling* has become exceedingly prevalent, particularly during the wet seasons.

Occupations.—The question naturally arises, How do these people live? The Khasees have always been in the habit of bartering the spontaneous productions of the hills for those of the plains. Oranges, honey, iron, bee's wax, ivory, Indianrubber, these they give in exchange for rice, fish, salt, but more frequently for specie. Fruits and grain of different kinds, with potatoes grown in the interior and in the valleys, are brought by the inhabitants to the principal markets in the hills, and are also taken to the plains. Considerable intercourse is likewise carried on by the Khasees with the Assamese, by whom they are supplied with cloths of different kinds, such as the moonga commonly worn by them, and various coloured and flowered silks which are highly prized by the Khasees. Limestone, which abounds in the hills, is another source of profit to the Khasees. Lime is burnt to a considerable extent on the banks of the Soormah and brought down to Calcutta and Dacca. But their greatest profit has, till of late years, been derived from their iron works. The digging, washing and smelting of the ore, employ many, besides the gain it brings to the masters of the works. They manufacture their own swords, hatchets, axes, &c. and fit their own arrows. The *distillation of spirits* is another not uncommon nor unprofitable employment of the people. Grain of different kinds is used for the purpose, but especially rice. The process of distillation is rude and simple. The spirit distilled is bad, proves injurious to the constitution, and is not much used by the better orders. Opiniative as they are in other respects, they always prefer European spirits to their own.

Classification of the people.—A very interesting feature in the character of this people, which becomes the more remarkable when it is remembered that they have had sufficient acquaintance with the people below to imbibe many of their manners and customs. This feature is the absence of the *invidious dis-*

tinctions of caste. No objection is made by any of them to eat food that has been prepared by or for Europeans, or even has been set on their tables; much less do they object to partake of food at the invitation of their poorer brethren. Some have prejudices against particular kinds of food and sometimes carry these prejudices very far, being unwilling to touch, or eat out of a vessel that is used in preparing a food they dislike. Whole families imbibe this prejudice and consider it almost a sin to come in contact with such food, not allowing it even to come into their houses. I know families who are thus prejudiced against beef, dried fish of a particular sort, and spirits in general. But this prejudice is not the result of caste, for it belongs sometimes to individuals only and sometimes to families.

The distinction of tribes, however, is very common: they reckon twelve original tribes into which the Chirra Khasees are divided. Men of one tribe may not marry in families of the same tribe, but into those of others, and the children belong to the tribe of the mother. The people of Jynteah and other large communities are divided in the same manner. There are, however, many more besides these twelve tribes to be found in Chirra, which may be accounted for by the migration from other parts of the country of numerous families who have settled amongst them. The members of the original twelve tribes form the most respectable classes of the community, and the elders amongst them cooperate with the rájá in adjusting the affairs of the country.

Domestic employments. Slavery.—The volatile disposition of these people naturally takes them much from home, and while they are either engaged in trading with the lowlanders or sauntering about the hills and valleys in pursuit of amusement and pleasure, the domestic occupations devolve upon the women and children, the former of whom are principally engaged in distilling spirits, which in most cases provides a sufficient income for the whole family; the younger branches are chiefly employed in hewing wood and drawing water, in seeking provision for their pigs, or in watching their herds: they keep cows and goats for sacrificing, which last are of a very fine kind peculiar to the hills. But the women are not solely employed in domestic occupations; as occasion may require, they accompany the men to the markets in the plains and share their burdens. Spinning and weaving are unknown amongst the Khasees. They are more robust and hardy and hence engage in more masculine pursuits.

Religion.—On the subject of religion very little can be said; their religious rites are few in number, and as to their sentiments very few words will suffice to record their creed. They believe in the existence of one Supreme Being, the Creator of the

world. They cannot however conceive how omnipresence, omniscience or omnipotence can belong to him; they suppose that the minute affairs of individuals, and even the greater and more important matters of nations, are under the superintendence of divine agents or spirits who are likewise gods. These gods or spirits take up their residence in the caves and jungles, or in the neighbourhood of steep mountains and rocks. To these localities they never approach, lest sickness or death should prove the consequence of disturbing the earthly residence of their Deities. These spirits delight in sacrifices, and all affliction is attributed to their wrath; they can however be pacified by the sacrifice of a fowl or other animal. Their character is wicked. They are all evil spirits and are engaged in doing nothing but exerting an evil influence over all who do not pay them the attention they deserve. The Jynteah deity has gained to himself most fame by his severe visitations, and in cases of disease or death he is said to be the author, and is propitiated in the usual way.

In sickness, the first step taken for the relief of the sufferer is to discover, by the breaking of eggs, the nature of the disease; i. e. whether it is one likely to be removed or to prove fatal. This operation is performed with an egg on a board about a foot long and eight inches broad. A few grains of rice strewed about the board and the egg coloured with spittle (which is always red from the chewing of pawn) to distinguish the outside from the inner of the shell. An incantation is then pronounced, or rather an address to the egg that it would discover to them the cause and nature of the sickness: this done the man dashes the egg on the board. Of the pieces of shell which fall on the board, the largest is considered as the leading mark; by it they judge of the omens whether they be good or bad; the smaller bits happening to fall higher towards one side of the large piece are considered favorable, those falling on the other side and lower are the reverse. They next attempt to find out the cause of the diseases by certain marks in the entrails of a fowl, which they declare the evil spirit has himself deposited or at least caused to appear, and are indicative of the causes of sickness, &c. This done they sacrifice a fowl or any other animal. But these sacrifices and rites are only the means by which *diseases and temporal calamities* may be warded off. For the sin of the soul alas! they have no atonement, nor any religious rites that bear on the condition of the soul in a future state. Of such a state they have no knowledge and their actions are all performed with reference to their temporal benefit alone. They have no sense of the duty they owe as creatures to the Creator, they have no form or place of public worship, nor do

they seem sensible that God requires this worship of his creatures. They are literally "led captive by Satan at his will," "without God and without hope in the world."

It is remarkable that notwithstanding the intimacy which exists between the Khasees and the people of the plains there are not any among them who have imbibed Hindu or Mahomedan principles, with the exception of those Jynteahs who reside in the plains. These have intermixed a good deal with the Bengalis with whom they are fellow ryuts of the rájá of Jynteah, and have become in many respects one with them. Like the Hindus they abstain from beef and pay certain forms of worship to the goddess Kali.

Superstition—as one might suppose prevails to a very great extent. "Darkness covers the land and gross darkness the people;" their minds are so prepossessed with fear of the evil spirits, that they dare not embrace the wholesome truths of the gospel. Nothing therefore but the influence of education accompanied by divine grace can effect a change in them and bring them to the knowledge of the truth as it is in Jesus.

Marriage and Funeral Ceremonies.—Occasions so important as marriage and death, have amongst all savages been attended with numerous ceremonies. The Khasees have enough of them, and some of their peculiarities may be worth a slight notice.

They are not in the habit of marrying so young as the lowlanders, but wait till they have arrived at a mature age. The proposal of marriage comes from the man. He deposes a friend to the parents of the young lady to request their consent as well as her own to marry. The nature of the reply regulates his conduct. If he is successful he is allowed to visit the house, pay his addresses to her, and they mutually appoint a day on which the union is to be solemnized. On that day the bridegroom, attended by a number of his friends, proceeds to the house of the bride where her friends are assembled. A mutual conference takes place, in which the consent of the parents is formally asked by the friends of the bridegroom; the bride and bridegroom are then asked if they are willing to have each other. If replies be given in the affirmative, the parties are pronounced man and wife. A feast follows, after which the friends retire, but the bridegroom remains in the house of the bride, and becomes an inmate, if the bride happen to be the *youngest* or *only* daughter; if otherwise, the husband has to build for himself and remove her to his own house, which becomes the property of the wife. Cases of separation are frequent, and both husband and wife may marry again if they have parted from each other with mutual consent. When they have thus mutually agreed to part from each other, their friends

are told of it, and some of them requested to effect the separation by a formal ceremony, which consists in taking five cowries from each party and throwing them out of the house.

When a death occurs there is always a great deal of grief manifested. The corpse is kept in the house four or five days; in some cases more. A rájá who died last year was kept three months. The body had been put into the hollow trunk of a tree and fumigated. They do not bury but burn their dead, like the Hindus, though in a more decent manner. The friends of the deceased go out a day or two previously to the funeral, to cut wood for fuel and the coffin; this service they perform gratuitously, expecting that the relatives of the deceased will return the kindness in case of their own decease. The body is carried on a bed of mats, tied to two poles, the ends of which are borne on the shoulders of four men. During the procession a funeral dirge is played on bambu flutes, which adds much to the solemnity of the scene, accompanied as it is by the groans and shrieks of the bereaved friends. Arrived at the spot, the body is taken off the bed and put into a wooden box which stands on four legs, under which the fuel is placed. While in the act of removing the body from the bed to the box, it is carefully concealed from the view of bystanders; four or five individuals surround the box and cover it over with their garments, while the body is let down. Sometimes the body is carried from the house in the box in which it is to be burnt. While the body is being burnt, sacrifices are offered, and offerings of betel leaf, areca-nut, fruit, &c. made to the spirit of the deceased. Sometimes arrows are discharged towards the four points of the compass. When the body is burnt the ashes are carefully collected, put into an earthen vessel, carried home and kept until by the help of their oracles the day is fixed for the removal to the family vault, which is composed simply of a tabular stone. Within this the ashes are placed, and on occasion of their removal from the house, those who can afford the expense, have dancing and feasting, which are kept up for three or four days. The relatives do not engage in either, except to defray the expense and superintend the whole. The dancers are both men and women; of the latter only such as are unmarried, or widows. These dance, or rather hop, in an inner, while the men form an outer, circle and display all sorts of gesticulation, but keeping good time with the music. Sword exercise is also common on such occasions, and is the most interesting part of the proceedings. A party of 30 or 40 men after having exhibited a little sham fight, proceed with naked swords in one hand, and a chowry gracefully waved in the other, to the vault, following the relatives of the deceased, dancing to vocal music. In returning they dance in like manner; both going and returning, muskets

are fired at intervals of one or two minutes. The ashes of one tribe are deposited together under one vault, and never separated except when the individual has come by his death dishonourably. The remains of a man and his wife are never deposited together, because they are always of different tribes. A husband is therefore separated from his wife and his children, as they belong to the tribe of the mother, and have their ashes deposited with hers.

Language.—The language of the Khasees is not a written language, and is quite unlike any spoken in the vicinity. It is simple in its construction and idioms; monosyllabic in its roots and has no intonations. Its verbs and nouns suffer no inflexion by the change of tense, number, person or case. The distinctions where there are any, are known by prefixes and affixes. A specimen of a verb in all its tenses and of a few common-place words may not be uninteresting.

WAN—TO COME.

PRESENT TENSE.

<i>Singular.</i>			<i>Plural.</i>		
1	Nga	wan I come.	1	Ngee	wan We come
2	Phi	wan Thou comest.	2	Phi	wan You come.
3	U	wan He comes.	3	Ki	wan They come.

IMPERFECT.

<i>Singular.</i>			<i>Plural.</i>		
1	Nga	lawan I came.	1	Ngee	lawan We came.
2	Phi	lawan Thou camest.	2	Phi	lawan Ye came.
3	U	lawan He came.	3	Ki	lawan They came.

PERFECT.

<i>Singular.</i>			<i>Plural.</i>		
1	Nga	lalawan I have come.	1	Ngee	lalawan We have come.
2	Phi	lalawan Thou art come.	2	Phi	lalawan You have come.
3	U	lalawan He is come.	3	Ki	lalawan They have come.

FUTURE.

<i>Singular.</i>			<i>Plural.</i>		
1	Ngan	wan I shall or will come.	1	Ngeen	wan We shall, &c.
2	Phin	wan Thou shall, &c.	2	Phin	wan You shall, &c.
3	Un	wan He shall, &c.	3	Kin	wan They shall, &c.

The future of verbs is differently formed from the other tenses, by the nasal *n* being affixed to the pronoun as above.

The prefixes *ú* and *ka* in the following list of nouns indicate the sexes *ú* being masculine and *ka* feminine.

Air	Kaler.	God	Ublay.
Ant	Udkhú.	Goat	Kablang.
Bird	Kasim.	House	Kaing.
Blood	Kasnam.	Head	Kakhlee.
Cow	Kamasi.	Leaf	Kasla.
Cat	Kamaow.	Man	Úbriú.
Day	Kasngí.	Mother	Kakmí.
Dog	Uksow.	Night	Kamit.
Ear	Kasgur.	Salt	Kamlú.
Eye	Kakmat.	Sky	Kabneng.
Father	Ukpa.	Village	Kashnong.
Fire	Kading.	Water	Kaúm.

IV.—*Remarks on the Shan and Siamese languages.*

From a Correspondent in the Straits.

There is a very marked similarity between the Shan and the Siamese languages. I have no doubt they had one common origin.

The Siamese call themselves the *Thi* people or *free* people, and their language the *Thi*. They also distinguish between the *Thi Yai*, and *Thi Noi*, though they sometimes are unwilling to admit that they are of the last class: *Noi* literally meaning the less, and *Yai* the greater. But these terms are not unfrequently used for elder and younger. Thus *pe Yai* means elder brother and *pe Noi* younger brother.

This is no doubt the true meaning of *Thi Yai*, the elder or ancient Siamese; and *Thi Noi*, the modern Siamese or *Thi*.

The Siamese also speak of the country on the north as the ancient *Thi* country, and theirs as the new country.

The present kingdom of Siam is comparatively of recent origin, and is rapidly rising in importance. Considerable improvements have recently been made especially in ship building and commerce. Four or five vessels, after the European model, were built the last year, and others of a large size are now building. Their clumsy junks, it is to be hoped, will soon cease to be used.

With regard to the literature of the Siamese, it is quite extensive. They are a reading people, and have a large number of works on medicine, law, &c. but the greater part of their books are works of poetry and romance. Their sacred books are written in the Páli, and are wholly unintelligible to the people, and even to the priests themselves. An ability to read the character is considered a great attainment. The Siamese are generally fond of reading, and it is considered a disgrace not to be able to read, especially for males. Almost all the young men are sent to the wats or temples for a time, where they are instructed to read and write. In other words they all enter the *priesthood* for an education, where they remain a longer or shorter time, according to their inclinations.

The Siamese language is tolerably copious, and every sound and intonation are accurately marked. Their intonations are very difficult for a foreigner to attain, and require a delicate ear.

With regard to introducing the Roman character for the Siamese, I would remark, that as far as the prejudices of the people are concerned, they are very favourable; they are exceedingly fond of any thing English, and some now read the English language with fluency.

With regard to the willingness of the people, I see nothing in the way of introducing the Roman character.

The principal difficulty at present seems to be the want of a system sufficiently simple, to express accurately all the various intonations. No system has yet appeared which exactly represents all these sounds. The intonations are even more difficult to express than the Chinese. Yet I doubt not a system may be devised which will meet every case.

