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A table of contents for the *Calcutta Christian Observer* can be found here:

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CALCUTTA CHRISTIAN OBSERVER.

No. 81.—February, 1839.

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

CONTENTS.

	Page		Page
I.—The Evil of neglecting the Lord's Work,	57	VI.—On the Proposed Oratorio or Concert of Sacred and Profane Music,	96
II.—Australia,	68	VII.—Notices of Bengálí Dictionaries,	98
III.—Chapter of Varieties,	73		
1.—Anniversary of the Colombo (Baptist) Missionary Society,	<i>ib.</i>	REVIEW.	
2.—The Proposed Calcutta Christian Boarding School,	79	On the Education of the People of India. By Charles E. Trevelyan, Esq. of the Bengal Civil Service,	99
3.—Annual Report of the Female Schools of the Church of Scotland's Mission in Bombay, including the Ladies' School for Poor and Destitute Native Girls,	81	MISSIONARY AND RELIGIOUS INTELLIGENCE.	
4.—Sale of Bibles and New Testaments in France,	84	1.—Missionary and Ecclesiastical Movements,	111
5.—Extract from a letter of Felix Neff,	89	2.—Annual Examination of the General Assembly's Institution,	<i>ib.</i>
VI.—Examination of the Armenian Philanthropic Institution,	90	3.—The Anniversaries,	115
V.—On the use and abuse of the Hindustáni particles <i>balki</i> , <i>par</i> , <i>lekin</i> and <i>magar</i> ,	91	4.—Calcutta Mechanics' Institution, and School of Arts,	118
		5.—Bombay Seamen's Friend Association,	120

Calcutta :

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EDITORIAL NOTICES.

Since our last favors have been received from "J. M. D." — "*φίλος*." — "Theta" — "J. Stubbins" — "——" — "Dr. Wilson" and "J. A. S." — "*Tarika*" under consideration.

We acknowledge with thanks the receipt of the charge of the Lord Bishop, the answer to Mundy's Millenarianism examined, and the First Report of the Singapore Bible Society : they will we hope all be noticed in our next.

Miss Thompson's excellent little work has our best wishes ; we hope to notice it more at length soon. The Journal from Cuttack is very acceptable. The Review of Marshman's History of Bengal in our next. "East India Slavery, No. III." "Indian Popery," and other favours deferred for want of room.

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 4th instant, at the Lall Bazar Chapel ; service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Christian Tract Society will meet for the despatch of business on Tuesday Morning, the 12th instant, at the Union Chapel House Dharamtala.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 81.—February, 1839.

I.—THE EVIL OF NEGLECTING THE LORD'S WORK,
with reference to India.

“ Thus speaketh the Lord of Hosts, saying, This people say, the time is not come, the time that the Lord's house should be built.”—**HAGGAI**, i. 2.

The principle of sin may be briefly defined as “*atheistical selfishness.*” If it be viewed in reference to *God*, it is practical atheism—if viewed as regards the sinner's *self*, it is habitual selfishness. The active form of sin which prevails in the world is, the *substitution of self for God*, and the rendering of that to the former, which belongs to the latter. From this, as a root in man's heart, branches forth actual sin in all its forms, of thought, word and action; for in all of these, when they bring forth their fruit, you may find the seeds of self-independence and of self-preference. In the esteem and reckoning of sinful men, God is only, and receives only, what the sinner pleases.

This principle of action is boldly avowed by the world, in *practice*. Men say, “ Our lips are our own, who is Lord over us !” They consider their *bodies* as their own, and therefore they use them as they please, without regard to the will of God;—their *minds* they exercise as they please, without any regard to the love or hatred of the Lord almighty;—*time* they spend as they deem best, without regard to Him who is the very Father of their spirits;—and *property* they acquire or spend according to their own wills and notions, without any feeling of responsibility to the Owner of all. In all these matters, whatever they may profess with the lip or hold in their creed, God is nothing, and self is all:—if morality be regarded, it is from self-respect; if benevolence is exercised, it is for self-enjoyment; if even religion be honoured, it is for self-protection;—there is nothing done for God purely as God

—self is in His stead—for, saith the Scripture, “God is not in all his thoughts.”

But we have to lament that this principle of atheistical selfishness is not confined to the world of avowed unbelievers, but is found to prevail within the *visible church* of Christ. True, there exists in that church a band of true saints who have had the dominion of selfishness within them destroyed, and who from the heart say, “I am the Lord’s,” and who are “living sacrifices rendered unto God;”—but, how few these are, we leave to the tribunals of conscience and experience to judge. They are lost in the mass, or they stand out in such utter contrast to all around them, as to make their lives singular and their conduct unintelligible. We admit indeed that these have many infirmities, and fall into occasional inconsistencies—but their variations are like those of the compass; for they still leave behind them the evidences of a self-denied *principle* ever pointing Godwards. But this precious kernel is enclosed in a vast shell or husk of *nominal* Christianity;—and, amongst this mass, we find no living principle of godliness. In their selfishness they are identified with the world, from which in name they are separated;—in heart and soul they are practical atheists, whilst in creed and word they are Christians. Judge them by two tests:

1. The ordinary *business* of life.—This ought to be conducted in the fear and for the honour of their Lord. “Whatever they do, whether in word or in deed, they ought to do all in the name of the Lord Jesus;” and “whether they eat or drink, or whatever else, they ought to do all to the glory of God.” But, is it necessary to say, that by far the majority of professed Christians give no indication of any such Godly spirit—that their Lord is never referred to in their speculations—that they buy and sell and make gain, without consulting the Sovereign of all—that they deem religion totally distinct from business—that they reject the Bible from the counting-house, the ware-room, or the desk—that the consecration of all their property to the Lord, is deemed a weak-minded notion—that to hold all trade and business as inferior or subordinate to the sanctification of the soul and the service of God is deemed as sentimental enthusiasm—yea, that to hold themselves as mere stewards of the Lord of all, and bound daily to give their account unto him, would be scouted in practice from the business of the great majority of Christians. Yet all these things are as clearly required in a man’s daily business, by the word of God, as is repentance of sin or faith in Christ for the salvation of his soul. How evident the selfishness and atheism of sin in this case!

2. The other test may be found in those matters which are strictly *religious*, and which from their very nature have a direct regard to God Himself.—Now how do the great mass of professed Christians act in this case? Just as in the former—that is, not as pleases God but as pleases themselves. They will not be more religious than may suit their own selfish interests. They will not keep the Sabbath, they will not attend in the house of prayer, they will not profess the faith of Christ, they will not consecrate themselves to His service, they will not dispense their property for the promotion of the kingdom of heaven, more than may suit their personal inclinations, or may at the same time promote their own temporal ease and comfort. They admit that it is their duty to uphold and promote the interests of Christianity in the world—but, up to what point? of God's demands, of Christ's claims? nay, but up to the point of mere selfish choice and inclination. A man's self is now his own God, his own Christ, his own Lord, his own Judge; religion with such is but gilded selfishness, and their highest flight of zeal is but a sort of benevolent atheism.

How strikingly was all this exemplified in the case of the Jews, in the passage prefixed to this article. They had formerly sinned against the Lord and had been punished by 70 years' captivity in Babylon. In due time the Lord's mercy was extended to them, and they were brought back to their own land and restored to Jerusalem:—they set immediately about rebuilding their city, and laid the foundations of the temple under Ezra; but having been interrupted by a counter edict from the king of Persia, they too readily yielded themselves to such worldly influence and ceased from their undertaking for nearly 14 years. After that time a new and more favourable decree having issued from the Persian monarch, an opportunity was presented to them of testifying their zeal and love for their Lord, by immediately carrying on the work so long ago begun, even the erection of his holy temple and the establishment of his worship. But God was forgotten, and self only was remembered. What *said* they? "The time is not come, the time that the Lord's house should be built!" What *did* they? "Leaving the Lord's house waste, they ran every man to his own house"—they all went to dwell at ease in their "ceiled houses"—they "put their money which they earned into bags"—and in reply to every reproof they said, "the time is not come, the time that the *Lord's* house should be built!"—that is, in short, man's work was done, God's work was neglected—and this was a sin in principle, such as we have described all sin to be, viz. atheistical and selfish.

It is true that the Jews endeavoured to cloke their sin by words of excuse, such as these "the time is not come," "the time is not come"—but this was all vain:—they did not believe their own words whilst they spake them, for they well knew that they were not inclined to the work; and God who knoweth all things, charges them at once with sin, and denounces judgment against them, commanding them at the same time to "consider their ways." Of this sin the Jews were afterwards convinced; they repented, and devoted themselves to the Lord's work;—the temple was speedily built, and that very temple afterwards was filled with the Glory of the Son of God.

Now, is there not a parallel case to be found amongst *ourselves*?—Are we not also guilty of neglecting that work, which is especially the *work of God* in the world? The Jewish nation has passed into the Christian world—the country of Palestine has expanded itself into the habitable globe—the temple of Zion is changed into a universal church—the kingdom of Judea is now the kingdom of heaven—all believers in Christ are now kings and priests unto God—all rulers, princes, magistrates, counsellors, judges, are servants of Jesus Christ, who is King of kings and Lord of lords—and the *primary* duty of *every* Christian is to do the will of God and to finish his work?

Are we not laid under obligation by the very command of our Lord and Saviour Jesus Christ, to preach his Gospel to every nation and to every creature under heaven? And has He not in His providence, (for "the government is on his shoulders") laid open successively those nations, that his command might be fulfilled in the midst of them? Take for illustration this land of India, in which we ourselves dwell and for which we are especially accountable. In how singular a manner has it been brought under our power? How complete its subjugation, how profound its submission to our power!—How vast our influence—how manifold our means—how varied our channels of communication—how evident the necessities of the people! Yet what is the result? nothing proportioned to the claims either of *God* or *India*. What are the lakhs that are spent in our "ceiled houses," to the pittance that is laid out or contributed for the house of the Lord in India? Lay aside what is merely for *physical, political, or mental* purposes, and what therefore is merely *human* or temporal—and how much is left that is expended for a purely *Christian* end, bearing on the spiritual and highest welfare of the natives of India?—I leave all to judge.

Again how *many* persons are there that truly pursue after

the work of God in India? Are they not as a handful? Is not this special object of diffusing the Gospel of Christ left to the "saints" as they are commonly called? And is there not prevalent amidst the mass of professed Christians that very neglect of the Lord's work with which the Jews were chargeable? True it is that some of them may say, "the time is not come for the Christianization of India"—but the truth is, the time of their *inclination* is not come, and therefore like the sluggard they say, "there is a lion in the way!"

It is in vain to reason with such persons—we must rather, like the prophet in our text, expose the sin, and declare the evil of which in the sight of God they are guilty.

Consider then the guilt of *neglecting the work of God*, in not devoting ourselves to the advancement of the Gospel in the earth.—"Consider your ways," saith the Lord.

1. There is the *general principle of atheistic selfishness*, which we set out with as the principle of all sin, and therefore also of this in particular. For it is surely because a man disregards God, that is, acts as if there were not a God, that he neglects the work of God;—and it is surely because he regards himself in the stead of God, that he prefers his own work to that of the Almighty, and devotes himself entirely to it. Shew to us a man, who cares not for the glory of God amongst men, neither seeks nor endeavours to extend the knowledge of his Maker, and who labours not in any way to make his fellow-men happy in the love of their Creator, and we do without hesitation say that that man is practically and before God, a *selfish atheist*. I care not for his alleged motives—the eternal law of supreme love to God can never be superseded; and he who attempts by any plea under heaven to supersede it is in that act a denier of God. "A son honoureth his father, and a servant his master—if then I be a Father, where is mine honour? If I be a Master, where is my fear? saith the Lord of hosts." And may it not be added, if I be God, where is my glory?

2. There is also involved in such neglect of the Lord's work, a *denial of the Lord Jesus Christ*—in other words we *deny our own Christianity*. The Son of God came into the world as the living medium of divine love—for, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He came to seek and to save that which was lost." "He laid down his life as a ransom for many"—"He is the Lamb of God, that taketh away the sin of the world." He is now exalted at the right hand of God—and what were his last words as he ascended into glory? "Go ye into all the world and preach the Gospel to every creature!"—All disciples

profess to be of one mind with their Master, and therefore they follow Him—and Christ says of his disciples, “I am the vine, ye are the branches;” so intimate is their union with him. But are *they* the disciples of Jesus, who care not for the glory of God or the salvation of man? He denied His own glory, His own character, His own riches, His own life itself to glorify His Father and to bless His brethren—and can they indeed be Christians, who put their own personal interests above His, and to whom dishonour to God, and destruction to man are matters of little or no consideration? “If any man have not the Spirit of Christ he is none of His” saith God in His word—and is selfish atheism the Spirit of Christ?—nay, to whomsoever the work of God is a subject of neglect, of him we must say, that he denies the faith of Christ, and all love to him, therefore he is guilty of rejecting the Son of God, and as to Christianity he is a practical infidel. “He that is not with me is against me, and he that gathereth not with me scattereth.”

3. Such neglect of the Lord's work, involves further a *breach of trust* towards God. Men pride themselves much on their faithfulness and integrity towards man, and would resent no charge more than that which has just been made, if it were in regard to their fellow-men. But this is still worse unrighteousness than even that—for it is committed against God himself. You are the creature of God, and all the property in the universe is his; he hath given to you thereof, and the law under which you are to spend it is this: “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself”—if you use it inconsistently with this, then you are guilty of misappropriation and breach of trust toward God and your neighbours. You are a *Christian*; then you have been baptized into his name, and you are in covenant with God—dedicated to him, you are his servant—your person and property are his—to you has he committed a share of his work on earth, and has endowed you in his providence with all that you need. If all this then be overlooked—if your person be withheld from Christian service, and your property from Christian ends, then you are guilty of gross unfaithfulness, and in the sight of God, however you may be esteemed amongst men, you are guilty of the grossest breach of trust of which the creature is capable. Remember the parable of “the talents”—remember the good servants and their rewards—remember the unprofitable servant also, and his fate—he withheld his talent from his Lord's work, and for that he perished forever! “The silver is mine, and the gold is mine,” saith the Lord of hosts, and who then will venture to shut

up his Lord's money? who will take the gold and silver of the Lord of hosts, and give it to the world, the devil and the flesh? Nay brethren, be righteous towards God—go serve him with your persons, and build his house with his own property, and then shall ye be safe when your Lord cometh.

4. *Ingratitude* is another charge involved in our text. “*This* people say.” There is something emphatic in the “*this*.” The Jews are singled out, as it were, in such a manner as to make the hearer or reader reflect on the aggravation of their case. *This* people whom I separated from the heathen, enlightened with revelation, established in their land—whom I have just restored from long captivity among their enemies—to whom I have made even kings to be their servants; amongst whom I am maintaining the knowledge of salvation and the way to life everlasting, even this people run to their ceiled houses and say, “The time is not come, the time that the *Lord's* house should be built!” And is not our case the same? How has the Lord dealt with us? Has he given his Son to die for our sins? Has he sent his Spirit to renew our hearts? Has the Gospel of salvation been preached to us? Have we the way to life eternal thrown open to us? Has he preserved, nourished and blessed us as to this life? Has he as a people brought us into this land and given us dominion in it—victory over all enemies? does he make one to govern a thousand and a thousand to rule over a million? Has he done all this and much more for us? What is our return for it all? Ingratitude, base ingratitude!

If many can obtain their livelihood and rich incomes—if others can secure for future use their pensions or their fortunes—if the majority can but return to their homes with the sheaves of their own harvest, and say “Soul, take thine ease, eat, drink and be merry; thou hast much store laid up for many years—let those whose calling it is, mind the wants of India, and build the Lord's house when we are gone!” if they can say this, they are satisfied. And this is gratitude! gratitude for all God's mercy, and Christ's love! this is the return made to him who hath given all to them, and done all for them!

5. *Disregard* for the *blessed presence* of God, is also involved in selfish neglect of his work. This is especially adverted to in the context of the passage prefixed. In verse 6, he says “Ye have sown much and bring in little—ye eat, but ye have not enough, &c.; shewing how he had withdrawn his presence and blessing from them, so that they prospered not—yet they regarded not this in their selfish pursuits. Again v. 7—11, he declares that if they will do his work, they shall

be blessed of him—and that the cause of all their emptiness and dissatisfaction was this that they neglected his work. And is it not so now? Do not men know that God is with them that serve him, and blesses them—and that they are the happiest men who abound most in the work of the Lord?—Yet they still neglect it, shewing their indifference to the blessing of the Almighty! How many amidst all their riches and all their luxuries are yet unhappy—they are ill at ease in their minds—“they sow, but they bring in little—they eat but they have not enough—they drink, but they are not filled with drink—they clothe themselves, but they are none of them warm—they earn wages, but they earn them to put them into a bag with holes—they look for much, and lo it comes to little—they bring it home, and lo the Lord blows upon it—and why? saith the Lord of hosts—“Because of mine house that is waste, and ye run every man unto his own house.” Is not India a land of care, and anxiety—of hard labour, and disappointment—is there not much blighted expectation, and also much secret pining in the midst of all its brilliant glare?—is there not much spiritual deadness and drought? do not ministers complain of this, and do not their people also complain of it? Is not the work of conversion low, and is not the spirit of inquiry almost stagnant? And why all this? Because the Lord withholds his blessing? And why does he withhold it? because his work is not done, and his house lies waste! Oh why are men fools and slow of heart to believe all this—disregarding so the presence and blessing of the Lord.

Oh how little do many think how the blessing of the Lord would fill India, if his spiritual temple were only built, and his service universally performed! Were the inhabitants of this land converted unto God, how should we rejoice and be blessed! “Then would the earth yield her increase, and God even our own God would bless us!” Hear the voice of the Lord to his ancient people by another prophet, even by the last of the Jewish train, Malachi—“Will a man rob God? Yet ye have robbed me: but ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it: and all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord.”—Vain, vain, forever vain, will be every work of man to bless India, whilst God is robbed,

and his work is left undone; and blind as the dead are they who cannot see that whom God curseth no power on earth can bless, and whom God blesseth no power of hell can curse. Every Godless substitute whether in government or education, shall die—or, if it live, shall live only to blast by its shade them that planted it, or slay by its poison them that eat of its fruits—for, “the way of the ungodly shall perish.”

6. They who neglect the Lord's work, *defraud* man of his highest and best *blessing*. For the special boon which God has required and appointed from man to his fellow-man is, that he “love him as himself”—but this love to man is founded on supreme love to God—if then the latter be withheld as in the case before us, so also is the former—and thus man is defrauded. We therefore find that all those persons who, by neglecting the cause of God manifest their want of love to *him*, do at the same time manifest their want of love to *man* by neglecting all works of self-denying benevolence. By robbing their neighbour of the tree, they rob him also of all the fruit which it would produce. But, besides, the special work of love is to “*do good to all men*,” even as God himself does;—this the Lord requires of us. He then that disregards this work of God, deprives his fellow-men of that which God hath made to be their right—and is guilty of the highest species of fraud. Again, the Lord Jesus Christ hath commanded us to preach his Gospel to “*every creature*”—by this then it becomes the *right* of every creature in India to have the Gospel made known to him, whether he is aware of it or not:—if we have taken Christian obligations upon us, then are we bound to our utmost ability to promote the work of the Lord in making it known; and if, instead of this, we hold back, and by neglect restrain the Gospel, we are guilty of defrauding our fellow-sinners of their highest boon and most important right. How great the unrighteousness that prevails! and how few will seriously consider it! The kingdom of God is one of heaven upon earth, and is also one on earth leading men to heaven; it consists of “Glory to God in the highest, peace on earth, goodwill to the children of men”—and it issues in being, “with the Lord for ever.” Now if we neglect the work of this kingdom, then we are most certainly guilty of defrauding our fellow-men of all its benefits in earth and in heaven, for time and through eternity;—and where is the inconsistent hardened Christian that would not tremble at the idea of such *fraud*, infinite and eternal as it is! “If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and he

that keepeth thy soul, doth not he know it? and shall not he render to every man according to his work?"—Pause, reader, and consider these solemn words.

