

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

## CALCUTTA CHRISTIAN OBSERVER.

No. 83.—April, 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.—Conversion of Dr Capadose, a Portuguese Israelite,.....	179	X.—Letter to a Friend.—II. ....	218
II.—A morning visit to the Native Christian Institution in Entally, Calcutta, .....	195	XI. Enmity of Hindu Versifiers to Christian Converts, .....	222
III.—On the danger and extreme folly of conforming to the World,	198	POETRY.	
IV.—On the Hindu Myths,.....	203	The Sinner's Request, .....	224
V.—On the use of the Hindustani Particles, .....	204	REVIEW.	
VI.—The Christian Boarding School,	205	Medhurst on China, .....	225
VII.—Missions and Education, ....	207	MISSIONARY AND RELIGIOUS INTEL- LIGENCE.	
VIII.—First Annual Report of the Calcutta Sailor's Home, .....	211	1.—Missionary and Ecclesiastical Movements,.....	239
IX.—Cinsurensis's remarks on the 'English Instructors' with interlinear translations and the School Book Society, .....	216	2.—The Mechanic's Institution, <i>ib.</i>	
		3.—The Muharram and Charkh, <i>ib.</i>	
		4.—Serampore Ladies' Benevolent Society,.....	240
		5.—Baptism of a Native Youth,..	<i>ib.</i>

## Calcutta:

PRINTED AT THE BAPTIST MISSION PRESS.

To be had of Mr. E. G. Fraser, Allahabad; Rev. J. A. Shurman, Banáras; Messrs. M. Woollaston, Agra; and G. Vansomeren, Madras; the Agent for the Oriental Christian Spectator, Bombay; Rev. J. Beighton, and Rev. E. Davies, Pinang; Rev. R. Anderson, D. D. Boston, U. S. and Mr. Fairburn, Cape Town. All orders, and remittances for the work, to be addressed to Mr. G. C. Hay, Publisher and Agent for the Proprietors C. C. O. No. 99, Dharamtalla, Calcutta. Price to Subscribers, 10 Rs. per Annum—payable in advance:—for odd Nos. 1 R. each. To Non-Subscribers, or Subscribers not paying in advance, 1-8 per No.

1839.

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

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

## FUNDAMENTAL RULES.

---

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

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

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

---

The Editors of the C. C. O. will feel obliged if their subscribers on removing from one station to another will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expense, and disappointment to both parties.

---

## EDITORIAL NOTICES.

Favors have been received from "J. M. D."—"Cinsurensis"—"An old Missionary"—"Rev. G. Parsons" "J. A. S."—"Aliquis" and "J. M. Vos." The subject on which "Juvenis" writes is exhausted. E. E. we fear is too lengthy for our pages. Rev. J. Thompson's favor in our next. "A school Boy" we fear is inadmissible. We must again urge on our correspondents the necessity of forwarding their communications early in the month, otherwise we must either omit their favors (which we are loath to do) until another month, or leave out the usual quantity of missionary and other intelligence. In order not to disappoint our esteemed friends we have omitted nearly all such matter for the last two months and have also exceeded our usual number of pages, both of which evils might be avoided by the early communication of articles intended for the Observer.

---

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 1st instant, at the Union 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 9th instant, at the Union Chapel House, Dharamtala.

---

## NEW BOOKS.

The Committee of the Religious Tract and Book Society have much pleasure in announcing to the public, that they have received a large number of new works as well as a fresh investment of the old standard works of the Society.

THE  
CALCUTTA CHRISTIAN OBSERVER.

---

No. 83.—April, 1839.

---

I.—*Conversion of Dr. Capadose, a Portuguese Israelite.*

From the French, by the Translator of Gonthier's "Devotional Exercises for the Communion."

EXTRACT FROM THE EDITOR'S PREFACE.

At the commencement of the great religious awakening, witnessed upon the Continent\*, I heard the names of Dr. Capadose and M. Dacosta, Portuguese Jews of Holland, and converts to Christianity, mentioned as those of two men whose example and zeal had been singularly blessed to the Churches of the Low Countries, which they would fain awaken from their long slumber and bring back to the strictness of sound doctrine. Some years afterwards there appeared in Holland a book by Dr. Capadose, intended to combat the false liberalism of our day, and to point out the tendency of an infidel age towards a still greater despotism than all that had ever before been witnessed. I was anxious to read this work, which was highly praised by men whose judgment I respected, and I found it contained an exposition of political principles, which, with more faith among the governed and the governing, would secure the happiness of nations,—principles truly worthy of the times of King Messiah.....I had no sooner perused this book than I felt a strong desire to have a personal acquaintance with a Christian so pious and so enlightened.

About this time, the learned Moulinie, of Geneva, had published a small work† which discovered, together with a profound knowledge of the Scriptures, the peculiar interest which this venerable servant of Jesus Christ continued to take, to the end of his life, in the cause of the restoration of Israel. The idea occurred to me of embracing the opportunity afforded by the departure of one of our brethren for Holland, to send Dr. Capadose a book so well calculated to gladden his heart, and, at the same time, to request of him some details relative to his conversion. This was in the spring of 1831. Dr. Capadose repli-

\* At the period of the restoration of the Bourbons, when the convulsions occasioned by the French revolution were succeeded by order, peace, and a revival of religion.—TRANSLATOR.

† Destination d'Israel.

ed to me by a letter which electrified my soul, and confirmed my hopes respecting Israel. I perceived what the Christian faith is when it finds a lodgement in the heart of a Jew thirsting after truth, and nourished with the substance of the Old Testament.

The correspondence which I maintained from that time with Dr. Capadose was one of the greatest blessings which the Lord has scattered in my path through life; every letter I received from him was a feast for myself, for my family, and for our friends; and some of these letters have been the means of awakening, in a neighbouring Canton, a zealous co-operation among Christians in behalf of the lost house of Israel. Glory to Him who knows how to rejoice and encourage the hearts of his own people in the work which he has prepared for them! . . . In the autumn of 1836, Dr. Capadose was induced, on account of the state of his health, to visit Switzerland, and I then had the happiness to have him for some weeks under my roof, and to entertain, with the luxury of his society, many of my fellow-citizens who already knew him through his letters. The details which Dr. Capadose, at our request, had the kindness to give us respecting his life and conversion, appeared so edifying and so remarkable to those who had the privilege of hearing them, that we expressed a wish to see them committed to writing and given to the public. As he did not comply with our request at first, we reiterated it in a more pressing manner in the course of last winter, and at length received from him the accompanying narrative, which we feel happy in being now enabled to present to the public.

It was at Clarence, near the town of Vevey, (Canton de Vaud,) that Dr. Capadose resolved to fix his residence; the mildness of the climate, recommended for his complaint, and the interest connected with the religious awakening, attracted him to this spot. His amiable companion and interesting family accompanied him, and he was not long in finding friends here who knew his worth and loved him. But it was here, also, that his God was waiting to nourish him with the bread of the strong, to unite him still more closely to the Jerusalem from above, and to temper his soul like a metal, in order to prepare him for the kingdom of heaven, and to strengthen the voice of his testimony.

PETTAVEL, *Professor of Belles-Lettres*  
and *Minister of the Gospel.*

*Neuchatel, 19th August, 1837.*

#### NARRATIVE OF THE CONVERSION.

No, my dear friends, I cannot refuse any longer to comply with your urgent requests, and fulfil the promise which you extorted from me, to send you a written account of the way in which it pleased the God of all grace to call me to the knowledge of himself, to convert me from death unto life, and from darkness into his own marvellous light. Strongly and deeply am I convinced that it was not I that first sought God, but God that first sought me, and stretched out his loving hand to save my soul when lost. It were a false modesty, then, to withhold from you those details in writing, which, when communicated verbally,

seemed to edify, in some measure, several dear friends, who recognized in them the great love of the Saviour towards a poor sinner like me, and felt constrained, accordingly, to glorify his own blessed name. That it may be the glory of that name, also, which I shall have alone in view, in the course of this narrative, is the sincere desire of my heart; and, therefore, do I earnestly entreat my God to guide my pen in all sincerity and truth, and to preserve me by his grace from all self-seeking, into which I may the more readily fall, as my subject necessarily leads me to speak of myself.

Though a Portuguese Israelite by birth, I was far from being zealous for the religion of my fathers. My education was rather of a moral than of a religious character; it aimed at nothing higher than to inspire me with a horror for vice, and to make me love what the world calls virtue; but it is to the goodness of God entirely, and not to my education, that I am indebted for having been preserved at a latter period, from reckless impiety. Literature and science engaged my attention at an early age: and although I was a man of the world, enthusiastically fond of the theatre, balls and all sorts of worldly pleasures, I had still a keener relish for study, and derived more satisfaction from my books. I became early acquainted, also, with the writings of Voltaire and Rousseau, but their superficial and dishonest character, and above all the dreadful consequences to which their systems led, and which the history of the French revolution had just demonstrated before my eyes, fortified my mind, with the assisting grace of God, against their pernicious influence.

Designed by my parents for the medical profession, I applied myself to the acquisition of the necessary branches of knowledge; but I always felt a greater attraction towards the abstract sciences, and a higher pleasure in philosophical meditation. The circle of my acquaintances was almost entirely composed of young men who made an outward profession of Christianity. Our conversations, at the academy, turned most frequently upon the Antinomia of Kant, the philosophy of Plato, or the system of Descartes, and upon abstract questions generally. The Lord had given me a friend from the midst of my own kindred\*. Israelites both of us, and warmly attached to each other from our childhood, our views were in many respects the same, and we had the same circle of friends. A professor in the College of Leyden†, a man of extraordinary genius, a distinguished poet, an excellent historian, a profound philosopher, and more than all that, a true disciple of Christ, had collected around him at this time a crowd of young students. My friend, who had been acquainted with him for several years, and myself, were of the number. He honoured us with a particular affection, and his conversations contributed not a little, in the hand of God, to direct my mind to matters of everlasting importance. Although he never spoke to me of Christianity before the period of my conversion, he exercised, however, a very great and salutary influence over my heart. The liveliness of his disposition, the fervour of his soul, the elevated tone of his sentiments, the strength of

\* M. Dacosta.

† The celebrated Bilderdyk.

his reasoning, the depth and extent of his knowledge, joined to an ardent desire to be of service to youth,—all these beautiful qualities, which shone forth in this distinguished man, had quite electrified us. And yet the religious element, if I may so call it, had not yet found an entrance into my soul. In my childhood, it is true, when scarcely nine years of age, I felt a kind of instinctive desire to pray, so I requested my Israelitish relations to procure me a prayer-book in the French or Dutch language, that I might understand what I was reading\*. I strongly urged my sister and brother to do the same; and this was the more surprising, as, in my father's house, I very rarely had an opportunity of seeing those around me engage in prayer. After this, and even during the whole period of my studies, notwithstanding the changes in my outward life which years brought with them, I never neglected the performance of this duty, though I must add that the whole of my religion, until the moment when the light of truth flashed upon my mind, consisted in the repetition of these prayers. This formula, in other respects good enough, concluded with these remarkable words, "I wait for thy salvation, O Lord!" I have preserved that book, and I cannot look upon it at this interval of time without feeling the gentle tear of recollection moistening my eye, and without adoring the goodness of that God of my salvation, who was pleased to give me, at a riper age, what the child of nine years was wont to ask every evening before retiring to rest, though little aware of what he was asking.

During the time of my studies, there were moments which left deep traces in my heart, when I experienced an emotion of a very peculiar kind. I recollect that upon Saturday evenings, a poor woman was in the habit of singing Psalms in the street to excite the sympathy of the passengers. How often, when the music of these holy hymns fell upon my ear, have I thrown aside my books, irresistibly attracted to the balcony of my window, and there remained motionless for a time, overpowered by a feeling which I cannot describe. The same thing happened when, upon Sabbath mornings, I heard the melody of Psalms ascending from the vaulted roof of a neighbouring church. I went pretty frequently to the theatre. One day a piece called "Joseph in Egypt" was represented; I had scarcely heard the first notes of the morning prayer imitated from the Hebrew than, in the fulness of patriotic feeling, I felt the tears gushing into my eyes. Alas! I had before me only an illusion; in a short time the painful reality forced itself upon my mind, and broke up the sweet dream in which I had been absorbed.

At the synagogue, where I still continued to go for decency's sake, my feelings were never in the slightest degree touched; on the contrary, all those ceremonies which spoke nothing to my heart, that want of holy solemnity, those screams, and cries, and discordant sounds, and the use of a language of which three-fourths of the congregation did not understand one syllable,—all that empty, pompous service, bereft of spirit and of life, disgusted me so much that I ceased to attend regu-

\* The Israelites, it is well known, still retain the ancient usage of praying in Hebrew.

larly; for I had always a horror of hypocrisy. With the view of ensnaring us, however, and as if he foresaw what was to happen some years after, the Tempter put it into my friend's heart and mine to alter our mode of life. Decided enemies to any thing like half measures, and dissatisfied with that modern Judaism which contrived to retain or throw aside at pleasure the different prescriptions of the Mosaic law, we took the firm resolution to become "Israelites indeed," rigid observers of every article of the law, to allow ourselves to be intimidated by no authority, and thus to compel the Christians to show greater respect for the sons of Abraham. National pride, that feeling which, in my childhood, made me say to my kind mother when I saw her grieved, "Cheer up, mamma, when I am grown big, I shall take you to Jerusalem:" that national pride, I say, was powerfully awakened in us at this period, and absorbed every other feeling of our hearts.

It was in this disposition of mind, and with these resolutions, that we undertook the assiduous perusal of the Bible. But, Oh shame! Oh the wretchedness of the unconverted soul! We found it impossible to get further than the book of Genesis. Continual irony, and mockery, and sometimes even (Lord, enter not into judgment with us!) blasphemy, was upon our lips instead of prayer. And this was carried so far, that I concluded by saying to my friend, that it would be much better to give up altogether our reading of the Scriptures than to go on in this manner.

Our gigantic plans vanished like smoke. The prescribed period of my studies was now drawing to a close. This was in 1818. I took my degrees in medicine, and left college, where my time had not been altogether lost. I now returned to Amsterdam, my native city, big with hope for the future. A noble and honourable career seemed opening up before me. I had an uncle, one of the first physicians of Holland, a man of letters, and deservedly esteemed by the highest families in the land, and enjoying the confidence of the public, as much on account of the eminence to which he had attained in his profession, as of the high social rank in which he moved. Having no children of his own, he adopted me as his son and successor. Thanks to his influence, I soon found myself introduced to a large circle of families, all of them highly respectable, no doubt, but among whom Christianity was merely an outward profession, accompanied by a life entirely conformed to the fashion of this world. Although, during several years, I was much more frequently in the society of Christians than of my Jewish brethren, I can truly say, that no person ever spoke a single word to me about Christianity: my friends and young colleagues, with whom I sometimes spent several evenings in the week, did not appear to give religion the smallest thought. I remember that upon one occasion, when the conversation accidentally turned upon Christianity, I heard them making a boast of their infidelity, and speaking with very unbecoming levity of the Lord Jesus Christ. I expressed my surprise at their behaviour, adding, that, for myself, as an Israelite, I did not believe in the divinity of Jesus Christ; but that, in my opinion, every Christian who does not believe that Jesus Christ is God, and yet worships and prays to him, is clearly an idolater.