V.—*The Missionary's Appeal.* By Rev. A. SUTTON of
Cuttack.

[We have much pleasure in bearing our testimony to the zeal and perseverance of the writer of the following appeal, and his esteemed colleagues, and have but one wish as it respects his modest but stirring appeal, that it may meet with a response in many hearts; we hope that the means necessary for conveying these young men to the shores of India may be speedily forthcoming, accompanied by the prayers of the donors that they may be sanctified to the Lord's service. We are the more sanguine that some of our readers will respond to the call from the fact that in answer to similar appeals on behalf of the Basle Mission last year in our pages we had the pleasure to transmit to the Treasurer of that Institution 1,200 Co.'s Rs. May this noble example so worthy of imitation, find many imitators. Remember, Christian, "The silver and the gold are His" who hath redeemed you, not with such corruptible things, but "with his own precious blood."—ED.]

TO THE FRIENDS OF MISSIONS.

MESSRS. EDITORS,

At the risk of being thought and called, perhaps, an annoying and restless beggar, I feel impelled by the force of considerations which I cannot resist to solicit your patronage to this appeal to the friends of missions. I have indeed tried to suppress my convictions of duty to the cause of Christ and the Heathen with respect to the subject of this letter, and for a time have succeeded; but when I have again contemplated the devastations of Heathenism, the vast moral waste around me; when I have thought of the short season of human probation, and of that truth which I most firmly believe 'that it is more blessed to give than to receive;' and all this in connexion with my experience of the ability and willingness of many pious Christians in India; then I have felt as if I could not refuse to make this attempt to enlighten the benighted multitudes around me and be guiltless. Yea I sometimes feel as if I were dishonouring the friends of Christ by my backwardness in soliciting their aid in behalf of a most reasonable means of doing good.

My case is briefly this:—

I, with my Missionary associates, form what is denominated the Orissa Mission. Our stations extend north and south, from Midnapore to Berhampore near Ganjam; and east and west from Pooree to Sumbhulpore; so that we consider as included within our sphere of labour, and where in fact our labours are more or less bestowed, the whole province of Orissa; the Southern part of Bengal; part of the Northern Circars; the recently conquered country of the Khunds; part of Gundwana

and Chota Nagpore. In all this vast field there are no labourers but those connected with our little Mission. Our nearest Missionary brethren are stationed at Vizagapatam, Nagpore, Benares, Burdwan, Serampore and Calcutta.

Nearly fourteen years have I been labouring in this place where it may emphatically be said Satan's seat is, and now at this moment we have but five foreign Missionaries and four ordained Native preachers to cultivate so wide and interesting a field. We are, it is true, expecting one other labourer shortly with a printing press; but should he come, still may we not exclaim, What are these among so many? O how often do I look upon these hapless myriads and in deep anguish inquire, Are these all the labourers that can be afforded for Orissa? Can no other means be employed to carry out the Saviour's command as it respects these perishing souls? Cannot I possibly contrive some means of bringing a few more Heralds of Salvation into these vast and dark regions? After long watching an answer has arrived. The Secretary of the Society with which I am connected, has by the October overland despatch informed me that there are *four young men* who have just completed their academical course, who are anxiously waiting to be sent to Orissa, but the Society has not funds necessary to equip and send them. Some of them I know have long cherished the desire of labouring in India, and others are ready to offer so soon as these have been sent out. But alas! the answer has been and now is, we have not the means of sending you!

What then can be done? The thought has followed me day and night that there are wealthy Christians in India who would if they knew the case, help to fetch them out. We ask not for great things for ourselves. I believe our whole Mission establishment including Native and Foreign labourers does not exceed 1,000 Rs. a month, and could we but obtain some assistance towards the outfit and passage of these four brethren, or any of them, or any promise of assistance towards their support when they arrive, we shall be willing to economize as much as possible, and feel assured that our Society would cheerfully embrace the first opportunity of sending them.

A Christian friend, not long since, offered 100 Rs. a month if a Missionary were sent to his station. Could a few such friends be found, or even on a less liberal scale, these four Missionaries would soon, D. V., be in Orissa. And no men would be more likely than these to lead the way to the station where the 100 Rs. is promised, and thus introduce a fifth labourer.

I must not trespass on the pages of the excellent publication in which I hope this appeal may be presented, by any extended reference to the motives which should urge Christians to engage

in such undertakings, yet it may doubtless be said with respect to these unhappy multitudes, that "they cannot repay thee, but thou shalt be recompensed at the resurrection of the just." My honoured wealthy Christian brethren! the appeal is especially addressed to you. Weigh well with serious deliberation and heartfelt prayer the case here presented. Listen to the deep, loud cry of heathen misery. Remember it is the will of God you should endeavour to remove it. Think of the debt of gratitude you owe to God your Father and to Christ your Saviour for the blessings of the gospel. Then think again what a happy change that gospel is effecting and will effect among deluded idolatrous nations. We ask you to assist in communicating to others those blessings, others contributed to communicate to you. Contemplate the vast amount of work to be done; the rapidity with which men are hastening to the judgment; the favourable times and circumstances in which you live for engaging actively in attempts to convert the world to Christ. View the subject in another light, reflect on the high honour and privilege of being permitted to co-operate with God in the salvation of mankind, and the short time allotted you to prosecute this holy work. And lastly, let the zeal and liberality of idolaters stimulate you to a life of labour, of devotedness, of liberality in your glorious Master's service. Soon, very soon, will your work be done; you will have given your last rupee, offered your last prayer, performed your last act of Christian piety; and pass away to give an account of your stewardship. O that it may be said to each reader "Well done, good and faithful servant."

Come, then, beloved Christian friends "to the help of the Lord against the mighty." The aid we ask of you is small compared with what heathens render to their gods, and what many of your ancestors suffered in fines and confiscations to the truth. Are you rich, then give liberally of your abundance; are you poor, still it is for him, who observed with approbation the widow's gift, for him we solicit your contributions. With your property give your prayers. "Prayer moves the hand that moves the world." Come, then, once more, we beseech you to help us.

"Come, let us with a grateful heart
In the blest labour share a part;
Our prayers and offerings gladly bring
To aid the triumphs of our King."

A. SUTTON,

Missionary, General Baptist Missionary Society, Cuttack.

P. S. It is far from being the wish of the writer or his colleagues to speak in terms of praise of their labours and success. A great deal too much, they apprehend, is sometimes said on such

subjects; yet it is perhaps due to the cause here advocated to remark, that perhaps the Lord has bestowed as large a measure of success upon this Mission as upon any one of similar extent, and that as promising a field of labour is opening before it as any in India.

As it respects the Doctrinal views of the Orissa Baptist Missionaries it may be sufficient to refer to the writings of Mr. Pike, author of *Persuasives to Early Piety, Guide to Young Disciples, &c.* That gentleman is the Secretary of the Mission in whose behalf we plead: probably there are many individuals in India, as well as in most parts of the world, who have been benefitted by these well known and very useful works.

Contributions in behalf of the object of this appeal may be forwarded to the *Editors*, to the Rev. J. Thomas, Baptist Mission Press, Calcutta, or Rev. A. Sutton, Mission house, Cuttack.

“I beg leave to join most cordially in this sincere appeal to Christian and Philanthropic Benevolence, and would solicit the aid of any with whom I may have the least influence.”

J. STUBBINS,
Missionary, G. B. M. S. Cuttack.

VI.—*On the Concentration of Missionary Efforts.*

We have very great pleasure in presenting our readers, such especially as take a lively interest in the Mission cause, with the present most important and ably written paper. It exhibits enlarged views and throws out suggestions deserving the mature consideration of Missionary Societies and their agents in this country. We recommend it to attentive perusal and the divine blessing.—ED.

Most Missionary Societies in this country have fallen into the error of scattering their agents over too extensive limits to admit of their acting on any well arranged system of co-operation. A want of concentration has perhaps been one of the chief causes of the little success of which so many complain. Over the whole continent of India from Cape Comorin to the Himálayas, there is scarcely one Mission so strong as, in my opinion, it should be in a country so peculiarly situated. At most of these stations only one labourer is to be found, though almost every Mission is in some large city, or populous town, or district. Hence not one half of them can be regarded as permanent institutions. When one labourer dies there is generally no one to succeed him for a considerable time. Perhaps his successor has to be sent from Europe; and before he arrives, and is able to learn the language, scarcely a trace of the previous cultivation remains. Sometimes it so happens, that just when he begins to do a little he dies or is obliged to remove, and thus the work is left exactly where he found it. Stations could be named where, from this cause, the work has

not advanced one step farther than it was twenty years ago, and, if the same is continued, may be in a similar state for a hundred years to come.

In the midst of a population so dense as that of India, one man is completely lost in the mass of idolatry. His exertions can never command general public attention. Perhaps he labours under difficulties with respect to the language, or the climate prevents him from enjoying his health. Perhaps he is a man not naturally formed for acting alone, though well fitted to bear a part in a general plan of combined operation. But however well qualified, should he be likely to reap fruit, it may all be spoiled by a fit of sickness putting a temporary stop to his labours; or by some other cause over which he has no control, his place may be left destitute. It has not infrequently been the case, that even where a church has been actually formed, it has been entirely scattered by such an event, never more to be gathered.

In England where every thing is comparatively favorable to the progress of the gospel—where the greater part of the population are in the habit of attending Christian ordinances, how difficult it is often for an able, pious, and faithful minister to keep up his church to the same number which he found in it, though almost every member is more or less an agent in assisting him; how much more difficult then must it be for a solitary Missionary speaking to a strange people in a difficult foreign tongue, and labouring, in an enervating climate, without a single assistant, to originate amidst the mass of idolatry, a church of new converts, and to edify and keep it together, and in the midst of all kinds of opposition to enlarge it by conversions from among the heathen—its bitterest enemies! Is it any wonder that such a work has scarcely ever been accomplished by one man, either in India or any other heathen land, and that where it has been so by one of rare endowments, it has generally been dissipated at his death?

With all the advantages of divine inspiration and miraculous powers, the apostles themselves rarely, if ever, accomplished what some appear to expect from modern Missionaries. They seem to expect that a young man going alone to a city where there is not a single Christian, where he has to learn every word of the language, and to toil, often in bodily weakness, without any Christian fellowship and consolation amidst discouragements of every kind, will nevertheless in a few years form a church of pious men, many of whom will be able to preach the gospel and enlighten their countrymen. When this result does not take place,—as indeed it never has in any strictly heathen land,—very great disappointment is expressed; but it seems entirely forgotten that no single apostle, with all his miracles, was ever so successful as this. The apostles laboured in a body in Jerusalem, with all their converts about them, till a broad foundation was laid, and even after that they did not go out singly but in bands. The first Mission to the heathen was not undertaken till thousands had believed, and were from various causes scattered abroad, so that individual believers were to be found in almost every city where the first Missionaries entered. The Apostle Paul, as far as we are informed, never founded a church by his own individual efforts, unless perhaps at Athens. He was the intrepid leader in almost every instance, of a band of devoted preachers, many of whose names are mentioned, who seem never for a day to have abandoned the infant churches. They moved on like a conquering army, but secured every conquest behind them. Hence, while the first churches were generally formed by the united labours of a band of Missionaries, they were immediately furnished with pastors and teachers, &c. for internal edification, either from among themselves or the Missionary band to whom they owed their formation, and by whose constant visits they continued to be nourished and protected during the period of their infancy.

That a single Missionary should so far succeed in India as to form and preserve a church amidst heathen influences, unless where he labours in the immediate neighbourhood of other brethren, is more than should ever be expected, and certainly more than has ever been as yet accomplished. The difficulties with which such a labourer has to contend cannot well be conceived by any one who has not been placed in similar circumstances. He is like one witness brought forward to give testimony on one side of a great question, while there are thousands opposed to him, and consequently he meets with little or no credit.

In the apostolic Missions the greatest stress was laid on witnessing to the truth, while we depend more on arguments from external and internal evidence. Now, as to the greater portion of external evidence, especially historical, it is worth next to nothing as far as the great mass of Hindus and Musalmáns are concerned. The history of Europe and western Asia is just as fabulous, in their estimation, as their own absurd mythology is in ours. The works of Lardner, Paley, &c. are to them perfectly useless. If we speak of miracles, their gods and holy men have performed and do perform such without number, and the books in which the historical evidence of our miracles is contained will not pass with them as the meanest authority. With internal evidence alone can we make any thing like an impression. The moral beauty of the gospel, its adaptation to the state of man, and its power over the heart and conscience, are the principal proofs of its divinity tangible to the heathen; but this internal evidence to be complete ought to be accompanied by the direct testimony of actual witnesses who have felt its power and can testify its truth both by words and actions. A body of regenerated men, acting in all the relations of life on the heaven-born principles of the gospel, are the most powerful arguments of its truth and divine origin; and when these men are not only able to embody the truth in their lives but to proclaim and expound it with the energy peculiar to believing men who speak from the heart, the results cannot fail to be great; and when their number is such as to show the same operation in a great variety of individuals, all teaching the same doctrines, the heathen cannot fail of perceiving an irresistible force in their united testimony. It is in this manner that the bulk of sincere believers in every country are converted; it is not by historical arguments, but simply by the truth, which they believe to be the word of God because it is declared to be so by men who are more learned than themselves, and whom they know to be possessed of unimpeachable goodness, integrity and benevolence. It is the word of God which they believe; but previously to the experimental evidence from its actual purifying influence on their own minds, they receive it as such on the authority of the coincident testimony of men who constantly assert its divine character and, by speech and example, declare its power of renewing the heart and life of those who receive it. Hence it naturally follows that the greater the number of consistent witnesses to the truth of the gospel concentrated to give their testimony at any one place the more convincing will be the evidence. Twelve witnesses all agreeing in the same statements, cannot fail of producing an impression on an audience where, from the unwelcome nature of the facts, one would scarcely have been listened to. Such is the case in a city or neighbourhood as it respects the gospel. If there is only one preacher he is lost and unheeded; but if it is known that ten or twenty men of intelligence and blameless lives, daily proclaim the same doctrines and live according to them, it is almost certain that an impression more or less serious will soon be produced.

This I conceive is one of the strongest reasons for making every Mission to the heathen, especially in India, a large body sufficient to bring the

gospel home to the people with a weight of united testimony such as must arrest attention. Forty or fifty Missionaries of consistent Christian character and other suitable qualifications, especially if connected as one Society, would be an overmatch for the thousands of brahmans in Benares. In their preaching, writings, conversation and daily intercourse with the people, they would give a practical form to the moral and experimental evidence of Christianity, which could not fail to affect the native mind ; while they themselves and their families would form at once a nucleus around which a Christian church might be collected.