Having thus seen what *that work of the Lord* is to which as Christians we are called; and having considered the *guilt of neglecting this blessed work, as involving in it atheistic selfishness, a denial of Christ, breach of sacred trust, ingratitude for the highest love, disregard to the blessing and presence of God, and a cruel fraud upon the souls of men*—is it necessary for me to remind you of one other evil involved in such conduct? It is,

7. *Disqualification or unfitness for heaven.* The Gospel dispensation is the kingdom of heaven, begun here; therefore it is said of a regenerate man that he has "entered" and "sees" the kingdom of God or of heaven. It was said of the Ephesian converts that they, even then, "sat together with Christ Jesus in heavenly places or things" ("heavenlies"). In the epistle to the Hebrews also the Spirit says to Christians, "But ye are come, (that is even *now*) unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c. If a man therefore in this life take no interest in the kingdom of God or of heaven—if he has no delight in being associated in its works or its sources—if he care not for the fellowship or company of its heirs—if he promote it not on earth with his whole heart and soul and mind and strength—if he grudge his property, his time, his influence, his character, or his secular prospects in order to advance the kingdom of grace here below—if he has no supreme delight in helping on the building of that glorious temple of human salvation and of redeemed souls which is now rearing over the world—then that man is a living witness of his own unfitness for heaven; and he proclaims to all in his daily conduct his own utter disqualification for entering into the scene of divine glory! Their hoarded treasures are a lie on their Christian name, and their carnal sensual expenditure is a perpetual denial of their regeneration by the Holy Ghost; the perishing souls of their neglected brethren of mankind are crying for vengeance against them; the saints in Heaven have no fellowship with them, for they have denied all, taken up their cross and followed Christ; the gates of Glory are shut against the covetous man, for he must stand without with the thief, the adulterer and the murderer; and from the Judge of all there can be no hope, for such was His love to the souls of men that He died to save them, and "though He was rich, yet for our sakes He became poor that we through His poverty might become rich." Such persons cannot sing the song of Glory to the Lamb on the midst of

the throne, neither can they join the innumerable multitude of every nation and kindred and tongue and people, that have come out of great tribulation for Christ's sake, who have washed their robes and made them white in the blood of the Lamb; neither can they ascribe unto God those praises which now they deem as inferior to their bodily comforts or temporal interests. Those that will not build the earthly temple shall never enter the Heavenly; they are as an unfit for its service, as they were indifferent to its erection; and they are as disqualified for admission into Heaven, as they were insensible to the extension of its kingdom when on earth. No selfish atheist, no denier of Jesus Christ, no breaker of sacred trust, no ungrateful sinner, no despiser of God's blessing, no defrauder of the souls of men;—in short, no man who sums up all these characteristics in this, that he is a *neglector of His Lord's work*, saying continually, "The time is not yet come, the time when I should build the Lord's house," shall ever enter the new Jerusalem. On every man who enters there is written, "Holiness to the Lord"—and his watchword is "I AM THE LORD'S!"

Awake then to reflection in this important matter, important, as it regards the Glory of your Lord, the salvation of your fellow-sinners, and your own everlasting welfare! Christians, sleep not as do others, but arise, shine for your light is come and the glory of the Lord is already risen upon you! Oh recount your *years* that are past, for ever past! Recount your multiplied opportunities of usefulness that are now gone for ever! Recount your incessant obligations to God, that can never more be discharged! Recount your talents that were never improved for the end of existence, and are now rusted away! Recount your property which has been wasted in pure selfishness, on the world and on the flesh, never, never more to be redeemed! Recount the many channels for doing good, spiritual and eternal good to this perishing world, which are now for ever closed! Recount your convictions, resolutions, purposes, schemes, which were formed, checked and are now eternally fled! Recount the myriads of immortal souls that have passed away from this miserable and sinful land during the period of your neglect and delay—recount all these, and see and consider, whether the time is not *now* come, the time that the Lord's house should be built! Soon, soon, alas it may be too soon for you, your stewardship will be at an end, and you must appear before your Lord in judgment; *then*, what will be your thoughts in this matter? Consider, what answer you will give to your Lord, when He comes, as to the building of His house!

It is time, Christians, that we seek a revival of pure and undefiled religion in our own souls—it is time that we seek the effusion of the Holy Spirit on our churches—it is time that we arise and consecrate ourselves, and dedicate all that is ours, to the glory of the Lord of Hosts—it is time that we lead holy and self-denied lives before our unbelieving fellow-sinners—it is time that we do whatever our hands can find to do to shew forth the praises of the Lord, and promote the salvation of man—it is time for us to preach and to teach the Gospel of our Lord Jesus Christ, to every creature in India, according to express command—it is time for us to bring out our master's gold and silver which we have been accumulating in soul-stained treasures and fortunes—it is time for us to make restitution to this people a hundred-fold for all that we have taken from them during the century past—it is time to consider the arrears of the past, the demands of the present, the prospects of the future—it is time to fulfil the claims of the Blessed Jesus, of perishing India, of an approaching judgment, and of a never-ending eternity!

J. M. D.

II.—Australia*.

To the Editors of the Calcutta Christian Observer.

SIRS,

As the Australian colonies have assumed considerable importance among the dependencies of the British empire, and as the intercourse between them and British India annually increases, it may not be unacceptable to the subscribers of the *Christian Observer* if a paper or two in respect to them, appear in your periodical. This opinion of the writer is strengthened from the consideration, that, in India, very little is known of the *real state* of the colonies founded on the Coast of New Holland, and that much of the information which has been received, has been communicated by persons who from various circumstances were either incompetent, or disinclined, to furnish an impartial and particular account of them. For it is not to be expected, that during a short visit for the benefit of health the necessary information could be obtained, or that the general character, habits, and circumstances of visitors would qualify them for the work,

* This paper is the first of a series on the general condition of Australia.—Ed.

much less that mere commercial men whose attention is confined chiefly to what is conducive to their pecuniary advantage, would have views sufficiently impartial, to render their accounts of general importance, as matter of direction to the emigrant. With these impressions on the subject I shall proceed to execute my present purpose. In the execution of this work *the territory* of New South Wales, claims our attention. This is the oldest, the largest, and the most flourishing of the Australian colonies. It is situated on the south-east coast of the continent of New Holland; it has existed fifty years, and the population has increased to about one hundred thousand. Here, half a century ago, a penal settlement was established at a place named by Captain Cook, Botany Bay, but it was soon afterwards abandoned for the more convenient locality of Port Jackson. The entrance to this Port is between what are called Sydney Heads, one being designated the South Head, and the other the North Head. The entrance between the Heads is, I presume, not more than half a mile; and about six miles from the entrance stands the town of Sydney. The cove forms a safe and extensive harbour for shipping, and a large number of beautiful bays, containing deep water, are formed on both the north and south sides of the cove. Sydney occupies a central position at the head of the cove, and it contains, with its environs, a population of between twenty and thirty thousand. Though the soil in the vicinity of Sydney is very rocky, there are many picturesque spots, adorned with elegant cottages and beautiful villas. The distant view of the buildings on the north and south sides of the cove scattered among the rocks, which are considerably elevated above the water, is of the most pleasing description. One of the most favourable situations for viewing the port of Sydney is from the flag-staff. Thence may be obtained a sight of the whole town, the cove, and some of the bays, the north and south shores, with country residences, interspersed, on the sides; the Heads, shipping and lighthouse. The houses occupied by the tradesmen of Sydney have an English appearance, and the private dwellings are in general neat, and sometimes elegant cottages with verandas. Sydney contains about ten streets, some of them a mile in length, running from south to north, in a parallel direction, and those are intersected at right angles, by another parallel line of streets. Till lately these streets were in a very bad state, but his late Excellency Sir Richard Bourke commenced improvements, which when completed, will supply Sydney with good macadamized roads, and stone causeways. The *trade* of Sydney is of no inconsiderable extent. Its principal

exports to England are Australian wool, and sperm oil, both of which articles are of first rate quality, and realize for the owners high prices. In the interior of New South Wales, there are numerous and extensive stations, where there are large herds of cattle and flocks of sheep: the breed of many of them is of a very superior kind. Horses also of various kinds are bred in considerable numbers, not merely for domestic purposes, but also for exportation. From the herds, the richer colony of Van Dieman's Land is annually supplied with large quantities of beef, and the new settlements of Port Philip and South-Australia, are furnished with sheep, horses and cattle. It is probable that during the past year, there have arrived in the Port of Sydney, from various parts of Great Britain, about seventy vessels containing prisoners, and emigrants of both sexes, and cargoes of general merchandize: Sydney maintains a regular trade also with New Zealand and Van Dieman's Land, with China and India, with the Isle of France and the United States. New Zealand supplies her with spars, flax, pork, and potatoes; Van Dieman's Land with fine wheat and potatoes of superior quality; China with tea and Chinese manufactures; the Mauritius with sugar; India with rice, and other Indian produce; and America with tobacco, fruits, furniture, and other commodities. New South Wales is not distinguished for the general fertility of its soil, for though there are some fine flats of alluvial soil on the banks of the Hawkesbury, and the Hunter, and also in the vicinity of some other rivers of more importance, yet, by far the greater part of the surface of the country is characterized by a sandy and rocky soil, extensive ridges of mountains and numerous gullies, of considerable depth. None of the rivers that have been hitherto discovered extend far into the interior of the country, and several of these are often, if not entirely, partially dry. The fall of rain in Australia is very uncertain, and the continuance of drought has been on several occasions, within the last ten years, so long, that not only the harvest has failed, but there have perished many thousand head of cattle. The grain generally cultivated in New South Wales are English wheat, and maize of a superior quality; tobacco also grows in several districts; and English vegetables have been introduced, but in many places these are an uncertain crop. The principal native fruit, which grows in great abundance is peaches. The general aspect of the country is very monotonous; the trees are not remarkable for their magnitude, their variety, or the luxuriance of their foliage. You may travel for fifty miles without seeing scarcely an object to diversify the scene. In one direction there are the

mountain ridge, and the succession of gullies; in another a disagreeable scrub, and in another an insignificant forest of gum trees. This territory is divided into districts, and the two most wealthy country districts are those of the Hunter, and Bathurst; there are also in the interior some extensive plains, the most important of these are Liverpool, Jerry and Bathurst plains: these form the chief stations for the herds of cattle, and flocks of sheep. At some of these stations reside settlers to whom the flocks and herds belong; at others, superintendents and convict servants, the proprietors residing in Sydney, and other towns in the colony. Many of the proprietors visit their stations two or three times a year, and the object of these periodical visits is to superintend the branding of cattle, the shearing of sheep, and the washing of wool. In many districts the native grasses are so very nutritious that the horses, which are used to collect cattle, will gallop twenty miles a day for ten days in succession, by a subsistence obtained chiefly from grass.

The *natural history* of Australia is not destitute of interest. The feathered tribes are numerous, and are decked with the most beautiful, and varied plumage. This is pre-eminently the country for the parrot species. Some of the Australian birds have a covering as soft as satin, and others as rich as velvet. The parrots are destructive to the fruits and grain. The plains of Australia where Europeans do not reside, abound with kangaroos, which are a gregarious race, and when undisturbed graze in large flocks; but in European settlements, or even along tracts frequented by white men, they are seldom seen, some of them having been successfully hunted for food, and others having retreated farther into the interior. Australia is much infested by an animal of the canine species called the native dog, but the habits of it are so predatory, that with more propriety, it may be designated the native wolf. Its ravages extend to the poultry-yard, and the sheepfold. The fissure of the mountain ridge is chosen by it for a kennel, whence during the night, and especially when its darkness is diminished by the light of the moon, it descends to the settlement on the river's bank, and to the stations on the plain. When a body of these predacious animals, which sometimes amount to thirty in number, attack without molestation, a flock of sheep, few of them escape either destruction, or severe mutilation. The helpless prey is seized by the hind-quarter and the extremities, and a succession of bites are made till the thigh bone is laid bare and the entrails extracted. This operation is performed, while their inoffensive victim in

vain flees from its ravenous pursuer. When the hunger of the ravagers has been satisfied, and they have retired to their rocky kennels, what, a few hours previously, comprized a fine flock of sheep, includes but a number of mangled carcasses. A stock of domestic dogs, afford to the settlers the best and principal means of defence against their depredations. For though the native dog has fangs of extreme sharpness, and admirably adapted for the work of destruction, it is, however, much inferior to a well bred domestic dog, in wind, strength, and courage. There are, indeed, in Australia, not a few of these invaluable domestics, that will in single combat kill the mountain aggressor.

The *climate* of New South Wales is highly salubrious, and is adapted both to the European and Asiatic constitution. The atmosphere is exceedingly pure, and the sky in general exhibits an Italian brightness. The heat in the district of Sydney, and to the north of the metropolis, is sometimes intense, the thermometer rising to one hundred and twenty degrees. It is however of short duration, and is succeeded by a southerly breeze which cools the air, so much as to diminish the temperature forty, and not unfrequently fifty degrees. The district of *Bathurst* being considerably elevated above the sea, though it is only a hundred and twenty miles west of Sydney, possesses entirely a different climate. Here is high table-land, and comparatively, little timber; in the winter, snow is not uncommon; the frosts are sharp, the air is very bracing, and congenial to the constitution of Europeans.

In this paper, an attempt has been made to point out the geographical position, and to describe some of the natural features of the territory of New South Wales; the number of its inhabitants, and the nature and extent of its commerce; the general character of the soil, and the internal resources; the aspect of the country, and the salubrity of the atmosphere. In a future paper it is my intention, to view Australia as a place for *emigration*, and to examine the merits of the convict system; in addition to which an attempt will be made to delineate the character of the Australians in their social, political, moral, and religious relations.

Yours, &c.

III.—Chapter of Varieties.

1.—ANNIVERSARY OF THE COLOMBO (BAPTIST) MISSIONARY SOCIETY.

The following account of the Anniversary of the *Colombo Baptist Missionary Society* will, we think, be read with special interest. The speeches of the Hon'ble the Governor and the Chief Judge will, we are sure, fill the minds of good people with sincere pleasure,—not merely because they were delivered by persons in the highest walks of life, but because of the eloquent and manly manner in which pious and reasonable but hitherto unpopular sentiments were expressed. When shall we see such a day as this in Calcutta, when the Governor General and Chief Judge shall be moving and seconding resolutions at the Anniversary of a Missionary Meeting?

At the public meeting of this Institution, held on the 5th of November, the following speeches were delivered, for which we are indebted to the *Colombo Observer*.

The Acting Chief Justice the Honorable Mr. JEREMIE, having taken the Chair, opened the proceedings of the Meeting in these words:—

The Chairman observed that—About 18 months ago he had presided at the request of his Wesleyan friends at a Missionary Meeting held at Galle—a proceeding which he believed was viewed with something like dissatisfaction by the fastidious in this community. At the last anniversary of the Temperance Society, he promised his friend Mr. Daniel that he would also take the Chair at a Meeting of his communion, and he now redeemed that pledge: but how altered within the short space of 18 months is the state of things. I am now, he added, surrounded by the most distinguished in the land, and so far from the station I hold in this Colony being sufficient to warrant my being Chairman to-day, it is on the contrary in defiance of my wishes that my Right Hon'ble friend on my left does not take my place. Instead of leading, I should be happy to follow one, to whom in merit and abilities, tact and experience of the management of assemblies, I am as much the inferior as in public station.

Let me then offer you my congratulations at the truly Catholic Spirit which presides over your councils, and which I entertain not a doubt will soon extend itself throughout the length and breadth of Ceylon.

You are aware that I am not a member of Mr. Daniel's Society but of the Church of England; and in so rigid a sense, that however great my esteem for my numerous friends of other communions, I have never yet entered one of their Chapels when the service of my own Church was open to me. But that active benevolence which is among the most precious fruits of our religion I honor in every one; and in a country overspread with heathenism, the labourers are sufficiently few (taking them altogether, of every Christian denomination) to render it a solemn duty in those who sincerely and heartily believe in the leading principles of our faith,—to promote concord and unanimity, and to eschew dissension from among us.

But let me add that as one of a band which is now issuing triumphant from a struggle second in importance to none in recorded history—as an old and strenuous friend of the Slave, I owe a debt of gratitude to the Baptists which I rejoice in being able to acknowledge. To the trials—

the sufferings—the courage and the spirit of a KNIBB and an ABBOTT, the cause of emancipation stood most deeply indebted at some of its most critical moments, and here let the progress of that cause serve as an encouragement to those who perhaps may (looking to the mass of unbelief which still prevails in the world) view the efforts of Christian Missionaries with feelings akin to despondency. It is scarcely 14 years ago since an honored and esteemed friend of my own, recently deceased, on the formation of the Society which afterwards effected emancipation, proposed that it should be immediate, and one man only was found to support him—all the rest, including many of those who have subsequently so highly distinguished themselves, declared that if he persisted in urging so insane a project they must withdraw from him, and accordingly their first attempts were merely directed to amelioration.—Yet under discouragements inconceivable, has that cause within so short a space of time signally triumphed. By yesterday's mail the glorious news arrived that throughout our West Indian dominions the Negro was truly free—nor was this our only ground of joy. The Cooley trade has received its death-blow. And how pleasing is it now to remember, that the first official attack made upon this horrid traffic in this quarter of the globe proceeded from my Right Hon'ble friend the Governor of Ceylon on the first occasion of his meeting your legislature. But the triumphs of the friends of humanity are not likely to end here—it is publicly announced and I know it to be true, that one of the most distinguished leaders of emancipation is likely to bring slavery in the East before the Parliament of Great Britain.—Doctor Lushington has undertaken this task; his distinguished name is a guarantee for the result. When therefore we see millions throughout the globe thus absolved from a yoke rivetted on them throughout generations, in defiance of obstacles which human strength alone could never have surmounted; how greatly must you not be encouraged in these your further endeavours to promote the happiness and well-being of our fellow-men here, and their eternal interests above. And when we further witness in this Government the cordiality and unanimity now prevailing in these matters, it were something more than distrust or callousness—it were all but impiety to doubt with regard to the issue.

On Mr. Stewart Mackenzie's arrival in Ceylon, his first act was to offer up prayers in your Churches for God's protection in his perils by sea. How did not every heart thrill on witnessing this proof of innate piety. Not only here but throughout India, was the sentiment re-echoed that at last a Christian nation had established over its millions a thoroughly Christian government—that from the highest seat it had at length been proclaimed that Christianity was something more than a name or the denomination of a powerful sect—the Governor of Ceylon had shewn himself animated by its spirit and proved to the world that he rejoiced in being numbered among the believing and the faithful. Most deeply do I at this moment feel the full force of his example when I have also to express my gratitude to the Author of all good, for a similar proof of his divine protection.

The Right Honorable the Governor moved the first resolution in nearly the following language:—

Ladies and Gentlemen,—I have been invited to propose the first resolution for the adoption of this Meeting, and if I rightly understood the expressions of feelings which accompanied its close, and the attention with which you listened to the reading of this excellent report, my task will be an easy and very short one.

The purport of the resolution is, that you shall approve of and adopt the report, that you have just heard read. The report itself exhorts us

all here present, and the friends of missionary labours in general, to persevere in their exertions in the righteous cause, and to extend by every means in their power the sphere of those exertions.