One of the young surgeons who were present, had the happiness to be converted some years afterwards from a nominal to a real subject of Christianity ; he reminded me of the conversation of that evening, and told me what a burning shame he felt upon hearing a reproof so sharp and so well-deserved coming from the mouth of an Israelite. He is now one of my dear brethren in Jesus Christ, and walks with much faith and fidelity. O Lord, how wonderful are thy ways, and how righteous are thy judgments !

Still, amidst my numerous engagements, which increased from day to day, amidst all the pursuits and pleasures of life, I was far from being inwardly happy ; on the contrary, I felt an inexpressible sensation of uneasiness and dissatisfaction preying upon my heart. The desire of knowledge, the thirst after truths in scientific investigations, increased in proportion as the pleasures of the world grew stale and insipid to my taste. But all my researches, all my studies, all my endeavours to satisfy that inward craving which tormented me, were fruitless, and left a frightful void in my heart. Often, during the long hours of night, when deprived of sleep by an oppression of the chest from which I have suffered much since my youth, I asked myself, in my melancholy musings, why I was upon this earth ? "What is man?" I said to myself. "Would I not be a thousand times happier, were I only an inferior creature, an inhabitant of the air, a worm of the earth ? True, my sphere of action would be narrower and more circumscribed ; but then I would not be suffering what I now suffer in my soul and in my body." Many a time, in concluding my evening prayer, of which I have already spoken, when I had pronounced that pious ejaculation, "I wait for thy salvation, O Lord !" out of the depths of my affliction I added this cry, "Oh that this were my last day upon earth !"

I have preserved the correspondence which I maintained with two of my friends : the contents of their letters recal vividly to my mind the sufferings which I endured at this time. One of these letters begins thus : "I cannot express to you, dear friend, the alarm your letter has occasioned me. Your melancholy appears akin to despair ; and what must be the effect of it upon a constitution so delicate, and a heart so susceptible of impression as yours ? No, your bodily system will never stand it, dear friend ; I fear you will soon sink under it," &c. Then follow some counsels, which, though dictated by a warm-hearted friendship, are nevertheless devoid of that which constitutes the nerves and sinews of all true consolation.

I found little pleasure in my professional life ; hungering after truth, seeking every where a fixed and certain principle, not a day passed by in which I did not find myself, alas ! under the deplorable necessity of acknowledging the uncertainty of the science to the study and practice of which I had devoted myself. What disappointment I felt on perceiving, that the practice of the first physicians themselves was a mere routine, a way of living, a continual groping in the dark, rather than a science !

I enjoyed the confidence of my patients, and, by the blessing of God, was what is called a successful physician ; but, as I had no trust in medicine, I passed my days in painful constraint. My uncle, that rever-

ed old man, in whose house I was living, seeing me fatigued with the laborious duties of the day, was not pleased to find me devoting the hours of the evening to study, for, impatient to engage in some pursuit more congenial to my taste, than that to which my profession called me, and only finding myself free at night, I in this way had contracted those evening habits which afterwards proved so useful to me. Still, all this nocturnal labour allowed the frightful void to remain in my heart, which rendered my life so wretched. Not that I felt any disquietude at this time on account of my sins; no, certainly, for in that case I would have shuddered to ask God to let me die; but I was under the burden and curse of sin, without feeling any anxiety to be delivered, nay, without even suspecting that I was so.

I went one day to visit my intimate friend (Dacosta) who had been lately married. He had just received a letter from the celebrated professor with whom he maintained a literary correspondence. "Would you like to hear his letter read," he said to me, "with some very beautiful verses which he has addressed to me?"—"With all my heart," I replied. These verses, in which he described with energy and unction the glorious hopes of Israel, were truly sublime; they concluded with the following apostrophe:—

"Be a Christian, dear friend, and content I shall die."

At these words, which were pronounced in a low tone of voice, I felt my indignation rising; my friend did not appear to me to take sufficient offence at them. "Beware," I said to him, "there is a plan formed to seduce us."—And thereupon, I rose and came away hurriedly. During the whole of that day, my mind remained as it were absorbed and lost in its own reflections. I could not conceive how a man of such profound attainments could believe in the Christian Religion, nor how he, who had been for years upon a footing of the closest intimacy with us, without ever breathing one word about Christianity, and who even appeared to have so much veneration for the Old Testament, should suddenly alter his manner, and write to my friend in this strain. With a heart naturally open to suspicion and distrust, I perceived in all this nothing but a well-concocted plan to ensnare us, and I was pained at the thought that my friend did not share the full amount of my indignation.

From this day I date the period when I took the Word of God into my hands, with the serious intention of examining it. My friend on his part does the same. From this time, when we had an opportunity of walking together, our conversations turned upon the passages of Scripture which had specially engaged our attention. Having commenced with the Gospel according to St. Matthew, I was very much struck in the outset, to find that this Evangelist, far from over-throwing the authority of the Old Testament, makes it, on the contrary, the very basis of his work, and proposes to himself nothing else but to show the unity of the two Testaments by the fulfilment of the prophecies.

In this way several months passed away, when, finding more and more encouragement to prosecute researches which were every day becoming more interesting, we resolved to accomplish what we had attempted to no effect some years before, but with very different motives and dispositions; in other words, we agreed to meet as often as possi-

ble for the purpose of reading together the Scriptures, and of communicating to each other such doubts and reflections as might occur to us. With this view, we retired to a private apartment in my father's house, and it is not without a deep and lively emotion, without adoring the goodness and wisdom of the ways of Providence, that I recall to mind those happy moments, those hours so sweet and blessed, which we passed together, as in the presence of the God of our Fathers.

Our zeal and interest in the task which we had prescribed to ourselves, increased as we advanced. My mind, wearied with fruitless researches, now beheld a new and boundless field opening up before it, upon which it entered with that confidence and that irresistible attraction which, at a later period, I clearly discerned to be the act of God the Father's electing love, by which He draws to his beloved Son the soul that is to be saved. This was to me a fact, an experimental truth, before I had ever heard a word about the doctrine of election and preventing grace. This study of the Word of God, became ultimately the strongest desire of my heart, the most crying appetite of my moral being. It was not enough for me to have a speculative knowledge of the truth, I felt the necessity of it as a substantial element of life,—as the very food of my soul. Although I had as yet no right apprehension of what was going on in the depths of my heart, still I recollect having had moments of indescribable joy, when I thought I could trace along my path, visible proofs of assistance and protection from above.

One day as we were sitting together, my friend and myself, engaged in our usual employment, my brother surprised us: he observed upon the table, along with the Bible which lay open, a Spanish book, the only uninspired work which we read with the Scriptures. He opened the book, and hastily glanced at the title-page. The title was, 'A Defence of the Faith of Christians,' by Professor Heydeck. He had read only the first words, 'A Defence of the Faith,' when, throwing down the book, he said to us, "I wonder what you two gentlemen are doing together every day; are you going to become rabbins?" Then, changing the conversation, he went away. We could not but see the hand of God in this; for if my brother had read the whole title of that book, we must have been discovered, or at all events our families would have suspected the object of our interviews.

Upon another occasion, I was in my uncle's library, and always on the look out for something connected with the subject which now wholly engrossed my mind, my eye wandered impatiently over the mass of books before me, if haply it might light upon one which treated of Christianity. At length I discovered a huge folio, entitled, '*Justini Philosophi et Martyris Opera,*' that is to say, 'The Works of Justin, the Philosopher and Martyr.' Although I knew nothing at the time of this author, or of his works, the title of *Martyr* suggested to me that possibly I might find something here relating to the Christian religion. I opened the book, and the first article which met my eye was the 'Dialogue with Trypho the Jew.' I read it with avidity, and found in it a succinct exposition of the prophecies regarding the Messiah, which was of great service to me. This was another visible proof of the

guiding hand of Providence, and it could not fail to leave a deep impression upon my soul.

One night I was reading the book of the prophet Isaiah : I came to the 53rd chapter, which flashed conviction upon my mind as if I had read it in the glare of a light from heaven. I perceived so clearly the wonderful harmony of the prophetic portrait, in its minutest features, with what I had read in the Gospel, of the character and sufferings of Jesus Christ, that I really believed for the moment that another Bible had been substituted for my own. I could not persuade myself that that 53rd chapter of Isaiah, which may be truly called an abridged Gospel, had actually a place among the books of the Old Testament. After so reading it, it was no longer possible for an Israelite to doubt that Christ was the promised Messiah. Whence came an impression so strong, so irresistible, as that which I now felt ? for I had frequently read that same chapter unmoved. The true answer is, that formerly I read it in the blindness of nature, but now in the light of the Spirit of God. From this moment I clearly recognised in Christ the true Messiah ; and our meditations upon the Word of God assumed a character entirely new. It was the commencement, the dawn of a glorious day to our souls ; the vivifying rays of celestial light shone brighter and brighter upon us, dissipating the darkness of our minds, warming our hearts, and affording me at this period inexpressible consolation. I began to see the *why* and *wherefore* of so many of the enigmas of life, which had long engaged my attention, perplexing and tormenting me, rather than soothing and instructing me. Every object around me seemed instinct with new life ; the end and interest of my existence were entirely changed. Oh, happy days, blest with the feeling of my Saviour's presence ! I shall never forget them ! Seldom do I read of the journey of the two disciples to Emmaus, without feeling the recollections of those days thronging back upon my mind, when my friend and I met together, and took our solitary walk. Like them, we may say, " Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? "

I have already said, that, by the direction of God, we had refrained from communicating to any one what was going on in our hearts, and that, confining ourselves to the reading and investigation of the Word of God, we threw aside every other book, with the single exception of Professor Heydeck's work, which we regularly consulted. This learned author had formerly been a rabbin in Germany ; subsequently, he embraced Popery, and was elected Professor of the Oriental Languages in the University of Madrid, where, I believe, he still is. His work, which we now had in our hands, written in the form of letters, in a lively style, and displaying an intimate acquaintance with the Scriptures, contained a defence of Christianity against rationalism. The reading of this book was doubly useful to us, in as much as we could not fail to observe how that reasoning which distinguished the author, and which was so powerful and so convincing when grappling with the principles and reasonings of a Voltaire and a Rousseau, abandoned him entirely when brought to the defence of Popery against the doctrines of the Reformation.

When I happened to have a leisure hour in the morning, I always retired to read the Word of God in private; for I dared not do so in my uncle's presence. One day, I had been more particularly occupied with the consideration of that passage in the 7th chapter of Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." I went down stairs from the library, and found an Israelite physician, a friend of my uncle's, who was waiting for him in the anti-chamber. He was engaged in looking over a new edition of the Bible. "Well," said he, addressing me first, "there at least is one fatal passage which we can hardly wrench from the Christians." It was the identical passage of Isaiah upon which I had just been meditating in private. My soul was deeply affected by this circumstance, and I perceived in it another evident mark of the hand of God. "And why then," I replied, "will we not acknowledge the truth?" At this moment my uncle entered. It was dinner hour. "What question are you discussing?" he inquired. The doctor informed him; and knowing my uncle to be deeply versed in rabbinical lore, asked him what the rabbins said of that passage. "Alas! a tissue of nonsense," replied my uncle, as he rose from his seat. We passed into an adjoining room, where dinner was served up. My heart beat strongly, and I blessed God from my inmost soul, for having allowed me to hear these words from the mouth of a man whose rabbinical knowledge was held in great authority among the Israelites.

All these circumstances, brought about by the wisdom and goodness of God, served to convince me more and more, that in Christianity alone was *the truth*. But what had been at first only an appetite of my intellectual being, was now become a yearning of the heart. Knowledge no longer satisfied me; I felt that I must have something to love. Now it was that the rays of the Sun of Righteousness, which was rising higher and higher upon us, not only shone with dazzling effulgence upon my mind, but at the same time visited my heart with that vivifying and celestial warmth which quickens us with the life of God. I saw now that it was love that moved the Lord to seek me when lost: I began also to feel my sins, or, to speak more properly, my total wretchedness. But this feeling was in a measure swallowed up in that of the divine love. Thus far was I brought. I had found in Christ my life, the central point of all my affections, and of all my thoughts; the only object capable of filling up the immortal depths of my heart, the key to every mystery, the principles of all true philosophy, of all truth, the *Truth* itself.

In proportion as the Spirit of God "shut me up" in the faith, I felt myself more unhappy in the situation in which I was placed;—losing in my uncle's house so many hours every day, and so many precious evenings, which I could have wished to have employed in prosecuting my inquiries further into the only subject upon earth which now interested me. Those anxieties which constantly harassed my mind, joined to the ardent desire which I had to make an open confession of my faith in Christ, had the effect of shattering a constitution, which had never indeed been very strong. My uncle having advised me to leave town for some weeks, and breathe the fresh air of the country, I gladly com-

plied with his advice. My mother, my excellent mother, who had always cherished a particular affection for me, insisted upon accompanying me. In this life of rural repose, which left me at greater liberty to follow my own inclinations, I felt an irresistible desire to open my heart to my kind mother. Accordingly, as we were walking one day alone, I turned the conversation to the subject of religion; though at first I trembled and stammered a little. "You see, mother," I said to her, "that I am a good deal occupied in reading the Bible: do you know that the prophecies, after all, may have been fulfilled, and that the Christians may be in the right?" "He who does his duty as an honest man, is accepted by God," was my mother's reply; "and you, my son," she continued, "beware lest you allow yourself to be led away by your enthusiasm, and your warm imagination." Upon this she changed the conversation, carefully avoiding every thing that might again lead to it. I thought that she had not exactly apprehended what I was so anxious to communicate to her; but my mother, a woman of a mild and thoughtful character, treasured up my words in her heart; and, some weeks afterwards, upon our return to town, that poor mother, (Lord, forgive her! for she knew not what she was doing,) taking my brother aside, informed him of what had passed between us, and exhorted him strongly to be upon his guard against all seduction.

Upon my return home, I felt more strongly every day the necessity of making an open avowal of my sentiments; but my uncle, that uncle who had loaded me with favours, who loved me as his own son, who looked upon me as the staff of his old age, how could I resolve to unbosom my feelings to him, and make a confession which, considering his advanced period of life, and his choleric temper, with which I was well acquainted, could not fail to produce an impression, and occasion him a shock, the consequences of which it was impossible to calculate? I can attest, to the glory of my God, that the certainty of excluding myself, if I made such a declaration, from succeeding to the considerable property which awaited me, a certainty which the event has confirmed, had not the weight of a feather in preventing me from coming to an open acknowledgment of my faith. All my fear was, lest by so doing, I might endanger the health of one so dear to me, and the bare thought that I might thereby give a fatal blow to that worthy old man, deprived me of the strength and courage necessary for explicitly avowing my sentiments. No doubt, if my faith had been stronger, I would have surmounted every obstacle, but in the state in which I then was, I could only sigh and weep in silence. At this period of inward struggles and conflicts, my sighs rose continually to that God who had called me; I implored him to come to my assistance, and to remove the difficulties, in my path.