Some may think the proposal of locating so many Missionaries in one large city, as very extravagant ; and I am well aware of the immense difficulty of obtaining either men or money for such an undertaking ; but after all it would only be a repetition of the experiments tried with so much success in the South Seas. The first band of Missionaries placed in the small island of Tahiti consisted of eighteen, while the population did not exceed 16,000 ; so that there was a Missionary for at least every nine hundred. Now the population of Benares, taking the average of the different censuses, is not under 500,000, exclusive of the surrounding villages ; so that were there fifty Missionaries there would not be above one to each 10,000. But their labours might extend to the surrounding towns and villages so as to take in a population of several millions. Thus, judging by the number of heathen, there would not after all be one labourer where Tahiti had ten. Such a body of men, however, once formed would have an immense influence and would soon be able to bring forward native agency of various kinds, and to put such a powerful system in operation that it would be impossible for the public mind to be long dormant. Idolatry would certainly before long be shaken to its base, and were it once so in such a place it is impossible to calculate the effects on other parts of the country.

It was in this way that the Roman Catholics accomplished so much in spreading their system of nominal christianity in different parts of the east. Instead of a solitary individual or two, they settled whole colleges of Missionaries in one place, and the result was great. The simplicity of our means do not remove us from the influence of similar principles. Indeed wherever the protestant Missions have been conducted on the plan of concentration, they have also been almost invariably successful.

Perhaps the best plan would be for no Society to have above one independent Mission in this country, or at most one in northern and another in southern India. These stations might have been in the largest cities, where each would have commanded a whole province. The principal labours of the body should have been directed, in the first place, to the formation of a church from among the heathen in imitation of that first formed at Jerusalem, extending their exertions gradually to the neighbouring towns and villages, and occasionally even to a considerable distance. By thus remaining at one centre they would be able to collect all the converts into a distinct and united body, and to bring forward native preachers and pastors for any church that might branch off from the original one. It would perhaps be better that no European Missionary ever became strictly speaking the pastor of a native church. His office should be that of an evangelist, to preach to the heathen, to arrange churches, direct them during their infancy in finding pastors, settling disputes, and in short to aid them in every matter till they came to some degree of maturity. In the infantile state of such churches, much European aid and instruction will long be required, and even the best of the native ministers have innumerable deficiencies, but still it is better to employ them as much as possible ; for making Europeans pastors, for any length of time, of native

churches is the most effectual mode of perpetuating an unnatural state of tutelage which ought as soon as possible to be abandoned.

Were the Missions on this extensive scale we should soon overcome many of the difficulties we now experience in regard to the forming of churches and raising of native agents. Were ten or twelve Missionaries in the first instance to devote their labours to the raising of one church, they would, it may be expected, be able to bring it to a state of considerable maturity in the course of a few years, so as to form a good basis for all their future operations. All their schools would be connected with it, a vigorous system of teaching for the converts could be adopted, young men educated in a superior manner, and such as turned out suitable, engaged as labourers of various kinds under the immediate eye of the Missionaries. As soon as the number of converts in any place too distant from the original church were found to exist, they might be formed into another, and some of the most experienced of the native preachers might become their pastors, assisted by the constant visits and counsels of the European brethren. The circle thus formed would gradually widen in proportion as the converts and native agency increased, and there would be no danger of such a Mission being broken up by casualties, as the death or removal of one or two would only slightly impair its efficiency.

Though the Missionaries were thus concentrated there would be no necessity for any such close contact as would merge them in any thing like institutions such as the Moravians form. As to all private affairs they might have as little connexion as ministers at home. No other system of arrangement would be necessary than that required in London between a body of ministers who should agree to supply a certain number of places of worship, some stately and others occasionally. The only difference would be that at first the converts at all the different stations within reach, instead of being formed into a great number of insignificant churches, would be collected into one at the most convenient spot, which would thus more speedily become a strong and regular body complete in all its arrangements. When this church becomes large enough to be able to spare a number of members, others can gradually be formed on the same model at such places as are most convenient to the members, and present the greatest prospect of good being done.

The greatest advantages would arise to the converts from being thus brought together. They would be encouraged to perseverance by the countenance and support of others, a more complete and suitable system of instruction could be kept up, and all the ordinances of the gospel would be more regularly attended to and with a spirit more exciting and edifying than in little scattered societies of eights or tens, such as the infant churches at most of our stations still are. The appearance of such a church would be far more interesting to the heathen and better calculated to give them correct ideas of the Christian ordinances and discipline than the meagre and heartless exhibition of them which we are obliged to present in our weak and scattered state. Such a central church, having most of the Missionaries and their families members, all labouring to increase and extend it on every side, having in connexion with it twenty or thirty preaching stations, schools for both Christian and heathen children, and various other means for spreading the gospel, in active operation, would soon by the divine blessing become a model for all future churches in the district. Where the body of labourers was so great, no ground would be lost by mutations; and the influence bearing in so many ways on one city, would be so powerful that idolatry must give way, as it has always done when brought into real and close contact with pure and well organized Christianity. Out of such a mother church labourers among the heathen and

pastors for future churches would be raised, and thus from one point the word of God might sound forth over the whole surrounding regions. A strong lodgment would thus be effected at one place, from which all future operations would be conducted with the greatest advantage. To the Missionaries themselves the benefit would be immense. The juniors would labour by the side of the seniors and have all the advantages of their experience; and the social intercourse of so many engaged in the same work, would prevent that oppression of spirits under the load of solitary and overwhelming responsibility and discouragement, through which many a Missionary sinks to a premature grave. Those of our brethren whose whole time has been spent in Calcutta, in a large and harmonious circle of brethren and friends of different denominations, can have little idea of the overpowering hopelessness of solitary Missionary labour in a large heathen city. It is almost too much for human nature to bear. I have seen the death agonies of one of its victims—one who as a Christian, a gentleman, and a scholar, has had few equals in the Missionary field; but his splendid talents and attainments were all sacrificed to enable a Society to boast of having *one station more*. I will say nothing about the bitterness of the system as painfully experienced by myself; but if any one will visit four or five of the stations where solitary Missionaries are now labouring, he will read their history in the morbid sensibility and nervous eccentricities superinduced by the disappointments and dreariness of the almost hopeless undertaking in which they are engaged. They are beating down a mountain with a watchmaker's hammer, and no wonder that some of them have begun to despair.

It is vain to think that ever India will be evangelized by Europeans. All that they can do is only to plant the first churches. Our great object ought therefore to be to raise several large churches in the most influential places, as soon as possible, which may serve as nurseries for native ministers and Missionaries. Great efforts should be made to bring such congregations to maturity, that we may have a body of people capable of forming a society separate from the heathen, and whose children may be brought up on Christian principles and receive a good education, so that from among them we may be able to find agents for enlightening their countrymen. But as long as Missions are so weak and so far scattered, no regular body of converts is ever formed. Where churches are formed by the labours of only one man, they are so small that they can never be depended on, and as the converts have scarcely any thing like Christian company, they often fall off. A thousand casualties ruin such feeble congregations; and even where the station is regularly kept up, it may continue for ages in the same low and discouraging state. In the meantime Christianity becomes contemptible in the eyes of the heathen who are confirmed in their superstition by seeing the weakness of the new religion; whereas by studying concentration, though we should have the name of few Missions, we should have more real Missionaries and be able to attack the common enemy with a force capable of making an impression, and our Missions would be strong, effective and permanent bodies, whose labours would every year tell more and more, till the country felt their effects from one end to the other.

Banúras

B.

VII.—Remarks on “*St. Paul a Model for the Missionary,*” &c.

We have read with much interest the communication from J. M. in last month's *Observer*, on “*St. Paul a Model for the Missionary.*” The subject is one of high importance; and many of J. M.'s observations are most just and very valuable. We have no doubt our Missionary friends generally will have attentively read them; and we feel truly thankful for the suggestions of one who appears to enter so warmly into the Mission cause, which indeed is the cause of truth, goodness and human happiness. Nevertheless we are free to avow that J. M. has, in our judgment, been somewhat unjust in his strictures upon Missionary preaching and translations, and, in one point particularly, has taken up an hypothesis as anti-scriptural as it is injurious in its application to Missionary effort in this country. In the remarks which follow, we are far from wishing to assume a polemical attitude; nevertheless, as we are fully convinced of the unsolidity of J. M.'s fundamental position, and equally satisfied that much of his censure is altogether unfounded, we will not, from a mistaken candour, hold back from expressing ourselves freely upon what he has written, trusting his good sense and Christian temper will have full operation in leading him to reconsider opinions which, if well-founded, must indeed seriously condemn the whole body of the Indian Missionaries, but if otherwise can only tend to confirm and augment the prejudices of less informed and less spiritually minded persons, who object in the gross too frequently to all Missionary efforts whatsoever.

We cordially assent to J. M.'s judicious remark that, in addressing Hindus and Musalmáns “no abrupt and irritating assault should be made on their cherished opinions or the objects of their hereditary veneration;” and that “it seems obvious, both from reason and apostolical example, that abrupt, austere, perhaps irritating assertions of the falsity of one faith and the truth of another, or of the sinfulness and wickedness of the audience, will be likely to fail; where a calm, cautious, conciliatory attempt to find some common ground, some little oasis of truth, reason or good feeling in the hearer's mind,—whereon we may build up, by an affectionate and gradual process of Socratic reasoning, a conviction of the great goodness, clemency, wisdom, might and holiness of the blessed God our Saviour, of our woeful ingratitude to our best benefactor, of the consequent culpability we incur by our failure to love and serve Him, as well as by our transgression of his holy and good and just laws and commandments,—might, peradventure, succeed in ‘turning a sinner from the error of his ways.’” This is as entirely in the spirit of the Gospel, as it is coincident

with the deductions of good common sense from the mental constitution and habits of mankind. "The wrath of man worketh not the righteousness of God;" "the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves (even), if God peradventure will give them repentance to the acknowledgment of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." "Giving no offence in any thing, that the *ministry* be not blamed; but in all things approving ourselves (says the apostle) as the ministers of God (who is patient and long-suffering towards all men) in *much patience*, by *kindness*, by *love* unfeigned;" "And thou, O man of God, follow after" not only "righteousness, godliness, faith," but also "*love, patience, meekness.*" These and numerous similar scriptures inculcate, with a marked particularity of application to ministerial and missionary teaching, the duty and importance of a calm self-possession, a patient and forbearing temper, a meek, kind and affectionate manner of enforcing the truths of the blessed Gospel. And assuredly nothing more inconsistent with such topics as the surpassing love of Christ, the ineffable pity and mercy and loving-kindness of Almighty God, the long suffering of the Divine Spirit that beareth with man's obstinate resistance of his holy teaching and drawings, than a harsh and severe temper, a rough and objurgatory tone and manner of delivery. Besides which, the human heart, under all diversities of climate, civil institution, blindness or cultivation, barbarism or refinement, is ever best sought and most effectually won by a kind expression, a conciliatory tone, a manner betokening sincere goodwill; whilst it is, by as positive a law of our common nature, repelled, offended, hardened and irritated by contrary exhibitions; by harshness of rebuke, severity of reproof, a direct shew of hostility, an immediate and unmitigated opposition to favourite notions, allowed practices, and hereditary superstitions.

J. M. well expresses what we mean—"In asking a man to take so momentous a step, and one which, in India, frequently involves so immense a revolution in outward circumstances and temporal consequences so afflicting, as that of changing his religion, it is evidently the least thing the person addressing the Pagan or Mussulman can do, to commence by attempting to gain his goodwill and attention in every manner and by every means short of a compromise of truth." And so the great Apostle of the Gentiles, the proposed model, tells us he himself acted—"I became all things to all men that I might by all means save some, and this I do for the Gospel's sake;" afterwards, to make his meaning clear, particularising his *condescen-*

sion to the weaknesses and ignorance of those he addressed—his *accommodation* of his style and manner to their power of comprehension, prejudices, habits of thinking and acting,—and his compliance, when consistent with truth and piety, with their national or other practices, if in these various methods he might make a lodgment for himself in their esteem, diminish their first hostility to his heavenly message, and procure for it an attentive and candid hearing.

But all this is a very different affair from the further position which J. M. advocates: namely, that the Missionary ought not to assert, in word or writing, that “a doom of condemnation is pronounced on all who may not embrace the Christian religion;” in other words, that they must *not* declare the *second* clause in the apostolic commission from the great author of our holy faith—“He that (on hearing the Gospel) believeth not, shall be damned.” He argues this,

1st. From the practice of our divine Lord himself. The only passages he quotes, does not however touch the question. When he alludes to our Saviour’s giving his instruction to the twelve “*as they were able to bear it,*” and unfolding his character and pretensions to the Jews *gradually*, we see not how those references are in the least degree at variance with a faithful delivery of the *entire* message which the ascending Saviour charged his apostles and their successors to deliver through “*all the world, and to every creature.*” They inculcate, on the devoted Evangelist, a faithful imitation of the great teacher, in a prudent exercise of good sense and consideration of the peculiar circumstances of those with whom he is conversant, an adaption of his communications, in time, manner and proportion, to the probabilities of patient hearing for, and successful announcement of, the Gospel. Yet where are there severer denunciations than are recorded as having proceeded from the lips of the most compassionate Saviour himself?—“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!” or clearer assurances of the guilt and danger of rejecting him?—“If ye believe not, ye shall die in your sins, and where I am ye cannot come.” Of course it would be preposterous in the extreme to excite a *previous* hostility, by giving an uncalled for prominence to the doom denounced on the wilful rejectors of the gospel message; and, we trust it is no unsupported presumption that few, if any, who have given themselves to the compassionate and benevolent labours of Missionaries to the heathen, are so deficient in goodness, ordinary prudence, and heartfelt compassion for their perishing fellow-mortals, as of settled plan to adopt a mode of procedure calculated only to offend, disgust and harden. Yet surely the very fact of a divine command to embrace

a specific truth and certain mode of religious service, necessarily implies the responsibility of the hearers, and a liability to divine displeasure consequent on their refusal to obey. It would be as irrational to suppose a message from God that did *not* involve all this, as the message itself would, in that case, be weak and powerless to command an obedient reception. "God now *commandeth* all men everywhere to repent;" "At that time ye were without Christ, having *no hope*, and without God in the world;" "There is none other name under heaven given amongst men whereby we must be saved, save the name of Jesus Christ," "whom we preach *warning* every man, as well as *teaching* every man, in all wisdom;" "Knowing the *terrors* of the Lord we persuade men;" "*How shall we* then escape if we neglect so great salvation?" For "if we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no *more sacrifice for sins*, but a certain fearful looking for of judgment." These and a host of passages besides are too express and positive to be neutralized or set aside by any unwarranted stretching of certain prudential considerations merely, with which in fact they are, properly viewed, in the most perfect harmony.