The picture presented to us is on the whole consoling, but I may well spare your time by not dwelling on its details with which the report, in a tone of so much modesty and truth, has amply furnished us. If we cannot say indeed, that 3000 have been yet added to the Church of Christ by the labours of missionaries here, we must not forget, that while the Church Missionary, the Wesleyan and the London Missionary Societies, and your Baptist Missionary Society itself, all have laboured and not without successful results in this vineyard, *your* Society has not yet so extensively run its race of usefulness, as they have done in Ceylon and that none have had yet a very long career.

Among the idolatries of the benighted population of this Island, the light of Gospel truth has not yet dawned upon their darkened intellect; the voice has not yet gone forth "let there be light and there was light,"—mental light, to pierce and chase away the clouds of ignorance and idolatry. Your efforts, my missionary friends, and our efforts must not on that account be less strenuous, nor relax: no—they require to be the more ardent and active, knowing as we do know, on the word of unerring wisdom and truth, to cheer us amidst these labours of love among the heathen, languishing in a miserable state of ignorance, brutality, and degradation, that the kingdom of Messiah shall come; and all the ends of the earth shall see the salvation of our God.

If missionary institutions, though not of yesterday, are here but comparatively young and new, let the ardour and freshness and vigour of youth animate you all in your labours, and then shall we, while we witness those labours, cast away from us that dormancy of spirit and unconcern, with which I fear we may all be too justly reproached.

One not least important result of meetings, such as this, is to spread as widely as possible, not only a just report of the proceedings of your Society, and of similar Societies, but also to encourage a desire and afford facilities to any, who shall feel the inward promptings of religious zeal so as to multiply the chances of finding, in this vast moral wilderness, any individuals, whose hearts may be illumined by a spark of that divine light, which those apostolic labourers have been the humble means of lighting up amidst the heathen darkness and superstition that have enveloped other lands.

Let us then but scatter encouragement here as widely as possible under the guidance of our mild and beneficent religion; let our general efforts of conversion be made under the influences, and under that confidence of success, which our reason as well as our faith assure us will prevail.

But you must continue to watch with unceasing anxiety the progress of things; what has been effected is only a beginning, and the best impressions will fade away, unless followed up by a series of wise and kind measures all directed to one end; for our cause is one, our aim and object is one, the substitution of Christian for Heathen principles and habits. This we openly avow and must steadily prosecute (not indeed expecting to see that glorious day) until the kingdom of the Messiah shall be from sea to sea, and from the river unto the ends of the earth.

Reasoning from human experience alone, why would I call on you for these exertions? It is because I have lived long enough to see pass away that unbelief, which would have checked them in an earlier stage: my friend, Mr. Charles Lushington, presiding at the late anniversary meeting of your Parent Society in London, in reference to the union of the Serampore mission with it, has taken occasion to bear witness to the alarm,

created by the first labours of Marshman and Carey, when at Calcutta. Well do I myself remember now 30 years ago, when the work of conversion in India was denounced as dangerous to the stability of our empire there, then perhaps but doubtful and unsteadfast ;—when the exposure and correction of the vices and idolatries of the natives was reprobated, as risking the safety of our power ; when the timid worldling, and the sceptical politician, bred in the school of a cold and false philosophy, now past away and almost forgotten, could venture to sneer at the pious labours of a Ward, a Carey, and a Marshman, and predict almost against the very words of truth itself, that such labours as our missionaries were then engaged in, would not only subvert our empire in the east, but that if we succeeded in making nominal converts, (and nominal converts they alone admitted could be made) we should shake, and weaken those habits of morality and decency (such as they were) which their own religion prescribed : and that unable to graft fresh principles of action on the minds of the natives, we should leave them immersed only in doubt and error, as to the tenets of the religion, and those religious duties, we had been striving to inculcate ; that we should, to use the words of the objector of those days, “ destroy the old religion, without really and effectually teaching the new.” Such was the calculating alarmist’s denunciation against Missionary labours, in 1888, when at least *they* had not been idle, so nearly at the same period, I think as late as in 1806, not one line had issued of the scriptures from the Bengal press. Such were the predictions of the sophist which were current and in fashion 30 years ago, but what are thirty years in the history or age of a nation, or of a nation’s religion? In 1808 while these laboured attacks against the missionaries were sent forth, similar assaults against the discretion and judgment, in the conduct of our Indian affairs, were levelled unsparingly against such among the Directors, as supported the Missionaries : and from those attacks, neither the meekness of life, nor the assiduity and talents devoted to the interests of India as they were for half a century, could protect the late pious and estimable Mr. Charles Grant. The Massacre at Vellore was, it was said, to be the forerunner of our expulsion from India ; but mark the hand that overrules all things ; within six short years thereafter, Bishop Middleton went forth from his native land to immortalize the name of a Protestant Bishop in India, by an exemplary life of piety and virtue—and within the space of but 10 years, from 1822 to 1831, no fewer than four excellent prelates had sunk under the pressure of the peculiar toils and trials, incident to the administration of their office. How vain then the mere predictions of man ; how weak these attacks against the Missionary’s labours ! What are Mr. Wilberforce’s remarkable words, as quoted by Mr. Lushington at the meeting I have already referred to ? “ I do not know,” he says, “ a finer instance of the moral sublime, than that a poor cobbler working in his stall should conceive the idea of converting the Hindus to Christianity : yet such was Dr. Carey.”

And can we doubt at this time of day, that it was to the encouraging, though slow and limited results of these labours, we owed it that our Rulers at home, and our Legislatures, had at length learnt that, humble though the instruments had been, the work of conversion to Christianity was so widely spread abroad in India, and had been kept alive and advanced in spite of every trial and persecution to which the Missionary had been there subjected and exposed ; had learnt too that they had not less a duty to perform, in whose hands, so far as human authority goes, were vested the direction and disposal of the affairs of that vast empire ; thus I say was it brought home to their tardy conviction, that the time was arrived when it was the duty of a Christian Government and a Christian Legisla-

ture to send forth the higher dignitaries of their own Church to labour in the same vineyard in which a Ward, a Carey, and a Marshman had been so long labouring to gather but a scanty harvest. Had these pious men amidst persecutions and revilings slackened in their efforts; were they disheartened, did they not rather continue faithful missionaries for converting the Heathen even unto death? Yes, will be the universal response of all, who know and are acquainted with their lives and their labours in India, eminently useful, pious and blessed as they were.

I too, with humility be it spoken;—my heart is in the cause, the cause of Christ's kingdom upon earth—I too would gladly rank among the missionaries to this heathen land, and if in my civil capacity, I am permitted to aid in making any of the many barren wastes and jungles, that deface Ceylon, smile with a future harvest of plenty; if in this paradisiacal land, nature's choicest productions shall be awakened into life by culture and skill, which now lie dormant or hidden in these wastes; how would it rejoice me, if this yet vaster moral and mental desert, where man indeed is vile, shall be made to blossom as the rose: if the withering blight of superstition be staid, and the thick clouds of barbarous ignorance be driven, like the mist before the glorious sun, and this people be at length called to the knowledge of the true God, under the blessed influences of your Missionary labours.

If by my presence here this day, I am permitted to aid you in the conversion of but one sinner from the errors of his way, if but one from among the heathen be drawn by our means from the darkness and shadow of death, into the light of the Gospel of Christ, we know that the work is of the Lord's doing, and that it shall surely prosper.

But some of you may ask perhaps, seeing how small hitherto has been the progress of conversion elsewhere (in India especially) compared with its millions of population, how can you here expect your work to succeed? If I relied not on the scriptures of truth, I might answer you in the words of one, who, then far advanced in years, was about to return to India, after an interval of repose from his great labours. Dr. Marshman at Edinburgh, I well remember, when pressed for a declaration of his sentiments, on the success of Missions, when the work of conversion had been then but small, declared, that it was not among the existing race of the adult population, throughout that immense country, that he looked for any very immediate evidence of the truths revealed by the Missionaries, having taken effect; but that he did look with confidence, he said, to the certain influence of the Christian Religion on the rising generation, among whom Religion and Education would be diffused and known, and would assuredly produce the same blessed effects as Christianity had already done amongst the most uncivilized of mankind. Such I believe too will be the result here; among the young will the first signs of lasting conversion be evidenced.

Before I sit down, let me repeat my satisfaction, at having it in my power to be present at this interesting meeting, which numbers amongst its members, I believe, one who touched with the heavenly ardour of labouring in the cause of his Redeemer's kingdom, has recently arrived from his native land, to share in the toils and trials of his fellow-labourers here. I heard him last evening and well did he pourtray, what to my first sight of it was indeed an awfully appalling spectacle, the physical as well as mental degradation and wretchedness of the thousands amongst whom we move. But despondency will not in such case do: despair would be but betrayal of our cause: the desertion of our duty. He knows that success is certain. Let him not falter then in his vocation. With gratification too, I had almost said with exultation, may I appeal to him,

who sits in your chair to confirm this new apostle in his Christian labours, and to teach him, from his own example and experience, not to despond, however lowering may be the aspect of this horizon.—Mr. Jeremie will tell him, that struggling in the cause,—only less righteous than this; than none other is it less righteous—in the cause of the abolition of slavery, he will tell him, that it is more than 40 years since Mr. Pitt denounced in the thunders of his eloquence that curse and stain upon mankind, in language and with an irresistible force of reasoning that one would have thought must have then strangled the monster at the very moment of the utterance. But far otherwise has it been; and how much yet remains to be done to free the slave from his chains, in many parts of the world. Here in the Eastern, as formerly in the Western world, the tocsin has sounded, and I rejoice to learn, that Dr. Lushington has already taken up the cause of East Indian slavery: for with well matured and firm measures, and with a steady purpose, here too in the East, as in the West, will slavery be extirpated. How vast was the field, in which Mr. Jeremie has been wrestling in this lengthened struggle of Christian philanthropy, and yet how narrow and confined when compared with the boundless regions which are opened to the Missionary.

He has laboured indeed, and his name will be ever remembered amidst that band of philanthropists and statesmen who first struggled to burst asunder the chains of slavery: and foremost among whom was the immortal Wilberforce.

But while in humble confidence I predict, that slavery is expiring, *that* slavery which has made man the property of man, what wide-spread mental slavery have you still the task to abolish! But go forth in your strength; and before you will fall the shackles and fetters that bind the soul in the darkness and perdition of ignorance, superstition, and idolatry, and man in all the consequent wretchedness and poverty, which countless millions of the unconverted heathen here and elsewhere exhibit to your view. Go forth and convey to them the glad tidings that the day spring from on high has visited them.

As slavery over the physical powers of man has been banished from many of its hiding places; so will the idolatries of the heathen throughout the earth be driven from their strongholds of wickedness and vice, and the light of the Gospel of truth will illumine the furthest nations of the world.

May God of his infinite loving kindness bless all Missionary labours, throughout the Globe, and hasten that blissful period, so beautifully described by the prophets—“When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion, and the fating together; and a little child shall lead them: and when every one shall sit under his vine, and under his fig tree; and none shall make him afraid; and the earth shall be filled with the knowledge of the Glory of God, as the waters cover the sea.”

I move that the Report which you have heard, be adopted.

His Excellency seconded the last Resolution in words to the following effect:—

I cordially second my gallant friend Captain Gregory's motion to tender a vote of thanks to our Hon'ble and Learned Chairman, in which I feel sure your voices will unanimously join me.

For besides his able and excellent conduct in the chair this evening, we owe him much for his speech at the opening of your proceedings;—full as it was of recent very important information upon that subject, dear to him and to us all, I feel confident, viz. the extension of freedom among those who are still slaves.

How deep and lively an interest must be now here felt in that information : for truly the prospective elevation, thus held out to you, in the character of the natives in the East, as well as in this island, and which emancipation from slavery will insure, must be to you all a source of consolation and gratifying in the extreme.

Well do you all know, my Missionary friends, that every advancement and improvement in their worldly condition, renders your efforts easier and more available for the acquirement of that knowledge and those habits, and the reception of that truth, that leadeth unto life eternal.

With pleasure then must you all have heard it announced from the Chair, that the same activity and zealous perseverance will now be applied to complete the abolition of Slavery in the East, as has at length prevailed against it in the West : thus will your labours be sweetened and encouraged.

For his conduct then in the Chair—for his opening speech, and for his ready willingness at all times to be the condjutor in every work of kindness and benevolence to his fellow-creatures, when called upon to exert his valuable talents in such proceedings, you all owe Mr. Chief Justice Jeremie your best and warmest thanks, and with your acclamation I feel confident that I shall most cordially second Captain Gregory's motion.

2.—THE PROPOSED CALCUTTA CHRISTIAN BOARDING SCHOOL.

It affords us sincere pleasure *once more* to call the special attention of our Missionary brethren and of our devout readers generally to the important subject of a Christian Boarding School for the education of their children in Calcutta. It is singular enough that the plan originated with a bachelor and is now feelingly and ably advocated by but one solitary individual, and he not a family man. All that we wish for the present is, that such Missionaries and laymen as may feel disposed either to send their children or wards to an institution of this nature, in which all the higher branches of useful learning will be taught, and strict regard to the moral and religious culture of the young people be attended to,—all we desire at the present is that they would communicate with us as to the number of pupils they may be likely to send or the measure of support they would feel disposed to afford the institution at its commencement.

(To the Editors of the Calcutta Christian Observer.)

MY DEAR SIRs,

A call, in the last number of your excellent periodical, is made upon parents to send in their views with reference to the proposal of establishing a " Missionary Boarding School" in Calcutta " for the education of the children of the Missionaries and other pious persons." I may be thought out of place in writing upon the subject when it is known that I am not a parent ; nevertheless I sympathize with those who are, and cannot refrain expressing my delight that this object is again brought before the public. When it was suggested sometime ago, I apprehended there was but little doubt that such an object would meet with cordial

approbation and support, and was not a little disappointed when I found it apparently lost sight of. I neglected to say any thing at the time, feeling indeed, as I do now, that I could say nothing further than express my ardent desire that such an institution might be established, and propose giving the merest mite towards its funds. But as the subject is again brought before us, I resolve to do thus much, and earnestly hope many others will do the same. In my opinion, there are few objects more desirable than such an institution. It is generally known that missionaries receive but a very limited income, and therefore (unless they have private resources which is not commonly the case) have nothing to spare towards sending their children home to receive an education. It would also be a severe oppression upon the Missionary Societies were they to undertake to defray such expenses. Such being the case, I should apprehend, from what I have observed, nothing causes a Missionary who has a family, so much anxiety, perplexity and distress of mind as this constant thought: "What must I do with my dear children?" He knows if they remain with him either their education and general cultivation, or his employment as a Missionary to the heathen must be neglected. He feels his own offspring very near and dear, and his own work very precious and important, and is in no ordinary strait between the two objects; this at once unnerves him and unfits him for the performance of either duty; at home and absent, day and night, distressing concern is his perpetual attendant. Again, if in some respects he might be able to attend to the culture of his children at home, he feels, that his labors in this respect would meet with considerable opposition from the natives to whose care his children and youth must necessarily to a considerable extent, be committed. This may not be felt so great an evil in private families in Calcutta, where there are so many means, abounding light and influence, but it is no ordinary one in the country. Such we see was manifested to a lamentable extent in the "History of little Henry and his Bearer," (which by the bye would be an admirable little book printed in English, if it is not so, for English Schools, &c.) He sees further if his children pretty well escape this snare, yet another is laid in the native children by whom he is surrounded, and with whom his own will to a greater or less extent associate, and in doing so naturally imbibe many of their ideas, practices and sins. Again if there be an English School where a Missionary resides, it will at best prove but a poor resource for his children, especially if the pupils be females. He sees also if they receive nothing further than the simple means he can afford, they will enjoy none of those qualifications necessary either for Society, or for any of the higher branches of employment; and the utmost he can therefore hope for is, (so far as his male offspring is concerned, unless indeed they should be pious and qualified for Missionary labour) that they may be so fortunate some time as to get a place as writer in some petty public office, or some thing not even equal to that. Now surely a Missionary, who has cheerfully given his all to the great work, deserves some compassion from a Christian public—deserves at least, that his children should in some way or other be taken care of or qualified for respectable situations. In the absence of this you behold a pious, devoted Missionary filled with anxious concern about his beloved children, his mind grieved, his Missionary zeal perhaps weakened, and he exclaims in extreme excitement "What must I do?" But tell him there is an excellent Christian institution in Calcutta where his children will be taken care of, educated and as far as possible fitted for honourable employment—that such an institution is under the care of a brother Missionary or some pious person, where the morals of his children will be cultivated in every possible way, while it will be little or no expense to him—tell him this and

what a load you at once remove, not from his shoulders but from his heart, which is the most intolerable of all burthens. He leaps for joy at the glad intelligence and goes to his work with redoubled energy, rendering thanks to God that such an institution has been established.

I intended to have said considerably more on this subject, but am now so fully engaged in preparing to go out on a missionary tour that I have not a moment's leisure. I do most sincerely hope the object will be advocated by a much abler pen than mine—that it will go forward and increase and prove an important blessing in every respect to this country.

Should the institution go forward I shall be happy to subscribe ten rupees per mensem, towards its funds; another pious person here offers to subscribe sixty rupees a year if the children of pious persons are to be admitted without an increase of subscription.

Sincerely praying that this and every institution established for the glory of God and the good of man may abundantly prosper.

I remain, dear Sirs,

Yours sincerely,

J. STUBBINS.

Berhampore, viâ Ganjam, }
January 9th, 1839. }

3.—ANNUAL REPORT OF THE FEMALE SCHOOLS OF THE CHURCH OF SCOTLAND'S MISSION IN BOMBAY, INCLUDING THE LADIES' SCHOOL FOR POOR AND DESTITUTE NATIVE GIRLS.

As far as the number of pupils is concerned, the female schools of the mission are at present in a most encouraging state. They contain no fewer than THREE HUNDRED AND EIGHTY-FIVE girls, connected, as will appear from the following table, with almost every important section of the native community.

Protestants (<i>converts</i>)	9	Pársís.....	13
R.Catholics (<i>Indo-Portuguese</i>)	9	Hindus	312
Jews (" <i>Beni-Israel</i> ")	34		
Musalmán's	7	Total...	385

The Hindus belong to the following castes:—

Maráthá (<i>cultivator</i>)	122	Shimpí (<i>tailor</i>)	6
Mahár (<i>watchman, &c.</i>)	50	Kansár (<i>coppersmith</i>)	3
Kamathí (<i>cultivator, &c.</i>) ...	29	Vanzárá (<i>grain-dealer</i>)	3
Sonár (<i>goldsmith</i>).....	26	Parbhu (<i>writer</i>)	2
Bhandárá (<i>palm cultivator</i>)...	20	Máli (<i>gardener</i>)	2
Pardeshí (<i>stranger, &c.</i>).....	12	Sutár (<i>carpenter</i>).....	1
Dhobí (<i>washerman</i>).....	11	Teli (<i>oilman</i>)	1
Kolí (<i>fisherman</i>).....	10	Jaina	1
Chámbhár (<i>tanner</i>).....	7		
Bráhma'n	6		312

Two hundred and ten girls attend seven schools in the two mission premises at Ambrolie; 147, five schools which have been opened, during the currency of the past year, in various parts of the city of Bombay; and 28, four schools, for both sexes, which have lately been established in some of the neighbouring villages, for the benefit of the Beni-Israel.