Let me tell how the God of mercy was attentive to my cry, and heard the voice of my supplications. My uncle was in the habit, after dinner, of calling for the newspapers and reading them aloud. One day as I was sitting opposite to him, according to my general custom, in a state of inexpressible despondency, I heard him read, among the *Hamburg* intelligence, an article to the following effect:—"We have just

witnessed a very interesting occurrence. A rabbin, after having announced to his fellow-worshippers in the synagogue, that an attentive examination of the prophecies had thoroughly convinced him that the true Messiah had come, and after having made a public confession of his faith in Christ, was baptized the other day in our city, and admitted a minister of the evangelical Church." Upon which my uncle added these words, which my situation rendered so remarkable: "You know my way of thinking; if that man has taken such a step from any interested motive whatever, he is worthy of contempt; if from conviction, he is entitled to respect." Tender, Christian hearts! Ye who can sympathise with the lively affections which swell in the bosoms of your brethren, I shall not attempt to describe to you all that was passing in mine at that solemn moment! I felt the floor rocking beneath my feet, and in the extacy of my joy, threw myself upon the neck of that revered old man, exclaiming, "My uncle! Yes, it is God who gives you these sentiments; know, then, that he whom you love with all the tenderness of a parent, and whom you call your son, is in the same situation as that rabbin." I had uttered these words in so unusual a tone of voice, and was so agitated, that my poor uncle, amazed and alarmed, imagined that I had lost my senses. He made me sit down upon his couch, and going into another apartment, left me alone, apparently with the view of allowing my excited feelings to subside. In a few minutes he returned, and spoke of something else. But my soul was too deeply absorbed in its own reflections, and too much affected by what had just occurred, to attend to what he was saying. I was conversing in silence with the God of my salvation; for upon this occasion I felt him so very near to me, that I touched him, so to speak, with my hand. It was the presence of the Adonai of my fathers which sustained me, and which, from that day, revived my downcast spirit with a consolation which it had never felt before, a joy and strength unknown till then.

I saw, however, that my uncle, although somewhat touched by the scene, had not attached to my words the importance which they deserved. I resolved, therefore, after seeking fresh strength from my God, to reiterate my declaration to him the following day. We were seated at table, alone as usual; my uncle appeared somewhat pre-occupied with his own thoughts, but still was on the best terms with me. After dinner I addressed him,—not timid and trembling as on the former occasion, but with composure and firmness,—observing to him that I was sorry to find that my declaration of the previous evening had not been rightly understood; in consequence of which I felt it my duty to repeat it as in the presence of God, with the hope that he himself would one day acknowledge the truth. There was no possibility of mistaking me now, and a scene ensued of the most heart-rending description; he struck his hand upon his breast, cursed his days, and exclaimed, in the bitter anguish of his soul, that I was about to bring down his grey hairs with sorrow to the grave. These reproaches pierced me to the heart; but the Lord strengthened me, comforted me, and enabled me to give that dear and venerable old man some special marks of love and tenderness, which somewhat calmed his tempest-driven spirit. Next day he communicated the whole affair to my pa-

rents, and it appears that they agreed to try the effect of mild and gentle measures with me. Who could tell whether, by studiously avoiding all conversation upon this subject, these new ideas might not vanish from my mind? However, my family were very soon undeceived; so far from abandoning my religious convictions, I even had the courage sometimes to preach the Gospel to them, and as often as occasion called for it, I no longer dissembled my sentiments. My intimate friend (Dacosta,) who had lost his father some months before, being now more at liberty than formerly, proved a valuable help to me, and gave me great consolation at this critical season.

My uncle at length finding that mild and gentle treatment did not succeed in making me relinquish my religious principles, and fearing still more that I would make a public acknowledgment of my faith, had recourse to means of another kind, but which led to results the very reverse of what he had anticipated. There was no species of sarcasm, reproach, contempt, and even insult, which I had not constantly to endure at his hands; and though, alas! my irritated feelings may have more than once driven me to render evil for evil, still I can say, to the praise of God, that upon most occasions I was enabled to suffer in silence, and to pour my sorrow into the bosom of my Saviour, from whom I had already derived such sweet consolation. I do not now regret these trials; on the contrary, I ought to regard them, painful as they were to flesh and blood, as real blessings of God, since they had the effect of confirming me in the faith, and were so many fresh proofs to me of the truth of the Gospel, the frank and open confession of which has always been followed by persecutions of every kind.

But it happened, as we were one day sitting alone, that my unhappy uncle seemed particularly bent upon wounding my feelings by his bitter taunts and poignant irony. I made no reply. Emboldened or irritated by my silence, he had the audacity to blaspheme the name of Him who was now the object of my adoration, and the abundant source of comfort to my soul. This was the moment to speak out. I arose, and placing myself before him, said:—"That is enough; hitherto your sarcasms and insults have been levelled against my person alone, and God has enabled me to endure them in silence; but now, you begin to blaspheme One of whom you know nothing; beware, for I declare to you before God who hears me, that if you continue to talk in this way, though I have nothing in this world, I shall leave you instantly, and never enter your house again." I was determined to hold by my word. The firm and unusual tone in which these words were uttered, for I can say that it was the Spirit of God who constrained me to speak in this manner, produced its effect. Whatever may have been the trials and tribulations through which I had afterwards to pass, never did that poor old man open his mouth in my presence to blaspheme the name of Christ. Unite with me in ascribing glory to God, all ye who read these lines; for it was He, the God of Israel, who, upon this occasion, displayed his faithfulness towards one of his poor children.

Meantime, it afforded my family no consolation, to find that I persevered in my resolution of abiding by the "truth as it is in Jesus," notwithstanding all their endeavours, to turn me from it. The harsh

treatment hitherto shown me now became harsher every day. This was the period of severest trial to my faith and feelings. Seldom did I meet one of my friends, either in my uncle's house, or in that of my parents, without having to endure something painful at their hands. One day, (it was under the paternal roof,) my father, whose fiery disposition had often before this vented itself against me, took me by the arm, and led me to the chamber of my poor mother, whom grief had almost brought to the gates of death. Methinks I see her still, reclining in a corner of the room, and plunged in the greatest affliction ; there she lay like one overwhelmed with an insupportable load of sorrow. "Look" he said to me, "that's your doing ; you are the murderer of your mother !" It may be conceived what were my feelings at this moment ; never did I experience such an emotion before, and I must confess, that what persecution could never have effected, the tears of my poor distressed mother, and the dreadful sufferings under which I saw her labouring, might have accomplished. I felt that my faith was already shaken, and that my safest resource was in instant flight. I hesitated for a moment, it was a moment of awful struggle, at length I rushed out of the room, and fled from the house as if terrified at myself. I ran along the street, hardly knowing where I was, and my steps were directed towards the gate of the city. Who can say how that day might have ended with me, if the arm of the Lord had not arrested me ? Scarcely had I set my foot upon the bridge, when a brilliant rainbow appeared in the arch of heaven, before my eyes bedewed with tears, and diverted my mind from other thoughts. Seizing the memorial of the divine promise, "Behold," I said to myself, "the God of the everlasting Covenant !" And that instant, my anguished soul was at rest, my faith revived, and the Spirit of God poured a healing balm over the wounds of my heart. Weak in body, but powerfully sustained within, I retraced my steps, and entered my father's house, tranquil and resigned. Christ had said to the raging sea, "Be still ;" and suddenly there was a great calm.

It may readily be imagined that this state of things could not last long, and must have tended to strengthen the ardent desire which I felt to make an open confession of my faith in Jesus Christ. Already public attention was attracted towards my friend and myself ; we had now changed our habits, we no longer frequented the same coteries, and were seldom seen participating in the pleasures of our former friends. At length the real cause of all this began to be suspected, and to those of our nation it was a subject of deep regret, and indeed regarded as a sort of mournful event. For they set no inconsiderable value upon us ; we were both of us generally known and respected, and national pride was flattered by having for a fellow-worshipper such a man as my friend, who, though still very young, was gifted with no common talents, intimately acquainted with so many sciences, distinguished especially as a poet, and whose poetical works, (such as were at that time published,) had been received with universal applause.

I cannot pass over in silence an interesting interview which we had at this time with a respectable rabbin, a man of fasting and prayer,

worn away to a skeleton by his mortifications, and highly esteemed for his piety by the whole Jewish nation. He wished to have an interview with us, and detailed calmly and leisurely some objections against Christianity which he had put upon paper. It was no very difficult task on our part to refute them. Seeing that his arguments failed to convince us, he tried the effect of an appeal to our feelings. "Gentlemen," he said to us, in a solemn tone, as he rose from his seat, "in a few days our brethren in the faith, throughout the whole world, will put on sackcloth and ashes, to celebrate the great day of atonement. Then shall every Israelite who humbles himself before the Lord our God, and makes sincere confession of his sins, receive assuredly grace and mercy. I beseech you, Gentlemen, to think seriously of this; and if, like true Israelites, you are penetrated with remorse for the design which you have had the audacity to form, you will find forgiveness with our God."

We were touched, deeply touched, at the zeal and sympathy of this man in our behalf; but we reminded him that, in all cases, it is the blood of the Messiah alone which could cleanse us from all sin. When going away he addressed us in these remarkable words: "Well, Gentlemen, I have done what I believed was my duty to do; now that we are about to part, probably never to see each other again, I must not conceal from you that I thank God for having found, in our day still, men who believe in the Bible." So saying, we parted, mutually affected. I never met this man again but once, and that after an interval of several years. It was at the death-bed of my poor uncle, but he seemed anxious that I should not know he was in the room, and kept himself concealed behind the curtains of the bed.

The moment was now come for taking a decisive step. I felt it impossible to put off any longer. My friend, whose situation was very different from mine, and who had encountered scarce any opposition, his father having died before our secret transpired, could have wished to wait for some time longer; but upon acquainting him of my determination to make a public confession of my faith immediately, he agreed to join me, and I communicated my intentions to my family. They entreated me to defer such a step for some time, or at all events to remove to Germany or elsewhere. Perhaps I should have acceded to this latter request, but the fear of seeming to feel ashamed of what I was about to do, made me reject every proposition of this kind; however we agreed not to receive baptism in the city where both of our families resided, and as it were in the very face of my uncle, who was the president of a commission appointed by the king to watch over the interests of the Israelites throughout all Holland. Our choice naturally fell upon the city of Leyden, which had left in our hearts so many delightful recollections, and where resided, with his worthy lady, that dear and venerated Professor whose writings and conversation had exercised so marked an influence upon our souls.

We set out for Leyden in the month of September,—my friend, his amiable wife, who shared at heart our religious convictions, and myself. We were received with open arms and with a truly paternal affection, by those worthy friends who had taken such a lively interest in our

trials. Who, more than they, ought to partake of the heavenly joy which then filled our hearts ?

The 20th October, 1822, was the day, so ardently desired, upon which we were solemnly admitted members of the Christian Church. By order of the pastor, an amiable old man, to whom we had made our confession of faith, three cushions were placed before the pulpit and in view of the assembly ; there, kneeling before the God of our fathers, who is the true God, Father, Son, and Holy Ghost, we had the inexpressible joy, we, wretched and unworthy sinners, to receive upon our faces the sign and seal of the covenant of grace, and to confess, in the midst of the Christian Church, the blessed name of that great God and Saviour who came to seek and to save us when lost ! Glory to God !

The text chosen by the pastor for the sermon of that day was Romans xi. 5. " Even so, then, at this present time also, there is a remnant according to the election of grace." Election of grace ! Reader, such is the conclusion you must draw from what has been narrated to you in these pages ; such is an epitome of the history of my conversion, and of all other conversions ; preventing grace, guiding grace, illuminating grace ; grace which enables us to suffer for the name of God, grace which comforts, grace which draws us to Christ, grace which communicates faith, grace which justifies by imputing the righteousness of the Surety, grace which regenerates and sanctifies ; in fine, grace for grace, and to the glory of that God whose free and gratuitous election made before the foundation of the world, is the only source and principle of all grace and of all felicity.

The day before our public reception into the Christian Church, we bade farewell to the synagogue by writing. I addressed to the syndics of the Portuguese Jewish nation a letter, in which, whilst I allowed them to regard me henceforth as no longer a member of the synagogue, I protested that I still remained an Israelite, but an Israelite who had found his Messiah, and who would not cease to pray fervently for his brethren according to the flesh, that they might speedily return to the Lord their God, and to David their King !

A few days after my baptism, I received a letter from my uncle, in which he informed me that, after what had just taken place, and in consequence of some domestic arrangements, I could not, upon my return to Amsterdam, reside in his house ; that he would not prohibit me from visiting him, but that it should only be upon the express condition that I would never speak to him of my sentiments.

On my return to Amsterdam, I took a very small lodging upon a third floor ; there, alone with my God, I felt in my soul that joy which is unspeakable, that heavenly peace which passeth all understanding.

II.—*A morning visit to the Native Christian Institution in Entally, Calcutta.*

Distance both of time and place acts like a magic spell in brightening the hues of interesting objects. We often pant to see that which is beyond the reach of our observation, while we listlessly neglect objects of the very same class, and of superior interest, which are within the range of a frequent and easy access. The traveller, who, full of enthusiasm, has reached a spot which encloses curiosities he has often longed to behold, is frequently grieved to hear its stated residents speak of them in a most apathetic strain, as well worth seeing on the whole, at least they have heard so, for they could never feel justified in making the little sacrifice of time and labour which a sight of them would require. Country visitors know much more of the marvels of the metropolis of Britain than those who have spent all their days within the sound of Bow bells. So with distance of time. How are death and antiquity continually augmenting the fame of the illustrious! Who does not wish that he could listen to Burke's powerful and lofty eloquence! And yet in his own day, his rising to speak was a signal, and a signal rather extensively regarded, to members to quit the House of Commons. Who does not with a kind of indignation, mentally determine, that if Coleridge were now amongst the living, the wealthy vein of philosophy and abstract truth, which his unrivalled conversational talents and extempore powers presented, should not be lost to the world by neglect and for want of working!

These few remarks are intended to anticipate the feeling of disappointment which will most likely invade some readers when they see that the Institution which has so much interested us is located in Calcutta. If it had been established in the wintry regions of Tartary or the streets of Peking, how would the fortunate man have been envied who had caught a glimpse of it.

But it is situated in Calcutta—every one has heard of it—any one may see it—why should we be troubled with an article respecting it?

However, despite the dread of such a reception, for the benefit of those, whose common sense and reflection have, in the cultivation of the useful, conquered this common foolish feeling, (and we are sure that among the readers of the *Calcutta Christian Observer*, such persons greatly preponderate,) we shall proceed to our notice of a morning's visit to the Native Christian Institution, South Road, Entally.