2nd. So too, the exercise of a similar good sense and kindly feeling on the part of Christ's apostles is, by a misplaced pseudo-charity we think, incautiously overstrained to justify, nay to recommend, to prescribe, a withholding of the positive sanctions that accompany the gospel message,—lest, forsooth, "it should, by its (allowedly only) *apparent* intolerance and harshness, disgust and repel the reader or hearer of it!" Nay J. M. doubts whether even the *modified* assertion that *rejection* of the gospel is damnable, (even if it were warranted by scripture,) would not be liable to the same objection. If it were even warranted by scripture! when all scripture, from Matthew to Revelations, is full of the solemn assurance, that to reject Christ is to reject at once light and purity, peace and hope, and to incur an immeasurably enhanced condemnation. And truly, were it not so, what would be the authority of the gospel to require and secure submission? For be it remembered, that Christianity deals with men as degenerate, self-willed, corrupt, "alienated from God and enemies to him in their minds by wicked works;" and lest, therefore, any should assent merely to the truth, and yet "hold it in unrighteousness"—should admire the love of God and of the compassionate Saviour and yet continue to love sin, and in the hope of impunity refuse to abandon it.—the gospel, I say, anticipating the delusions of a blinded understanding, the inveteracy of evil habit, and the force of corruption in resistance to an admitted truth and violation of an acknowledged obligation—not trusting the weakness of the *degenerate heart*, impressible indeed but

apathetic and fond of sin,—has furnished those effective and solemn sanctions that awaken and alarm conscience, and which, once clearly addressed to it, must consequently prove an undeniable aggravation of impenitence and insubmission and unbelief. Yet in what epistle of the great apostle of the Gentiles, who is the very model J. M. proposes to the Indian Missionary, is there not the clearest and most prominent announcement of those most solemn and terrific sanctions? A few of them have been quoted above, and we might add to them most largely; but it must be needless, we presume, to do so. The fact is that if the sensibility to kindness of the human heart, suggests and requires that religious truth be delivered with a gravity and engagingness of speech and manner that may convince the hearer of the sincerity and benevolent intention of the speaker; so do the corruption and self-indulgence and weakness of the natural heart, and the deadness of conscience, suggest and imperatively require that, with the message of grace that may soften and win, should be concomitantly announced the just and holy sanction that may prevent its being only admired, without being received and complied with. The combination, in the Christian Missionary, of the *suaviter in modo* with the *fortiter in re*, is all that is required, and less would be ineffectual. *All-softness* would assuredly fail to arouse to thought or stimulate to moral action, while *all-severity* would steel the heart and close it effectually against the gospel message.

The truth is, men are ever equally sensible to hope and fear; their respect therefore must go in company with their affection. An easy softness will be called good nature, and excite only a sentiment nearly allied to contempt, unless it be associated with a grave authority that may command respect. Hence the mistake of those fond and imprudent parents, mothers especially, who think to secure their children's love by a course of weak indulgence. A mistake quite as great, on the one side, as on the other is that of a harsh, unmitigated severity, an uncompromising exaction of obedience more by the claim of authority than by the drawings of a moderated kindness in unvarying association with a steady but affectionate rule. The latter course is sure to gain a respectful attachment, a united esteem and love; the former as certain to generate contempt for the foolish, indulgent parent who has resigned authority to secure love, and has therefore, by a law of our constitution, failed of both.

There is another consideration of much weight in this matter—it is that the Hindu system in particular is a perfect moral soporific, under whose influence the conscience is so fast laid to sleep that no soft and easy voice of merely soothing kindness will suffice to awaken it. This deadly slumber of the moral sense,

too, is deepened by the influence of the monstrous assumption that, as they express it, there are many roads to heaven, forming so many radii of which it is the centre; and that however distant each from the other, in the commencement or at the circumference, they will all surely meet in the common point to which they equally converge! Tasteful as the figure may be, the philosophy is bad. It is ever dangerous to apply physical illustration, without extreme caution, to moral and religious topics. For it is clear, that if the Hindu heaven and the Christian be *essentially* different, as to procuring cause (or mode of divine acceptance), in the nature of their enjoyments respectively, and in duration, then are they *not the same*, but really different centres, and the paths that lead to them, respectively, radii of different circles. So much for the philosophy of the illustration. For the theology of it, we are confident that J. M. will, as earnestly as ourselves, repudiate a position that would immediately or by fair consequence and in effect confound right and wrong, truth and falsehood, virtue and vice. For is not the gospel system essentially a *moral* system? designed and calculated to correct the vices and renovate the corrupted nature of man? And is not the Hindu system one that as naturally tends to rivet the chains of sin, and to lull, by the opiates of absurd performances such as washings and pilgrimages and unmeaning bead-rolli repetitions of divine names, &c. the occasional excitements of conscience? Its gods, its heavens, its saints, its ritual of worship, in short all its principles and practices void of all regenerative power nay of even a *moral intention*? the means only of satisfying, on the falsest of all grounds, the occasional clamours of the internal monitor, whenever disturbed, as it will be, by the partial in-shining of the light of truth shut out from their hearts but not banished altogether from the moral atmosphere of their natural minds? ‘Your religion is good for you, ours for us.’ Here is an assumption that effectually bars the power of gospel verity, and the hindrance can only be removed by thundering the terrors of judgment and retribution upon the conscience, by exhibiting before it the positive responsibility incurred by the hearing and apprehending of the divine message. Till this is done the Hindu is unaffected, because he will *concede* the excellence of your religion, and its obligation on *you*, while himself is, as he thinks, under quite a different dispensation.

J. M. pays great deference to Dr. Mill’s judgment in these matters. Let us see then what *he* says on this head. Speaking of what the Doctor calls “the eager reception of his work (the *Chrishta Sangitá*), by a number of priestly devotees from various parts of India, who read and chanted it with a *full knowledge of its anti-idolatrous tendency*, even close to the

shrine of their impure goddess (at Káli-ghát)" he adds—"no one acquainted with India will rate these facts at more than their real worth; and to those who, in ignorance of the genius of paganism, might found erroneous conceptions on them, it may be sufficient to recal to mind what is the most melancholy *moral* trait in the account of this work"—and the same is perpetually witnessed by all who have to do with Hindus—"the readiness with which these devotees of superstition can assume the ideas and expressions of a faith most opposed to it! So little," he continues, "has *moral approval* or a sense of *what is true* in the objects of religion, to do with the Brahminical system, that this *passing sympathy*," (for it is never more) with the views and sentiments "of an unholy foreigner, is no impeachment of the devotee's own allegiance (to his native system). This is the case even with the pandit to whom I owe" says Dr. Mill, "the first idea of this work: of whom also I may remark that *though sufficiently enlightened to confess freely the moral superiority of the gospel to the exoteric superstition to which he conforms*, he declares, with equal frankness, his *decided preference* of the mystic theology of the Bhágavad Gíta to any thing which he has seen in Christianity." We cannot but think this striking testimony of his favorite authority has been overlooked by J. M. He will find it in pp. xxxix. and lx. of the Preface to the Chr. San. Canto 1st.

How too were it possible, in fact, to enforce the *unity*, spirituality, and individuality of God upon Hindus—or his essential holiness, justice, providence and retributive government of man alike on them and on Mahommedans—with the malignity of sin, the necessity of an efficient atonement, the moral property of faith, the minuteness and impartiality of his judgment,—without exposing, more or less directly, all the antagonist corruptions in faith and practice of both parties? You must destroy confidence in an erroneous, at the time same that you excite belief in a true, religion—the two perceptions are concomitant, and the arguments that effect both are the same. We do not of course advocate mere railing or abusive objurgation of any false system, however erroneous; nor even a legitimate exposure of its absurdities and abominations in a harsh temper or triumphant manner, but in a solemn, serious, moral and affectionate spirit, in calm and persuasive language. Such was essentially the character of our Lord's teaching and of that of his apostles.

3rd. J. M. adduces St. Paul at Athens as an illustration and confirmation of his position. His statement is a quotation from Townsend—"St. Paul, without the smallest compromise of his personal dignity, or the least departure from the purity of his faith, endeavours to conciliate the goodwill of his hearers by commencing

at the point on which they are all united. He offends no prejudice, makes no violent opposition, he *keeps back all* that was difficult or mysterious in his own beloved and holy faith, *till those who heard him might be able to bear it*. He appealed to them from their own principles and practice, however deficient the former, and however corrupt the latter. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the creator of the world; from the visible proofs of his providence in his government of the world, he leads them to the consideration of his spiritual nature, and thus finally condemns the idolatrous worship of the Athenians, while he *gradually* unfolds to his philosophical audience the important truths of their *accountableness* and immortality, &c."

Now we profess to be unable to see any *withholding* of difficult or mysterious truths in all this, but simply the *gradation* of ideas and of argument, which the common sense of the case suggested; and we are confident that such is precisely the practice of the Indian Missionaries: It is our own—it is substantially that of all whose Missionary instructions we have had the opportunity to witness. J. M. evidently misunderstands Townsend to mean that St. Paul kept something back *altogether*. Townsend was far from meaning this: he says only that the apostle, like a skilful rhetorician, first won his vantage-ground, and then brought his whole strength to bear, as a simple perusal of his discourse on Mars' Hill will shew. True, natural temperament will dispose some to a severer style of speech and argumentation, others to a more tender and feeling mode of address. Some are endowed with strong minds, deep powers of reasoning, and a keen perception of the absurd in argument, of the vicious in morals; while in others feeling is strong, the heart sensitive and affectionate. The one class will excel in annihilating the sophisms, and awakening the consciences, and convicting the understandings of men; the other in melting their hearts, and winning their affections; Boanerges or sons of thunder, and Barnabases or sons of consolation, respectively. The former of course are exposed to the danger of overstrained severity, the others to the opposite one of indulgence and want of firmness in reproof and 'rebuking sharply those who err,' as St. Paul expresses it. Of course the wisdom and the duty of both classes is, to be much on their guard against the fault to which each is severally prone; and we trust J. M.'s well-intended remarks will be well received and improved, especially by such of our brethren as partially need the caution, and are apt perhaps to exhibit the frowning more than the smiling aspect of divine truth. The words we have quoted from St. Paul sufficiently shew the necessity of firmness,

and even occasionally of severe denunciation against the obstinate in error. The example of Elijah too, might go far to sanction even the severest and harshest of all modes of argument—the use of irony. The bitter sarcasm and cutting address of that severe prophet to the idolatrous prophets of the cruel and obscene Baal, as recorded in the 18th of 1 Kings, is almost unparalleled for effective severity of reproof. And we do know, that one of the most successful of the Bengal Missionaries (the late Mr. Chamberlain), partly from natural temperament perhaps, partly from the experience of the dead and apathetic, unfeeling and sensual, disposition and habits of the people, was the greatest *reviler* of the Hindu gods and of their whole abominable system, that has appeared. Still we are far from *advocating* severity of language or harshness of manner; on the contrary, we are decidedly of opinion that, generally speaking, it is ineffective to persuade, often but far *too* effective to offend and repel.

But besides that St. Paul's address on Mars' hill at Athens, so far from bearing any marks of a studied and cautious keeping in the back ground of any divine truth, does actually on the contrary, as it proceeds, bring forward the very point now in question between us and J. M., that of accountability in the hearers of the gospel message, and of the consequent future judgment of God—besides this, we say, it does appear to us quite futile and inconsecutive to argue from one *single, short* address of St. Paul to a very peculiar audience, and that address merely, of course, epitomized in the very short account of it in the Acts, to his general practice in his full and large discourses. Who among Ministers and Missionaries, would admit the character of his ministrations to be deduced from a brief outline of a single sermon? How know we that when St. Paul "preached to them Jesus and the resurrection," and of course the *purpose* of his death, and the nature, rules and consequences of the future judgment, that he did not in fact range through the whole plan of the gospel? Is it not rather morally certain that he must have done so, to arrive at the conclusion that he did? And were it otherwise less certain, can it be reasonable or conclusive to argue, from that one occasion of an address to certain witty and inquisitive philosophers who, with their wonted lightness and jocosity, sought to make him the butt of their laughter, affecting to learn of him while in reality scorning his pretensions to a wisdom and knowledge superior to their own—is it fair, we ask, to argue from this single instance to the apostle's ordinary habit? Should we not rather have recourse to his own large epistles or written sermons? And what they exhibit to us we have already seen. We have often had occasion to observe upon this illogical mode of drawing general conclu-

sions from particular premises, a procedure never more injurious than in matters of religion.

But J. M. derives support to his hypothesis from St. Paul's Epistle to the Rom. 2 Ch. v. 12—15, which teaches, he thinks, "that those may be saved who are a law unto themselves, though they never heard the name of him before whom every knee should bow. If this be so then," he asks "how can it be justifiable to say the mere rejection of the gospel entails the ruin of him who does not embrace it?" Now we are free to confess our surprize that so sensible a man and clever a writer as J. M. should argue so very weakly. But lest we should seem to do him injustice we give what follows—"The Saviour of mankind himself has instructed us that this is the condemnation, that light is come into the world and men *love darkness rather than light*, because their deeds are evil. It must then be the love of darkness, and the hatred of light after a *perception that it is light*, which constitutes the condemnation. So long therefore as a man does not *perceive* the light, does not hate and reject it *as such*, it does not appear that he can fall under the Saviour's denunciation. But how can those reject the light *as such*, who are ignorant of the *peculiar* claims of the Gospel, &c." Here the writer is perplexed, but it is from his own confusion of things separate and independent. He has mixed up the *external* and *historic evidence* for the divine origin of the Gospel, with its *internal* and *moral* light; and he strangely argues, that so long as a man has not a clear perception of the historic truth of the New Testament, after an investigation of its external claims upon his belief, he is blameless in rejecting its *moral truth*, which nevertheless his own inward sense of right and wrong *necessarily* approves! Let a Hindu but hear, with understanding, the Gospel Message of pardon, peace and *purity*—have its holy announcements set before him in plain, intelligible language—he cannot, he does not deny its moral excellence. Nor can he avoid the conviction, even should he evade the avowal, that his own licentious, unrighteous, selfish and godless system is unworthy of one moment's belief because unworthy, for one moment, of his moral approbation. In this case then, his plain duty is, from approbation of the *moral* excellence, to proceed, at once to investigate the *historic* claims of Christianity; and as long as he does not, evidently because he will not, it is clear he rejects the light "because he loves darkness, neither cometh to the light lest his deeds should be reproved." We object not to the view of St. Paul's reasoning, that the Heathen *who have not heard* of the gospel shall be judged by the law of reason and moral sense and traditionary light *only*—but we do object, *totis viribus* to so manifest an abuse of it as its application to lessen the