Of the girls taught on the mission premises, 61 belong to the "Ladies' School for Poor and Destitute Native Girls." Of these, 13 have lost both their parents; and 25, either their father or mother. Fifteen live under the immediate charge of the mission; and 46, under that of their relatives, who are paid for their support.

All the girls, with the exception of the Pársís, who read Gujaráthi, and the Roman Catholics who read Portuguese, are instructed through the

medium of the Maráthí language. Two of the teachers are females; and three are converts to Christianity. The others are principally Hindus of different castes. All the schools, especially those on the mission premises, enjoy the most vigilant Christian superintendence.

Ninety-nine girls read the Scriptures, and various little works on history and general knowledge; and 83, the first book for children, and other simple tracts. Two hundred and three are board-writers, in whose hands books have not yet been placed. The proportion which the last bear to the readers is greater than usual, but this is owing to some of the schools having been only lately opened. Three Christian catechisms, and a hymn-book are in daily use. The Scriptures are frequently expounded in the presence of the pupils; and constant endeavours are made to inculcate divine truth on their hearts and consciences.

During the past year, six girls and young women connected with the schools, after having gone through the usual course of trial as catechumens, have been admitted into the visible church by baptism; and in the judgment of charity, they continue to walk worthy of the profession which they have made. Though for some time they had enjoyed other means of grace than those to which they had access in the schools, it must be observed, that to the instruction there received, they are in no small degree indebted for both their knowledge and convictions. How far they may be able to advance the cause of Christianity, in the situations in which they may be placed by Divine Providence, it is of course impossible to say. One of them has become the wife of Bráhman convert, whose occupation is that of a teacher of youth. A second, who is herself preparing to become an assistant in a school, has induced her father to offer himself as a candidate for baptism. A third, who was persecuted by her relatives, is learning to do the work of a lady's ayah in one of the families of the mission. A fourth entered the church along with her husband. The other two, mother and daughter, belong to a family supported by its own industry, all the members of which have already embraced, or professed their desire to embrace, the Gospel. May their souls ever be replenished by heavenly influence, and may they be enabled, by their personal holiness, and the faithful discharge of their relative duties, to show forth the praises of Him who, it is hoped, has called them out of darkness into his marvellous light.

None of the other pupils of the schools, appear at present disposed to imitate the example of decision in the profession of faith in Christ, which has been set by the individuals to whom allusion has now been made. It must be borne in mind, however, that many of them have acquired such a knowledge of divine truth as, under the influence of the Holy Spirit, may become effectual to their conversion and salvation. The circumstances of such persons, form to the supporters of the schools, a strong call to humble and fervent prayer, which is both an indispensable mean, and a distinct prelude, of success, in every rightful endeavour to propagate the glorious Gospel of the blessed Saviour in any part of the world.

The case of one of the *teachers* of the female schools, is here worthy of distinct notice in a spiritual point of view. He was a Maráthá of a very respectable general character, who had been employed by the mission for five years. His knowledge of Christianity was extensive; but while the morality of the bible awakened his conscience, he resorted, as is not unfrequently the case, to superstition for means to quiet its rebukes, and continued to manifest increased diligence in the observance of the rites of Hinduism. In the indulgence of his zeal for idolatry, he sat for a whole night near one of the temples at Wálkeshwar, and thus caught a severe cold, which suddenly terminated his earthly career. It is a most interesting fact, however, that during the last hours of his life, and with the

solemnities of the eternal world full in his view, his confidence in the gods of his fathers, entirely failed him ; and he began to call on the name of Jesus. To his wife and brother, he said that he had at last discovered the truth ; and, before he expired, he exacted from them the solemn promise that they should place themselves under the care of Dr. Wilson for instruction and protection. They obeyed his dying injunctions for a short time after his removal ; but afterwards, yielding to the entreaties of their heathen relatives, they set them at defiance, and forfeited at least for the present, the advantages which they enjoyed.

While the conversion of sinners is the highest object of mission female schools, and while it is with an immediate or ultimate reference to it, that they secure the highest favour both among their supporters and superintendents, the general good which they effect in the native community is not to be overlooked. They afford many and most effective testimonies to the capacities of the female mind ; to the beneficial effects of efforts for its education, both as far as those who are instructed, and their different connexions are concerned ; and to the consequent injustice and impolicy of that degradation to which in the east, for thousands of years, it has been so harshly subjected. They greatly advance the cause of civilization and humanity in many ways which are untold and unconceived.

It will be seen from the list of Hindu castes to which the pupils belong, that almost all the sections of the population speaking the *Maráthí* language, are, in a greater or less degree, willing to avail themselves of the advantages of the schools. Great gratitude to God should be felt for the comparative facilities with which female education can now be extended in this place. Of these facilities, a most satisfactory proof is to be found in the facts, that in the schools of this mission alone, an increase of nearly two hundred children has taken place during the last twelve months, and that the present establishment is limited only by the amount of funds available for the payment of the native teachers, and school-rent.

The number of girls instructed through the medium of *Gujaráthí*, as already hinted, is very small. Hopes are entertained, however, that something effectual may soon be done, for the large and interesting part of the population speaking this language. These hopes are principally founded on the information contained in the following passage of the report to the General Assembly of May last, by its Committee for the propagation of the Gospel in Foreign Parts:—"Associations of ladies have been formed in Edinburgh and Glasgow, and their example has been followed in Dundee, Paisley, Haddington, and elsewhere, for raising means to farther the cause of female education in India. Their operations will be under the superintendence of your Committee ; and the schools at present established, and to be established, and the agents employed, will be under the direction and control of your missionaries in the different Presidencies. With the approbation of Dr. Wilson, and at the request of these associations, your Committee have appointed a lady, every way qualified, to be a superintendent of some of the schools at Bombay." The lady here referred to, is expected immediately to arrive in this place. It is proposed that, in the first instance at least, her exertions should be confined to those portions of the native community which have hitherto been most neglected, but which are far from being the least promising. The *Pársí* school will, as soon as practicable, be committed to her charge ; and it will form, it is hoped, a nucleus for a more extensive establishment.

Within these few days, a teacher of a *Hindustní* school for both sexes, has been engaged in connexion with the mission. Its first pupils are principally candidates for baptism, for whose instruction it is essentially necessary. Should it succeed in attracting any considerable number of *Musal-máns*, the girls will be placed under a separate teacher.

The prizes alluded to in last report, as offered by Dr. Smyttan to the youth attending the lectures of the mission, called forth most respectable essays on Native Female Education. Two of them, by Hari Keshava and Tirmal Ráo, have been published in the *Oriental Christian Spectator*, and forwarded to Europe for reprint. They ably and ingeniously advocate the cause which they espouse; and supported as they are by the practical argument arising from the success of the humble seminaries referred to in this report, and of others of a like character, much good is expected to follow their perusal.

A statement of the account of the school for poor and destitute Native girls, for the commercial year 1837-8, is appended. The balance on hand at its close, is now exhausted, and the funds require to be recruited. Owing to the departure from Bombay of Mrs. Jameson, the Collector, to whose attention the institution is much indebted, contributions may be paid to Dr. Wilson till further notice.

An examination of the girls attending the schools is held regularly at Ambrolie on the first Monday of every month, when their progress may be observed by all who are interested in their welfare. The visitors during the past year, have on several occasions been considerable; and they have uniformly expressed their gratification with what they may have witnessed.

It is a token of great good to India, that so many of the sons and daughters of Europe, are now most deeply interested in the Christian education of all classes of its inhabitants. The opportunities which are offered of ministering to its moral wants, involve great responsibility, and may well secure the most devoted endeavours, the most liberal contributions, and the most affectionate prayers. Let all, who profess to be actuated by the principles of the Gospel, keep a steady eye on the glory of God in connexion with their efforts, and maintain an humble dependence on Divine Grace, and success, the most bountiful reward of benevolence which is conferred on this side the grave, will not be withheld. The promises and providence of God alike warrant this conclusion.

J. W.

Bombay, 1st November, 1836.

4.—SALE OF BIBLES AND NEW TESTAMENTS IN FRANCE.

The following interesting statements have been kindly translated for us by one of our Missionary Friends: we are sure they will be read with prayerful interest.

The Evangelical Society of Geneva has for some years past sent col-porteurs or pedlars with Bibles and New Testaments, to the eastern parts of France. They are generally peasants who leave their homes at the beginning of winter, when the people have finished their field labours, and acting under the instructions of the Society go to some district in France, visiting every town and village, offering for sale the holy volume, accompanying their offers with Christian exhortations. These pedlars receive their daily support, but nothing more from the Society of Geneva, they return in the spring to their families reaping only as their reward the satisfaction of having toiled and spent their strength for the glory of God. It may not be unacceptable to our readers, if we give a few extracts from the journals.

Gay, one of them, writes in a letter of the 12th September, 1836. "I have visited more than twenty parishes, in which I have not been able to

sell a single Testament. The indifference manifested to the word of God is exceedingly great in this district. When I offer a gospel for sale, they tell me, that they possess it already in their prayer-book, 'called livre d'offices' written in Latin, and if I endeavour to shew them, that the one I offer is complete, while their books contain only a few small portions of the Testament, they answer, that they have more Gospel than they want, and that they do not practise even the little they have; that their priest does not tell them more about it; and that he certainly would not be the cause of his own perdition in concealing a part of the Gospel; that after all their priest is their pastor and as such answerable before God for their souls."

Another obstacle noticed by Gay is the custom the people have of bargaining; by which those devout labourers lose much time. "However low the price is, for which the British Bible Society permits us to sell the precious book, they will dispute about its price, and we get many bad compliments with it. Their ignorance is so great, that they refuse to buy the Testament, because they say, that those our pedlars sell, contain neither mass nor vespers. And they will not be convinced, that the apostles have never chanted either mass or vesper."

1836. *Epinal* 3 ——— "You will wonder," writes Gay, "why you do not receive any letter from me; the cause of my silence is, my having but little good news to give you. I have perambulated, for some time, districts where not a soul seems to care about the things of heaven. The priests are greatly opposed to the propagation of the gospel among their flock. Three or four years ago some merchants travelled through this district, they sold New Testaments at the very low price of 30 to 40 cents. Many people bought, and some schoolmasters took 60, 80 or 100 at once; but when the priests heard of it, and saw the books in the schools, they interdicted their use from the pulpit and ordered them to be burned. Many obeyed or at least did not read them, believing them to be bad books. But thank God, I have found a few persons, with whom I could converse on the word of God: I entreated them once more to read the New Testament they had bought years ago, but which had ever since lain in the dust; but when I began to speak to them of the love of Christ, they left me, mocking and laughing.

"Since my last letter I have sold only 43 New Testaments and one Bible, though I have visited 34 parishes. Last week it rained nearly every day, which prevented the people from going to their fields, hence I found them at home; but notwithstanding that, I could only sell six New Testaments in seventeen parishes. This is enough to show you the religious state of this district. I travelled from morning till night, as much as my strength would permit because I knew I would find every body at home on account of the bad weather. One day it rained hard; meeting on my way through the fields a river swollen from the rain, I was fortunate enough to succeed in throwing my precious load of books on the other side, but I was not so fortunate myself, for I fell in the water as far as the chest."

There are at present eighteen such pedlars employed by the Evangelical Society of Geneva, they visit the eastern departments of France; Auvergne, Yonne, Tura, Lorraine, Saône et Loire.

Here is another letter from one of these humble but zealous labourers, dated *Plombières*, January 1837. "I have begun to go through the town. I went into a street where I had sold books before, the women went away as soon I came, that I might not speak to them, saying that all I could tell them, was not better than the books I sold, and that, not wishing to have any thing to do with me, all I could do was to leave them

alone. One of these women took a rosary out of her pocket, and holding it up called out to me, here is my book, I want no other. I told her, Christ and the apostles never taught such things; on the contrary, Christ condemns those vain baubles, because they resemble the worship of the Pharisees. At these words they all abused me, telling me, go, go, we wont hear you, and go to hell with you. I went to another house and met with laughter and abuse. It appears the priests have excited those poor people and prejudiced them against the gospel and against us. I went further on and entered a house where a year before I had sold a Bible. I was kindly received and they praised the bible they had got from me. After a few moments, I opened the word of God and conversed with them; our conversation was encouraging. I went to another house, where I had sold a New Testament before, but alas! the mistress of the house had scarcely seen me, when she told me, I wish that all your books were int he river, they are all bad; the one I got from you, I would gladly give back for 50 cents. I told her, I will not retake it, because I know, that the word of God is good; pray, have you read it? No, said she, but they told me, that it was bad and I will certainly not read it. I calmly told her, you speak evil of a book, which is good, and you will not even take the trouble to examine it. I then entered into conversation with her, and hope I dispelled her prejudices, for on leaving her, she told me she would read the book, as soon as she had leisure to do it. I was in several houses, where nobody would buy. I then went to the house of the priest, to offer him my books for sale, for I knew he had on the 26th of this month (December), preached against these books. When I was about to enter the house, I met two priests. I offered them my books, but one of them said to me, I advise you not to sell those New Testaments (translated) by Sacy. Please, tell me, why should I not? But the other priest beckoned him not to answer me, and told him, it was no harm to buy them, and he bought himself tracts for 25 cents. But the Abt. who was at the window, called out to them, not to buy any, those are protestant books of the Swiss Society; ask the pedlar if he has books of the Holy Virgin and of the Saints; I answered him, that I had at his service the tract 'la Religion d'argent, &c. &c.' After this I went in to another house where I sold many tracts; I found there two amiable pious females, with whom I was much edified.

"At V. I went to visit the priest, having heard that he had taken away the Testaments from many who had bought them. He received us very badly, appeared very angry and said, that with our bad books we aimed at the destruction of his religion. But I answered, he had nothing to fear, if his doctrine was from God. Then he told me: do you think I do not preach the truth? I replied, Christ says, you will know the tree by its fruit; your having ordered the Gospel to be burned, this does not seem a proof that you preach it; and if you did preach it, you would not be afraid to see it in the hands of your people. The priest was very angry at these words, ordered us away and told us, that he would preach against us next Sunday. But we answered, we shall not be sorry for it, provided you preach the truth.

"Nancy. I have not sold much, but I found a woman for whom I felt a lively interest. She was with a shoe-maker, whom I visited. The reason of my visit was to comfort them, for their son was on the point of death. It was a very good opportunity for me to speak to them of spiritual things, and to entreat them to examine themselves to know if they also were ready to appear before the Lord. The woman was very much affected, shed tears, took my hand and told me; sir, it is the Holy Spirit, who has put it in your heart such things. I perceived soon that

she founded her hope of eternal life on her works, I read therefore several passages to show her clearly that salvation is of pure grace. The poor woman would willingly have bought a New Testament, but neither she, nor her husband could read. They requested me to come and visit them sometimes on a Sunday, and to read the Gospel to them; I replied, I would gladly come and speak to her and her husband of things so important. She appeared very much attached to the errors of Rome, but I did not speak of it, for I intend to visit her and make her comprehend well, that she cannot be saved but by grace, and I believe, that when once she has understood that, it will be easier to show her the errors of the church of Rome.

“On my way to Metz I met a young man who wished to buy songs. However, I easily perceived that his poor heart was nothing less than joyful, and that he was in need of something. My dear friend, why do you wish to buy profane songs, we do not sell any, but what I have I offer you, the word of God. Believe me it will do you more good than what you wish to obtain from me. I asked him, if he ever thought of what would become of his soul, when God should take it. His answer discovered the cause of his sorrow, for he said: alas, I shall be very unhappy. He conversed a long time, and interested me very much, for though a good Catholic, this young man felt greatly the necessity of *believing* in a Saviour. I gave him the tract ‘*Ou’est ce qui L’Evangile and le Catholicisme primitif.*’—When we parted he would embrace me and ask my pardon for having wished to buy songs. I left him my address and he will come to see me and to buy a New Testament.”

The one sows, the other reaps. Here is a statement, which will show that these dear labourers’ work is sometimes blessed, though they do not know it themselves. A pious man of Lyon after having done some business at Vienne, left this town in the afternoon to go and sleep at Givor. He met a man with whom he began to talk and the night drawing near his companion said: it is late, the road is little frequented, I advise you to go and spend the night in the next village. Though the Lyoner was rather in a hurry, he stopt at the inn, that had been indicated to him. The inn-keeper was a tall man, with broad shoulders; thick and black whiskers with a voice rude and abrupt, this gave to his appearance an expression not in his favour. When he had ordered a bed the traveller saw on the table a book which by the title he recognized to be the New Testament. You have got a good book says the Lyoner. Do you know it? said the inn-keeper with his rude voice. Yes a little; and you, do you read it. I have not ceased to do it, since I have got it; my wife and I find it to be a treasure; one learns many thing in it? The Lyoner perceiving that the big man, with the rude voice, who had almost intimidated him at first, spoke as if he and his wife wished to know more of those things, conversed with them for several hours of the gospel, making them read the proofs of what he said in passages in the book before, them. Both were eager to hear. They understood, and the more they understood the greater was their joy. The inn-keeper said: sir, you doubtlessly travel to speak of those good things? No I travel for business’ sake. That is strange, you speak like the good boy (brave garçon) who sold me that book. How is his appearance? He is as tall as you, a little stouter, and wears silver spectacles. It was Fargeaud who had been there with Caffrel. It was 12 at night and we were yet talking about the Gospel.

Here are fragments of letters written by two other labourers: the one is dated Vienne (Dophine) 6th March, 1837.

“I set off to sell my books in the town of Vienne, and after having entered a house and wished the peace of the Lord to the little family assembled in

it, I offered them the word of God. This dear family bought a Bible immediately. I went to another house, but there, as it happens but too often, they answered: 'We are very much obliged to you, but for the present, we are not in want of any thing.' You are mistaken, said I, for if you knew the gift of God, and if you take to heart, your temporal and your eternal welfare, you will perceive that you cannot be without the Gospel; without it your troubles are vain and peace leaves you. This made way for serious conversation, and it appeared to me, that this family wish to embrace the pure religion of the Gospel. In another house a lady of about forty years, intelligent and well educated, received me with politeness; but when I pressed her to buy a New Testament, she answered; I have no money; take care, said I, do not tell a falsehood, for God has said, that liars shall not inherit the kingdom of God. Every thing around you shows me that you are in easy circumstances, take care not to deprive yourself through your own fault of the word of God. Ah, Sir, answered she, you judge rashly; I keep every thing in this room by living with great sobriety; there are poor who do not want assistance as much as I. For seventeen years, since my mother is dead, I do nothing but cry, and I wait for death with impatience; I would never leave this house, because my mother told me, on her death-bed, that she would soon come and take me; alas! seventeen years have elapsed, and she has not yet been able to keep her word. She told me this while shedding a stream of tears. I spoke to her of the Saviour, her emotion was so great, that I could not but give her a New Testament. She would not accept it, having no money. Finally she expressed her sincere gratitude and gave me the address of a paralytic lady, to whom, I might be able to speak of Jesus. I went to another lady and offered her the word of God. She does not know how to read, but as she appeared to be dangerously sick, I spoke to her of the confidence we must have in Christ in our life and death. She listened attentively and felt what I said; she gave me the address of a rich manufacturer inconsolable for the loss of his wife. She gave me her son to accompany me to his house. I found in him a man of amiable character, but plunged in deep distress, the knowledge of the different philosophical systems of our age were not able to remove his grief. Volney, Dupuis, Voltaire have prevented him from turning his eyes to the Lamb of God, who alone can procure true peace and true consolation. After much talking, discussion and contest, he decided to buy a New Testament, and he promised me to read it attentively, God bless him!—Yesterday, Sunday, I had the great consolation to see myself surrounded by a dozen souls, thirsting after the word of God.