This institution, it is superfluous to mention, was first founded at Chitpore. The unhealthiness of this situation rendered a removal necessary. A temporary transfer was made to Howrah, till commodious premises could be procured. These have been amply secured at its present situation.

The primary end this institution contemplates is to procure efficient native preachers of the gospel—to extract from India herself the agency to be employed in evangelizing her heathen myriads.

We have lately met, incidentally, with some records in the book of experience which place this purpose in a striking light and shew its extreme importance.

In the sketch of the Missions on the south-east coast of India, prefixed to Pearson's life of Swartz, we read, "the two Native preachers, Aaron and Diego, in their travels through the villages of the district, which had been assigned to them, were eminently successful, and so numerous were their converts in some of them that it became necessary, according to the custom of the country, to appoint a Christian warden or superintendent over them. The former of these pious men finished his course in June 1745, after 11 years of diligent service as an itinerant pastor and teacher, having during that period, been the means of converting many hundred souls." Dr. Marshman thus speaks of the success of the mission at Serampore: "We have availed ourselves of the help of Native brethren ever since we had one who dared to speak in the name of Christ, and their exertions have chiefly been the immediate means by which our church has been increased." Dr. Carey thus briefly but honorably mentions two of these Native brethren—"Krishnoo labours at Calcutta with great success. He is a steady, zealous, well-informed, and I may add, eloquent minister of the gospel. He preaches on an average 12 or 14 times every week in Calcutta, and its environs. Sebuk Ram is also an honorable minister of the gospel, and preaches nearly or quite as often." This is strong testimony to the utility and importance of Native agency. The necessity of such agency is placed in this strong light by Rev. G. Sutton. "In the speaking department, Native preachers should be employed as much as possible, the missionary being present to countenance them, supply their deficiencies, and answer objections. But unless a missionary wishes to wear himself out in twelve months let the Natives do the bulk of the talking." Then, this institution proposes to supply not only preachers but *efficient well-qualified preachers*. We shall all readily allow what Dr. Reed has so felicitously stated respecting ministers generally—"The rule is that the *fittest* are the *best*, and that the proportion of success

shall generally be as the measure of preparation." Hence the importance of sending forth in this combat against error and heathenism polished arrows, sharp and glittering swords.

Enough respecting the purpose of this institution. The execution of this design next demands attention. The youths educated here are destined, if God shall graciously change their hearts and implant desires for usefulness, to occupy stations as preachers of the gospel to their countrymen. It is therefore important that they should retain their Native habits and mode of living. It is the difference of habits that seems to place the Christian teacher at so great a distance from the Natives and render entire amalgamation of heart so difficult. It is this that gives his instructions the air of a foreigner, and prevents them from receiving that cordial, unsuspecting welcome which would be given to a countryman. Dr. Marshman thus speaks of this obstacle in the way of a foreigner's reception: "There is something in the presence of a European that excites fear and suspicion, but with their own countrymen they can be familiar." It is therefore evident that if these youths were taught to contract European habits, this advantage of Native preachers would be lost. Their native manner of living is preserved by building for them on the premises, dwellings after the fashion of their country in which they live as they would have done at home. These dwellings we visited. They were the pictures of neatness. The mat, coverlid and pillow, which composed their beds, were tidily affixed to the walls of their houses. On the opposite side stood the little library; the books covered, marked and arranged, shewed that the inmates had learned their value. This attention to decorum is secured by appointing, in rotation, some of their number as house-monitors, whose duty it is to see to the order of the several dwellings. Some of these dwellings are bungalows, others pakká houses. The course adopted is that if, previous to their entering this establishment, the youths have lived in pakká houses, they are here accommodated with such; if in bungalows, bungalows are here provided for them. Their food was preparing in native fashion. Again, their destination requires that whilst they retain their native habits of body, their minds should be imbued with Christian feelings and knowledge. To secure this, they are precluded as much as possible from heathen influence and example. The premises are commodious, so that they find both their employment and amusement within the compound. They join in family worship. We attended their morning meeting. Our entire ignorance of the Bengálí language in which their service was conducted, prevented us from knowing the import of

their service ; but we were delighted with its manner and spirit. Their countenances beamed with contented joy. They commenced by singing with great propriety a Bengálí hymn. A chapter in the Bengálí Testament was then read. One of the elder youths then engaged in prayer. His prayer was characterized by great seriousness. His manner was as far removed from hesitation on the one hand as from display on the other. We forgot to mention in its right place, that before the commencement of the service the elder youths, who form a theological class, repeated in English a text of Scripture, which we understood it was left to themselves to select. This being the case, we were gratified to find that the texts selected were statements of important evangelical peculiarities. We were pleased with this as indicating an attachment to evangelical truth. We were sorry that pressing engagements prevented us from witnessing the order of their instruction. We were compelled to leave at the hour of their assembling for school. We were, however, delighted to hear that the wisely directed efforts made for their benefit, had been so blessed by a gracious God, that the whole of the elder youths are exhibiting pleasing marks of decided piety—all above 14 years of age are now, or expect shortly to be, members of Christian churches. Our only excuse for this endeavour to transfer to others the impressions we received from our morning's employment is the pleasure we derived from them and the wish that others might share them with us.

A NEW ARRIVAL,

---

### III.—*On the danger and extreme folly of conforming to the World.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The accompanying extract from "Blunt's History of the Apostle Paul," though long, is on the whole so excellent, so faithful, so applicable to Calcutta, that I entreat your kindness in inserting it *entire* in one number, if possible. It may be as well to say a few words by way of explanation for the information of those of your readers who have not the work at hand for reference.

In his Vth Lecture on Acts, xxi. 26, the Rev. author comments on the conduct of the Apostle in regard to the purification of himself with certain men at Jerusalem. The conference spoken of at the 18th verse, and the circumstances which arose out of it, are acknowledged to be very difficult points of the Sacred History, and exceedingly perplexing. He then enters into a disquisition of the reasons why this is so embarrassing, and endeavours to explain the mystery, particularly as relates to Paul, who was on all other occasions, the most bold and uncompromising advo-

cate of the Gospel. He conjectures that Paul intended "to convey to the converts at Jerusalem, who were zealous for the law, something more than the mere belief that he considered it a matter of innocent superstition, or, at the best, of indifference; it was evidently intended to demonstrate that St. Paul was, under no circumstances, a neglecter of that law, but, in fact, as habitual and consistent a keeper of it as they themselves—"That all may know," is the reason given—"That all may know that thou thyself also walkest orderly, and keepest the law."

He then, by comparing several passages of the Apostle's Epistles, comes to this conclusion, that both the elders of Jerusalem, and Paul himself, were too much influenced by the doctrine of expediency, and departed from the simplicity that is in Christ; anxious, probably, to recommend the religion of Jesus Christ to those whose views were as yet indistinct by the remains of Jewish error; and thus he conformed to customs which he never could approve of, and mingled with the worldly-minded and the wavering. The Sacred Historian tells us that the forebodings of the elders came to pass (27—40 v.)—"The Jews stirred up all the people, and laid hands on Paul. The whole city was moved."—The Apostle was well nigh meeting with death; and had not the chief captain interfered, this would have been the case, humanly speaking.

The Reverend author then concludes the Lecture in the words which I have extracted, every paragraph of which I pray may be deeply engraven on my own heart as well as those who read it.

Certain portions of the extract are marked by me in Italics; and I have added a note or two here and there, that the subject may come home to those who are, I know, following in the footsteps of the beloved Apostle Paul, in regard to the expediency of conforming to the world in some points, without one grain of that holy consistency which he had, though they profess much, and talk largely of the Gospel.

My opinion is that the extract enters most minutely into the case of such who would have the world believe that they are "the Pillars of the Church."—But in this they grossly deceive themselves, and become a sad stumbling-block to many young Christians who naturally look up to their elders. May they read the extract herewith sent with personal application; and may we all remember whose name we bear, and how we should strive, especially in this Heathen land, to exhibit the holy tendency of the Blessed Gospel of Jesus Christ.

October 20, 1838.

AMBROSE PROBUS.

"If the view which we have taken, with respect to this action of the apostle, be the just one, it is impossible to pass it by, without attempting to derive from it the important lesson that it so plainly teaches, viz. That the real Christian should steadily, perseveringly, and undauntedly preserve the straight and narrow path marked out for him by his Lord, and never from a mistaken desire of conciliating the opponents of vital Christianity swerve a single step, either as to doctrines or practice, from that which in his heart he believes to be the truth of God. The argument which we are for ever hearing\* from the mouths of persons who advocate a certain degree of conformity to those who differ from us upon these great and essential subjects, is of this nature: 'Much may be done by meeting your opponents half way; if you give up a little of the non-essentials of religion, they will give up much of the spirit of hostility to its essentials in return. Your occasional intercourse in questionable pursuits with the people of the world for instance, will possess a beneficial effect upon them: it will have a ten-

\* It strikes me that this species of "argument" and a conduct conformable thereto, is daily to be heard or seen in Calcutta.—A. P.

dency to subdue their prejudices against a serious and scriptural view of Divine truth, to conciliate their affections, or, at least, to increase their respect towards the people of God; and above all, to render future opportunities of promoting their spiritual interest more easy to you.' My brethren, and I speak to those only amongst you who have 'tasted of the heavenly gift, and have been made partakers of the Holy Ghost,' and confess it to be sinful to mingle in ungodly society for any other object than the charitable one to which I have alluded. I really believe this argument, notwithstanding its plausibility, to be most erroneous and most dangerous—*most erroneous*, because the word of God expressly declares that we shall 'not do evil that good may come;' however minute the evil, and however apparently grand and magnificent the good, the principle remains the same, and if you value the word of your God, will not be intentionally violated by you—*most dangerous\**, because it almost uniformly happens that in endeavouring to benefit others, when not in the direct and obvious path of duty ourselves, we contract far more of evil than we impart of good. If you are desirous to work and fight for God, you must never forget that no blessing is promised, no lasting success can result, unless you work with God's tools, and fight with God's weapons. It may be replied to this, that even our Lord 'eat and drank with publicans and sinners,' and that none found fault with Him but the hypocritical Pharisees. We answer, our Lord came expressly 'to seek and to save them that were lost;' and where should the shepherd seek the wandering sheep, but in those strange pastures whither it has strayed?

"This example therefore will not serve you unless you can produce as plain a commission as our Lord, and unless you can show that you never enter into ungodly society except to bear as open, as uncompromising a testimony of its followers and its sins, as He did. Be assured that there is no common ground upon which the Christian and the worldling can meet with mutual benefit or safety, except it be simply for necessary worldly business, or the common civilities of life. To venture upon more than this, unless where those legitimate exceptions, the ties of affinity or the bonds of former friendship demand it—'cometh of evil;' it is a grievous mistake to suppose that the world ever meets the Christian half way;—the world will advance to meet you so far as it can bring its follies, and its selfishness, and its hostility to the spirituality of the doctrines and requirements of the gospel, with it, but not one step will it advance beyond it. There is no real reciprocity in its civilities; it yields nothing, it surrenders nothing; every renunciation must be made by the Christian alone, in this unholy alliance; and in return for such renunciations, what do you obtain? For your sacrifice of conscience, of the Will of your God, of the honor of your Redeemer, for this will be broken and this honor is compromised by your concession, the world proffers you its hollow flatteries, and its fallacious smiles, and its empty and worthless regards; and when it has deceived you into the acceptance and the love of them, it laughs to scorn, as a very bye-word and a proverb, the Christian's weakness and his folly. Is it not so? Then look at compromising Christians in public life, men upon whose Christian conscientiousness large, very large demands are continually made and answered: what effect have their acknowledged Christian principles upon those who make such demands? are these principles more honored, more highly valued, more imitated? On the contrary are not their wavering possessors pitied and prayed for by the humble consistent Christian, despised by the very men with whom they act, respected by none? Look again at the compromising Christian in private life—are his friends really led to honor religion more, because he has

\* The Italics in this extract are all mine in order that those who read it may be deeply impressed with its importance.—A. P.

lowered the high and lofty standard of spirituality and holiness which he has unfurled above his head? Is he more useful in the circle in which he moves? Is he more respected in his own family, who know him best? Is he more honoured as the instrument of bringing sinners to his Lord?

“Alas! My Brethren, you know that the contrary to all this is unquestionably the fact; and that the man who, while he continued the bold and uncompromising soldier of the cross, was honored and respected and beloved by all whose regards were worthy of his possession, sinks into insignificance and uselessness, the moment his master beholds the costly sacrifice at which he is willing to purchase the regards of an ungodly world. Be not then deceived, brethren, by the too successful delusion that you can really serve the cause of God, and reconcile the people of the world to it, by unnecessarily mingling with them, and attracting to yourself their admiration and regards. There must usually be much given up, much suppressed, much practised on your part which an enlightened and tender conscience ought to shrink from, before you can effect this. **AND, AFTER ALL, HOW MORTIFYING IS THIS REFLECTION, THAT IF YOU ARE A CHILD OF GOD, IT IS ONLY THE UNSANCTIFIED PART OF YOUR CHARACTER WHICH THE UNGODLY PORTION OF THE WORLD DELIGHTS IN, FOR IT IS ONLY THE UNSANCTIFIED PART OF YOUR CHARACTER WHICH IT CAN APPRECIATE AND UNDERSTAND.**