moral guilt of him who *has* heard and rejects the gospel, or to justify the Missionary in withholding the solemn assurance of the consequence, in his discourses to a heathen people. Who of many thousands, alas ! in our father-land, who hear and refuse obedience to the Gospel, nominally Christians but really heathens, is competent to investigate the external proofs of the authenticity of the New Testament ? Yet who, unless an occasional sceptic, ever alleges for one moment, that inability or his uncertainty as to those proofs, as his *reason* for not “believing with the heart unto salvation ?” Nay, we go further—we assert and challenge disproof of the position, that such a mode of proceeding with nominal Christians in general, would be absurd in the extreme. It is not the head but the heart that is at fault ; men *love* darkness and therefore *chuse* to shut their eyes to *the light* : and so long as the obliquity of the heart is not overcome, the darkness of the understanding will continue, though you bring floods of light to bear upon the truths of the Gospel. It is the *moral* faculty, the *conscience* that must be touched, roused, corrected—the passions of fear, love, hope—these are they that must be worked upon : and when these are brought into action in the concerns of the soul and eternity, no fear but the understanding will soon be relieved from the clouds of ignorance, from the mists of superstition and error. “Whoever *will*” (*Θελῶν, is willing to*) do of my will,” saith the Saviour, “shall know of the doctrine whether it be of God, or whether I speak of myself.” And all experience everywhere corroborates the indisputable certainty of the assurance. Scepticism is a disease of the mind—a disease which usually has its origin and strength, and always derives its nourishment, from the *moral state* of the mind in which it prevails. An *honest* mind, if occasionally distressed with doubts of the truth of the gospel, is sure to be soon relieved from them ; as well because the truth and kindness of the Father of lights are engaged, by his own nature and promise, to afford that relief, as because it is *sought* in a candid, *willing* examination of the word of revelation, and in the spirit of a *sincere devotion*. It is wonderful how a *hearty concern to know* the truth, in questions of religion, clears up the rational faculties, sharpens the powers of conception, and expands the understanding generally ! Nor less remarkable is it, how certainly a *devotional* spirit of inquiry, leading to prayer and diligence in scriptural reading, by dispersing the heavy mist of natural deadness to spiritual things, piercing the coverings of delusion and acquired error, and breaking through the confining trammels of sinful inclination that hoodwink the natural judgment—how certainly, we say, a devotional spirit of inquiry thus operating issues in perfect and satisfied conviction of all essential truth ! *Willing* sceptics are quite aware

of this, and purposely stave off conviction by refusing to adopt this mode of inquiry : as we recollect to have been once plainly told by an unhappy individual now in this city—"I know," he said, "that if I pray, I shall become a believer." Yet, with the lamentable ingenuity of self-deception, he added in his defence, "that to pray, would be to *forestall* his natural reason!"—as if it were forestalling reason, to have recourse to the *Source* of reason for assistance to its insufficiency; or as if that *could* be wrong in argument and reason which, *whenever* the *moral* powers were brought into healthy action, was certain to satisfy the most enlarged and most enlightened and most vigorous understandings—or as if it were not an *a priori* argument of immense weight against *unbelief* and a rejection of Christianity, that to maintain them it is indispensable to eschew all intercourse with the Father of our spirits, and carefully to avoid coming within the influence of right *moral* affection towards the Author of our being and our well-being! Yet in questions of morals and religion, what are all systems of reasoning worth, save as they aim, through the understanding, to regulate the consciences, the affections and the behaviour? and what are we to think of a philosophy and a logic that exclude the *end* in the exercise of the *means*?

We would fain go at length into the subject, but must come within the limits to which a periodical necessarily confines us. We cannot conclude, however, without adverting to J. M.'s censure of the publications of the Religious Tract and Book Society. His *chief* objection has been already disposed of; namely, that they assume the responsibility of those to whom they are addressed; and, just copies of the model that he himself proposes to Missionaries, do emphatically indeed, yet we trust neither *austerely* nor *abruptly* nor *railingly*, as he implies, set forth the doom pronounced by the Holy Scriptures on the rejectors of Christianity, asserting that "there is none other name under heaven whereby we must be saved (if saved at all after hearing the gospel) save the name of Jesus Christ." But J. M. also finds fault

1st. With the *form* of our Religious Tracts, that they are not in *verse*, and that, as apparently he means, Sanskrit verse. He aduces for imitation the *Chriṣṭa Sangīta* of Principal Mill. With that work we have been long familiar—we read it as it proceeded from the press—we had even the honor to be present and to be consulted occasionally while it was under composition, and we ventured too, in a few instances, to offer our humble suggestions. We are far, very far from entertaining any wish to depreciate a work of so much labour and talent, and we have the highest respect for the learning and abilities of the distinguished

author. Yet we will not the less scruple to give our candid opinion that its sphere of usefulness lies in quarters quite peculiar to it. It is, professedly, for the learned alone, to whom also its language must necessarily confine it. Whereas the Tract Society aims to provide instruction for *all classes* of the population. Moreover the *Chrīṣṭa Sangīta*, as far as we have read it*, does not attempt *persuasion* or *moral* argument. It is purely a didactic and historical poem, or an epitome in verse of the birth, lineage, actions and death of Jesus Christ, including diffuse episodes which take in accounts of the creation, the patriarchal genealogies, Abrahamic call, Judaic history, some prophecies of Messiah, &c. All this has its use certainly, and we should rejoice to see the *Chrīṣṭa Sangīta* most extensively useful, and many similar poems appearing: but evidently the composition of Religious Tracts is of quite a different nature, and has a much wider range of application. Some of them are filled with moral suasions, exhibitions of gospel truth, arguments against idolatry, &c. Others of them are succinct expositions of the Evidences of Christianity, accompanied by applications to the conscience. Some aim at shewing the inefficacy of all *humanly* devised modes of atoning for sin, the true nature and object of religious worship, the certainty of a future judgment, and eternity of future retributions, &c. That these have been eminently useful, is matter of record; and the Missionaries have borne and do yet bear unanimous testimony to their indispensableness in the great work of evangelization.

Some of them too, effectually to meet one of J. M.'s special objections, are in Bengali, Hindui and Hindustani *verse*, of which he seems not to be aware. Besides which smaller tracts, a Bengali Poem has actually existed for many years (issued from, we believe, the Serampore Press) which is in fact the Gospel History and System in verse; it was composed by an excellent and intelligent Native Christian now deceased.

2. But J. M. further objects that our tracts are but "light sibylline leaves, ἀγωνίσματα ἰς τὸ παραχρημα, while productions of greater bulk and solidity, standard treatises on the Evidences of Christianity, comments on the Scriptures, and such like κτήματα ἰς αἰεὶ have been too little thought of."

This is not quite correct; they have been thought of and in part too actually produced. There exist, for instance, a Commentary on the Romans, one on the Gospel of St. Mark, and a good sized volume on the Evidences, in Bengali; besides which we have, in the same language, translations of the Pilgrim's Progress and of Baxter's Call to the unconverted, already long in use; of

* The two first Cantos only: we have not been favoured with the last portions that have been published, which we very much regret.—ED.

Doddridge's Rise and Progress, and of Keith on Prophecy, now in progress; and of the History of Daniel just published; together with a treatise on the Lord's Supper, a volume of original Sermons supplied by various Missionary authors, another of Anecdotes, a Collection of Prayers, two or three volumes of Christian Hymns and Religious Pieces, &c. In Hindústani, there are Leslie's Truth of Christianity, the Pilgrim's Progress &c.: and further large accessions to the Native Christian library are in contemplation or in actual progress.

With the means hitherto possessed, more could scarcely have been done in this department; nor indeed was there a Native Christian *reading* community to whose use more could well have been applied. Considering the small number of Missionaries, the varied and oppressive demands upon their attention, time and labour, and many other circumstances unnecessary to be detailed but readily conceived, to say nothing of that grand want, the want of funds for the printing of large and expensive works, it is truly matter of some surprize and much thankfulness that so much even has been effected. Let but a Christian public, and especially such well-wishers to the cause as J. M. and his friends, supply the *sinews* of the holy war, and we confidently assert that the Calcutta Christian Tract and Book Society will not fail to meet his largest wishes; nor, we are well assured, will zealous and willing labourers be backward to the call, but will readily hasten to lead the van in the battle of truth and holiness and human happiness.

We conclude with again directing attention to J. M.'s own very appropriate quotation from Townsend—

“It is easy, however, to sit at home and form plans for the conduct of the noble-minded servants of God who have hazarded their lives unto death, and met the spiritual wickedness in high places. Hannibal smiled with contempt when the theoretical tactician lectured on the art of war. We, who remain in our homes in Europe”—(where he wrote, but equally applicable to those who occupy themselves in quite other than Missionary matters on the spot in India)—may be called the Prætorian bands of Christianity: The Missionary, like the legionary soldier, goes forth to the defence of the *frontier*, to *combat* with the barbarian enemy. Peace be with the ministers of God, and may the days of the kingdom of righteousness come! But the Scripture is the common charter; and it prescribes *system, discipline and regulation* to the *best*, as well as conquest over the *worst* feelings.” Our lay fellow-christians will, we trust, learn a lesson of candour from the former, as our Missionary brethren may one of self-examination and caution from the latter, portion of this excellent quotation.

VIII.—Chapter of Varieties and Correspondence.

1.—TEMPERANCE SOCIETIES IN INDIA.

The cause of Temperance in India appears not only not to progress—it actually languishes and with some few exceptions has failed. To us this is but matter of regret. The causes are evident enough, at least those to which we attribute the present state of the Temperance Cause in India. We shall briefly advert here to them in the hope that it is not too late to remedy the evil. The efforts to establish Societies have been irregular and feeble, they have not laid hold of or influenced the body politic.—The *advocates* of the cause have been mere advocates, they have in many instances not practised the plans they promulgated for the regulation of others. The heads of the Society who have advocated the measure have simply sanctioned it by their presence or recommended it seriously, yet theoretically to the lower orders, who shrewdly and reasonably enough say—Physician, heal thyself. This very circumstance would in itself lead many not under the influence of religious motives, to secede from a contemplation of the subject, and this too with propriety; for why should a man whom providence has placed in a more comfortable sphere, dictate to one in a lower grade, or judge him in the use of stimulants in the shape of ardent spirits while he drinks bountifully from the generous wine cup—both pernicious the evil being only in degree. The violence and intemperance displayed in advocating the principles of the Society has we think materially injured the cause. Many a sincere inquirer has been disgusted at the sweeping censures passed on all such as cannot see eye to eye with the advocates of Temperance. The division in the temperance camp and the excesses of teetotalism have not made the subject more palatable either to the initiated son of Bacchus or the youthful aspirant for the convivial wreath. Disunion, irregularity, indiscretion and violence have been amongst some of the chief causes of its want of enlarged success in India.—We lament the present state of things, for nothing would give us greater pleasure than to witness the final triumph not of teetotalism but of temperance in its scriptural and best sense; for intemperance is and can be but an unmixed evil, and in India especially wherever it exists, an evil especially debasing to those who are its subjects and humiliating to the faith we profess and the name we bear. We turn from these strictures therefore with unfeigned pleasure to notice the manly sentiments of the Commander-in-Chief on this subject on the different occasions in which crime has sprung from intoxication in the army, and not less to witness the sanction given by his

Excellency and several commanding officers to the establishment of Temperance Societies in their corps—the zeal and diligence manifested by the men in establishing and keeping up the institutions are in every respect worthy of credit. Amongst the Temperance Societies in India worthy of special notice and imitation is that of the Bengal European Regiment, the Third Report of which is now before us. Willingly would we transfer the whole to our pages, but our limits forbid. We can but make one or two extracts: the first is in reference to success. We quote the Report:—

“ On the publication of the last Report our numbers amounted to 192, and the casualties since that period are as follows: two Commissioned Officers left the station, six Non-Commissioned Officers appointed to situations in Native Corps, six invalided and discharged, and two died,—amounting in all to 16.

“ The Society at present consists of one Lieutenant-Colonel, one Major, two Captains, one Surgeon, one Lieutenant and acting Adjutant, one Medical Warrant Officer, two Medical Apprentices, 46 Non-Commissioned Officers, 154 Drummers and Privates, 13 Women and 13 Youths belonging to the Regiment, and 15 individuals resident at the station,—making a total of 250, and an increase during the year of 58.”

The following outline of Military Temperance Societies is concise, interesting and encouraging.

“ Having now glanced at the proceedings of our own, let us cast our eyes on those of kindred Societies throughout the country. We are sorry that our information on these points is not more complete, as nothing will tend more to the spread of Temperance than a feeling that we are not struggling alone, but form part of a mighty band who are pursuing the same course; and we hope that our bond of union may for the future be drawn closer, by more frequent and enlarged correspondence.

“ The Society in Her Majesty's 26th Regiment of Foot at Fort William, consists of about 100 Members, and is in a prosperous state.

“ During the year a Society has been formed at Dum-Dum, the Head Quarters of the Regiment of Artillery; and though it has lately lost about 26 of its number, who are proceeding to the Upper Provinces, yet, as a detachment of Recruits and a Brigade of Horse Artillery from Kurnaul, in which is a small Society, were shortly expected to arrive, it is hoped that the chasm would be more than filled.

“ In Her Majesty's 49th at Hazareebaugh, there is one of the most flourishing Societies in India. On the 27th ultimo, it consisted of 2 Lieutenant-Colonels, 1 Captain, 1 Lieutenant, 1 Ensign, 1 Chaplain, 3 Warrant Officers, 77 Non-Commissioned Officers, and 314 Privates, making a total of 400 Members.

“ In Her Majesty's 31st Foot at Dinapore, is a Society consisting of 198 Members.

“ Buxar, Benares and Chunar have each its Temperance Society; that at the latter place numbers 63 individuals: their Coffee and Reading Room was opened on the 15th inst.

“ At Cawnpore, the Society in the two companies of the 5th Battalion Artillery, consisted of 103 Members, and that of Her Majesty's 16th Foot, of 248 Members, on the 29th ult. In July last, the Society in the 2nd Brigade Horse Artillery consisted of 47 Members.

“ The Society in the 3rd Buffs at Meerut, is stated to be 300 strong.

“ At Kurnaul there is a remarkably prosperous Society in Her Majesty's 13th Light Infantry, consisting of 320 Members, among whom are 25 who abstain from all intoxicating liquids whatever; and the Society in the troop of Horse Artillery which recently left that Station for Dum-Dum, amounted to 12 Members.

“ At Agra besides our own, there is a small Society in the 4th Battalion of Artillery, which we hope daily to see gather strength and increase in numbers.

“ These few scattered items of intelligence, though embracing but about a half of the European Troops in this Presidency, are sufficient to show that we are not solitary labourers, but rather part of a mighty host travelling one great road of improvement, which ought to excite in us a spirit of emulation, and a determination not to be outstripped in so glorious a course, but to equal, if not excel, the most zealous of our competitors.”

From the First Report of the Singapore and Malacca Temperance Society just received we gather that the cause is prospering in the Straits—may it extend and abide. While on this topic it may not be amiss to call the attention of our readers to the intemperance of *eating*, which medical testimony reports as much more prevalent and destructive in the higher circles in this country than that of drinking; nor should intemperance in *dress* be omitted, for our advocacy of the principle extends to intemperance not in drinking merely but to every thing indulged in at the expence of health, reputation and usefulness. The attention of the Friends of Temperance in India should not be confined simply to Europeans, but should be directed to the native community, and endeavour to strike at the root of ganja-smoking and opium-eating, two of the greatest banes which can afflict a people.