"I was afraid I should not possess the gift to speak to them of God's mercies, but I prayed to the Lord and he heard me. From 2 o'clock to eight in the evening, these dear souls listened with the greatest attention. They wish anxiously to see a minister of the Gospel establish himself at Vienne. There should be no delay, for I believe after all I hear and the little I have seen myself, that the Lord has many people in this town."

Another writes from Chaumont (Haute Marne) 13th March. "Since I wrote my last letter I have found a gentleman who wanted to buy 150 or 200 New Testaments in order to distribute them among the poor children of the town and a neighbouring village. He is an interesting man; he wishes a Bible for himself and for two of his friends.

"It appears that at Vassy a gentleman has distributed a great number of copies of the Bible, which he had got from Paris, and in almost every house one had been deposited, but the priest has burned them, except a few, which have escaped, and which seem to have been read with fruit; I had some encouraging conversations there. We desire to go and see that

gentleman, for, they tell us, he is a man much esteemed and who has perhaps heard the voice of the Son of God. The priests have in general little influence, and a terrible incredulity reigns in this land; however, our sales have been rather numerous, particularly those of tracts. I think those proving the truth of Christianity and stirring up the slumbering consciences should be chosen for this people. We found two schoolmasters, who are, I believe, near the kingdom of heaven, &c.

“Some days ago I went into an ironfoundry; as soon as I told them what kind of books I had, and spoke to them of the name of Jesus, before whom every knee shall bow, I heard them call from all sides, No, we do not want your gospel, the priests have long enough deceived us. They assembled round me and said horrible things, which I forbear to write. And who was I, poor worm, to resist these people. I felt my feebleness and lifted up my heart to Him, who is a sure refuge. The Lord put his sword in my hand, I took my Bible, and showed them that the Gospel is not from the priest, but from the Lord, and I read them some portions. They got more and more enraged, and one called out, that they should throw me into the oven, and was on the point of beating me. But a Lutheran, who till then had kept silence, called out: all this man says, is very true, I believe it. Then he took me away, after having addressed a few words to the one, who had blasphemed; he seemed confused, and I was affected, in reflecting on the state of those poor souls. I was however much cheered in hearing from outside these same workmen reading aloud and in great silence a tract I had given them before leaving, and a short time after that same man who had spoken against God went to the brother who accompanied me, and bought a New Testament. O! let us pray without ceasing that God may grant his Spirit to these dead bones.

“We intend soon going to Langres, and expect to find there much opposition from the priests, but the Lord is mighty to give victory to his word and to destroy error. In our days the Church of Rome is like the Philistines before the little band of Saul, who destroyed themselves.

“The much talked of unity of the church is now an empty word. In one village the priest defends the reading of God’s word, in the neighbouring village he recommends it. I passed through a very interesting village, where the old priest had distributed many New Testaments, and the present priest, defends the reading of them. I visited lately 35 large parishes.

“There are near this place two families well inclined toward the Gospel; the one is Catholic, the other Protestant from Zurich; to the latter I lent a New Testament till I can give him a Bible he desires to buy.—In another village, I also met the last week a Jew who is near the kingdom of heaven; he has bought a New Testament and some tracts; he wishes to possess a New Testament in Greek; I believe he is a rabbi.

5.—EXTRACT FROM A LETTER OF FELIX NEFF.

The following brief extract is from a letter of the excellent Felix Neff late pastor in the High Alps. It is so concise and yet so much to the point on a subject on which too many have fatally split that we have deemed it of sufficient interest for insertion in the *Calcutta Christian Observer*.

On the impropriety of pious persons marrying individuals of gay or even doubtful character.

With regard to P. G. I acknowledge that he has lost much of my esteem since he has had the weakness to take a wife from amongst the

Moabites, in spite of all I said to him on the subject. I hear that he has become lukewarm, and his wife more worldly than ever. I cannot say how far these reports may be true; but this is certain, that I know no reason, absolutely none, that can excuse a Christian in these circumstances. I believe upon principle, and I am now convinced every day by experience, that a Christian cannot commit a greater folly than this; and never will I take upon myself to recommend a brother to marry a woman, though accomplished in the world's opinion, or even though she be a zealous partisan of the truth, if she be not confirmed and rooted in Jesus Christ. J. J., whom P. came to see, and who would have married him, notwithstanding his distant home, only because he was a brother, has constantly refused the best worldly offers that have been made her, and is at last married to the eldest brother of our friend F., who, like himself, has given his heart to Jesus. Last week I went to bless their union; it was truly a Christian marriage; neither pistol shots, nor light songs, nor bad jokes, were heard. After the repast we prayed and sung hymns, and every one retired quietly home. For our poor friend P., though I am distressed at his imprudence in placing himself in a situation so dangerous to the interests of his soul and the kingdom of God, I pray God, with all my heart, to give him both the patience and firmness needful to support him. If he be called upon to suffer long, he must bear it with humility and resignation, as having chosen his own part; and if, on the contrary, God grants him, what I most earnestly desire, grace, to be the means of leading his wife to the truth, he must be most thankful for so rich a blessing.

Guillestrie, 16th June, 1826.

IV.—*Examination of the Armenian Philanthropic Institution.*

The annual examination of the above institution was held in the school-room in the old China Bazar early in January. The institution is designed for the education of Armenian youth in their own literature and for instruction in the language, literature, &c. of the western world. The pupils manifested a very correct and ready acquaintance with the different branches of study in which they had engaged. The institution provides for the board and lodging of the poorer children of the Armenian community. Many of the more affluent youth are also educated and boarded in the establishment. Children are sent to this establishment from the Persian Gulph, the Straits, Upper India, &c. &c. The institution is under the care of the Rev. G. Pickance and J. Avdall, Esq. on whose diligence and abilities it reflects great credit. The examination appeared to excite considerable interest in the Armenian body, several of whom were present. The seminary has our best wishes for its success.

V.—On the use and abuse of the Hindustáni particles *balki*, *par*, *lekin* and *magar*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I fear you will consider this article not quite suitable for the *Observer*. If we in India as in Europe had Journals devoted to the cultivation of language and letters I would, of course, not request you to give this paper a place in a Religious Periodical. But as this is not the case, and as the *Observer* is read by all who take an active interest in native education I hope you will publish it. It may do good at this time when so much activity is manifested in translating the Scriptures and preparing tracts, school-books, &c.

You will, no doubt agree with me that the force and beauty of sentences very much depend upon the proper use of the particles, and that this is the very last thing which is acquired in any language. The child begins to speak without any particles and next proceeds to use them improperly. Uneducated persons of all countries, and of all sexes and ages use only a few particles and these few more erroneously than any other class of words. Now if it be so difficult to manage the particles of our own mother-tongue, how much more difficult must it be to use the particles of a foreign language correctly, particularly if some be found in the one which do not at all correspond to those of the other. These remarks will explain how it comes to pass that Englishmen on being told on their arrival in India in Dictionaries and Grammars that the four native particles *balki*, *par*, *lekin* and *magar* are quite ready to do all the work of their only and faithful *but*, begin to use them indiscriminately without at all inquiring to what caste each individual belongs, and to what kind of work he has been accustomed. *Balki* is forced to do work which it is not lawful for him to do, being quite contrary to his caste, contrary to the custom of the country, and contrary to all his previous habits; and poor *par*, *lekin* and *magar* are likewise seen in occupations and situations in which they have never been seen before. The natural consequence is—confusion. Indeed the improper use of these important particles has rendered many passages in native books written by Europeans or under their direction, quite unintelligible and a still greater number absurd, insipid and ludicrous. I do not say this to judge any one, as in so doing I should condemn myself, for I have only lately obtained a clearer insight into the proper use of these little words. Let me now without any further introductory matter endeavour to lay down rules for the use of each of those particles, and in

doing so I shall take most of the examples to illustrate the rules from the Scriptures and the Bág o bahár Romanized edition. In the quotations from this classical native work the first number refers to the page, the second to the line.

I. *Balki*. The first syllable *bal* means *nay*, *on the contrary*, in Hebrew בל the same as בל from בל. The second syllable *ki* is common to many languages, Hebrew כ; Persian ک; Sanskrit *ka*, *kad*; Hindústání *kói*; Lat. *qui*, *quæ*, *quod est* and means *that*, *for*. Instead of *balki* the Arabic uses only the first syllable *bal*, and the Hebrew only the second *ki*, vide Gen. xvii. 5, Matth. xxvi. 39, and I Cor. xv. 10, in the Arabic and Hebrew Bibles. The Persian and Hindústání languages use both particles *bal* and *ki* as a compound word, *bal-ki*, *nay—that*. The particle may be considered *adversative*, but the native Grammarians call it Harf i taraqqí, a *progressive* particle, and they deny that it has any *adversative* meaning at all.

It corresponds to the Greek ἀλλά and the German *sondern* in nearly all cases and to the Latin *sed* in some cases. It is used (a.) where there is a gradation in the sense, i. e. in sentences in which two or more things are stated, of which the latter exceeds the former in importance. In these cases *balki* may be rendered into English by *but even*, *but rather*, *yea and*, *moreover*. Examples: Rasúl mušibat men sábir the, *balki* khushwaqt. The apostles were patient in suffering, *yea* and joyful, or better: The apostles were *not only* patient in suffering, *but they even* rejoiced in it. Bág o bahár 29, 19: Main khamosh ho rahá. *Lekin* wuh parí merí harakat se hairán húi, *balki* (*yea and*, *moreover*) chihre par ásár khafagí ke namúd húa. The use of *balki* and *lekin* is in this quotation so clear that by putting the one in the place of the other the passage becomes perfectly unintelligible. Phil. i. 18, And I therein do rejoice, *yea and* (ἀλλά καί, *balki*) will rejoice. Luke xvi. 20, There was also a poor man named Lazarus (Λάζρ i. e. Láçr) covered with sores that was laid at his gate, and was fain to feed on the crumbs which fell from the rich man's table, *yea and* (ἀλλά καί, *balki*) the dogs came and licked his sores. Here the *progressive balki* shows that the account of the poor man's misery shall be heightened, and it really represents to our minds a complete picture of destitution which we in India can perfectly realize. This outcast beggar lies at the gate and instead of helping men, he has only nasty oriental dogs for his companions that for hunger and greediness lick his sores, and so increase his misery. The dogs are never represented by the sacred or other oriental writers as symbols of compassion or fidelity. They bear in the east an invariably bad character. Luke xiii. 2, Kyá tum samajhte ho

ki ye jalílí sab jalíliñ se ziyáda gunáhgar the ki aisá dukh páyá? Main tum se kahtá hún nahin, balki (ἀλλά, yea, moreover, progressive, not adversative) agar tum sab tauba na karo, isí tarah halák hoge.

(β.) In antithesis, i. e. in such sentences in which you state a thing first negatively and then *progress* (proceed) to stating it positively, a mode of expression in which European languages delight, but of which the natives of India seldom make use.

These sentences divide themselves into two classes :

1. Sentences in which you first state that a certain *action is not done* by such an agent and then progress to state that it is done by another.

Examples : God does not mislead us, but (balki) the devil. I do not condemn you, but (balki) the law. A did not call upon B, but (balki) B upon A. Matth. xxvi. 39, But (lekin) not as I will, but (ἀλλά, balki) as thou wilt. 1 Cor. xv. 10, But (δε, lekin) by the grace of God I am what I am ; and his grace which was bestowed upon me was not in vain, but (ἀλλά, balki) I labored more abundantly than they all ; (δε, lekin) not I, but (ἀλλά balki) the grace of God which was with me. The use of δε and ἀλλά and lekin and balki in this passage is exceedingly instructive.

2. Sentences in which you first state that a certain agent did not act or suffer in this way, and then proceed to state what he did or suffered. Examples : Bág o bahár, 34, 5. Aur sharárat se nazai na kí, balki phir dildári se púchhá est. Matth. iv. 4, Man shall not live by bread alone, but (ἀλλά, balki) by every word that proceedeth out of the mouth of God. John iii. 15, That whosoever believeth in him should not perish, but (ἀλλά, balki) have eternal life. V. 17, God sent not his son into the world to condemn the world, but (ἀλλά, balki) that the world through him might be saved. 1 Pet. i. 18, We were not redeemed with corruptible things, but (ἀλλά, balki) with the precious blood of Christ. Matth. xviii. 22, I say not unto thee, until seven times, but (ἀλλά, balki) until seventy times seven.

These rules are entirely without any exception.

Great care, however must be taken not to confound sentences of this description with others of an *apparently* similar, but *really* very different sort. Examples : Bág o bahár 37, 16. Main kisí ká bará na chaltí thí ; lekin ye kharábíán merí qismat men likhtí thín. John iii. 18, He that believeth on him is not condemned ; but (δε lekin not ἀλλά, balki as in verses 16 and 17) he that believeth not is condemned already. Now as the antecedent is negative in these sentences one might confound them with the above, but a little reflection will soon dispel

the delusion. It will be observed that here not the *same thing* is first stated negatively and then positively, but that two entirely different things are spoken of, that both the actors and the actions, or subjects, and objects, are different, and therefore not the progressive *balki* (अल्ल) but the adversative *lekin* (लेकिन) was to be used. Without making the difference between these two kinds of sentences clearer by a long dissertation let me proceed to lay down,

Rules for ascertaining whether in a sentence in which the antecedent is negative the following particle *but* is progressive or adversative.

1. In all sentences in which you can repeat the subject after *but*, it is progressive. Examples: Thy name shall no more be called Abram, but (thy name shall be) Abraham. We were not redeemed with corruptible things, but (we were redeemed) with the precious blood of Christ. That whosoever believeth on him should not perish, but (that he should) have life eternal. Let us now see whether in John iii. 18, we can repeat the subject after *but*. He that believeth on him is not condemned but (he that hath believeth on him) he that believeth not is condemned already. Here the distinction is palpable.

2. In all sentences in which you can idiomatically substitute the invariably adversative *however* for *but* the particle is adversative. Examples: I never wished evil to any one; these misdeeds however, were written in my fate. He that believeth on him is not condemned, he, however, that believeth not is condemned already. Let us now try whether we can use *however* in any of those sentences in which *but* is progressive. We were not redeemed with corruptible things however with, &c. Thy name shall no more be called Abram, however thy name shall be Abraham. No meaning, at least no idiom. The proof with *however* alone seems after all to be doubtful and uncertain, still in connexion with the above rules the test may be profitably made. I hope that by attending to these rules every one will be able in future to use *balki* correctly.

II. Par. The meaning of this particle is clear in *parlok*, *pardes*, *est*. It means *otherwise*, *but*, and is formed as the Greek *ἀλλὰ* from *ἄλλος* other. It is the *adversative of a single clause* and used in short sentences which the Greek form with *μεν—δε*. Example: *Main ne to hukm diyá, par wuh nahín mán-tá hai. Bág o bahár 30, 7. Yih bát sach hai, par jí men yih soch átá hai, est.* In the *Bág o bahár* it is in a few instances used after *agarchi* and *harchand*, and is generally preceded by a comma.

III. *Lákin*, *lakin* and *lekin*. The first syllable *la* is the

Arabic لكن Hebrew לכּן not. The second, kinn Hebrew כי is the participle of כּן Hebrew יכּן and means rectus Jer. xvi. 6, יכּן מן non rectum, LXX. ὁχι οὐτως . So the proper form of the word is Lákin; lakin is a contraction and lekin a corruption. The particle is not as the preceding *par* the adversative of only one clause, but of several clauses and often of whole sentences. It is generally preceded by a semicolon or full stop. It corresponds to the English *but* when the accent is upon it.

Example. There is every prospect of a regular steam communication between India and England being established, the Indian Government wishes it, the home authorities are for it; but a war with Russia or France, &c. *Bág o bahár* 3, 33, *Jab Akhbar bádsháh takht par baithé, tab charon taraf ke mulkon se sab qaum qadr dání aur faizrasání is khándán i lásání kí sunkar, huzúr men ákar jama hue; lekin har ek kí goyái aur bolí judí thí.* *Lekin* corresponds to the Latin *At* and the greek $\delta\epsilon$ when not preceded by a $\epsilon\mu\eta$. Native grammarians call both particles *par* and *lekin*, Harf i izráb or Harf i istidrák, adversative particles.

IV. *Magar*. Compounded of the Persian *mah*, not, and *agar*, if. So its proper meaning is : *if not*. The native grammarians call it Harf i istisná, particle of exception. It is used;

1. As the English *if not*, and greek $\epsilon\mu\eta$. Examples : 2 Cor. ii. 2, Who makes me glad if not ($\epsilon\mu\eta$ *magar*) he who is grieved by me. 1 John ii. 22, Who is a liar if not ($\epsilon\mu\eta$, *magar*) he who denies that Jesus is the Christ. 1 John, v. 6, Who overcometh the world if not ($\epsilon\mu\eta$ *magar*) he that believeth that Jesus is the Son of God.

2. As the English *except*. Examples : I have read all Hindústání books but (*magar*, except) the Kbirádfroz. *Bág o bahár* 24, 18, *Jab subh húi, aur aftáb do neze buland húa, tab merí ákh khulí: to dekhá main ne na wuh taiyári hai, na wuh majlis, ua wuh parí, faqat kháli hawelí parí hai, magar (except) ek kone men kammal lapetá húa dhará hai.*

3. For the English *only, unless, &c.*

Bág o bahár 62, 2, *Pas daulat i Khudádád ko hargiz zawál nahín hotá, magar (only) admí kí níyat durust cháhiye, balki (yea) jitní kharch karo us men utní hí barakat hotí hai.* This sentence seems to be written with the express purpose of showing the very different meanings of *magar* and *balki*. By putting the one in the place of the other the passage becomes unintelligible. 1 Cor. viii. 4, And there is no other God but (*magar*) one. Europeans have sadly blundered with *magar*. I will only adduce one example. 2 Pet. ii. 5, And (God) spared not the old world, but (*magar*) saved Noah, the preacher of righteousness with seven others. In the present Hindústání

version *but* is rendered by *balki* which gives an entirely different meaning to the passage, viz. God not only saved the old world, but saved even Noah, i. e. the old world was not destroyed at all. I hope the versions of the holy scriptures which are now in progress of preparation will be entirely free from such blunders. In the Rev. H. Martyn's Persian New Testament the use of these particles is invariably correct.

In conclusion I beg leave to say that the object of this paper is utility not controversy; but if the correctness of the rules which I have laid down should be disputed by any one, let the question be appealed to and decided by Hindústání works, such as the *Bág o bahár*, the *Khiradafroz* and others, and not by books that have been written by Europeans in which it is really very distressing to see the utter confusion which an improper use of these important particles has produced.

Yours truly,

Banárás, 10th January, 1839.

J. A. S.

VI.—ON THE PROPOSED ORATORIO OR CONCERT OF SACRED AND PROFANE MUSIC.

It is with much sorrow that we have seen advertised, a proposal to perform as a matter of public entertainment, certain portions of the celebrated piece entitled the "CREATION." That the *creatures* of God Almighty should turn a subject so solemn, as that of their own creation, into a matter of pecuniary gain, or of musical gratification, or should propose in such a way to celebrate the operations of Omnipotence, for public amusement, is an act of hardihood of which Christian performers and Christian auditors can be supposed capable, only on the ground of inconsiderateness and unreflecting habit.