“Doubt yourself, therefore, examine yourself, pray to God, ‘to try your very heart and reins,’ if you are popular in worldly Society;—*depend upon it, it arises far more from the deficiency of Christian feelings and Christian principles in your life and conversation than from their excess. In exact proportion as you resemble your Lord in meekness, in lowliness, in poverty of spirit, in fidelity to the cause of your God, in bearing an open testimony against the practices of an ungodly world, you will resemble Him also in this, that ‘He was despised and rejected of men.’ Do not therefore for a little short-lived popularity, or dangerous enjoyment, or mistaken usefulness, descend from the dignified elevation of the true Christian, to mingle in the vain and heartless society of those whose tastes and feelings, and pursuits are hostile to the spirit of your Lord’s Gospel, and to the nature of His kingdom.* ‘Now are ye the Sons of God,’ says an Apostle, speaking to the true believers of every age: how glorious an appellation! and can you, ought you for any purpose and under any consideration, to make common cause with those, all of whose pursuits are lighter, when weighed in the balance of the sanctuary, than vanity itself, and too many of which have been pronounced to be, by the word of our God, far worse than this,—even ‘earthly, sensual, devilish.’—Such language will, I fear, to many, appear harsh and uncharitable, and even offensive, though it be the word of God Himself; but, my beloved brethren, this is too important a subject, and too deeply affecting the interests of your eternity, to permit me to be very careful in that matter. Better, far better, that I should offend many, even by speaking harshly, which I would at no time willingly do, than that I should injure one by speaking ambiguously upon so essential a part of Christian conduct. You cannot be told too often that ‘the friendship of the world is enmity with God:’ that by every concession, every compromise with His enemies, our Lord is ‘wounded in the house of his friends;’ and that every instance of such conduct on the part of His believing people, while it grieves His Divine Spirit, must eventually bring sorrow and suffering to their own hearts. I would therefore most solemnly address a few words to those among you, if such there be, who are at the present moment engaged in such a course as that which I am now deprecating. You have been led by the sovereign grace of God to take an interest in religion, of which those around you,

perhaps, do not partake ; you know, and by happy experience, the comfort of having, with many ' chosen that good part which shall not be taken from you.' You do not sigh for the perishing pleasures of a perishing world, for they would not be pleasures to you, if they were spread in such abundance at your feet, and yet you are not without your temptations ; you are continually led, sometimes by the mistaken desire of benefiting the cause of your Divine Master, and more often by a certain softness of disposition and deficiency of moral courage, to yield to others upon points on which your own conscience has no doubts ; you carry St. Paul's maxim of ' becoming all things to all men,' to a most unholy and guilty extreme. When you are in the company of the people of the world\*, you agree with them, at least, you do not disagree with them, in sentiments which you would blush to avow before the most humble of your Christian friends ; nor do you stop here, in actions as well as in words the same system is pursued : you began perhaps by imagining that this was for the cause of truth and for the purpose of reconciling others to that of which you knew, experimentally, the value and the blessedness. Deceive yourself so no longer. It is too often merely the cowardice of the natural heart shrinking from painful opposition, or the natural craving of the natural mind after this world, and its follies, and its applause. *There is not a more dangerous temptation to the Christian than that of desiring to stand well with all men, to possess every man's countenance and approbation.* Learn to meet dissatisfaction and contempt, cold looks and disapproving voices when in the service and cause of your Lord without discomfort or dismay ; call to your mind His example, His power, His spirit now ; and, above all, strive to realize the day when that single sentence from His lips, ' Whosoever shall confess me before men, him shall also the Son of man confess before the angels of God,' will outweigh the crowns of princes, and out-value all the treasures of the world. The present are times when both in public and private the true followers of our Lord must show their colours fearlessly and openly. ' The enemy is coming in like a flood ;' and whether it be in the senate or in society, in the pulpit or in the private intercourse of friends, a decided tone must be taken, and the friends of God and of the world must no longer attempt, to coalesce. ' Who is on the Lord's side, who?' will again be the cry of his people, and none will be recognized now, none will be seen hereafter, who have not been content in the midst of an infidel scoffing ungodly generation to take up the cross of Christ, to bear it openly amidst the taunts of enemies and the sneers of friends, to a vow themselves its adherents and its advocates, and to be ready to give up station, character, property, nay, if called upon, even life itself, in its defence. That we may all know experimentally, something of this feeling, and evidence it daily and hourly in our conduct both public and private, may God grant of his great Mercy through Jesus Christ our Lord."

\* With regard to many who call themselves Christians in this city it may be said with truth—" You even discontinue family worship in the company of worldly people."—A. P.

† May it not be said with truth that this remark applies forcibly to the present posture of affairs in India?—A. P.

IV.—*On the Hindu Myths.*

To the Editors of the Calcutta Christian Observer.

SIRS,

It does not appear that the principles of historical evidence have yet been applied, in a sufficiently lucid and discriminating manner, to the refutation of the Hindu Myths. It is not enough for Christian reasoners to deny the truth of the Puranas on the ground of their absurdity, incredibility, impurity and mutual contrariety, though these are solid and satisfactory arguments. Besides these internal reasons, the more purely historical grounds, of an external character, for refusing credence to the Puranic narratives should also be urged. This has, in some measure, been done by the Rev. Mr. Mundy in the 2nd vol. of his work "*Christianity and Hinduism contrasted\**," but the subject has never, as far as I am aware, received that full and satisfactory treatment to which it is entitled. There are some points connected with it, which would require a very clear and accurate statement, to put them in their proper point of view. For instance, how is it that the existence and continued observance of the burthensome ritual of the Mosaic Law, by the Hebrews, is a satisfactory argument for the divinity of its institution, and for the authenticity, antiquity and divine origin of the Pentateuch;—while the existence of the Vedic Hinduism, of its burthensome ceremonies, of the Brahmanical assumption of a superiority in nature and privileges over others of the same flesh and blood, and who must therefore at first have groaned under this priestly domination and the degradation to which it subjected them, and have resolutely opposed it, (as in fact the Buddhists did,) are to be accounted for on totally different grounds? It seems that even a candid and inquiring Hindu may fairly ask for a discriminating statement of the opposing features of these two cases, which enable us to recognize their respective real characters, and lead us to pronounce the one a Divine Revelation and the other an imposture.

This is a subject which has never yet employed the pen of any eminently learned or philosophical writer; and which evidently requires the skill and powers of a master to bring out and elucidate the various points which it involves. The subject is well worthy of the consideration and discussion of the Missionary body; but probably could not be successfully handled without a more minute and exact acquaintance with Hindu literature than is generally possessed by those who

\* This work, though meritorious, is not all that could be desired, and it is too harsh occasionally,—this must tend to alienate the Hindu feelings.

have to combat its errors. It is to be hoped that as the knowledge of Hindu Philosophy and Mythology becomes more widely and familiarly diffused in England and Germany, they will be made like Greek and Roman Paganism, the subjects of frequent illustration and comparison with Christianity, and thus receive all that elucidation and accurate examination which seem so likely, through God's help, to conduce to their overthrow.

January 12th, 1839.

TA'RKIKÁ.

V.—On the use of the Hindustáni Particles.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Your correspondent J. A. S. "On the use of the Hindustani particles" has been unfortunate in his selection of 2nd Peter, 2nd Chap. vth verse as an instance of bad translation. He says, "Europeans have sadly blundered with *mugur*; I will only adduce one example, 2nd Peter, 2, v. And God spared not the old world but (*mugur*) saved Noah the preacher of righteousness with seven others. In the present Hindustani version *but* is rendered by *bulki* 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."

By the present Hindustani version I presume he means Martyn's translation. If so I will venture to say that every one who knows any thing of Hindustáni will agree with me that "J. A. S." has blundered and not Martyn. The words in his translation are the following. "Our uglee ubadee ko b'hee nu chora, bulki toofan koo moonafiqon ke alum pur moosulut kurke at'hwen shukhs Nooh ko, jo rastbazee kee waz kulha t'ha, muhfooz rukha." Is it possible that any one can understand from these words that the world escaped as well as Noah—the blunder is I expect J. A. S.'s. He has connected *bulki* with *muhfooz rukha*—he should have connected it with *toofan ko moonafiqon ke alum pur moosullut kurke*. It is employed here as the Hurufi *uruqqec*, or progressive particle as he terms it, and the meaning used here in antithesis is, that God so far from sparing the old world, having destroyed the world of the ungodly by a flood, saved only Noah a preacher of righteousness who with his family was the eighth person saved. Faulty as Martyn's translation may be it would certainly not be improved by substituting in this place *mugur* for *bulki*, and at any rate does not convey a meaning the reverse of that intended. Perhaps the passage might be rendered clearer by inserting "*fuqt*" between the words "*kurke*" and "*at'hwen*," but I am not sure that there would not be danger of making it appear to some on reading it as if Noah alone were saved and not the seven also who were with him.

In all fairness to Martyn's translation, I trust you will not deny insertion to what I have written.

Yours, &c.

ALIQUIS.

In future I trust that J. A. S. in mentioning any supposed blunders in Martyn's Hindustani translation, will give the words of the translation, that your readers may judge for themselves, as it is evident from the case in point that the blunder may be that of the critic and not the translator.

March 13, 1839.

VI.—*The Christian Boarding School.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have read with great interest the papers in the last numbers of the *Observer* in reference to the establishment of a Boarding School on Christian principles. Missionaries in the Mufassal are often requested, by the European residents, to establish a school in which children from 4 till 12 years may be taught all those branches of useful knowledge which are taught in a good Grammar school in Europe and the United States; but their engagements do not allow them to undertake such a work. I am confident that a good Boarding School will succeed beyond expectation. Two or three things however, are to be kept in view.

I. The school must be established in Darjeling. Parents who wish to bring up not only religious but also *healthy children* would surely never think of sending them to Calcutta.

II. The school must be open to the children of Europeans of all classes, civilians, officers, traders, indigo planters, missionaries, &c. A school for the latter classes alone would never succeed.

III. The school must be able to accommodate both boys and girls from 4 till 12 years of age, and the persons who take charge of it must be an experienced school-master, and school-mistress, who can teach reading, writing, grammar, drawing, singing, music, arithmetic, mathematics, geography, history and *pure Christianity without Sectarianism*. The school wants no great divine, or great scholar, who could not well stoop down to teaching the most common and most useful branches of knowledge.

I read the other day in the Hurkaru, that the good people on Darjeling are already at work to establish an Academy at that place. I propose that you correspond with Col. Lloyd, resident of the place, and that we all assist the gentlemen there in establishing a good Boarding School. Let us not talk of Academies, Colleges and Universities. We have here no young people for such institutions, but plenty of candidates for a good Boarding School in which they may be prepared for the literary institutions of Christian lands. Ask the Darjeling gentlemen what we can do for them. Let them form a Committee and submit their plans to the public through the press. I am sure the European Community, from Calcutta to Allahabad, will support the plan of establishing a good Boarding School on Darjeling with all their might. Let

us import a good master and mistress from England, if none can be found in India.

Banâras, Feb. 12, 1839.

Yours truly,  
J. A. S.

---

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

The letter from Mr. Stubbins, which appeared in the *Observer* for February last, speaks to the feelings of every Missionary, who is a parent; and it must, I am persuaded, approve itself to the judgment of all engaged in mission operations, who are not parents. What our friend states about the inability of a Missionary to educate his own children is true,—literally and painfully true. Some of my heaviest hours, since I have been a Missionary, now more than thirty years, have been occasioned by the exercises of mind which he describes. I have children grown up, who are well educated and respectable: but I am indebted to the exertions and kindness of others for the education which they have received. I have other children, who are growing up, but I cannot, owing to a change of circumstances, secure the same advantages for them. In a country place, and such is my station, the poor Missionary has fewer resources than in Calcutta, and his prospects, for his family, are more gloomy. A Missionary has of course two objects in view, with respect to his children; one is to procure for them a good education, and the other to see them, when grown up, able to support themselves in a decent and comfortable manner. Now a Missionary in the country, has no means of securing either of these important objects. He must devote a part of his time to the education of his children, (and that he may do with a good conscience, for to do so is his duty;) but that education will, in many respects, be defective; and very unequal to what he could wish for them. Let us however, suppose, that their education is as complete as, with his limited means, he can make it; the important question then occurs: How are these children to procure a decent livelihood? The station, where their father is situated, offers them nothing, or nothing beyond what the lowest grades of persons born in the country can obtain. What is then to be done? The question cannot be answered; no one can tell what, in such a case, can be done. Shall the sons of the grey-headed Missionary beg or starve? Shall they continue to be a burden on the limited income of their father, and deprive him of the comforts of life, and his means of usefulness. What is to be done?

Though I write thus, because such is the true state of the case, yet I would, by no means, encourage either in my own mind or in the minds of others, a distrust of Providence. Let us, my Missionary brethren, look up to God. Our times are in His hands. He can provide; and we ought to hope in His mercy. The Lord, however, works by means, and if the establishment in Calcutta of the proposed seminary, would make some provision for our children, ought we not to recommend its establishment? Nay more, may we not, with propriety, request the aid of the religious public, among which are many who respect the poor but laborious Missionary, for the purpose of attaining this important object? I wish others, better able to use the pen than I am, would take up the subject, and place it, before the public eye, in all its importance.

Yours very sincerely,

AN OLD MISSIONARY.

---

### VII.—*Missions and Education.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

May I beg to draw your attention to some, in my view, very important matters of Missionary economics, exhibited in a clear and forcible manner in No. IV. of the Appendix to the 28th Annual Report of the American Board of Commissioners for Foreign Missions. I deem them so valuable generally, and so directly bearing upon our own Missionary success in India in particular, that should they meet your approbation, I shall request insertion for them in the forthcoming number of your valuable periodical. The points embraced are among some that have long occupied much of my own thought for years back. I do trust that greater attention may be drawn to them in the present stage of Missionary efforts. We are all anxiously inquiring why have we not more success? But have we even yet employed those means, to their full extent, which are the best calculated to ensure any large success?

I remain, &c.

CINSURENSIS.

*Extracts from the Fourth Triennial Report of the American Mission Seminary in Jaffna, Ceylon.*

“The term of study for the scientific course is six years, and it has always been intended to have a corresponding number of classes, so as to dismiss one each year. There is a prospect that this will be effected, and that there will be six classes, before the publication of another Triennial Report.

“The course marked out in the Prospectus, published in 1823, has been in most respects pursued; though not precisely in the order there mentioned. There have been some changes, from time to time, in the books used, and in the branches taught; as the terms of admission have been raised, and the efficiency of the native teachers has been increased. The studies introduced, in course of the last three years, are, the first principles of *chemistry, mineralogy, and the native system of astronomy*. In the latter, instruction is given by a native young man, educated in the Seminary, and taught this system by two of the best informed native astronomers in the district. Neither of them could be induced to serve as a teacher in the institution, nor willingly to impart any knowledge of the subject to those under missionary influence, until obliged in self-defence to come in contact with students, from among their own people, who understood something of the European system.

“A decided partiality has generally been manifested for mathematical and astronomical studies. This has been favorable to an important object, aimed at from the commencement of the Institution, *to make palpable and bring home to the understanding of the whole native community, a refutation of the prevailing notions of Astrology*. These are closely interwoven with the mythology of the country; and the supposed verity of astrological predictions is one of the strong pillars of idolatry. A blow has evidently been given to these false systems, which is operating favorably to the introduction of real science and true religion.”

“In reporting the progress and benefits of the Institution, fidelity requires that the *objections*, which may be urged against the system of *charity boarding schools*, be hinted at, if not stated at length. They are principally such as might be expected to grow out of a sudden transition from labor, and perhaps indigence, to a sedentary life, where all real wants are gratuitously supplied; and this in the case of ignorant heathen lads, unable to appreciate the advantages of their new situation, and consequently unreasonable in their expectations. Though accustomed to hardships at home, they are liable not only to become effeminate, but to imbibe the notion, too common in the country, that manual labor is a mark of degradation. They too often forget ‘the hole of the pit whence they were digged,’ and become ‘vain in their imaginations;’ and when this aversion to labor is united with disinclination to all bodily exercise, where necessity is not laid upon them, both body and mind become enervated; they are impeded in their studies, and in a measure disqualified for the duties of active life.

“Various means have been used, with some success, to counteract these evils. Still they are difficulties and objections, which should be distinctly considered in forming an estimate of the advantages of these establishments. The most effectual preventive has been to feed, clothe, and lodge the students in as simple and plain a manner as a due regard to health and cleanliness will allow; or, in other words, to avoid raising their style of living above what, all things considered, has seemed *necessary*. There has not been purposely any sacrifice to *mere show, or appearance*; though the latter cannot of course be wholly disregarded. At the same time all are taught, both by precept and example, that bodily exercise and manual labor are not merely respectable, but highly conducive to health of body and vigor of intellect, and are instructed in what constitutes true dignity of character, and urged to be ‘not slothful in business, but fervent in spirit,’ as by many other considerations, so also by those drawn from the word of God.”