2.—SCHOOLS AND IMPROVEMENTS IN ARRACAN.

In our number for January we stated that various general improvements were about to be carried into effect and district schools established at the principal stations in the Arracan province. We find that we erred in stating that the improvements were to be carried into effect out of the *Port Funds*, these funds have been exclusively devoted to the lighting and safety of the dangerous coast of Arracan. They have now been accumulating for several years, the annual income being about 7000 or 8000 Co.'s Rs. and it is but justice to government to state that when it has been expended it has been on the coast and ports.

“ For out of the sums collected at Akyahand Khyouk Phyno a complete series of five large buoys were laid down about two or three years ago in the most judicious positions at the entrance of either harbour, by which the navigation has been rendered perfectly safe and easy; pukka wells have

been constructed and tanks dug for the use of the shipping, and there being a large and increasing balance it has been resolved to erect a substantial jetty at Akyab with a bungalow attached. One light-house is also to be built at the mouth of the Akyab river and another on Saddle Island near Khyouk Phyoo, and probably a third on Saint Martin's Island, a dangerous rock, surrounded by reefs, between Akyab and Tek Naaf: likewise tripods and other marks wherever they can be of use to navigators. Year after year the proceeds of the port dues will be expended on something new, and there is every reason to believe that in time the navigation of the Arracan Coast will be rendered as safe as any part of that of England. A small harbour establishment at Akyab has been sanctioned which affords great convenience to all visiting that rising port. Government has already had the whole coast carefully surveyed at a great expence. The beautiful charts of Capt. Ross and of Lieut. Lloyd of the Bombay marine, as also of Capt. Laws and the officers of H. M. S. Satellite, and of other scientific men, furnish most accurate guides to all parts of it. The most prominent dangers are the "Oyster reef," about twenty miles from the Akyab Harbour and the "Terribles" about the same distance from Kyouk Phyoo; but it is expected that the intended lights will shed their lustre sufficiently far seaward to indicate to mariners their exact position, and enable them to steer clear of them. Much credit is due to Government, and to the Marine Board for the humane anxiety evinced by these projected improvements, and the determination to expend the port funds entirely in reducing the dangers of the Arracan coast, and although it will necessarily take a few years to effect all that is intended it is gratifying to know that attention has been directed to so praise-worthy an object. Nothing is more wanted than a jetty at Akyab, but to be of any utility it must be about 650 feet long, which will cause it to be an expensive undertaking, but we doubt not its construction is in good hands.

"For the improvement of the town and station of Akyab we understand the Government has made liberal assignments from the Ferry funds of the district. When the place is thoroughly drained, and good roads and bridges are constructed the residents will derive much benefit from the change.

"We find that instead of having schools at each of the four stations in the province that the Government having at the recommendation of the Committee granted 500 rupees per mensem from the General Revenues of Arracan, (the Education Committee having no available funds,) it is Capt. Hogle's intention to have one good day-school at Akyab where there is a population of about 16,000 souls, and another at Ramrøe where there are about 8,000 people. This is considered a better plan than having a larger number of schools of an inferior quality.

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Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following arrivals have added to the Missionary strength in India.—Rev. J. McDonald and Mrs. McDonald, of the Scottish Mission and the Rev. J. Norgate, of the Church Mission Society; both are, we believe, to labour in Calcutta: may the great Lord of the harvest give them

long life and abundant success in their work!—The Rev. J. Wilson of Subathu, has removed to Allahabad and Mr. McEwen, formerly at that station, proceeds to America on account of ill health.—Rev. J. Lacey, has left Calcutta for the sphere of labour formerly occupied by him at Cuttack in Orissa.—Letters have been received from Rev. Geo. Pearce and party; they arrived safely and in much improved health at Bombay.—We sincerely desire for our respected friend a speedy return to the scene of his useful labours.—The Rev. Mr. DeRodd has removed from Sonamukhee to Calcutta, and will in future labour in concert with the Missionaries of the London Mission.—Rev. J. Tomlin and family left this for England during the month of January. How do these rapid changes show us the fitful and transient nature of all our plans, and lead us to pray for wisdom that we may apply ourselves most diligently to the promotion of the divine glory and the good of men while the moment of labour is vouchsafed!

2.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The Eighth Annual Meeting of the Calcutta Christian Tract and Book Society was held at the Town Hall, on Tuesday evening, February 20, 1838. The Meeting having been opened with prayer by the Rev. T. Boaz, J. W. Alexander, Esq. took the Chair. The Secretary having read the Report*, the Rev. Mr. Yates rose to move the first resolution; viz. That the report be printed and circulated under the direction of the Committee. He observed that the Tract Society held a prominent and useful place; that it was worthy of the place which it held, and that the objects it proposed to accomplish were of the noblest character. It was saying not a little of any Society, to say that it was co-operating with God. What was the object of the divine work of redemption, but the conversion of sinners and the edification of the Church? And how did it appear that this Society was pursuing these objects? Look at their publications, such as Baxter's Call, the Rise and Progress, and the Pilgrim's Progress. Nor was this Society unsuccessful in the prosecution of its objects; how many thousands have been converted from the error of their ways, and how many more cheered in their pilgrimage! He inquired whether in this land the operations of such a Society were not needed? they were not only necessary to chase away the darkness of idolatry, but to confirm the Church. The rising churches in this country could not but be feeble, and believers could not but be weak, so long as they remained without the means of instruction. Some might object, Mr. Yates further remarked, to the employment of any means but the word of God. The reverend gentleman showed the fallacy of the objection. He remarked that other books than the word of God have already produced powerful effects, that they were drawn from that word and were crowned and blessed by the Lord. He alluded to the light of the sun, moon, and stars, to illustrate his position, and shewed that in the absence of the one the others were not without their use. He concluded by earnestly urging the audience to encourage the publication of tracts, and particularly pressed the duty of reading for one's self as well as of reading for others.

The above Resolution was seconded by H. Walters, Esq. C. S.

The Rev. Mr. Boswell rose to move the second Resolution; viz. That this Meeting truly rejoices in the extended labours of the Society, and

* As we shall notice this at length when printed, we shall not do more now than say that its details are very interesting.

commends them to the blessing of God, trusting that the Holy Spirit will render them instrumental in leading souls to the saving knowledge of Jesus Christ. The reverend gentleman observed that this resolution was itself a tract. It has been said that to a great mind nothing was great; one might say that to a great mind nothing was small. No means were so contemptible as not to prove useful in some degree. The great and generous Seldon said, that if he wished to know the habits of thinking of a nation, he would not take up the folios but the pamphlets and duodecimos of the day. It was astonishing what an influence the little tracts had on society—the world knew this and employed it well. Newspapers were its tracts, and in fact the greatest impressions had been wrought by such means. We had heard of the Sybil who wrote her oracles on leaves and scattered them, and happy was the man deemed who got them. We have a tree, said the reverend gentleman, and the leaves of it are for the healing of the nations—our little tracts might be compared to these leaves. He felt attached to this Society; it was the first he had advocated in India: then there were present Corrie and Duff and others now departed or absent; the work remained and we should do it.

The Rev. Mr. Lacroix seconded the Resolution. He said that there was much reason for thanksgiving both as regards that which had been accomplished and that which was about to be accomplished. Though not an Englishman, yet he was happy to acknowledge that there was in no country so much practical Christianity as in England. For speculative theology Germany might be superior; but there was not in that country the healthy tone of religion which prevailed in England. The Tract Society he remarked, was calculated to infuse this healthy spirit through this country. The reverend gentleman went on to observe that all could not be Missionaries; yet Civil and Military servants acquainted with the languages of the country, *might translate tracts into the native languages, and thus render themselves useful in the cause of God.* Another reason for thankfulness was the good which the society had done during the past year for a most interesting class in this country, viz. youths educated in English schools, but who have not possessed the advantage of a religious education. The Society has printed two books, of not a few pages, but *books* of a larger size, for this class*. He thought that merely to destroy a Hindu's trust in his own religion was by no means sufficient. He compared it to convincing a poor helpless man that he was living in a hovel, dragging him out of it, and then leaving him exposed to the merciless tempest. But this, he contended was manifestly of no benefit to the poor object; it was a false compassion. It was not sufficient to prove that Hinduism was a wretched hovel, it was necessary also to supply a solid, firm and comfortable habitation; that this society aimed to do. He concluded by exhorting the meeting to take more interest in the affairs of the Society. He wished a larger number were present, as indicating the prevalence of a more extensive spirit of co-operation with the Society. One feature of the Society he said, was that it enabled *every one* to be useful. If it should be objected that the work was slow and the means small, he would answer that this was no reason for a sensible man to desist. Every thing great was accomplished by small beginnings. In the vegetable kingdom he instanced the oak. Among animals he observed that the small ones were most industrious and most useful—such as the ant, and the bee, and the coral insect. From history it was evident that Alexander's empire, and Napoleon's empire were transient like mushrooms, but the Roman and British empires which had a small beginning became the most extended and the most

* The Manual and Letters on Christian Evidences.

stable. So Christ's kingdom would be—it was accordingly compared by our Lord himself to a grain of mustard seed, springing up and becoming a great tree.

The Rev. Mr. Wybrow proposed the third Resolution, viz. That the specified gentlemen should be office-bearers of the Society for the present year. He contended that there was as much cause for rejoicing in the operations with this Society, as a soldier feels at being well-weaponed. Should it be asked if he was a Christian warrior and did not feel ashamed to wield such mean weapons, he would answer by asking if *artillery alone* was requisite for mowing down the enemy's ranks and obtaining the victory? The great giant Goliath was slain by a pebble hurled by a shepherd's hand. He had heard that the religion of Buddha was propagated in China by written tracts. If error could be so propagated, much more could truth.

The Rev. Mr. McDonald in seconding the Resolution, declared that he rejoiced at seeing not a few, in a country which was regarded as the seat of wealth and luxury, met together on behalf of such a Society as this. If his reverend brother (Mr. Boswell) was attached to the Society because of its goodness, and because it was the first he had advocated in India, he more; for it was the first which he too had been called to advocate, and he might with truth say that it was to a tract, under God, that he owed all he held dear in connection with his religious happiness and hopes. The reverend gentleman proceeded to argue, the certainty of success in our cause though the weapons were apparently insignificant, from the declarations of God in reference to the universal kingship of Christ, and the obligation to the performance of our duty in being made kings and priests for God. As priests we were to offer daily prayer, and as kings we were to make daily conquests, over ourselves and the world, for Christ. He was reminded by the Resolution that personal exertion was necessary, and earnestly expressed his hope that God would grant his blessing on those set apart to the work.

The Rev. W. Morton proposed the last Resolution; viz. That the meeting offer their thanks to the Chairman for the kind and able manner in which he has conducted the business of the evening. He would not offer, and no one was more averse to flattery than the chairman; yet he could not refrain from expressing his thankfulness for every manifestation of encouragement given by others. This encouragement was calculated to excite attention to the objects of the Society. He was glad to hear the clear testimony, borne by another speaker, to the correctness of the English tracts and he could state that the Bengali tracts contained neither error nor did they espouse in doctrine the interests of any party or section of the church. He dwelt upon the necessity of personal exertions; apart from the opportunities enjoyed by many for distributing tracts in their offices, they had other opportunities of doing good. All were surrounded by native servants, and all could put tracts into their hands. A tract he knew, was a most insignificant thing; a thousand might be thrown away, but out of that thousand one might take effect. No party purpose could be answered in the distribution of our tracts. They passed the examination of persons who were appointed to detect faults of doctrine, and party bias, and to reject both. Nothing was brought forward in tracts necessarily offensive; people were argued with kindly and affectionately, as Paul argued at Athens. He was persuaded that the influence of tracts could not but be extensive. He was reminded of a comparison which a minister in England once used and which he had never since forgotten—of a pebble thrown into the ocean; the eye could not follow the circles on the surface of the water; but the imagination might follow them to the limits of the ocean. In concluding he hoped many others would throw in their quota of influence, like the present chairman, on behalf of this and similar Societies.

The Resolution was seconded by J. Vos, Esq. and the Meeting broke up after singing the doxology.

We regret to state that the Meeting was but thinly attended, though the spirit which pervaded it was pleasing and encouraging.

3.—EDUCATION AND SCHOOLS.

The cause of education does not diminish in interest nor do its friends relax in their exertions in this most enervating of all climes. This is evident from the various Societies and their Reports which are ever offering themselves to our attention.

THE INFANT SCHOOL SOCIETY.

Held its usual examination at the Town Hall during the last month, Sir Edward Ryan in the chair. The attendance was numerous and respectable, the number of scholars and their proficiency in the English language encouraging. The Bishop who takes a lively interest in the welfare of the Society was very active on the occasion in drawing out the abilities of the little ones; their answers were prompt and intelligent. The whole examination reflected the highest credit on the indefatigable superintendent Mr. Perkins and his assistants.—The Infant School system is, we think, very applicable to and much needed in India; it is important that the minds of the youth of India should be saturated with pure and useful knowledge at the earliest age, and no system can we think be so effectual in arresting and instructing infant minds as the mode of instruction adopted by this Society. The system has not however extended much beyond our own city, nor has it been attended with that measure of success we should have wished or hoped, even with the aid of one so devoted to the welfare of the least of the little ones as Mr. Perkins really is. The only schools independent of those in Calcutta are we believe at Burdwan, Chinsurah, and Vizagapatam, at least none other of note, nor are these materially if at all aided by the Calcutta Society. Its own central school designed to instruct teachers in the branch establishment has, we believe, been relinquished. There can but be one feeling and that a feeling of regret at even the temporary failure of such a scheme, and we are confident those who are anxious to promote its interest in India, will excuse us for suggesting the propriety of making the basis of the Society more Catholic, of nominating on its Committee individuals from different sections of the Christian community, both from the clergy, missionaries and laity. This will interest more in its success and ensure for it a larger measure of support. If we are not mistaken were this adopted the number of schools and the measure of support would be more than ten-fold before another anniversary; and if we are not misinformed it was the intention of the individual who first introduced the subject and advocated its merits before an Indian public, that the basis of the Society should be Catholic.

4.—FREE SCHOOL.

This useful institution is still extending the blessing of religious education to upwards of 400 poor destitute children. They are moreover clothed and fed and lodged at the expence of the institution, and if smiling faces and healthy robust appearances be an indication of good treatment and satisfaction, the friends of the society can have that happiness whenever they choose to pay a visit to the Institution. The school is quite catholic

in its constitution, the children of all sects are eligible. It is well worthy of the support of the Christian community, and has our best wishes for its prosperity.

5.—CATHOLIC FREE SCHOOL.