Were the design of the proposed Oratorio, to celebrate the praises of Him who created all things, and who said "Let there be light, and there was light"—or to devote ourselves to him as his creatures in solemn lays and anthems, with "trumpet, psaltery, and harp, with organs, stringed instruments and loud sounding cymbals"—then might we rejoice in so holy a service, in so worthy a deed. But the object of this Oratorio is *not to praise* God—it is *not to glorify* the Eternal Word by whom all things were made—it is *not to magnify* that blessed Spirit who moved upon the face of the waters—it is *not to publish* abroad that we *glory* in God our maker and rejoice in him as the Lord of the universe—it is not to declare his wonders among the idolatrous heathen and to reveal to the miserable unbelievers of Hindústán the joy-

fulness of them who worship him alone—it is *not* to commemorate that work of creation which is the first grand demonstration of Godhead, and the first grand condemnation of atheism, infidelity, superstition, and sin of every kind;—no, these are *not* the objects of this projected entertainment, neither are they the ends of the intended performers—they will not say that they are. The *world* is too honest in its sin to affect such motives in such a case,—nay they laugh to scorn the very idea of requiring them. And is there reserved for *Christians*. “the children of God,” the sanctified hypocrisy of pretending to a more holy or lofty motive, in attending the performance or entertainment of the “Creation !”

The known object of the *conductors* is to promote their own livelihood by such a scheme as may be suitable to their own particular calling, and as may comprehend the worldly and religious public alike, attracting the musician and the christian together: the known object of the mass of *auditors* is, musical enjoyment under the loftiest strains of one of the highest masters of one of the sweetest pleasures of the world; but with *us* the question is, “Must the glorious theme of *Divine Creation* be prostituted for such objects as these?—Must the name of the HOLY GOD be taken in vain to increase man’s gains or sensual gratification?”

Where are the Christians that can, before the heart-searching Jehovah, declare that they go to the Oratorio more than to the Opera “in the name of the Lord Jesus Christ?” It is easy to parry man’s strictures—but let them remember that whithersoever they go, they go as Christians; and that they identify Christ with their every engagement.

Where are our Spiritual Guardians and the Ambassadors of Christ, when the name of God is publicly profaned? Where is the “*cross*” which their Master gave them to bear, on such urgent, but unpopular occasions? Do they not *know* these things?—or, knowing them, can they be silent?—But it may be, that in their own spheres they do speak out, although the voice reach not us. Let us suppose so.

We are aware that this notice will appear too late to accomplish any other object than that of recording our protest against sin committed; but if in this we please God, and excite one good thought in the breast of a fellow-man, then we write not in vain. For our sole object is to vindicate the honour of that commandment which saith, “**THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN—FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN!**”

VII.—Notices of Bengálí Dictionaries.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Among the "NOTICES OF BENGÁLÍ DICTIONARIES" which appeared in the May and June Nos. for 1838, of your valuable periodical, No. 15, of those notices announced as then in the press a "নূতন অভিধান or New Dictionary of the Bengáli with a *Bengáli interpretation*, compiled by Jagannáráyan Sharma." That notice was drawn up from a specimen of the work with which I had been favoured by the author, in connexion with his own prospectus. The book is now published; and as well in justice to the enterprising and intelligent compiler as in order to render the "Notices of Bengáli Dictionaries" every way as accurate as possible, I solicit insertion for the following corrected specifications.

The author's proposed minimum of 300 pp. small square form in double columns, has extended to 435 pages; which, on an average of nearly 18 words to a column, gives for the number of words explained between 15,000 and 16,000, or not far short of one-fourth part in excess of the number calculated on the original proposals, and stated in the "Notices" at 12,000. On the character and execution of the work I have nothing to add to my former remarks. I doubt not it will be found a valuable addition to our stock of Bengáli lexicography. Partial exceptions might no doubt be taken; generally speaking, however, the words are judiciously selected, the explanations given satisfactory; and for the most part there is a most praise-worthy exclusion of *impure* and exotic terms. The extremely low price of one Co.'s Rupee, at which a most useful and *purely* native word-book, numbering upwards of 400 pages, and embracing a large proportion of the best and most accredited terms of the language, is now offered, is a phenomenon in indigenous bibliography as praise-worthy as it is well-timed.

I heartily wish the compiler not only an extensive sale for his book, which indeed there can be no doubt it will have, but a speedy demand for a new edition of it; and am truly happy to be able strongly to recommend the purchase not only to natives, for whose use it is more directly designed, but to European students likewise, who will derive from it no small assistance in enabling them to arrive at a just conception of the proper meaning and application of Bengáli words as well as in conveying that meaning and application to their pupils in the Missionary and other Schools and in general discourse*.

I am, Dear Sirs, yours, &c.

CINSURENSIS.

* It is with much satisfaction I have learned that my former notice of this little work effected the sale, in a single order, of no fewer than 200 copies. The same notice led also to the immediate sale of nearly all the remaining copies on hand of No. 8, in the article referred to, viz. "Morton's Bengáli Dictionary with Bengáli Synonyms and an English interpretation."

REVIEW.

On the Education of the People of India. By Charles E. Trevelyan, Esq. of the Bengal Civil Service.

The education of the people of India is an extensive and important subject, and few there are better qualified than the author to place it in a clear and interesting manner before the English public. If extensive acquaintance with the state of Indian society, great zeal and devotedness in the promotion of education, and a correct knowledge of what has been done, and is now doing for the enlightenment of the country, be deemed essential to the proper discharge of the task he has undertaken, Mr. Trevelyan possesses no small claims to be numbered among the few who are qualified to perform it with ability. We were happy to hear therefore, that he intended to enlighten his countrymen on a subject of much importance to this country, but one which has been shamefully neglected and disregarded in England. We hail with satisfaction the appearance of this and similar works connected with India; for every attempt, however feeble, to draw the attention of England to the state of this country, and to the means of its improvement, will swell that tide of interest in Indian affairs which has already begun to set in, and which ere long will sweep away every vestige of selfish and narrow-minded policy. The time is at hand when the foul blot which has so long attached to our country shall be entirely obliterated, when it shall no more be said, that our only object in retaining and governing India, is to replenish the coffers of Leadenhall Street, or to enrich a few European adventurers. The Almighty Ruler of the universe, "who doeth according to his will in the armies of heaven and among the inhabitants of the earth," had regard to a higher object than this, in permitting this vast empire to be brought under the sway of the most enlightened and most religious nation in the world. And if our country be faithful to the trust committed to her, if she rule these millions with justice and impartiality, in the fear of God and for the promotion of the spiritual and eternal interests of the people, then we shall not fear for the stability of her empire, or dread the machinations of her enemies however numerous, for "the Lord is our judge, the Lord is our law-giver, he will save us." But if in this matter it be allowed us to attend to the instructions of God's word, to learn a lesson from the history of the past, and to consider the rise of nations, their glory and their fall, and to weigh diligently the causes of their

ruin, (and especially of the overthrow of God's once beloved people,) then may we justly dread that the days of our power shall soon be numbered, if we employ that power for low and sordid purposes instead of using it for the honor of God and the welfare of this people. ENGLAND, WITH ALL HER FAULTS, IS A CHRISTIAN NATION. She takes the lead in every religious and humane exertion for the amelioration of human misery, and the enlightenment of mankind. To her under providence, has been intrusted the destinies of this vast empire, and upon the wisdom and justice of her councils, will depend in a great measure, the moral and intellectual, as well as the temporal improvement of the millions of India. Although it is now about 80 years since the British sway was acknowledged in India, the attention of our rulers has been directed to the improvement of the people by education only about 26 years ago, and even now the scanty sum of a lak of rupees only is allowed by the directors for this purpose. Europeans often complain of the unfitness of natives for situations of trust and responsibility, of the deadness of their moral sensibility, and their want of integrity in the discharge of their duty. These objections to the employment of native agency are alas! too well founded; but what have the rulers done to elevate their moral standard and to make them intelligent and trust-worthy? What have we as a people, (and more especially as a government) done for the moral and intellectual improvement of a country which is the brightest gem in the crown of England? Complaints for the past are unavailing, let us hope for better things for India in the future. The people of England are beginning to feel an interest in her improvement. The vast amount of information communicated to the English public especially by missionaries and religious Societies,—the nearness to which the two countries have been brought of late years by steam communication, and the public agitation of Indian subjects by large and respectable bodies, warrant the hope that she shall be no longer a *terra incognita*, but that her interests will be regarded in Britain in some degree commensurate with her extent and importance. The religious public of England have taken up the subject of India, and they are animated by a moral power and energy, which, by the blessing of God, will soon bear down all opposition. These and other *signs of the times* encourage us to look for the speedy enlightenment of this too long neglected country.

Although the British legislature had appropriated a lak of rupees as far back as 1813 for the revival and promotion of literature and for the promotion of knowledge, yet the Indian Government did not begin to carry its intentions into execution till 1823. "From this period the general committee of public

instruction must be regarded as the sole organ of the government in every thing that concerns that important branch of its functions," (i. e.) the education of the people. In the instructions addressed to the committee, the object of their appointment was stated to be the "considering, and from time to time submitting to government the suggestion of such measures, as it may appear expedient to adopt, with a view to the better instruction of the people; to the introduction of useful knowledge, including the sciences and arts of Europe; and to the improvement of their moral character."

This is the origin of the system of education now pursued by the Committee of Public Instruction, and whether the influential party in the committee interpret the instructions contained in the above resolution incorrectly, or whether they act up to its spirit and intention by openly opposing the Christian religion we know not, but one thing we do know, viz. that the object of the resolution can never be attained without the powerful aid of religion. *Christianity is the only foundation upon which a sound moral structure can be raised*, and without its sanction, and the infusion of its high principles, the "moral character" of the natives of this, or of any other country, will never be effectually improved. We make this straight-forward assertion in the face of the opposition it may excite, and with a perfect knowledge of its being derided by some who call themselves Christians, and we do so because we believe the Bible, and because we know too much of poor human nature, to believe for a moment, that *virtue*, the gift of God, can be made to spring in minds naturally corrupt by the application of any mere earth-born system of morals.

The improvement of the natives of this vast empire is a matter of great moment, and it is of no less importance to determine what is the *kind* of education which our rulers as Christians should patronize and encourage. That man is naturally a religious being—that however civilized or barbarous, he is under the influence of some kind of religion, and that a regard to the approbation of a superior power, and an apprehension of a future state of rewards and punishments, have a salutary and powerful influence over the springs of human actions, cannot be denied by any one who has paid the least attention to the study of human nature: if instead of encouraging these innate emotions of the natural man, and directing them in their proper channel, we lend ourselves to oppose and thwart the efforts of Christian benevolence, and to put beyond the reach of the inquiring mind the sources of religious knowledge, shall we not be deemed guilty of our brother's blood. But there is a *liberalism* abroad in our day which would sap the very founda-

tions of all religion and morality. Our would-be philosophers are verily wiser in their generation than all the wise and great men that have gone before them. They are to improve the world by banishing religion from all its affairs, they set themselves to fortify the youthful mind against error, and imbue it with virtue, by carefully guarding it against the influence of religion, lest it should be prepossessed by a system. As if it were better to allow the mind to grow up in all the luxuriance of religious ignorance, and indifference, through the fear of destroying the boasted energies of a spirit that should be free, and unchecked by early prejudice, than to teach it to know its Creator in the days of its youth, and to train it to curb those evil passions, which are too apt to increase with its growth. In youth, those habits are acquired and those principles imbibed which give a direction to the character and prospects of the future man. A *heavy responsibility* therefore rests with all who are intrusted with the education of the young; and it ought to be remembered, that much more is included in the education of a nation than teaching their youth our arts and sciences, our history and our literature.

A parent who should be only solicitous to give his children such an education as would enable them to construe an English or Latin author, or to demonstrate a proposition in Euclid, or to understand and discuss a metaphysical question, would not be thought to have discharged the duty which God had imposed upon him. He must have a higher and a nobler end in view, in their education. Their minds must be trained to habits of close application, to a distinct perception of right and wrong, and to an honest unwavering determination to follow truth wherever it may be found. But high as these intellectual attainments are, the cultivation of our moral feelings is no less important and difficult of attainment. If a right moral principle be not infused into the soul,—if it be not trained to the perception of the beauty of virtue, and the deformity of vice,—and if the affections be not trained to the love of the one, and the abhorrence of the other, the great ends of education are not attained. It is the cultivation of such mental habits, and moral principles, that contributes to the formation of the true patriot, the benefactor of his species, and the pride of his country. But how are these ends to be attained, and how are those moral principles, without which no man can be either a useful or good member of society, to be infused? Is sinful man, naturally liable to err, to learn his duty to his Maker and to his fellow-man, by carefully withholding from him, the highest and most distinct authority upon which such duties rest? Can the inhabitants of this country be raised from their

degradation and moral insensibility, by any other lever, than that supplied by the principles of the word of God? To what spot of the world, or what page of history, can the enemies of Christianity point, where this object has been attained without the aid of Christian principles? A parental Government is no less accountable than the parent of a family to attend to the *kind* of education it patronizes and encourages. It will be admitted by Christians, (and it is to such our argument is addressed,) that the principles of the Bible furnish the strongest motives to the practice of virtue, and are powerfully calculated to form good members of society. If this be granted, it will follow that those principles ought to be encouraged in seminaries for the education of the tender youth, when they are most likely to be powerful. Regarding the subject in a mere political point of view, it is astonishing our rulers have not seen, that to attach the natives of this country most effectually to our rule, they should encourage them to study not only our science and literature, but our religion also. The Romans acted more wisely in this matter. They either taught the nations whom they conquered to embrace their religion, or they adopted the gods of the conquered, and thus either way, the rulers and the ruled became the professors of the same faith. To pursue the latter policy is impossible for Christians, and the only path left is to encourage our subjects to profess the religion which we profess; and whatever objections may be urged against the means to be adopted, (and this is confessedly a subject of some difficulty,) every one acquainted with the principles of human nature, and the history of mankind, must confess that this would tend to consolidate our authority, and make the people one with us more than any thing else. But we take higher grounds than mere policy and expediency, for these are often fallacious. And we assert upon the authority of Scripture that it is the duty of every Christian Government, (a duty for which they are responsible to the Ruler of the universe,) to encourage religion and lay open to their subjects, especially in every educational scheme, the stores of divine truth, by every means which does not interfere with the liberty of the subject. But we are told the Indian Government is not a Christian Government. We are sorry that such a declaration has gone abroad and is gloried in—still we cannot understand how a Government appointed by the most Christian nation in the world, and consisting of Christian men, can cease to be Christian. We learn from the Bible that every Christian, in whatever situation he is placed, must act as such, in fact, whether he eats, or drinks, or whatsoever he does, he must do all to the glory of God. Now that a number of men professing to be Christians,

can consistently in a *collective* and *political* capacity act contrary to the principles of their religion, is a doctrine which to our plain apprehension appears inexplicable. Much has been said on the subject of Christian education in this country, and not a little irrelevant to the subject in discussion. The enemies of Christian education have taken shelter in the position, that the attempt to countenance Christianity, in the Government scheme of education, would defeat the object aimed at, and that the natives of this country would be for ever deterred from receiving the advantages of our science and literature. This position has been eagerly occupied, and triumphantly exulted in as impregnable. But it is a position we entirely deny; facts are quite against the assertion. It is a *fact* that Missionary Institutions, in which direct conversion is the avowed object, and consequently most likely to excite the prejudices of the Hindus, have been and are well attended. It is a *fact*, that where such institutions are established and well conducted, little difficulty is experienced in obtaining scholars; nay more, that many frequently abandon schools established on the *non-religious* principle, and flock to Missionary institutions. It is a further *fact*, that Christian books are read and studied in schools wholly superintended and supported by Hindus, without the least fear or apprehension of danger! Now these facts are stubborn arguments and will cause the supporters of an opposite system some difficulty to account for them. Missionary institutions, in which alone Christianity is countenanced, have many difficulties to contend with. The establishment and support of schools is but a secondary object with almost all Missionary Societies, and consequently the funds which are expended on this department of labour, are very limited. It ought also to be remembered, that the natives of this country are always more disposed to send their children to schools established by the authority of the State, than to others; as by patronizing those, they imagine, they are more likely to forward their worldly prospects, and obtain situations. It has also been industriously circulated, that the lads attending Missionary institutions are taught the Bible only, with the view of having them baptized as soon as possible, and that there they have not the advantages of so liberal and useful an education, as they may possess in other institutions. Yet in spite of all these detracting circumstances, our Missionary schools prosper. If then amidst all these difficulties, such institutions prosper, what might not be expected from schools in which it was at least countenanced, and patronized, by a paternal Government,—schools in which Christianity is not forced on the natives, (for to that we object as strongly as our opponents,) but respected and countenanced.

This plan has never been fairly tried. It has been attempted indeed, amidst the greatest difficulties, and in circumstances the most likely to excite prejudice and opposition, and it has succeeded; and we have no hesitation in asserting that it would succeed on the largest scale, if liberally supported.

But our objection to the scheme of education of which our author treats, is not so much that in the Government Institutions religion is not taught, as that it is *directly* and *openly* opposed, and its introduction watched against with an eager and persevering jealousy. Enough has been said of late in the public prints to prove this fact; and especially the last Report of the Religious Tract Society, contains an abundance of evidence to exhibit the spirit by which the system is animated. In a former age a Christian author had the hardihood to express himself thus: "I would repose the Hindoo system on the broad basis of its own merits, convinced that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of the Christian dispensation, to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society; for we know that the law is good, if a man use it lawfully." And in another place after praising the Hindus, he adds—"Whenever therefore, the Christian religion does as much for the lower orders of society in Europe, as that of Bramha thus appears to have done, for the Hindus, I shall cheerfully vote for its establishment in Hindoostan*." To us, this appears exceedingly strange, and to a future generation, it will appear equally strange, that professed Christians in a heathen land advocate and defend, with all their influence and talent, a system of education from which Christianity is not only excluded, but by which they endeavour to lock up the stores of Christian knowledge from such of their scholars as might be voluntarily disposed to use them! While the works of Tom Payne, Bolingbroke and other infidels of the past age, are to be found in their institutions, *Christian books presented by a Christian body, are thrown out by one and another of them, and peremptorily ordered to be returned from a third, whose local Committee received them with gratitude.* This is lauded by a certain party in India, as a liberal and wise policy. Are we to regard all this as a timid and false expediency, or are we to look for its cause in a spirit of hostility and dislike to christianity itself! Regarding things a little beneath the surface, and accustomed to look into the secret springs of human action, we have reason to fear, there is a spirit at work proud and self-sufficient, boasting of the supreme excellency of reason, and disposed to regard the awful sanctions of religion, as the dreams

* Vindication of the Hindus by a Bengal Officer.

of fanaticism, or mere bugbears to frighten children,—a spirit which would designate all religion as the chicanery of priestcraft, the offspring of enthusiasm, the fruitful cause of contention and the garb of hypocrisy. We have touched upon this subject, not because we are afraid that the scheme will prosper, or that it will destroy the fond hopes of Christian benevolence as regards this country. It wants that innate moral energy without which no attempt to enlighten a degraded nation can succeed. There is a Spirit operating on the minds of this country infinitely more powerful than all that the sons of expediency, or the enemies of religion, can oppose to him, and he will overturn till all the inhabitants of this land shall be brought under his enlightening and sanctifying dominion.

Mr. Trevelyan gives a succinct history of the rise and progress of the Government scheme of education, and it may not be unacceptable to such of our readers as have not seen the work, to give the author's account in his own words.