“ In an attempt to enumerate some of the general results, it is evident that what has cost the longest time, and the greatest amount of labor, to effect, and is in fact, most important, may be least tangible and least capable of being estimated. Of this kind is the change effected in public opinion, on a variety of important subjects. This change, relating to matters of science, morality, and religion, though extensive, has been gradual, and almost imperceptible, so that the community at large are scarcely aware that any change has taken place. It is very obvious, however, to an attentive observer, that the missionary who now enters the field, has a people to operate upon very different from those in the district twenty years ago. This change of public opinion should, in its various bearings, be very attentively considered, by those who would measure the success of missionary efforts, either by the number of professed converts, or by any other results which may be numerically stated.

“ One advantage gained is, that the *standard of education has been elevated*. There is a pretty general wish among all classes, to have their sons *educated*. Even the children of low-caste people attend the schools. It is less disgraceful than formerly for *females* to read and write their own language; and a large number are taught in the different free schools. *The Female Academy, or Central Boarding School for girls*, has risen much in favor with the people, and girls of very respectable families are more frequently received into it than formerly. What is perhaps more obvious, there is a great desire, especially among the leading classes, to have their children instructed in the English language. The schools for this purpose are well attended.

“ Not only is the standard of education raised, but the minds of large numbers of youth of both sexes among those shortly coming forward to take the lead in society—are imbued with principles opposed to the prevailing system of idolatry. This is the more important in its probable influence, as there are no rival institutions, of any importance, among the natives for the support of these systems. Almost all who enjoy the advantages of education, to any extent, are under the influence of mission establishments, and are educated on Christian principles.

“ Something has also been done by way of directly undermining, and eventually overthrowing, the strongholds of error and delusion which were supposed to be impregnable. The abettors of these systems, who were formerly the oracles of the district, and who professed to think that Europeans had no knowledge of Mathematics and Astronomy, have made some profitable discoveries respecting their relative standing as men of science. The discrepancies that have been noticed and pointed out from year to year between the Hindu and European calculations of eclipses, have corrected the views, both of the learned and the ignorant. As they have been constrained, by their own observations, to acknowledge the greater accuracy of the European calculations, they are in more favorable circumstances for considering candidly the prevailing theory of eclipses, as taught in the Puranas. Considerable exertions have been made to bring the refutation of this theory distinctly before the minds of the people. On this subject, two small treatises have been printed in Tamul, and widely circulated with good effect. The special importance of making the refutation of the Puranic theory complete, and also intelligible to all, rests in the fact that it is taught in the Scanda Purana, which is in the highest repute as a book of divine origin, and is read or sung at most of the temples with great reverence. The very hearing of it indeed is thought a sufficient preparation for heaven. The phenomena of eclipses, being of a nature to awaken universal attention, important advantages have been gained by bringing into notice the errors of the Purana on this subject.

It has made it comparatively easy to awaken attention to other errors of the same book which, from the nature of the case, could not be brought so distinctly before the minds of the community. The whole system of geography and astronomy, as taught in the Hindu shasters is fabulous in the extreme.

“ The chapter which treats of these subjects forms an important part of the Scanda Purana, which every class in the seminary is required to study, in connexion with the European class book on geography and astronomy. It is often a matter of curiosity, to watch the workings of the student’s mind, while investigating these subjects. Not unfrequently, a strong feeling of regret is manifested on a discovery of what must be admitted as truth. This feeling has sometimes been so strong as nearly to destroy the most credible evidence—to falsify the deductions of their own reasonings—and to set aside conclusions drawn from demonstrations which they fully comprehend. This is the case in regard to physical phenomena, coming within daily observation, or resting on the testimony of those in whom they usually place implicit confidence.

“ Such being the difficulty of producing conviction on subjects of natural science, how much more difficult to establish moral or religious truth, in opposition not only to prejudice but to the depraved passions of the heart which so often govern the understanding. Some advances, however, have been made in producing conviction on many points of fundamental importance, which are directly opposed to the prevailing systems of mythology. For example, the doctrine of the ‘ nine planets,’ including the sun and moon, also Ráhu and Ketu (or the moon’s nodes) is interwoven with the whole texture of the Puranas, and lies at the foundation of the several systems of astrology received throughout the country. Special exertions have been made to prove, to students capable of understanding the subject, that there are *five* primary, and *seventeen* secondary planets, which were wholly unknown to those by whom the ancient systems were formed; and that consequently the results of the influence of the planets, as given by astrologers from year to year, must, necessarily, be incorrect; and all who rely upon them deceived. For *two* successive years a native calendar, calculated by one of the *seminarists*, has been printed and gratuitously circulated. In connexion with the astronomical matter, important information is communicated on moral and religious subjects. A variety of particulars might be mentioned, to show that, by the cultivation of natural science, a train of causes is put in operation, which, if continued, must eventually overthrow those false systems that have for ages been an insuperable barrier to the introduction and diffusion of light and truth; for real scientific knowledge tends directly to destroy confidence in those books which are supposed to be of divine origin.”

“ It should be remembered, that the gospel is to be introduced, and the whole structure of society remodelled, by a *native agency*, called forth, educated, and fitted for the service, by a few foreigners. It is by no means a novel view of the subject that, as India has been subdued, and is kept in subjection to British sway, in a great measure, by *native troops* under British officers, so it is to be brought into submission to Christ, by *spiritual soldiers* from its own population, equipped and directed by foreign leaders. But how many are the agents needed in this immense enterprise; and how thorough must be that training, and that course of discipline by which those so little fitted for the work, not merely of *reform* but of *moral revolution*, shall take a stand against the tide of custom, and caste, and precriptive right, which comes down the channel of centuries, swollen by the outbreaks of depravity on every side, and

bearing on its bosom the whole social fabric of tens and almost hundreds of millions. Whence are the Luthers to arise in this reformation, but from some 'school of prophets,' where the mind has been trained to independent thought, severe induction, and manly decision; and the heart brought under the full influence of the gospel, so as not to count life dear, but every thing loss, to 'win Christ?' Surely, in such a conflict many must be prepared to know 'the fellowship of his sufferings,' and 'to fill up that which remains behind of the afflictions of Christ' 'for his body's sake, which is the church,' being willingly 'made conformable unto his death.'

"The extent to which native agents may be profitably employed, under the superintendence of a missionary, and the great importance of systematic means to raise up and qualify them, seems not to have been, in general, sufficiently considered, though it is universally conceded that christianity must be in an important sense *self-propagating*; like the sacred 'banian-tree' of this country. Perhaps one missionary with ten or twelve well-qualified native assistants, will effect as much missionary labor, as four or five foreign missionaries without assistants, and at less than half the expense. The foreign laborers must be regarded as pioneers, or rather as engineers, to 'roll the stone from the well's mouth,' and open the fountain of living waters, while the country is to be irrigated by the inhabitants of the soil. The many and weighty motives which urge to the rescue of a world lying 'in the arms of the wicked one,' enforce on the christian church the duty, not only of sending forth foreign missionaries in great numbers, even by hundreds and thousands; but of devoting some to the establishment of those institutions, which may create a native ministry, and bring forth, in every department of labor, native talent and piety; so that there may be an adequate supply of school-masters, interpreters, translators, catechists and preachers, whose services will be found necessary in perpetuating, as well as introducing the institutions of the gospel."

---

#### VIII.—*First Annual Report of the Calcutta Sailor's Home.*

The Committee of the Calcutta Sailor's Home, in presenting their First Annual Report to the public, would render unfeigned thanks to Almighty God, for that measure of success which has accompanied their endeavours during the past year. Their acknowledgments are due also to the friends of the Institution, in every grade of society, for the very prompt and liberal support which they have afforded for carrying out the various plans connected with its success.

In their First Half-yearly Report the Committee entered at length into the objections which have been urged against the Institution, and they believe their explanations were attended with pretty general success. One or two points however appear even yet to demand a fuller explanation, as the Committee are anxious that every vestige of mistake should if possible be removed from the character of the Institution. The Committee regret to find that in some instances an idea has obtained that they have interfered in the matter of *wages*. They take this opportunity of stating they have been and will continue to be, perfectly neutral in all engagements between Captains and men, endeavouring only when especially solicited, by wise and equitable advice, to effect

such arrangements between the contracting parties as shall be best for the interests of both.

An idea has also obtained that more than advice has prevailed in religious matters; but as nothing could be more remote from the wish of the Committee than the exercise of compulsion, and as such a course would be a violation of a fundamental rule of the Society, it has always been carefully avoided. But as it would be equally a violation of a fundamental rule to omit all religious exercises, the Committee have endeavoured so to combine the secular and the religious, that while the interests of religion are not neglected, every rational enjoyment is afforded the inmates of the Home.

The Committee regret, although in the majority of cases the men shipped have reflected the highest credit on themselves and the Institution, that in some instances, indifferent characters have mingled themselves with the steady men, and as we know

“ That one sickly sheep infects the flock  
And poisons all the rest,”

so has it unfortunately been with some of the crews shipped from the Home since its establishment; but the Committee do hope that Merchants and Captains will bear with this minor evil—a minor evil assuredly when contrasted with the more extensive and almost universal ills, connected with crews shipped from the punch-houses. They do ask all interested in the matter not to expect too much from the Home at first, and to give to it all the aid in their power, that the benefits which it has already been the means of conferring on our maritime community may be increased a thousand-fold. It is only by such co-operation that the Committee can hope to succeed. In fact, they would in answer to every objection state, that the Home is the friend of the Merchants, Captains, Officers and men, and is and will be the enemy of none, but of those who are the enemies of all—the *crimps*. If therefore these respective parties will but put entire confidence in the arrangements of the Committee, the evils all unite to deplore will soon cease.

The *success* which has attended the operations of the Home has been as much if not more than the most sanguine could have anticipated. As this is a subject on which it becomes the Committee to speak with diffidence, they will allow facts to speak for themselves, simply stating that their success has been such as to encourage them to persevere.

**THE OFFICERS' DEPARTMENT.**—This department has from various causes not answered the expectations of the Committee to the extent they could have wished, and yet during the year there have entered the Institution 53, shipped 43, one has obtained a berth on shore while only two have left, two have been expelled, and five remain in the Institution, making a total of 53.

The Committee have now, with a view to meet the principal objection to this department, made such an arrangement in the building, as to provide respectable accommodation, separate from the quarters of the petty officers and men, for quarter-deck officers, where they may be accommodated with a distinct table and every reasonable comfort, at a tithe of the cost incurred at the ordinary places of resort.

PETTY OFFICERS.—Comfortable apartments, and a separate apartment have also been provided for the petty officers, many of whom have availed themselves of the benefit of the Institution during the year. The Committee are happy to state that the number of men who have been admitted into the REFUGE department of the Institution has been comparatively few, which they think argues well for the state of feeling and morals among the men, as this department was provided more especially for the indigent, though otherwise competent seamen, and the refractory. While on this subject the Committee cannot refrain from offering one or two observations on a remark which has not unfrequently been made to them as members of the Committee. It is said there are still many destitute seamen strolling about the streets of Calcutta, applying for temporary aid from the public. In this statement it is implied that such characters have not received attention from the Committee, nor been received into the Institution, when they have applied, which is often the statement made by themselves, as an excuse for their vagrancy. The answer of the Committee is, that the Home is open to every able-bodied seaman whatever be his condition, who has not so flagrantly violated the rules of his own society, as would secure his expulsion from any circle of jovial but not entirely abandoned characters. The Committee regret to state that numbers, if not the whole, of those strolling about, soliciting alms, are nothing more than runaway or discharged soldiers, dissipated cuddy servants, or old and incorrigibly wicked sailors, who have been turned adrift for their insubordination, or who have run away from their vessels, in the hope of obtaining berths on shore, and whom nothing would induce to go to sea. Many of these have been hanging about Calcutta for years, pouncing upon every decent man, who has a shot in his locker, until they have drained him of every pice, and shipped him penniless and diseased. They are in some instances the mere appendages to the punch-houses, and in some instances even too bad for that. They are in fact the crimps, and are much more fit for the safe custody of the police, than for the peaceable blessings of the Home. At the commencement of the Institution the Refuge was thrown open for every destitute man calling himself a sailor, in order that all might have an opportunity of obtaining employment, and the Committee believe that nearly all the men now strolling about, have either at one time or another been within the walls of the Institution, and some more than once; but from a regard to the happiness of the steady men, and to a wise and just distribution of the funds placed at their disposal, they have been obliged to close its doors upon them, until they should give more decided evidence that they are disposed to reform.

The Committee would again repeat what they have formerly stated, that it is their earnest desire that every applicant for private bounty may be sent to the Home, where his case will be investigated, and if he be worthy, however poor, he will find the best means for obtaining not only temporary relief, but permanent and respectable employment. *No real sailor need wander about the streets of Calcutta in a state of destitution, for the doors of the Home are open to him almost night and day.*

While on the subject of destitution, the Committee have much pleasure in referring to the many SHIPWRECKED SAILORS who have found a refuge within the walls of the Home since its commencement. The case of one must still be fresh in the recollection of the public, viz. that of the man James Whiskey, the only seaman saved from the wreck of the late unfortunate Protector. Whiskey found a refuge in the Home, where his health was looked after, a berth and outfit provided, suitable admonitions and advice afforded after so signal a deliverance, and through the liberality of the benevolent public of Calcutta a sum amounting to £48 19s. 2d. was raised for him, and sent home at his own request, to be vested in the best manner, 'for a poor old washer-woman of a mother.' The Committee have sincere satisfaction in reflecting on this case of Whiskey, and so far as they could observe, he was every way worthy of the attention paid him, both by themselves and the public. The account of the wreck, both from his own lips, and from other sources, will be found in the Appendix.

The year has been lamentably prolific in shipwrecks, connected with the port of Calcutta, all accompanied by more or less distress, but that of the Protector is without exception one of the most melancholy which has ever happened in connection with the port. Out of nearly 200 souls not above four were saved.

The total number of officers and men admitted to the HOME during the year is: Officers as before stated 53, Officers on liberty 161, Men admitted 485, shipped 419, berths on shore 5, expelled 18, left 19, dead 9, remaining 16; Men on liberty during the year 526, making a total of officers and men of 1225.

THE REGISTRY FOR BERTHS.—This department has been brought more fully into operation than at the time when the Half-yearly Report was published, and with more success. The number of officers entered has been 83, shipped 80, foremast-men 485, berths 433. The Committee hope that this, in concert with a new plan they have adopted, for providing the men with merit cards or tickets, will have a very powerful influence on the conduct of the men wherever they may sail. The object of the ticket will be gathered from the following copy.