The Eighth Report of this institution for educating the children of indigent Romanists has been put into our hands. The number of children under its care is 296. They are educated in the different branches of useful and domestic knowledge and in the principles of the Catholic faith. As it is our intention to advert to the present aspect of Catholicism and the measures pursued for its revivification and extension in India, in an early number, we shall not do more on the present occasion than endeavour to correct an error into which the compilers of the report have fallen in reference to the character of the protestant Free Schools in our city. The report states, and makes the statement the ground of its appeal to liberal protestants and to those of their communion, that there is scarcely a free-school in which proselyting is not the rule, and where the children are not taught from their infancy to despise the faith of their fathers. We beg most distinctly to state that such is not the case. Without the committee of the Catholic Free School mean by this that the Holy Scriptures are taught, read and explained according to protestant principles. If this be the meaning we admit it is done, but as far as we have been able to learn there is not any school in Calcutta who either in Catechisms or in their general manuals of instruction have the slightest allusion to catholicism except such as the ungarbled scriptures afford. We do not mention this in admiration but as a fact and in order that those protestants into whose hands the Report may fall, may, if they give, do not so because their own schools do not need their aid, or are mere proselyting establishments, but because they wish to show their desire to aid every well intentioned effort to enlighten and bless the youth of the country with education. Will the committee of the C. F. S. undertake that a protestant child shall be taught as little in their establishment as the poor of their flocks are in the excellent protestant Free School and other similar institutions which are chiefly supplied with pupils from their communion? The Government have, we perceive, most properly refused to grant a monthly allowance for the support of the institution. Amongst the donors we perceive the Governor General and the chief Magistrate.

6.—THE FIRST HALFYEARLY MEETING OF THE SAILOR'S HOME.

On Tuesday evening the 13th of Feb. the first half-yearly general meeting of the Sailor's Home Society was held at the Town Hall. Sir J. P. Grant in the chair.

The Report, which was a very interesting statement of details, dressed in plain language and somewhat in the phraseology of sailors, having been read,

The Reverend J. Charles rose to move the first resolution, That the report be printed and circulated.

The Rev. Gentleman stated, that when it was announced to the public that it was in contemplation to establish such an institution, every person of right feelings and correct judgment whom he knew, at once concurred in the desirableness of the project. It appeared to him to be a happy con-

ception, a most felicitous idea. He believed the meeting was already aware that the institution owed its origin, and, in a great measure, its successful operation, to the worthy Secretary (Rev. T. Boaz.) For his own part, he regarded the institution as now fully established; and it was matter of congratulation that so much could be said of it within so short a period of its existence. It was matter of surprise with him that the interests of sailors had so long been neglected or so little cared for, both in England and in this country. They are an interesting people, comprising, as he had somewhere read, one-twentieth of the population of the mother-country. This simple fact, the reverend gentleman considered, ought to have awakened on their behalf a deeper and more general spirit of philanthropy. But they are not less an important than an interesting class. To them Britain owes her naval glory—through them, the fame of her arms, of her science, of her literature, and of her politics has reached the utmost bounds of the earth. They are the instruments of her commerce. By their means she lays the whole world under contribution to her wants and wishes; they minister to her luxury and to her wealth. They are not, however, generally, what they should be, and what, as a matter of highest duty, we should endeavour to make them, a fair specimen of Britain's virtues,—living epistles of her morals and of her glorious faith. Landsmen can exercise their influence at best but over a limited surface—within a defined circle. The conduct of sailors exerts an influence, for good or for evil, on large classes of men,—men of various nations, kindreds and tribes. This influence partakes at present more of the nature of vice; it should be made to bear with the force of moral and religious habits. The reverend gentleman after adverting to some particulars stated in the Report, and having repeated his remark that the institution could no longer be considered in the light of an experiment, but as deserving to be ranked among the established Benevolent Institutions of the country, sat down amidst suppressed cheers.

The resolution seconded by H. Walters, Esq. C. S. was carried unanimously.

The Rev. W. Morton proposed the second resolution, appointing a new committee and returning thanks to God for his blessing, and to the last committee for their services.

The reverend gentleman had no doubt the meeting would unanimously adopt the sentiments expressed in the resolution he had the honour to propose. If the institution has done good—and the report states that it has done much good;—if it be a desirable institution—and the reverend gentleman who preceded him had shewn that it was a desirable institution, and moreover that it was an institution now fully established;—he was of opinion that all the good that has been effected, and much of the good that it promised to effect in future, was owing to the exertions of the last committee. But the resolution in his hands contained more—viz. an expression of thanks to God for what has been done. He believed that all present would agree in sentiment with the Church of England, that, 'without God nothing is wise, nothing holy, nothing strong.' A higher authority than the national church has also said, 'every good and every perfect gift proceedeth from the Father of lights.' The reverend gentleman felt assured that none would dissent from these sentiments, and therefore that the meeting would not only unhesitatingly, but cheerfully and warmly, adopt his resolution.

Mr. Morton stated, that he was unexpectedly called upon to take a part in the business of the evening, and that he was not intimately acquainted with the details of the Institution. He was not in Calcutta at the time of its formation: nearly all he had learned of it, was from the Report which

had just then been read. He considered the existence of such an institution in this country to be a blessing. It was stated in the Report that the crimping system may now be considered to be half destroyed. He conceived that the circumstance of the destruction of *one half* of the system, was a certain prognostic of the extinction of the remaining half. The reverend gentleman here adverted to the mischiefs and ailments to which sailors are exposed in this port, and to the unfavorable impression which their conduct has produced, and is calculated to produce, on the native mind. If, said he, we desire to see the native population converted from their debasing superstitions and practices, we should seek to elevate the character of our own countrymen; and if we are at all concerned for the spiritual welfare of our brethren, consistency requires of us not to neglect their temporal comforts. The reverend gentleman stated that, according to the view he took of the subject, he considered chaplains and missionaries to have as great an interest in the welfare of sailors as merchants and ship-captains.

This resolution was seconded by Captain Martin of the *Duke of Buccleugh*, and carried unanimously.

The thanks of the meeting were then proposed and accorded to the chairman. Sir J. P. Grant rose to say, that he took a very deep interest in the objects of the institution. That institution was yet in its infancy, and he believed the Rev. Mr. Charles would agree with him in this view,—although he (the Rev. Gentleman) was of opinion that the success of the institution was no longer problematical, and that as such, it required to be nourished and tended and brought into vigorous and healthful exercise. His lordship fully concurred in the views expressed by Mr. Morton. He considered that exertions should be made to raise the moral and religious character of the seamen who come to this port. Sailors, said his lordship, are exposed to numerous temptations in this country; and not the least of their dangers, is, that they regard the class of the Native inhabitants into whose hands they fall to be a simple and ignorant people. We know, his lordship observed, that this is not the case. Cunning and villainy soon rob them of their money and their health. The crimping system too was till lately in active operation to complete their wretchedness. His lordship regarded with cordial pleasure the extent and salutary nature of that influence which the Home had exerted, in rescuing sailors from the cunning and power of these landsharks. His lordship congratulated the meeting on what they had heard, and concluded with stating, that though he could not take any very active part in the management of the institution, of which he had been constituted the President, his best wishes attended all its operations. His lordship then proposed thanks to the Secretaries, Rev. T. Boaz and J. W. Alexander Esq., and to Dr. Maxton for his gratuitous medical advice to the inmates of the Home.

Mr. Boaz rose and expressed his very grateful sense of the vote of thanks accorded to him. It was his heart's desire to see the institution prosper. He considered its prosperity very much depended on the share the community of merchants and ship-captains took in it. Without their hearty aid, he was not very sanguine of success. He begged them to come forward to the help of the committee, both from a consideration of their own interests, and of the benevolent objects of the institution.

The meeting was rather thinly attended, but a spirit of cheerfulness and deep interest appeared to pervade it.

P. S.—We have the pleasure to state that the number admitted in the Home during the last half year was 303, out of which 296 have been provided with berths. Add to this 400 liberty men, and there will be a total of 703 men accommodated in the house since its opening in May last. All the departments have prospered as far as they have been tried.

7.—BIBLE SOCIETIES.

The British and Foreign Bible Society with its accustomed liberality has forwarded as a gift to the Calcutta Auxiliary, one thousand copies of the Holy Scriptures in the English language in addition to two thousand presented a short time ago. The distribution of these scriptures is chiefly amongst Seamen and the more intelligent and educated youth of the city. The accounts from the continent of Europe, as it respects the desire of the people for the word of life, is very cheering. From Belgium alone, priest-ridden Belgium, a request had been sent to the Society for 15,000 New Testaments: the facilities for their distribution were never more extensive.

The Baptist churches in America in consequence of a resolution of the American Bible Society not to aid versions in which the word βαπτίζω is translated by terms signifying to immerse, have formed a distinct Society, under the designation of the *American and Foreign Bible Society*. The Committee have forwarded 20,000 rupees to the Calcutta Baptist Missionaries to aid them in printing versions of the Sacred Scriptures in which the word in question will be so rendered. The Wesleyan Methodists in America, who had formed a Society of their own, have united with the Parent Society. The English Baptists have presented a numerous signed protest on the subject to the Committee of the Bible Society; it is not, we understand, their *present* intention to form a separate Society, but to adopt measures to increase their translation fund for the purpose of rendering more efficient aid to their Missionaries in carrying on the work of translating and printing the sacred volume according to the dictates of their own consciences.

8.—THE VERNACULAR LANGUAGE OF UPPER INDIA.

We invite the attention of our correspondents to the following letter and shall be happy to receive communications on the subject.

To the Editor of the Friend of India.

MY DEAR SIR,—May I request the insertion of the accompanying paper, on the subject of Vernacular languages, &c.

Yours, &c. ALEPH BE.

My attention has been drawn to this subject by an article from a Benares correspondent, which first appeared in the "*Calcutta Christian Observer*," and afterwards copied into the "*Friend of India*." The subject is one of great importance at a time when the "School-Master is abroad." The Benares correspondent complains that hitherto no books have been written in a language common to the mass of the people; and that, consequently, every thing hitherto published, is unintelligible, except to "the initiated few." As one deeply interested, I am very anxious to know what is that vernacular of the Upper Provinces which is proposed as a medium for future translations. The Benares correspondent has I fear, contented himself with condemning what has hitherto been done, without an attempt at shewing what is the vernacular language which he thinks ought to be the medium of circulation. Allow me, therefore, as an occasional contributor to your paper, to request the insertion of these few observations, with a request that a specimen may be given us in some future number either of your paper or of the *Christian Observer*, in which the communication was originally published. I would propose a translation of the first four pages of the History of India, by Mr. J. Marshman.

I am, my dear sir, yours, &c.

A HINDUSTANEE STUDENT.

9.—SUFFERINGS IN THE DOAB.

We have been requested by a true friend to the poor of this country to call attention to the present sufferings of the miserable inhabitants of the Doab. If pleasure there can be in responding to such a call we have the most sincere, and there is a pleasure both in contributing our own mite, and exhorting others to give if it be but a cup of cold water to the perishing. Nothing that we can pen could so well and affectingly describe the existing misery as the following extract of a letter from an eye-witness. We leave it to tell its own pitiful and heart-rending tale. May it move the hearts of the rich of our faith to open their purse-strings in aid of the destitute and forlorn of another, who, if left to the mercies of that creed must perish. Oh what an opportunity for shewing them the connection between the principles and practice of our faith!

"I feel convinced, that the Calcutta public cannot be aware of the misery prevailing in the Doab, otherwise we should perceive a manifestation of sympathy. The harrowing scenes which every where present themselves to a traveller between Cawnpore, Futtehghur and Agra, is such as to call for an active demonstration of feeling on the part of the Christian public—individual charity can effect little, when a tract of land like that of the Doab, lies unproductive, and its inhabitants appear as the mere shadows of men. Where no tributary stream offers its bosom to receive the dead, the bare ground around the villages forms the cemetery, and the number of those who have fallen victims to starvation may be known by the skeletons which every where are visible. I would wish to be understood to refer more particularly to the lower parts of the Doab. Such is the depth of wretchedness, that in several villages few inhabitants remain; in one, mentioned only as an instance, for I feel sure it is not a solitary case—two alone remain of 50 families. Never have I regretted more than I do at the present time, that powers of language are wanting to enable me to describe in befitting terms, the misery which my mind recoils to think exists. From my own personal observation, and from communication with those engaged in superintending the distribution of the alms of the public of Cawnpore, I can speak confidently respecting the state of those whose happy lot it is to reach the hallowed spot where Christian philanthropy is in active exercise. Emaciation marks the whole—the energies of life appear in varying grades of dissolution—some barely totter to the place of distribution, and before the want they make known is under relief, the pulse of life has sunk too low to be invigorated by the means adopted to strengthen it. I am given to understand, from authority on which I can place the greatest reliance, that the number of men, women and children, at present relieved, including about 60 in hospital, is not less than 1,600—of these, excepting some of the children whom it is difficult to detach from the parents, not one, after the most rigid scrutiny, is considered able to do any thing toward his own support. The number of deaths from starvation and effects of bad food is 20, at the lowest calculation—these are *ascertained* deaths; many more most certainly occur where there is no heart to pity or relieve."

We shall be happy to convey any gift however small to the Cawnpore Relief Committee who appear from their position to be the best almoners of public bounty.

10.—ABOLITION OF PERSIAN.

This incubus on the transaction of business has at length been removed. All the transactions of Government will in future be transacted in the vernacular and English languages. Surely our favours come upon us too thickly to be rightly appreciated. The regulation sanctioning the change will come into operation on the 1st of January, 1839: this will be a happy day for India and her people.

11.—BURMAH, MISSIONS, AND THE WAR.

We have been informed by a friend that the latest accounts from the Missionaries at Moulmein represent all perfectly quiet at that station. The success of Missionary operations in Burmah notwithstanding the rumours of wars is quite unprecedented in eastern Missions. The Missionaries of the American Baptist Mission have baptized 40 Karens since our last announcement, and the king of Burmah has appointed one of the Christians as Governor of that singular people. This is the more remarkable on his part as he dismissed the Missionaries from Ava with such peremptoriness as to exclude hope of his future favour. It would be singular enough if he were acting the warrior in order to amuse the people and keep up his character in the nation for a brave man without incurring the expenses of war.

12.—MEETING OF CAPTAINS AT THE SAILOR'S HOME.

A most interesting meeting was held at the Sailor's Home on Tuesday morning the 27th of February, of the commanders of vessels now in port. About twenty were present, together with others, deeply interested in the welfare of Sailors. The object of the meeting was to secure the co-operation of the Captains, which as far as those convened were concerned has been effected. They most heartily approved of the plan and operations of the Society, and passed resolutions to the effect that they approved, and would recommend and support in every possible way, the objects of the institution. About 250 rupees were subscribed on the spot. We look upon this as the most important step which has been taken to secure the success of the Home.

13.—SIR CHARLES METCALFE'S LIBERALITY.

Sir Charles Metcalfe has left us, crowned with worldly honors and followed by the good wishes of the whole community of India. Willing that his character for princely munificence should be sustained to the last, he presented as a parting gift various sums to the different Religious and Charitable Societies. To the Parental Academy 1000 Cs. Rs., District Charitable Society 1000, Seamen's Friend Society 300, and to almost every minor institution, towards which he had contributed in former years, 100 Cs. Rs.; and this besides large sums bestowed in individual and private cases. May his end be blessed.