“The history of the first efforts made by us” (says Mr. T.) “for the education of our Indian fellow-subjects may be told in a few words. The Muhammadan College at Calcutta was established A. D. 1781, and the Sanskrit college at Benares A. D. 1792. The course of study at these institutions was purely oriental, and the object of it was to provide a regular supply of qualified Hindu and Muhammadan law officers for the judicial administration. The next step taken was at the renewal of the Company's Charter in 1813, when 10,000*l.*, or a lak of rupees a year, was set apart ‘for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories.’ The subject was however regarded at that time in India with so much apathy, that no measures were adopted to fulfil the intentions of the British legislature till 1823. On the 17th of July in that year the governor general in council resolved, that ‘there should be constituted a general committee of public instruction for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering, and from time to time submitting to government, the suggestion of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character.’ Corresponding instructions were addressed to the gentlemen who were to compose the committee, and the arrears of the annual lak of rupees were accounted for to them from the 1st May 1821. From this period the general committee of public instruction must be regarded as the sole organ of the government in every thing that concerns that important branch of its functions.

“The first measures of the new committee were to complete the organization of a Sanskrit college, then lately established by the government at Calcutta, in lieu of two similar institutions, the formation of which had been previously contemplated at Nuddea and Tirhoot; to take under their patronage and greatly to improve the Hindu college at Calcutta, which had been founded as far back as 1816 by the voluntary contributions of the natives themselves, for the instruction of their youth in

English literature and science; to found two entirely new colleges at Delhi and Agra for the cultivation of oriental literature; to commence the printing of Sanskrit and Arabic books on a great scale, besides liberally encouraging such undertakings by others; and to employ an accomplished oriental scholar in translating European scientific works into Arabic, upon which undertaking large sums were subsequently expended. English classes were afterwards established in connexion with the Muhammadan and Sanskrit college at Calcutta, the Sanskrit college at Benares, and the Agra college; and a separate institution was founded at Delhi in 1829 for the cultivation of western learning, in compliance with the urgent solicitation of the authorities at that place.

“Meanwhile the progress of events was leading to the necessity of adopting a more decided course. The taste for English became more and more ‘widely disseminated.’ A loud call arose for the means of instruction in it, and the subject was pressed on the committee from various quarters, English books only were in any demand: upwards of thirty-one thousand English books were sold by the School-book Society in the course of two years, while the education committee did not dispose of Arabic and Sanskrit volumes enough in three years to pay the expense of keeping them for two months, to say nothing of the printing expenses. Among other signs of the times, a petition was presented to the committee by a number of young men who had been brought up at the Sanskrit college, pathetically representing that, notwithstanding the long and elaborate course of study which they had gone through, they had little prospect of bettering their condition; that the indifference with which they were generally regarded by their countrymen, left them no hope of assistance from them, and that they therefore trusted, that the government which had made them what they were, would not abandon them to destitution and neglect. The English classes which had been tacked on to this and other oriental colleges, had entirely failed in their object. The boys had not time to go through an English, in addition to an oriental course, and the study which was secondary was naturally neglected. The translations into Arabic also, appeared to have made as little impression upon the few who knew that language, as upon the mass of the people who were entirely unacquainted with it.”

At this time a difference of opinion existed in the committee,—one section of it advocated the propriety of patronizing the oriental languages, and the other as strenuously maintained the necessity of encouraging European science, and the English language. The supreme Government, after frequently deliberating on the subject, came to the following resolution among others.

“2nd.—His lordship in council is of opinion, that the great object of the British government ought to be the promotion of European literature, and science, amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone.”

This decision was followed by the resignation of several members of the committee most warmly attached to the oriental side of the question, and some new members were appointed whose views coincided with those of the government. The committee thus remodelled persevered in carrying

out the intention of government, and continue to the present time in establishing English schools in every part of the country, so far as the funds placed at their disposal will admit.

Amidst much in the Government scheme of education to which we feel in duty bound to object, there are not a few plans proposed to be adopted of which we cordially approve.

“It is proposed (says Mr. T.) that public examinations should be annually held at each of the great towns in the Bengal and Agra presidencies, by officers appointed to make the circuit of the country for that purpose; that these examinations should be open to all comers, wherever they may have been educated; that those who acquit themselves well should be ranked according to their merit; and that the list so arranged, together with the necessary particulars regarding the branches of knowledge in which each person distinguished himself, should be sent to the neighbouring functionaries, to enable them to fill up from it the situations in their gift which fall vacant. The European officers generally take so little interest in the disposal of their patronage, and are often so much at a loss for qualified candidates, that they would gladly avail themselves of this mode of replenishing the lower grades of the native service. After the young men had once been appointed, their further progress would, of course, depend upon their merits and length of service.

“This plan, it will be observed, rests on a much wider basis than the Government seminaries. It is intended to encourage and reward mental cultivation wherever it exists; and to engage in the service of the country the best talent the country can afford, without any reference to particular places of education. The impulse, therefore, will be communicated to all alike. The boy from a public school will be brought into competition with the boy who has been educated in his father's house. The students from the Government colleges will contend with the young men brought up in the missionary seminaries. The Hindus and Muhammandans will vie with Christians of every denomination. There will be no distinction made, except that of superior merit. The emulation among the young men will extend to the conductors of the seminaries at which they are trained: the merits and defects of different plans of education will become apparent from the result of the annual examinations, and those which are found to be most successful will be generally adopted. The striking effects produced by literary competition, when much less free than this, and excited by much inferior rewards, will give some idea of what may be expected from a competition which will be open to all classes of our Indian subjects, and will be stimulated by all the influence and patronage of the Indian government.”

It is to be hoped, that so liberal a resolution will be speedily carried into execution with justice and impartiality to all parties. The intention is both politic and enlightened; it remains to be seen whether the *acts* of the committee of instruction will correspond with their declared intentions, we shall watch its progress with some anxiety, for heretofore we have seen little to convince us that Native Christians or others taught in Christian institutions are as eligible to situations of trust and employment, under Government, as the alumni of the Hindu College, and similar institutions.

Much cannot be said in praise of the manner in which the author has executed his task, and we are free to confess, that we are much disappointed on the perusal of his book. The book is a mere compilation, principally taken up in discussing the propriety of substituting the English language for Sanskrit, Arabic, and Persian—a subject which we thought had been well nigh exhausted. There is little merit in triumphing over a prostrate foe, or reiterating oft-repeated arguments however unanswerable. Better far to allow the few remaining orientalist to rest in peace, and enjoy their *otium cum dignitate* amidst huge tomes of Sanskrit and oriental lore. We naturally looked for something more than this in a work on the education of the people of India. It would not be too much to expect to find a subject of so much importance treated with the ability of a philosopher, accounting for the existence of that thirst for knowledge which is happily so prevalent; and inquiring into the best methods for enlightening the minds and arousing the dormant energies of India. We expected the writer to give a fair and detailed account of all the principles and actings of the scheme he describes, approving of all its parts or exposing its defects. But all this is looked for in vain. Mr. Trevelyan is well aware that the scheme of education without religion is opposed by a large and influential party—a party who have been foremost and led the way in the intellectual and moral improvement of India. Why did he not honestly and directly state that the plan he advocates (if we may use the term, for it is difficult to discover his real sentiments) is founded on the principle, of excluding religion, not only so, but that it is *directly and openly opposed to Christianity*, in so much as Christian works are excluded from the Government school libraries, and the use of them thus denied to such of their scholars as of their own free will might be disposed to read them! If he thought this plan right and consistent with his principles as a Christian, why did he not defend it manfully before the Christian public of England, and if otherwise, why did he not express his dissent? He has only once alluded, in the slightest and most guarded manner, to the subject.

“Religious instruction forms no part of the object of the Government seminaries. It would be impossible for the State to interfere at all with native education on any other condition; and this is now so well understood, that religious jealousy offers no obstruction to our success. The general favour with which English education is regarded, and the multitudes who flock to our schools, prove this to be the case.”

Our author evidently felt he was treading upon dangerous ground, but this apparent anxiety to get rid of the whole

question does no credit to the author. This is not what would be expected from such a man as Mr. Trevelyan. If a friend to education on Christian principles, he should declare it fearlessly; if an advocate of the exclusive system, let him state his sentiments, as decidedly and unhesitatingly. We respect a candid and open opponent. It has been hinted, that it would be inexpedient for Mr. T. to enter into the subject of religion in his work. What! a religious man knowing the state of parties, and writing on the education of India, and the best means of its moral improvement, find it inexpedient to write upon a subject, which in the apprehension of every Christian, is the most powerfully promotive of the enlightenment of every individual? There is more of a worldly and time-serving policy connected with this, than of the fearless and candid spirit of heart-felt religion.

The doctrine of expediency we entirely nauseate. Expediency is the fearful source of every species of tyranny and oppression, and of all the ills which ever afflicted the human race. It is the mother of cruelty,—the daughter of cowardice,—the constant watch-word of the time-server. It animated the persecutors of the saints, and was their excuse for driving them to “wander in deserts and in mountains, and in dens and caves of the earth!” Let not Christians descend from the vantage ground of their high principles to conciliate the world. Every step they concede, instead of satisfying will embolden their enemies to demand greater concessions, until they are left without a vestige of Christianity except its name. Such has been the experience of the Christian Church from the beginning; and such doubtless will be its lot till the end of the world. But we have another ground of complaint against Mr. Trevelyan. Is it not strange, that in a work written professedly on the education of India, no notice is taken of the efforts of missionaries and religious societies to enlighten the country? Whatever objections may be urged by the enemies of missionaries to the modes of their operations, it will not be denied, that they have taken the lead in enlightening the population of India, by the establishment of schools as well as by other means; for who but they were the pioneers in this work, and spent their lives, their energies, and their talents, in its promotion? Any one unacquainted with the subject would not, from Mr. T.’s work, discover that the religious public had done any thing for the education of our fellow-subjects; from it he would not learn the existence of a single Christian School in India, and yet at the time of which he treats, the number of scholars attending Missionary Institutions far exceeded those in the Government seminaries. Did our space

permit, we would enter upon this subject, and endeavour to show what religious Institutions have done, and are doing, for the education of India. We hope ere long however to be able to return to the subject. In parting with Mr. Trevelyan it is hardly necessary to say, that though we feel in duty bound to expose his errors, and the manner in which he has treated his subject, for himself, we have no other feelings than those of respect and esteem, and we are sorry that we are obliged to animadvert upon his work.

THETA.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have taken place in our Missionary and Ecclesiastical circles. The following old labourers have returned and new ones arrived in our vast field of spiritual labour during the past month; the Rev. Mr. Pratt, chaplain on the Episcopal establishment; the Rev. G. Gogerly and Mrs. Gogerly.—Rev. J. Kennedy, Dr. Roer and Mrs. Roer, Dr. Somer and Mrs. Somer, and Miss Rhode, connected with the London Missionary Society, arrived in safety on the *Duke of Buccleugh*.—The Rev. J. Mack and Mrs. Mack of Serampore arrived on the *Exmouth*. It is quite delightful to witness such an accession as this to our Mission labourers. May the Lord long spare our dear brethren to labour amongst this deluded people.—We perceive by an advertisement in the *Friend of India*, that our good brother Mr. Mack of Serampore has taken the charge of the school so long under the excellent management of the venerable Dr. and Mrs. Marshman. We commend the school to all who wish well to the intellectual, moral and religious welfare of their offspring.—Letters have been received from Rev. J. McEwen, late of Allahabad, of a very recent date from the Mauritius. The vessel had made but slow progress, and had put into that port for the purpose of repairs, so that our dear friend was but at the Mauritius when he should have been in America. His health was not much improved. Mrs. M. was quite well.

2.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The Annual Examination of the pupils of the General Assembly's Institution was held in the Town Hall, on Thursday the 17th of January. The Rev. J. Charles presided on the occasion, and together with the Rev. Messrs. Meiklejohn, Ewart and Macdonald, conducted the Examination. The attendance was numerous and highly respectable. We recognized

amongst the visitors his Honor the Deputy Governor, the Hon'ble W. W. Bird, Capt. Birch, and many of the Ministers and Missionaries of the different denominations, and most of the friends of native education of every creed and colour. The number of pupils and native visitors was very great; in fact the large lower room of the Town Hall was as full as ever it has been our lot to see it. The several classes went through a judicious and searching examination,—at least as far as a public examination can be so, and in such a manner as to reflect the highest credit on their indefatigable teachers and their own evident industry. The senior classes in particular displayed an acquaintance with the higher branches of science seldom if ever equalled by the alumni of our best English Schools. Their replies were evidently the result of a thorough acquaintance with the whole range of science. Nor was the knowledge of our holy faith less accurate, while to us it was much more delightful. Essays were produced by the youth of the Institution on some of the most important themes connected with the truths of Christianity and the errors of Hinduism; portions of two of these were read to the audience by their respective authors, the one on the Resurrection of Christ by Behári Lál Singha, the other on the Evidences of Christianity, by Mohesh Chandra Bandopádhyáya.

The manner of treating these important subjects was lucid and full, and the mode of expression and idiom much more Anglicized than any Essays we have heard from the pens of native youth. We trust we shall be enabled to lay one or more of these Essays before our readers, that they may be able to judge for themselves. The Institution numbers at present upwards of 800 pupils, 600 of which are in daily attendance. The whole conduct of the establishment is under the direction of the Rev. Messrs. Ewart and Macdonald, the Rev. W. S. Mackay their esteemed and talented associate being absent for the restoration of his health. At the close of the varied exercises of the day, the Rev. J. Charles addressed the pupils in an appropriate and affectionate speech, commending their past diligence, and exhorting them to future and enlarged industry. It affords us considerable pleasure to know, and we are sure it will not be less delightful to our readers to hear, that the heads of this excellent seminary have a regular devotional exercise in the English language on the evening of every Sabbath at the Institution in Cornwallis Square, when several of the pupils regularly attend. We append a list of successful competitors for the several prizes awarded by the Institution and by private individuals to the most diligent and talented students.

The reflections induced by the examination of this excellent Institution, are not only varied but of a most pleasing and encouraging kind. We see in its success both as it regards number, attendance and attainments, the most complete answer to all fears respecting the influence on the native mind of the full teaching of our holy faith, and the most potent reply to every sneer and all the scoffings of the teachers of a mere philosophy, or of a more naked and repulsive scepticism. The Assembly's Institution is as a Mentor to the awakening mind of a vast people—it is a light not only of scientific but of religious truth to the bewildered sons of India. It addresses itself to them as they arise from the sleep of ages and says, *This is the way, walk ye in it*; and lest they should err from the path, it takes them even in childhood and youth and gently leads them beside the still waters and into green pastures. The prosperity of the Institution is an additional evidence of a truth often illustrated in the history of mankind, that integrity and straightforwardness in the path of duty will always ensure success. The real object of the Institution, *the conversion of the pupils to Christianity*, has never been a matter of secret,

—it has ever been openly and repeatedly stated, and yet with all the forebodings of the friends of an anti-Christian and God-excluding system,—with all the prejudices and envy of a crafty priesthood to contend with, and all the ignorance of the masses to overcome, the Institution is replenished with pupils, and many of those eager for the truth—*Magna est veritas et prevalebit*. While we thus rejoice in the success of this and all similar establishments in Calcutta in particular, and in India generally, we would neither forget ourselves, nor permit our esteemed fellow-labourers to be unreminded of the fact that all success in Christian matters must proceed from God the Holy Spirit. We do look for the day, and that not far hence, when the Spirit shall be poured out from on high on the pupils of this Institution, and on those of the Episcopal, London and Baptist Societies;—we do look for the day when the young men shall be as the Lord hath prophesied, they shall be in the last and best days of his Church. O Lord, hasten it in thine own good time. Having in former years expressed our opinions at large on the nature and tendency of the Assembly's Institution we shall not say more on the present occasion than wish it God speed with all our hearts, and accompany it with our fervent prayers that the Lord would pour out his Spirit upon it in all its branches; that it may be as a tree of His own right hand planting, bearing much and good fruit unto the praise of His holy name.

φίλος.

PRIZE LIST, 1839.

1st Class.

1. Behári Lál Singha, gold medal.
2. Shyámá Charan Datta.
3. Káli Charan Datta.

2nd Class.

1. Banamáli De.
2. Naba Kumár Pátra.
3. Kshetra Mohan Mitra.
4. Rámindra Sarkár.
5. Jagat Chandra Bandopádhyáya.
6. Dwárikánáth Basu.
7. Chandra Kumár Ráy.
8. Shib Chandra Pál.

For best Essay, (English.)
Nimái Charan Dás.

3rd Class.

1. Parameshwar Sháha.
2. Brajanáth De.
3. Madhu Sudan Chandra.
4. Bishwanáth Mitra.
5. Tára Charan Sikdár.
6. Shrináth Mukhopádhyáya.
7. Dinonáth Dás.

For best Essay.

Tára Charan Sikdár.

For Penmanship.

Hara Káli Basu.

4th Class.

1. Lál Behári De.
2. Murári Mohan Sil.
3. Shyámá Shankar Dás.
4. Adináth Basu.

5. Naba Kumár Chakrabartí.

6. Naba Krishna Sil.

7. Rám Lál Láhá.

8. Gopál Chandra De.

5th Class.

1. Kailásh Chandra Ghosh.

2. Rájkrishna Ghosh.

3. Nabin Chandra Láhá.

4. Lazim Mandal.

5. Gopál Chandra De.

6. Hárán Chandra Sil.

7. Tripurá Charan Sikdár.

8. Gopál Chandra Mukhopádhyáya.

9. Mahendra Náth Ráy.

10. Gobinda Chandra Chattopádhyáya.

Best Arithmetician.

Bhuban Mohan Padár.

6th Class.

1. Chandra Kumár Maitra.

2. Nanda Gopál Chandra.

3. Gopál Krishna Bhadra.

4. Rádhiká Charan Mitra.

5. Shrináth Bandhu.

6. Bhairab Chandra Chattopádhyáya.

7. Rám Chandra Mitra.

8. Dayál Chandra Basák.

9. Mádhav Chandra Basák.

7th Class.

1. Tára Charan Bandopádhyáya.

2. Gopál Chandra Dás.

3. Dinonéth Datta.

4. Naba Gopál Bhattácharjya.

5. Jagadeshwar Bhattachárjya.
6. Tárini Charan Mukhopádhyaýa.
7. Kailásh Chandra Mukhopádhyaýa.
8. Tárini Charan Datta.
9. Hirá Lál Láhá.

8th Class.

1. Kailásh Chandra Sur.
2. Ramnáth Ghosh.
3. Madhu Sudan Basu.
4. Shib Chandra Datta.
5. Rupnáráyan Mitra.
6. Tkrá Chánd Bandopádhyaýa.
7. Rám Chandra Dás.
8. Umesh Chandra Ghosh.
9. Pyári Mohan Mitra.

For regular attendance.

Rádhá Krishna Sen.

9th Class.

1. Bijay Krishna Mukhopádhyaýa.
2. Kanta Chandra Chattopádhyaýa.
3. Umesh Chandra Ghosh.
4. Harish Chandra Mukhopádhyaýa.
5. Jádhhab Chandra Sarkár.
6. Sáradá Prasád Datta.
7. Dwárikánáth De.
8. Grish Chandra Ráy.

10th Class.

1. Chandra Shekhar Datta.
2. Tárini Charan Mojumdár.
3. Godádhhar Ghosh.
4. A'nanda Chandra Chattopádhyaýa.
5. Aliráj Dás.
6. Sharbeshwar Chattopádhyaýa.
7. Brindában Mitra.
8. Naba Gopál Bandopádhyaýa.
9. I'shwar Chandra Boról.

11th Class.

1. Nabin Chandra De.
2. Jiban Krishna Pálit.
3. Nabin Chandra Bhattachárjya.
4. Táraknáth Bandopádhyaýa.

5. Harish Chandra Mitra.
6. Shrináth Datta.
7. Rup Chánd Kar.
8. Beni Mádhhab Datta.
9. Nanda Krishna Mojumdár

12th Class.