" This is to certify that \_\_\_\_\_ was an inmate of the Sailor's Home of Calcutta \_\_\_\_\_ days and was shipped on the day of \_\_\_\_\_ 18 \_\_\_\_\_ on board the Ship \_\_\_\_\_ bound for \_\_\_\_\_ with a good character as a seaman, and the Committee recommend him to the care of the Managers of like Institutions in every Port.

" Calcutta,

18

Visitor."

This certificate is given to each able-bodied and well-behaved seaman shipped from the Institution.

CASHING ADVANCED NOTES.—The Committee have pleasure in stating that during the past year the number of notes cashed was 264, and the amount of money which has passed through their hands on this account has been Rs. 7238-15-3, some of which it is sincerely hoped has been carried away by the men 'to provide for a rainy day.' The amount of THE DEPOSITS of monies possessed by the men on

entering the establishment has amounted to 5000 Rs. during the past year. This has also been husbanded for them as far as circumstances would permit, and with success; while this is the case in these temporal matters, the Committee revert with equal pleasure to the fact, that the interests of religion have not been neglected. Prayers are offered every morning, and a regular service conducted early every Sabbath-day morning, for all who wish to attend, by the Superintending Secretary, Rev. Thomas Atkin.

THE LIBRARY AND READING ROOM are still continued and evidently afford a source of recreation, amusement, and instruction to the more steady and intelligent. The Committee have made such arrangements in this department that the men may feel more completely at home, and it is delightful to see that they are so.

The Committee have adopted a plan for corresponding with the friends of such men as may die in the institution, and for transmitting to them accounts of their last moments, and of their effects. To those who know the feelings of a sailor's mother, father, wife, or sister, this will not appear a trivial matter; for it is satisfactory, though painfully so, to know even the end of those whom we love, when they die in a foreign land.

AMUSEMENTS.—The Committee, with a view to render the Home as attractive as possible, have provided all such amusements as they could, compatible with the size of the premises, or with the peace of the establishment. They have also endeavoured to have every kind of workman required for the establishment, on the premises; so that the tailoring, washing, &c. is done under the immediate eye of the resident officers of the Home, and thereby the men are saved much annoyance, and all possibility of fraud. One thing demands the especial attention of the friends of the Institution in connexion with this department, it is

THE SHOP.—The Committee impressed with the necessity of leaving the men without excuse for going to the bazar, and being plundered, have opened a shop in the house; in which every thing which Jack can require is kept, every article is priced by the visitor, labelled and sold for the same. From this shop a man may be supplied with every article suitable for his kit.

INCREASE OF SAILOR'S HOMES.—The Committee cannot refer with other than grateful feelings to the intelligence which has reached them from time to time of the increase of Sailor's Homes in the East, for since the establishment of their own, similar Institutions have been formed at Bombay, Madras, Singapore, and Canton. By recent intelligence also from England and America they understand that in all the principal ports of these two great countries, Homes have been or are about to be established.

THE FUNDS.—The following is a general outline of the receipts and expenditure for the year. Received 23,327-3-2. Expended 22,083-3-5. Balance 1243-15-9. Stock in hand 679-3. Advanced notes 174-4-3. Total of funds and property in hand 2097-7-0.

CONCLUSION.—In bringing this brief Report to a close, the Committee desire to offer their warmest thanks to the Supreme Government

for the use of the house, rent-free, and also for the continuance of grants of medicine free of cost. The best thanks of the Committee are also due to Dr. Maxton for his continued gratuitous medical attendance, to J. M. Vos, Esq. for his liberal remittance of a bill for work done to the establishment, and to many other kind friends who have in various practical ways aided the operations of the Home. But, as at the commencement so at the close of the Report, the Committee would desire to offer their unfeigned and supreme thanks to the Giver of every good and perfect gift, for having put it into the hearts of so many to feel and act for the temporal and religious interests of our too long neglected but brave and deserving seamen; and their prayer is, that He may continue to bless them, and every similar Committee, with success; and that the time may speedily arrive when in every port the Sailor may have a Home which shall be a resting-place for his body, a guard for his purse, a protector for his morals, and a church in which he shall have addressed to him the sacred truths of our holy Religion, in plain, simple, and appropriate language, and by which, under the blessing of Heaven, he shall become the noblest work of God—an honest, virtuous, and holy man.

---

IX.—*Cinsurensis*—remarks on the 'English Instructors' with interlineary translation, and the School Book Society.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the notice of the Fort Gloucester School Examination, to which you gave insertion last month in your useful periodical, I regret to find that I have been in error through inadvertence. The mistake is of no great moment, indeed; but however insignificant, it should be corrected. It consists in classing the little publications called 'English Instructors' with interlineary verbatim Bengali renderings, amongst those of the Calcutta School Book Society.

I make this acknowledgement, Gentlemen, purely from a desire to be found perfectly accurate in all my statements; not because the very unintentional injustice done by me to that grave literate body is of a nature to affect its consideration with a discerning public. I am happy, however, to exonerate the Calcutta School Book Society from the charge of patronizing what, in my humble judgment, is a very vicious system of teaching. The demerit, if such it be, of the interlineary renderings I have condemned, rests, be it what it may, entirely with private individuals; chiefly I believe, with one who is yet a warm friend, and a very intelligent one too, of native education: and with whom, though differing in common with many others, on some very important matters of educational detail, I cordially concede to him no measured praise for a zealous, extensive and constant support of the great principle of a sound, liberal and *religious* education of the rising population of India. Perhaps his interlineary system was even with himself an experiment. I believe him, however, to possess a mind far too liberal and enlightened to refuse the correction of experience or fair argumentation: if this should clearly lie against any measure he has advocated, he would, I am confident, be the first to sanction its being abandoned. But, be that as it may, I will only observe that I was led

into the error in question by inadvertently associating the 'Instructors' with other school books in use, as publications of the Calcutta School Book Society; though probably few of your readers have really been misled by my misstatement. For to do justice to the Society on this head, it is only necessary to advert to the obvious fact that these little books *could* not by any possibility have emanated from it, containing as they do many sentences that involve a recognition of the truth and authority of christianity and of the bible; a recognition which is carefully excluded from all the publications of that Society. The excellent compiler of the 'Instructors' is a *sincere* and *earnest* Christian, not by national profession only, but by conviction and hearty belief: consequently he was neither *ashamed*, at any time, of his divine faith for himself, nor *afraid* that any avowal and fair inculcation of its ennobling spirit and pure and righteous maxims, would ever prove other than most valuable co-efficients in the education of the native mind; or could raise a moment's serious apprehension of a wish, on the part of Christian teachers, to take unfair advantage of their position and influence to proselyte their pupils to christianity. All sensible persons, indeed, have long ago seen that the way of duty is at once a plain and a safe one, and that the principles of a true christianity are best sustained by candour, honesty and fearlessness. Truth cannot be forced, nor ought it, if it could. But it should have *all fair play*, or what a flimsy pretext and covert injustice is the advocacy of a liberal education? "If THE LORD be God," said the fearless and *truly* liberal Elijah, "then follow Him; but if Baal, then follow him." And, with a similar impartiality, the great Paul enjoins us to "Prove all things, and hold fast that which is good." In honourable correspondence with these precepts, should all Christian Teachers say to their heathen pupils—Read, mark, learn and inwardly digest; acquire, reflect, decide—fully, calmly, rationally. No pusillanimous fear, no base insincerity should have one moment's operation.

Is it *fair*, moreover, to withhold all knowledge of the principles, evidences and history of the Jewish and Christian revelations, and of the systems of religious worship and practice founded on them from our pupils, because, forsooth! these are Hindus or Mussalmáns? Can they, without a knowledge of systems that have exerted and are exerting so vast an influence upon the civilization, literature, morals and happiness of the greatest nations of the world and of all ages, be put in possession of the means of forming a correct judgment of the great events of universal history? and is it not a policy as unjust as it is timid, petty and irrational, to put out, in effect, the greatest lights that have ever shone to guide the steps of man in his search after knowledge, truth and virtue? Assuredly it is not merely an acquaintance with the barren facts of man's history and psychology, that will suffice to enable us to acquire a correct judgment in all things, to form our characters, or establish the guiding principles either of worldly policy or moral truth. To separate these from Revelation, and from Christianity in particular, is now happily as impossible in fact as the attempt to do so is perverse in principle.

I have ventured to throw out these remarks, gentlemen, by the way, and trust you will excuse the length to which they have extended. I hope I have been enabled to express my own opinion without giving just occasion for offence to any.

I am, &c.

CINSURENSIS.

## X.—Letter to a Friend.—II.

April 1, 1839.

Some considerable time has elapsed, my dear friend, since my former communication. Both of us are by so much nearer to the end of our present existence; and both of us ought therefore to be by so much the more serious, in the anticipation of what may await us in the life which is to come. Oh that it were indeed so, that as men's years speed on, they were more considerate as to their spiritual state and eternal prospects!—in such a case, what a contrast would this world present, to that universal scene of folly, and madness, and suicidal excitement, by which it is now overflowed as by a deluge!

I have, from a variety of circumstances which I have explained, deduced the inference, which I have as freely stated, that I fear, my dear friend, you are still “*an unsaved sinner.*” You were not prepared for this result, and have been much startled by its announcement. I am glad that it has in any measure affected your mind, and awaked you from your fond but sluggish dreams. May you be kept awake until your soul be safe in Christ and glory! You wish me to explain what I mean by “*an unsaved sinner;*” for, that you find it difficult to apprehend fully what is involved in such a state. Your mind is so unfurnished with spiritual knowledge, and so untrained to spiritual reflection, that you are unable to fix it even on what supremely regards your own eternal interests.

I shall most willingly endeavour to explain what my fears are concerning you; and may the Lord the Spirit give you grace to consider, whether it be true or no!

You admit that you are a *sinner*, but you hope also that you are a *Christian*; that is, in a state of salvation; for it is evident from scripture that a true Christian is a saved man. The salvation by Christ consists of two grand parts. *Justification* from the guilt of sin through the mediation of Christ,—*Sanctification* from the power or dominion of sin, by the regenerating Spirit of Christ: these are two *present* blessings received, enjoyed and experienced by every true believer in Christ Jesus; they together constitute salvation here, and they are the only highway to glory hereafter. If a man have one of these he must have the other, for they are never separate; if he have them, then is he a saved sinner: if he have them not, then is he an unsaved sinner, unforgiven and unregenerate. This, my dear friend, I fear, is your present condition. With the name of Christian, you are but a mere sinner; with a vague hope of pardon, you are still unforgiven; with a general profession of religion, you are still an unrenewed and unholy person. These are not mere doctrinal differences, or theological distinctions, of which I now speak; turn to your neglected Bible, and spend one of your many mispent hours over a few of its pages, and you will soon discover the solemn truths and facts of which I am about to assure you regarding yourself. If my painful fears regarding you be true, then are the following things also true.

You are still involved *in the ruins of the Fall*. Whatever be the principles of our fall from God, whatever may be its consequences, whatever be the evil done against God by it, or whatever the evil

entailed through it on man, whatever sin be, and whatever death be as the penalty of it, in all these you are still involved as a child of Adam ; for your share in them you are still liable ; your handwriting is still to your first father's sin, by your own unsanctified heart ; and your unholy life is an open declaration that you abide in his offence. In the fearful fall of our race from God you are therefore still involved, and have nothing legally to reckon upon but the fruits of that Fall. Into whatsoever man is fallen, under that you still lie.

You are, I fear, still *under the dominion of sin*. This is one essential element of the Fall. Being separated from the love of God, you are under the power of evil. It reigns within you, so that you naturally and habitually commit evil as if it were good. The fountain of will and action is alienated from the true God, so that you are continually displeasing Him, even when you think that you are working righteousness in his sight. Selfishness has taken the place of godliness, even as self sits on the throne of God. Thus is there given to all your best actions a character of sin ; and your nearest approaches to the Almighty, as they are not animated by supreme love to Him, or faith in His dear Son, are but devout sins. The constant attempt which you are making to obtain justification by personal services, as it betrays ignorance of God's righteous law and of your own sinful soul, so does it manifest a controversy between the Almighty and you. He has said that "by works of law shall no flesh be justified;" you are determined so to be justified, and thus the dominion of sin is seen paramount in a rebellious self-righteousness, which is more fearful, because, unlike other sins, it rests on self-complacency. Having no gracious fellowship with God, and being without the inward grace of the Holy Spirit, you are the captive of sin, having no freedom, save to exchange one sort of fetter or chain for another. Besetting sins infest you, and you yield up all to them. Sometimes you fall down before worldly lust, at other times before self-righteous devotion ; at one time your soul bows down to sensual pleasure, and serves it, until it groans beneath its exhausting tyranny ; then it flies for deliverance into the arms of a heartless, oppressive and hopeless formality, which is as hateful to God as it is painful to man. Hence repelled, you take refuge again in the world ; and from the world's "vanity and vexation of the spirit" you again return to a system of religion as vain and vexatious as the world itself. Thus has sin dominion over you, and thus are you the victim of its oppression ; and were you to live through eternity an "unsaved sinner," thus would sin forever reign in your sinful soul. My friend, I fear that thus you are still the willing victim of the fall, and the too willing victim of unbelief in the salvation of Christ. Consider whether this be true.

If you are under the dominion of sin, then are you still *under its curse*. This fearful curse stands connected with the reign of sin ; where the latter is manifest, the former is certain. If you are still the slave of sin, even in its most religious forms, you are certainly under the curse ; for it is written, "Cursed are they that are of the works of the law;" that is, even those who are seeking by works of law, as a righteousness of their own, to supersede the righteousness of grace.

This curse you have inherited with sin, and this curse is perpetuated with your sin. It is not future; it is *present*. Whilst you read these words of your friend, it is upon you. "He that believeth not is condemned already." Oh, my friend, if you are now an unsaved sinner, you are *now* in the sight of God an accursed sinner! Repel not these solemn words, fearful though they be, but be wise, and in proportion to their awfulness, inquire into the probability or even possibility of their truth. This curse consists in two things; the present *anger* of God against you, separating you from all present happiness; and, secondly, it consists in a *recorded sentence* against you, consigning you, when you leave this life, to the second or eternal death. This anger is essential to God as a perfect God, and this sentence is essential to the Law as a perfect Law, and of both these you are the constant subject as a sinner. True, in Christ Jesus that anger and that sentence are taken away, but, *from whom?* only from those who "are in *Christ Jesus*, who walk *not after the flesh*, but *after the Spirit*;" but of you, my friend, I can at present have no such hope, for I cannot see "Christ dwelling in you," or you "walking in his Spirit." Consider then the bare possibility of the Infinite God being angry with you every moment, and of your being under an actual sentence, recorded now against you, of being eternally punished by Him, and say whether I have not cause to be deeply interested on your behalf. Yes, I have known myself, what it is to be in the same circumstances; and I have known what it is to have corresponding feelings, and therefore I can with sincerity exhort you as I now do, believing that such consideration may be the breaking down of the first barrier between you and life eternal.