14.—JOY IN GOD — AN ANECDOTE.

I have here, said the late Mr. Fuller, two religious characters, who were intimately acquainted in early life. Providence favoured one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, "I am not conscious that I do, for I enjoy God in all things." Some years after, his affairs took another turn. He lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, "I am not conscious that I do, for now I enjoy all things in God." This was truly a life of faith.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of January, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.						
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			
1	29.970	62.5	57.6	58.0	Cm.	.030	67.3	71.0	66.0	N. E.	.000	68.5	78.0	73.8	N. E.	.950	70.0	79.7	74.5	N. E.	.930	69.3	75.3	72.6	N. E.	.940	68.8	69.0	68.0	Cm.	
2	30.020	63.3	57.0	58.5	N.	.066	68.9	72.8	67.0	N. E.	.030	72.3	77.7	69.5	N. E.	.980	73.8	78.0	73.6	N. E.	.960	73.0	73.7	72.5	N.	.972	71.3	68.6	79.0	Cm.	
3	.000	62.0	55.0	56.2	N.	.050	65.5	67.0	61.3	N.	.020	69.5	73.7	67.0	N.	.973	70.7	75.0	70.0	N. W.	.966	69.0	72.0	68.2	N. W.	.978	68.2	68.0	67.9	N.	
4	.003	62.9	50.8	51.9	Cm.	.038	66.0	67.5	62.0	N.	.002	69.5	73.0	68.0	N.	.947	70.9	75.0	70.8	N. b w.	.942	69.6	73.4	69.8	N. W.	.953	68.0	67.9	67.5	Cm.	
5	29.972	62.8	51.0	52.8	Cm.	.012	66.0	66.0	61.0	N. W.	.986	69.8	73.0	68.8	W. b N.	.902	71.2	75.2	70.9	N. W.	.898	70.1	73.4	69.7	N. W.	.906	68.0	67.5	67.3	Cm.	
6	.917	63.2	52.0	53.0	Cm.	.951	66.3	69.0	63.0	W. b N.	.923	70.4	74.6	70.4	W. W.	.877	72.7	77.0	71.0	W.	.870	72.5	74.3	70.2	W.	.880	68.5	67.7	67.4	Cm.	
7	.930	63.2	51.2	53.0	Cm.	.000	66.5	70.0	64.9	N.	.970	70.8	75.0	70.8	W. b N.	.920	72.7	77.5	70.9	W. b N.	.913	70.8	73.8	69.9	W. b N.	.920	68.3	67.0	67.0	Cm.	
8	.929	64.3	53.5	54.7	Cm.	.012	68.9	71.5	65.5	E.	.978	71.7	79.8	74.0	N. W.	.914	73.6	81.0	76.0	N. W.	.906	72.0	76.3	72.7	N. W.	.916	70.5	67.7	71.1	Cm.	
9	.968	64.5	55.8	56.9	Cm.	.990	67.0	65.2	65.3	S. W.	.965	71.3	76.4	73.0	W.	.918	73.5	79.0	73.9	W.	.909	71.5	76.7	73.5	W.	.918	70.0	68.3	68.5	Cm.	
10	.980	64.0	53.0	54.3	Cm.	.030	67.3	69.5	64.8	N. b E.	.000	70.7	75.0	70.8	N.	.970	71.4	77.9	73.2	W.	.955	69.8	74.3	70.0	W.	.961	69.5	68.2	70.0	Cm.	
11	.922	63.4	54.0	55.1	Cm.	.028	66.8	69.8	63.5	W.	.006	71.6	76.5	71.0	N.	.964	73.4	79.0	73.2	N.	.962	71.5	75.5	72.9	N.	.974	70.0	68.5	69.3	Cm.	
12	.992	64.3	54.5	54.5	Cm.	.014	67.0	68.0	64.5	W.	.988	71.0	75.4	71.0	N.	.934	72.0	79.2	73.4	N. E.	.934	71.3	76.0	72.3	N.	.948	70.2	69.0	70.3	Cm.	
13	.996	64.7	55.0	56.0	Cm.	.034	67.8	71.0	65.5	N.	.011	70.9	75.2	71.0	N.	.970	71.7	79.0	73.2	N.	.966	71.0	75.5	72.0	N.						
14						.046	66.0	68.5	65.3	N.	.010	68.0	72.7	73.6	N.	.976	71.2	79.0	73.5	N.	.956	69.7	76.0	72.7	N.	.973	69.0	68.8	68.8	Cm.	
15	30.010	64.0	53.2	54.0	Cm.	.060	65.9	69.0	64.2	N.	.040	71.4	77.0	72.8	W.	.974	73.5	80.0	75.0	N. b w.	.960	71.5	75.7	73.0	N. b w.	.970	70.0	68.7	69.5	Cm.	
16	.036	63.5	53.0	53.8	Cm.	.058	68.5	72.3	65.0	N.	.070	71.5	77.8	71.1	W.	.024	73.0	81.0	74.5	W.	.022	73.2	77.0	73.3	W.	.024	70.1	69.9	69.0	Cm.	
17	.040	63.0	52.8	53.5	Cm.	.092	66.4	68.9	63.2	N.	.069	71.0	77.0	71.0	W.	.000	73.5	78.5	73.2	S. b w.	.078	73.2	76.3	72.9	S. b w.	.978	70.3	69.0	70.2	Cm.	
18	29.945	63.8	55.0	57.0	Cm.	.000	70.5	72.0	68.7	S.	.990	75.2	77.8	73.0	SS. W.	.932	76.4	81.2	75.2	S. W.	.952	76.7	79.6	75.0	S. W.	.938	72.7	71.5	71.5	S.	
19	30.070	62.9	53.0	54.9	Cm.	.122	69.0	71.5	66.1	N. E.	.098	73.6	76.0	73.4	N.	.044	73.2	79.0	73.5	N. b E.	.044	72.8	76.0	73.0	N. b E.	.060	70.6	69.2	69.3	Cm.	
20	.090	62.6	55.1	55.0	N.	.178	67.9	69.2	64.2	N.	.138	72.0	75.0	70.5	N.	.068	72.6	77.8	71.5	N. b E.	.050	72.9	74.6	72.5	N.	.056	70.5	69.0	69.0	Cm.	
21	.022	62.2	50.0	51.5	Cm.	.097	66.0	68.8	63.5	N.	.066	68.0	75.0	70.8	N.	.000	68.0	77.5	71.7	N.	.998	68.5	74.0	72.0	N.	.007	68.0	68.8	68.5	Cm.	
22	.010	62.2	49.0	51.0	Cm.	.090	66.3	66.8	62.0	N. b w.	.058	70.1	76.0	69.7	N.	.004	72.4	76.2	72.6	W.	.000	71.3	76.2	72.7	N.	.002	69.1	67.9	69.2	N.	
23	.054	62.5	50.0	51.9	Cm.	.114	66.8	70.2	63.4	N.	.090	71.7	77.8	71.0	N. W.	.026	73.0	79.2	73.7	N. W.	.020	72.0	77.5	73.5	N. W.	.024	69.5	68.3	68.7	Cm.	
24	.044	62.7	52.0	52.9	Cm.	.110	66.3	72.5	65.8	N.	.090	70.8	78.8	72.4	N.	.024	72.4	79.0	72.3	N.	.016	72.0	78.0	74.2	N.	.024	70.0	70.0	70.8	Cm.	
25	.058	62.0	50.0	51.6	Cm.	.140	66.3	69.0	65.0	N.	.118	71.4	76.2	68.0	N. W.	.050	72.8	77.9	72.0	N. W.	.030	72.5	74.8	72.3	N. W.	.036	70.6	69.2	69.5	Cm.	
26	.058	63.7	51.8	52.9	N.	.114	67.0	70.8	64.0	N. W.	.995	71.3	76.5	70.9	N.	.030	75.5	79.5	73.0	N. W.	.022	73.6	77.5	73.0	N. W.	.022	70.8	70.9	70.9	Cm.	
27	.030	63.8	51.9	53.0	Cm.	.098	67.5	71.0	64.5	N.	.066	73.9	79.0	72.0	N.	.999	76.4	84.5	81.3	N. b w.	.980	75.0	81.7	81.3	N. W.	.994	71.3	71.2	71.2	Cm.	
28	29.992	64.5	55.7	56.4	W.	.000	68.3	72.3	65.5	W.	.092	69.6	80.7	73.0	W.	.047	72.7	85.3	81.8	W.	.023	72.5	82.0	81.5	W. N. W.	.030	72.0	80.0	79.8	Cm.	
29	.958	65.0	57.9	59.0	Cm.	.005	69.8	73.3	67.0	W.	.990	77.8	83.2	73.0	N. W.	.854	79.3	89.6	77.0	N.	.938	79.0	83.2	76.2	N.	.942	72.9	74.8	72.8	N.	
30	.986	66.5	63.0	63.5	Cm.	.02	69.6	70.8	68.2	E.	.012	74.1	79.5	74.8	N.	.972	79.3	85.0	72.4	N.	.960	79.3	83.8	78.0	N.	.962	73.5	76.5	76.0	Cm.	
31	30.018	68.0	60.0	61.2	Cm.	.080	71.3	76.1	69.0	N. E.	.062	75.8	81.0	73.0	N. b E.	.982	75.9	83.0	75.1	N.	.964	73.7	80.8	74.7	N.	.972	71.0	72.2	73.1	Cm.	

ACKNOWLEDGMENTS.

CALCUTTA SEAMEN'S FRIEND SOCIETY, 1838.

For General Purposes.

Sir C. T. Metcalfe, K. C. B.....	300 0	E. Campbell,	5 0
J. Biss, Esq.	50 0	Rev. W. Ruspini,	10 0
I. B. Biss, Esq.	25 0	Rev. Mr. Boswell,	10 0
J. Pigou, Esq.	16 0	Rev. J. Charles,	10 0
Captain R. C. Birch,	20 0	J. Aitken, Esq.,	10 0
Rev. A. F. Lacroix,	5 0	Geo. Dougal, Esq.	10 0
Rev. J. Thomas,	5 0	Rev. Hy. Fisher,	10 0
Mr. Wyatt,	5 0	Rev. H. S. Fisher,	10 0
Rev. W. Morton, annually, ...	12 0	A Friend,	5 0
A. D. Kemp, Esq.	8 0	J. N. Vant Hart, Esq.	10 0
Rev. A. B. Lish,	5 0	John Pigou, Esq.	25 0
Mrs. Wood,	4 0	Cooly Bazar Chapel,	48 1
Mrs. Bell,	4 0	Loll Bazar Chapel,	64 13
Mr. Botzer,	4 0	Circular Road Chapel,	61 12
H. Woollaston, Esq.	5 0	Sundry small sums,	30 0
Mrs. Martindale,	8 0	Captain Viall,	5 0
Captain Boothby,	16 0	Captain Barrington,	5 0
Captain Purvis,	5 0	Captain M. Crawford,	5 0
W. Edwards,	5 0	Captain A. McNeiage,	5 0
J. C. Owen, Esq.,	10 0	Captain King,	5 0
M. Johnston, Esq.	10 0		
A friend to Seamen	10 0	For the new Ship.	
A friend to Seamen through		J. Tiel, Esq.	20 0
C. Symes, Esq.	10 0	—Newcomer, Esq. through	
C. Symes, Esq. annual, ...	12 0	A. Grant, Esq.	50 0
A friend to Seamen,	8 0	J. Martin, Esq. ditto, . . .	50 0
W. U. Eddis, Esq.,	8 0	J. R. Watson, Esq. ditto, ..	16 0
Rev. Charles Piffard,	50 0	Captain Boswell, ditto,	10 0
		T. Boaz, Secretary.	

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W. Braddon, Esq.	16
J. Lewis, Esq. annual,	12
Mrs. G. C. Hay,	12

A. CAMPBELL, Secretary.

BENGAL AUXILIARY MISSIONARY SOCIETY.

Sir C. T. Metcalfe, K. C. B.	100	Hon'ble H. Shakspeare, ..	16
Dr. G. Temple,	25	Hon'ble J. Garling,	10
J. Lewis, Esq. for 1838, annual, ..	25	J. Colquhoun, Esq.	16
E. Macnaghten, Esq.	16	W. Thompson, Esq.	10
F. Macnaghten, Esq.	16	J. M. Macleod, Esq.	16
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J. Richards, Esq.	16	C. Dearie, Esq. annual,	16
R. H. Cockerell, Esq.	50	T. Leach, Esq. ditto,	16
W. Money, Esq.	25	W. Wallis, Esq. ditto,	16
T. Holroyd, Esq.	16		
H. Chapman, Esq.	10	T. Boaz, Secretary.	

SUBSCRIPTIONS AND DONATIONS RECEIVED BY THE CALCUTTA AUXILIARY BIBLE SOCIETY, IN DECEMBER, 1837.

From a friend through J. Thomason, Esq.	205 12
Rev. J. Williamson, ditto,	10 0
D. Pringle, Esq.	50 0
Col. Powney, Subscription for 1837,	50 0
T. Holroyd, Esq. ditto,	50 0
Rev. M. Hutton, ditto,	50 0
R. Presgrave, Esq. ditto,	12 0
Capt. Colnett, ditto,	10 0
Capt. Webster, ditto for 1838,	30 0

J. ROXBURGH, Secretary.

CALCUTTA BIBLE ASSOCIATION RECEIVED DURING THE MONTH OF JAN. 1834.

J. Dougal, Esq.	Co.'s Rs. 32	W. Money, Esq.	16
W. Mackenzie, Esq.	32	Hon. A. Ross,	16
J. M. Macleod, Esq.	16	W. Braddon, Esq.	16
G. Alexander, Esq.	32	H. Cook, Esq.	16
W. Prinsep, Esq.	16	H. P. Nisbet, Esq. (Kishnagar,) ..	16
Rev. J. Charles,	16	Ven. Archdeacon Dealtry,	32
Rev. A. Garstin,	4	T. Holroyd, Esq.	50
F. Millett, Esq.	32		
Hon. H. Shakspeare,	16		
F. Macnaghten, Esq.	16		
		Co.'s Rs. 374	
		J. M. Vos, Secretary.	

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

Rev. T. Sandys,	3
Rev. W. S. Mackay,	3
Rev. A. F. Lacroix,	3
G. C. Hay, Esq.	12
London Missionary Society,	50
Baptist Missionary Society,	50
Rev. H. Hutton,	18
Lieut. Kirby,	12
Rev. W. Ruspini,	16
Collected by Ditto,	17
R. D. Mangles, Esq.	25
Mr. Hay, for books,	400

609

CHARLES PIFFARD, Cash Secretary.

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER SINCE THE PUBLICATION OF THE LAST NUMBER.

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