1. Mádhhab Chandra Chattopádhyaýa.
2. Umesh Chandra Ghosh.
3. Dinonáth Sil.
4. Baikenthanáth De.
5. Beni Mádhhab Ghosh.
6. Mritunjay Dás.
7. I'shwar Chandra Ghatak.
8. Bholánáth Bandopádhyaýa.
9. Bishwanáth Sen.

13th Class.

1. Beni Mádhbab Dás.
2. Rádhá Charan Chaudhuri.
3. Nabin Chandra Bandopádhyaýa.
4. Jadunáth Sarkár.
5. Durgá Charan Dás.
6. Kshetra Mohán Basu.
7. Jay Gopál Gánguli.
8. Naba Krishna Ghosh.
9. Padma Lochan Ghosh.
10. Shrináth Ghosh.
11. Grish Chandra Datta.
12. Nabin Chandra Dás.

14th Class.

1. Jádhhab Chandra Dás.
2. Harish Chandra Datta.
3. Beni Mádhhab Datta.
4. Durgá Charan Sil.
5. Grish Chandra Datta.
6. Prasanna Kumár Basu.
7. Harish Chandra Datta.
8. Gobinda Chandra Singha.
9. Umá Charan Ghosh.
10. Grish Chandra Bandopádhyaýa.
11. Gobinda Chandra Mukhopádhyaýa.
12. Pyári Mohan Basu.

FOR PROGRESS IN BENGALÍ.

2nd Class.

- Banamáli De.
Manik Chandra Sen.

3rd Class.

- Bipina Behári Shom.
Kailash Chandra Mukhopádhyaýa.

4th Class.

- Naba Kumár.
Gopál Chandra.

5th Class.

- Gopál Chandra Mukhopádhyaýa.
Bluban Mohan Padár.

6th Class.

- Shrináth De.
Chandra Kumár.

7th Class.

- Bhabáni Sen.
Tárini Mitra.

The gold medal, given by D. MacFarlan, Esq. for the scholar most distinguished for general eminence throughout the year, was, on the present occasion, gained by Behári Lál Singha, the first scholar in the first class. The monitorial class were not considered as competitors for this prize, during the past session.

The silver medal, given by Rev. Mr. Charles, for the best essay on the Evidences of Christianity, was gained by Mahesh Chandra Bandopádhyaýa.

Other two silver medals, for the best essays on the Hindu Sects, and on the Resurrection of Christ, considered as a branch of the Christian Evidences, were also gained by Mahesh Chandra Bandopádhyaýa, who is decidedly the best English scholar in the institution. He belongs to the monitorial class.

3.—THE ANNIVERSARIES.

The season for holding the Anniversaries of the various religious and benevolent institutions has nearly come to a close, and we can say on a review of the whole, that it has been good to be there. They were characterised by a spirit of devotion and well-tempered zeal, equal, if not superior, to that of former years. God was evidently in the midst of his people. We have already recorded accounts of the Bengal Auxiliary and Calcutta Baptist Missionary Societies, the Ladies' Native Female School Society, and the examinations of the Parental and High Schools: it remains for us therefore to give an outline of those meetings which have been held since our last.

On the morning of the last day of the year a devotional meeting was held in the Circular Road Chapel consisting of the Missionaries and their families, the native preachers and catechists, of the several Missionary Societies labouring in Calcutta. The Rev. W. Morton delivered an address in Bengali to the native preachers and Catechists on the *position which they hold to their native Christian brethren as Christian teachers to a Christian people, called out of and living amongst a heathen people*. The discourse was founded on Matt. v. 14, &c. &c. It was a lucid and opportune discourse, and evidently interested the parties for whom it was designed. After which the Rev. J. T. Thompson of Delhi delivered an address to the *Missionaries, their wives and families, on the position which they hold to the native Christian teachers and converts generally, as the founders of the Church of Christ in a heathen land*. The discourse was characterized by great simplicity and good sense; many of the remarks were most judicious and evidently the result of a long and varied experience. We wish it were in our power to place them before our Missionary readers. The devotional parts of the service were conducted by the native preachers Shujáatali (Baptist) Ráuhánáth (London Missionary Society) and the Rev. Messrs. Ellis and Ewart of the Baptist and Scottish Missions.

On the morning of

THE NEW YEAR'S DAY,

the united churches in Calcutta met in the Union Chapel for the purpose of consecrating the year to God by supplication and prayer. The congregation was large and attentive. The Rev. W. Yates addressed the *members of the Churches on their duties as it regarded the conversion of the world*. The Rev. J. Penney addressed the *young*, especially the children of the members of the Churches. The Rev. T. Boaz addressed the *inquiring but hesitating*, portion of the audience, and the Rev. D. Ewart spoke a word in season to the *thoughtless sinners*. The devotional parts of the exercises

were conducted by the Rev. C. Piffard and Rev. R. Bayne. The hymns were given out by the Rev. J. Bradbury.

On the evening of the 4th January

THE CALCUTTA BIBLE ASSOCIATION

held its 17th Anniversary in the Town Hall. The Chair was occupied by the Venerable the Archdeacon of Calcutta. The Report, read by the Bible Secretary, the Rev. T. Sandys, was very interesting, and we hope will excite in the minds of others what it did in our own. The accompanying resolutions were adopted by the meeting and will we trust be followed out in the coming year.

I. That the Report which has been now read be received, and that it be printed and circulated in the hope that it may be instrumental in exciting among the Christians of this Presidency earnest endeavours to communicate the Volume of Divine Inspiration to all such individuals as may be found desirous of reading the same.

II. That this Meeting desires to record its thankfulness to Almighty God for his goodness in having enabled the Association to proceed thus far in its labours, and would be encouraged to persevere in diffusing the Holy Scriptures among the various classes of the population in this city and its vicinity.

III. That this Meeting feeling that all its labours if unaccompanied by the Divine blessing will be totally unavailing to promote the extension of the Redeemer's Kingdom, earnestly entreats the prayers of their fellow-Christians, that the influences of the Holy Spirit may descend, and cause the Sacred Scriptures which have been disseminated, or which may be hereafter disseminated by this and every kindred institution, to be instrumental in opening the minds of all such individuals as receive them, to attend to the things which belong to their everlasting peace.

IV. That the following gentlemen be the Committee and Office-bearers for the ensuing year :—

President, the Ven. Archdeacon Dealtry.—*Vice-Presidents*, the Committee, &c. of the Calcutta Auxiliary Bible Society.—*Committee*, Geo. Alexander, Esq. Rev. C. C. Aratoon, W. Balston, Esq. Rev. K. M. Banerjea, J. T. D. Cameron, Esq. W. Byrn, Esq. Rev. J. Campbell, J. A. F. Hawkins, Esq. G. E. Henwood, Esq. R. S. Homfray, Esq. P. Lindeman, Esq. C. Kerr, Esq. D. W. Madge, Esq. J. Richardson, Esq. W. H. Perkins, Esq. M. D'Rozario, Esq. T. W. Smyth, Esq. W. Ryland, Esq. H. Woollaston, Esq. Rev. T. Boaz.—*Bible Secretary*, Rev. T. Sandys.—*Cash Secretary*, J. M. Vos, Esq.—*Minute Secretary*, Rev. R. Bayne.

V. That the Thanks of the Meeting be presented to the Chairman for kindly presiding on the present occasion.

The following gentlemen addressed the meeting on the occasion: the Rev. R. B. Boyes, Rev. T. Boaz, Rev. C. Piffard, Rev. T. Sandys, Rev. Mr. Pfander, Rev. K. M. Banerjea, J. W. Alexander, Esq., Capt. Roxburgh, and W. Byrne, Esq.

The Rev. T. Boaz in seconding the third resolution spoke at length on the certainty of success in the work of missions, both as based on the infallible word of God and the convictions of good and bad men equally derived from that all-instructive source. We can neither doubt or discuss the question of success,—it is beyond our province; but we may and can discuss the merits of the measures adopted by men to effect that success, and it does become us as Christians to pause and inquire and reform if we could discover what that was which was an Achan in the camp. The speaker thought that that very anxiety manifested by Christians to seize hold of every convert and speak of it as a triumph was one cause of failure, and

the desire to ascribe much of the honor of that triumph to human plans and human views was another. There was a fear lest we passed the solemn truth contained in the resolution as a mere abstract proposition, while we failed to adopt it as an operative principle. Why have we not a convert accompanying every Bible? Why are our sermons so powerless when compared with those of many of the heralds of truth? He did not ask these questions in a desponding tone; far from it, he was not prone to that;—he did not ask them from any other motive than to lead to deep, serious and prayerful inquiry into the great subject of conversion. Why was it that we have not had more success? rejoined the speaker, why? Because I fear we have been supposing ourselves rich, while we are poor,—that we have been content to drink at the stream instead of the fountain,—to wield the weapon of our warfare with a feeble and impotent hand,—that we had leant more to an arm of flesh, than to the arm of the Almighty One. Let us put our entire confidence in God, rely entirely on the Holy Spirit for success, and we should have such a blessing poured out on us as we could not contain.

The Rev. Charles Piffard in moving the fourth resolution said that he thought much success had attended Missionary efforts. The congregations were more numerous, more stated and the hearers more anxious for the truth. The scriptures might be distributed to almost any amount.—W. Byrne, Esq. thought that the measure of success had been equal to the means employed. He dwelt with considerable feeling and truth on the blessed effects which had followed the spread of the Gospel in England, and amongst all classes. The Venerable the Archdeacon both at the opening and the close of the meeting spoke with his usual fervour and simplicity on the importance of supplication and entire dependence on the Holy Spirit to ensure success.

The meeting was well attended and we hope will be followed by some good effects. The wants of a large portion of our much neglected fellow-Christians were feelingly adverted to—the Portuguese population. We sincerely hope that the prominence which has been given to this subject both from the pulpit and the press of late, will awaken attention and labour towards this large mass of nominal christians, who are but in too many instances living as the very heathen.

On the 8th of January the 10th Anniversary of

THE RELIGIOUS TRACT AND BOOK SOCIETY

was held in the Town Hall, J. C. F. Hawkins Esq. C. S. in the chair. The Report, which is an unusually interesting document, was read by the Rev. J. Macdonald. The resolutions passed by the meeting will be found below. The Rev. J. Charles in moving the first resolution addressed the meeting in a speech replete with eloquence, instruction and piety. He dwelt on the catholicity and utility of the institution—on its conservative influence as it regarded the most important truths of our holy faith—the prevalent errors of the day; viz. those of philosophy and religion; the former robbing the word of God of its proper place in education and general science,—the latter endeavouring to blast the noble work of the Reformation. We have seldom listened to a speech which we could more have wished to rescue from oblivion than this—but our wish is in vain.

Resolution I. That the Report now read be approved, published, and circulated; and that in adopting this Resolution, we do at the same time renew our declaration of firm adherence to the Christian principles and Catholic bonds of this Religious institution.

Resolution II. That the claims of India and of surrounding lands upon us as Christians, have been by no means as yet adequately met by

us; and that we hold ourselves bound in the sight both of God and man to make renewed exertions through this Society for the diffusion of the Gospel of Salvation over this spiritually benighted land.

Resolution III. That, as a Christian Society, we desire thus publicly to avow our total dependance for success in our operations on the Holy Spirit of God; and whilst we mourn over our past neglect, we desire in future to plead for and rely upon His divine blessing in all our ways more than we have hitherto done.

Resolution IV. That the following Christian friends be requested to act as Committee, and Office-bearers for the ensuing year.

Honorary Secretaries.—*Minute and Corresponding Secretary.* Rev. J. Macdonald.—*Cash Secretary,* G. Alexander, Esq.—*Superintendent of Depository,* Mr. G. C. Hay.—*General Committee,* J. W. Alexander, Esq. Rev. C. C. Aratoon, Rev. T. Boaz, Rev. R. B. Boswell, Rev. J. Bradbury, Rev. J. Campbell, Rev. Jas. Charles, Rev. J. D. Ellis, Rev. D. Ewart, J. A. F. Hawkins, Esq. Rev. A. F. Lacroix, Rev. W. S. Mackay, Rev. W. H. Meiklejohn, Rev. W. Morton, Rev. J. Penney, Rev. C. Piffard, Capt. Roxburgh, Rev. T. Sandys, Rev. Jas. Thomas, J. Vos, Esq. and Rev. W. Yates. The Meeting was addressed by Rev. Messrs. Boswell, Boaz, Piffard and Ellis, and J. M. Reid, Esq. G. Alexander, Esq. &c. &c.

4.—CALCUTTA MECHANICS' INSTITUTION, AND SCHOOL OF ARTS.

Long have we felt the imperative necessity for the formation of some institution in Calcutta, in which amusement and instruction should be so combined, as to arrest the attention and secure the affections of the vast number of young men in our city, who, from the absence of such a resort and from the very nature of the climate, have been in many cases driven into practices at once repugnant to their ideas of propriety and ruinous to their respectability and morals. We hope the Mechanics' Institute, the prospectus of which we now introduce to our readers, will have this tendency; it has our best wishes.—We understand that a public meeting for the formation of the Institution will be convened at an early date.—*Ed.*

On Friday evening the 11th of January, a third preliminary meeting was held to consider the expediency of establishing a Mechanics' Institution for Calcutta. The following gentlemen were present: the Rev. Messrs. Boaz, Atkin and Campbell; Messrs. Corbyn, Spry, Pearse, Morris, Byrne, J. M. Vos, Crow, G. Grant, C. Grant. It was resolved that a public meeting should be convened at an early date at the Town Hall, at which certain resolutions and rules for the Society will be submitted for adoption. The following prospectus has been drawn up by Mr. C. Grant.

Prospectus.

The attention of a few individuals, European, East Indian, and Native, has lately been directed to a consideration of the success which has invariably attended the establishment of Mechanics' Institutions in Great Britain, America, the African and European Continents; the ameliorated condition of the useful classes for whom such institutions have been peculiarly adapted, together with the general spread of scientific and practical knowledge amongst all within their influence.

With a sincere desire to extend to this country the benefits which have elsewhere so manifestly resulted from the institutions referred to, they have freely and deliberately discussed the practicability and propriety of forming such an institution in Calcutta; and prompted by the deep conviction on their minds, both of the feasibility and importance of carrying such an object into immediate effect, they now at length venture to call the public attention to the subject.

This they would not do were it not that, in their firm and united belief, the measure proposed is one calculated, not merely to advance the general cause of science in the East, by a wider dissemination of its principles, and to encourage the cultivation and improvement of the useful arts, too long neglected, but to ameliorate the condition of a vast body, whose real interest and advancement have been overlooked and retarded, by the prevailing errors of early prejudice, and the want of that kind of knowledge which would enable them to appreciate the value of mechanical science in a practical point of view, the only point in which (the wisest agree) it can be truly valuable.

Whilst almost all classes of East Indian Society have long felt and regretted the want of seasonable and available sources of amusement, blending instruction with recreation, it must have become equally obvious to every reflecting mind that the growing state of that Society has other and far more serious subjects of regret, other claims on its consideration,—claims which it may be observed most materially affect their moral and physical condition and advancement in life.

Whilst Europe provides for her numerous offspring sources of profitable employment for the exercise of their industry; whilst the intellectual and manual energies of her people are diverted to the creation and advancement of a thousand useful arts and numerous works of public utility, individually and collectively, adding to the comfort and happiness of all,—India! rich in talent, activity, and the means of wealth, presents but one object for the ambition of a less favoured progeny—the pen. To that, and that alone are their earliest views directed, and should this solitary and fondly cherished object cheat their expectation, to what can they turn? Are there any in this city who have not known many such events? Are there any to whom the distress and deprivation of hundreds have not presented themselves in the persons of well educated and gentlemanly youths, taught from earliest boyhood to count all other pursuits as unbecoming or beneath their regard.

Amongst the beneficial changes, then, which it is but fair to expect may follow the establishment of a Mechanics' Institution in Calcutta, the removal or diminution of evils like those cannot be regarded as the least important.

The interest which the subject has already excited in the very body to which the preceding remarks more particularly apply, strengthens the hope in which the friends of the design most warmly indulge of ultimate success, and they fondly hail it as the promise of a more healthy feeling in the social condition which it is their object to improve.

With these motives and views before them, the public will, it is trusted, appreciate the design to which its attention and assistance is now called, and in that hope its promoters at once proceed to state the primary objects of the "*Calcutta Mechanics' Institution.*" They are the Instruction of Mechanics in the principles of the arts they practise: the general diffusion of scientific and useful knowledge amongst the members of the Institution, and by their influence amongst all classes of society.

These are simply the objects in view, and the means by which it is hoped to attain them are—

1st.—The establishment of Lectureships on the different arts and sciences.

2nd.—Distinct classes for mutual communication and inquiry on the subject of lectures or given subjects.

3rd.—The formation of a Library of reference and circulation.

4th.—A Reading Room.

5th.—A Museum of Models.

6th.—A School of Design, when the funds of the Institution warrant the measure.

7th.—And lastly, by the establishment of an Experimental Work-shop and Laboratory provided with Instruments and Apparatus.

In conformity with the general design of the Institution, and that its benefits may be within the reach of all, it is intended to fix the rate of admission and subscription at as low a standard as circumstances will allow.

The proceedings of the *Calcutta Mechanics' Institution*, as elsewhere, will be conducted by a President, Vice-President, Stewards and a Committee of persons, hereafter to be chosen from the members to whom as early as possible after the promulgation of the laws, the entire management will be confided.

In strict accordance with the plan and character of the Institutions at home it has been thought proper to retain the title of a *MECHANICS' Institution*, adding to it *and School of Arts*, as such Institutions are far more general in their nature and operation than any one unacquainted with them might from a hasty glance at their titles be led to imagine.

In designating this therefore, the *Calcutta Mechanics' Institution*, and School of Arts, it is that it may be evident that it is perfectly Catholic in its design and application. It is neither partial or limited; its aim is good, direct and universal—the improvement and advancement of the Indian community, its art and manufactures.

To all, then, whose avocations in life, whose pursuits, tastes or predilections lead them to the necessity or desire of acquiring knowledge, an earnest invitation is now given to partake of the benefits offered; with an equal hand, let them be assured, that whether as the mere source of amusement, the means of scientific research, or the school of humbler arts, the man of rational pleasure, the philosopher and the artisan will find the certain gratification of their desires.

Calcutta, January 11, 1839.

Messrs. Boaz, Corbyn and Spry, were nominated as a sub-committee to arrange regarding the lectures to be delivered, in order that the public may be informed at the ensuing meeting of the subjects of the lectures, and of the names of gentlemen prepared to deliver them.

5.—BOMBAY SEAMEN'S FRIEND ASSOCIATION.

The Report of this most praise-worthy institution, which was lately published, contains very interesting details of the benefits accruing to the numerous sailors frequenting this port, from the "Sailor's Home," the opening of which we noticed in our last volume. The average number of inmates which it contains, is about twenty. They are decently boarded and lodged, in a large airy house on the borders of the esplanade, the expenses of their entertainment being generally paid by the consignees of the vessels to which they have belonged, or by the government; and they enjoy the advantage of regular daily worship being conducted in their presence by the Rev. Geo. Candy, the Secretary, the Rev. Dr. Stevenson, or some other friend of their conversion and edification, and have access to a select library. There is a temperance tavern connected with the institution, conducted on the responsibility of the manager. The operations of the Association in reference to the distribution of books, and the preaching of the gospel, are scarcely so extensive as we have seen them in its early days; but we hope that there will be renewed zeal connected with them.—*Oriental Christian Spectator.*

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