You will now say, "Then you consider me *on the way to Hell!*" Yes, my dear friend, I dare not deny that this is my fear concerning you. I will not be frightened from the use of that fearful word "Hell." You may think that your using it may startle me, and cause me to recede from the evident consequence of my own former statements. But no, the reality is too awful for us to shrink from the name; and the term itself is too often used by the master, for the disciple to exercise a false and vicious taste in its rejection. I repeat it then, I fear that you are at present on the way, which leads to the everlasting misery of hell. Your unsanctioned state unfits you for heaven. Your condemned state makes judiciously certain your consignment to misery. What the awfulness of such a state will be, no man can tell; human imagination is exhausted in describing its intensity or measuring its duration; the punishment will correspond with the claims of Him against whom you have sinned, and will be commensurate with the existence of the offender, that is, it will last forever!

And do not forget that the punishment of a *Christian* will be *greater* than that of a *Heathen* man. As you have sinned against the authority, so also against the mercy of God; as you have sinned against the Lord the Creator, so also against the Lord the Redeemer; as you have sinned against God on the throne, so also against Him on the Cross. As you have rejected absolute Sovereignty, so have you slighted gracious mediation; as you have set your seal to human rebellion, so have you refused divine reconciliation. Your con-

demnation therefore is *double*. "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." As your condemnation, so will your punishment be; "It will be more tolerable for Sodom and Gomorrhah in the day of judgment than for you!"

And is the course, which you are now so fondly pursuing, thus fearfully to end? After a life of carelessness and indifference, of attempted peace and confidence, are all your religious theories and spiritual dreams to be thus broken up, and cease forever? Can it be that you are as a man under sentence of death, eternal death, and yet are looking forward to life, eternal life in heaven. "Be not deceived: God is not mocked; what a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption." You have been sowing to the flesh, and what must you expect to reap? The flesh is condemned, and the flesh is sin; you can therefore only reap according to the seed sown, even more sin and more condemnation; and, when the harvest comes, and the ear is ripe, sin and condemnation will be found to be everlasting destruction from the presence of the Lord! You say, that there seems no likelihood of such a fearful end following such an indifferent course. Ah, my friend, could you ever anticipate the field of full-ripe corn from the small tender green blade? Is there any resemblance between them? In this case, the seed is rebellion, and the harvest is righteous execution!

Trust not, my poor friend, to *suggestions* and *imagination*s, in a matter of plain *revelation*. If God has spoken, hear His voice. The Bible will be the standard of the public judgment; let it in all wisdom be the standard of our private judgment. I write now over that book; if you question my statements, I am ready to pour forth its decisions upon you. But I know you will not appeal; no one in your state ever does; for, he feels, that he lives by darkness, not by light. Such as you now are may appeal to a floating creed, to some conventional standard, that passes current and unquestioned in human society, but never, oh never, to the *Bible* alone. They will never submit to have their case decided by that book, which they dread more than they love, and which they dislike more than they dare despise.

Is it then manifest from the Bible that you are still an "unsaved sinner;" that you are still labouring under the ruins of the Fall; that you are still under the dominion of sin; that you are still under divine condemnation; that you are rapidly approaching to final and everlasting punishment; that the amount of your retribution is rapidly increasing in proportion to the grace of God which you are sinning away from you? If all this be as certain as the Bible is true, and as evident from your life, as your life is clear to the world, then surely it is time for you to pause and consider seriously what you are next to do, in order that you may be safe from present evil and future wrath. I do not wish to excite your feelings, but I wish to arouse your whole soul to a rational, legitimate concern about its own everlasting welfare. Your time is short and uncertain; much remains to be done; the battle is not even

begun with you. Look at that vast eternity ! say, are you ready to plunge into it ? behold that seat of judgment ! are you ready to stand before it ? See that opened grave ! are you ready to lie down and rest in it till the resurrection-day ? Trifle no more of your precious time ; but go study that question of eternal profit or loss, " What is a man profited if he gain the whole world, and lose his own soul ! "

The Saviour still stands revealed in the Gospel, and his words are, " Come unto me, all ye who labour and are heavy-laden, and I will give you rest ! " Go unto Him, with that burden of sin and guilt ; lay it down at His feet, and He will give thee rest ! I have gone to Him, and found this to be true ! Come thou with me, and I will do thee good ! May the Lord the Spirit direct thee to the " Lamb of God, who taketh away the sin of the world. "

With a friend's and a Christian's love,

Yours ever,

J. M. D.

### XI.—*Enmity of Hindu Versifiers to Christian Converts.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You are aware that a pupil in the Assembly's Institution in Cornwallis Square, by name Mahendra Lall, was baptized some fifteen days back, on his profession of faith in the Lord Jesus Christ ; a profession of the perfect sincerity of which the judicious and excellent Missionaries who conduct that admirable establishment were abundantly satisfied before they acceded to his request for admission into the Christian Church. It may be amusing and not uninteresting to some of your readers to peruse a translation of some doggrel verses which appeared in the Native newspaper called the *Sambád-Prabhákar* or *Sun-newspaper* of the 11th instant, a few days following the baptism. It is as follows :—

" Hari ! Hari ! what artifices these Missionaries employ ! A child has turned aside to join in the praises of Jesus ! The fair-skinned, smooth-spoken, mind-bewitching child-catchers go about from place to place with the noose of (professed) kindness (to ensnare their victims). Alas ! alas ! only on Friday last one Mahendra Lall of this neighbourhood was ruined through a fatal bewilderment of his understanding. (Yet is it not to be greatly wondered at, for) first, he was but a lad ; and, secondly, of the stupid weaver caste ! and so (heedlessly) falling into Duff's tub he lost his caste for ever ! Yet how much had his anguished parent laboured to convince his mind (of the folly of the course he saw him inclined to pursue) ! But notwithstanding all, the luckless devil (left his home) and has not returned ! Then his mother—she, too, beholding her beloved child no more, as though she were entreating and alluring him (to come back to her) exclaims amid her wailings, Oh

come, my sweet Gopal, my wealth, my darling, my jewel of witchery, my moon-faced ! come to me and eat curds and cream and butter, and play about in the court-yard just as you will. Oh go not to pasture the cows amid the herd of the heterodox and apostate ! Ah me ! I die ! my child in his tender youth has forsaken Krishna (or the dark) and sunk in the black waters of Jesus. Ah ! my sweet one, how canst thou have any relish for the broth of the beef-pot, or bear to sip it through that mouth with which thou wast wont to eat savoury condiments and cakes and sweet-meats ?

“ But—when sorrow is written by the fates upon the forehead, who can escape it ? So when the ant’s wings appear, they are but the precursor of its destruction ! I once told his now smarting parent,—let your durwán go with the child (to guard and watch him). What arguments can that unfeeling old wretch of a Missionary have employed to entice him ? Where is Gopal gone, now that he has left Mathurá ?”

The above is as nearly literal as possible. It may be well, for the benefit of such as may not have much acquaintance with native mythology, &c. to observe that *Gopal* or the cow-herd (also—the guardian of the world) from গা a cow or the earth, and পাল a herd or preserver, is one of the names of Krishna, the popular deity of Bengal, who is esteemed an incarnation of Vishnu, whose gambols with the গাঈপিনী or milk-maids, are celebrated in the current songs of the country and are commemorated in the ribald sports of the annual Húli festival. Thence the word গাঈপাল is used by Bengali mothers as a term of endearment in addressing their male children, as exemplified above. There is a *play* upon the word কৃষ্ণ in line 19 of the translation, where it is first applied as a proper name to the deified cow-herd of Mathurá, and then as an adjective to the waters of Christian baptism. Its etymological meaning is *dark*, deep blue, the colour with which the images of Krishna are often painted, and also the colour of the deep sea or nil páni, to which the baptismal element is compared as destructive of the caste, &c. of the baptized. The word কৃষ্ণ however *may* also be taken to mean the *sentiment* of *devotion*, which when referring to the Divine Saviour of the Gospel is designated as *dark*, gloomy, and destructive, in this puerile composition. Observe also, that বড়পুর or মথুরা *Mathurá* was the birth-place and early residence of Krishna ; it is a town in the province of *Agra* and a place of pilgrimage to the Hindus. Insinuating Krishna’s final destruction as consequent upon his abandoning Mathurá, the writer applies his name of *Gopal* to the neophyte Christian (as his mother had done in her endearment) and hints *his* similar ruin as infallible. The phrasology, &c. is characteristic and so far interesting. The reference to Dr. Duff and his *baptismal* tub will not escape observation.

Such wretched trifles are a fair specimen of the abusive doggerel, directed against the Missionaries, with which the Native Bengali newspapers are often filled.

## Poetry.

## THE SINNER'S REQUEST.

[For the *Calcutta Christian Observer*.]

When sin o'ercomes my soul,  
And leads me far from thee  
And Wisdom's pleasant ways,  
Dear Lord, remember me.

When, conscious of my guilt,  
Mercy I ask from thee,  
Regard the wretch who cries  
Saviour, remember me.

While thro' this wilderness  
I journey home to thee,  
Guide, and throughout the way,  
Dear Lord, remember me.

When I confess thy name,  
And suffer shame for thee;  
When friends my foes become,  
Jesus, remember me.

When any troubles rise,  
And I resort to thee  
To make known all my griefs,  
My God, remember me.

When flesh and heart shall fail  
And need support from thee,  
Look on a dying wretch  
And, Lord, remember me.

When at my journey's end  
I trembling stand, and see  
The valley I must pass,  
Dear Lord, remember me.

Thro' the dark vale of death,  
My comfort do thou be,  
Then fearless I shall walk  
If thou remember me.

When in the clouds of heaven  
Thou once shalt come to be  
The judge of all the earth,  
Then, Lord, remember me.

When to thy mansions high  
Thy people follow thee,  
Forget not one whose cry  
Was, Lord, remember me.

Then on those glorious plains  
My joyful work will be,  
Throughout eternity to sing,  
Jesus remembered me.

## REVIEW.

*Medhurst on China.*

“Medhurst on China,” and “Williams’s Narrative,” should, in the Library of the Friends of Missions, stand side by side. The profit derived from each would be greater, by reading both conjointly—allowing the perusal of no other volume to intervene, but carrying the impressions derived from the one, in all their force and freshness, to mingle with the impressions derived from the other. The impressions derived from each are of an extremely different character, but admirably fitted to modify and correct the other, and when blended flow together in the most useful channel. Whilst reading Medhurst we are oppressed at seeing the vast amount of Missionary work yet untouched; our soul faints, when, after glancing at the difficulty, the apparent straining of every nerve, with which the Church preserves the present amount of missionary operation in being, we find that nearly one-half of the vineyard which our Saviour committed to the cultivation of his people, is yet untouched by the Christian husbandman;—on one-half of the putrid mass of human depravity the salt of Christian doctrine and principle has never been cast. In such a state of feeling “Williams’s Narrative” is a refreshing balm to our sinking spirits. It practically announces the consoling truth, that though our work is arduous, the power by which we are aided is Almighty. It seems to add to our faith in the divine promises, the certainty of sight. It aids us to feel confident, that though China be now a vast moral desert, fruitless and verdureless, yet the fountain of our sufficiency is amply abundant and continuous in its streams to irrigate and fructify the whole wilderness; that though the inhabitants of China have walled themselves off from the worshippers of Jehovah, by a structure of pride, prejudice and exclusiveness, encircling their land, yet the power of the Spirit of God, can level this barrier and bring the millions of her population, with the inhabitants of every clime to offer, “at high strains in new and lofty measures,” praise and adoration to the universally victorious Messiah. On the other hand, if the perusal of Williams’ should excite in our breasts, that kind of exultation which would induce inaction,—would lead us to sit down and divide the spoil as those who have no enemies left unconquered, Medhurst steps forward and shames us out of that feeling. That there is a danger of our cherishing such an exultation, we think every attentive listener to the strains of the pulpit and platform at the great Missionary Associations in our fatherland, will admit. As an instance, at the last Annual Sermon on behalf of the London Society, the eloquent author of Mammon, urging British youth to haste to the missionary field, tells them that unless they haste, the whole ground will be occupied,—they must “enter into other men’s labour.” We think it quite easy to allay the anxieties of these aspiring youths without sending them beyond the precincts of Calcutta. If this should not satisfy them, we will point them to China. Do not weep,

because you have not another heathen world to conquer. The half of this in which you lie is not only not subdued, but no invasion has been made on the greater portions of it. If your souls pant to perform deeds of heroism and might, here is an open field for your valour. If you would fain be a Missionary Columbus, discovering new territory to be added to the Redeemer's dominions, haste to China;—if you would be a Missionary Napoleon, quickly subduing with bloodless arms powerful kingdoms to the faith of Jesus, haste to China. Here the struggling aspirations of your labouring bosoms may find ample room for their widest expansions. And in the vast amount of labour to be done, and of souls yet unconverted, you will have a weightier motive to induce energetic, continuous effort, than in the mere emulative desire of being the first in the field.

As the combined effect of these impressions is corrective, so is it conducive to that most fruitful, powerful, missionary work—prayer. From Medhurst, we learn the necessity of prayer—how much there is yet to be done—how many millions are perishing unwarned—how utterly inadequate to their rescue are our powers and resources—and how absolutely needful to their salvation is divine energy, the stretching forth of a supernatural arm. From Williams we gather the highest encouragement to pray. We see that God will listen to our entreaties for the upraising of the spiritual Jerusalem; that he will deign to use our otherwise powerless instrumentality, and wielding it with his own strengthful arm, produce effects at which we gaze with surprize and admiration.

In the effects actually produced by these two volumes on the Christian public, we may detect the prevalence of incorrect principles respecting missions. It is well known that when Mr. Williams appealed to the liberality of the religious public to furnish the mission in the South Seas, with a vessel to visit the different Islands, contributions crowded in from every quarter: all classes seemed anxious to add their names to the subscription list. This was praise-worthy. At the last Annual Meeting of the London Society, Mr. Medhurst stated how many millions in China were buried in ruinous darkness, and how difficult it was to gain access to them, to communicate to them the light of saving truth. He shewed that the easiest method, and almost the only method of communication was by means of small coasting vessels. There were none, he said, in which a missionary could obtain a passage but opium ships. They had thought it right to abstain from taking a passage in these, lest they should seem to identify Christianity with the opium trade, with which the Chinese are justly disgusted. He therefore suggested the desirableness and benefit of having a missionary ship employed on the Coast of China. Would the meeting aid him in procuring one? The proposal seemed to fall like a dead weight on the audience. There was no friendly voice to second it—no beaming eye wishing it success. The same with regard to personal labour. Ten or twelve missionaries were easily obtained to accompany Mr. Williams in the Camden. Numerous other applications were made and refused. But though Mr. Medhurst made strong appeals for fellow-labourers, yet, where there is so much to be done, only

one person would accompany him. We do not blame the liberality and interest displayed in the first instance. They were fully warranted. It is the disparity of interest with regard to the second we blame. Christians ought to be interested in the South Sea Islands ; but they ought to be much more interested in China. The same wrong state of feeling exists with regard to the East and West Indies. Christians are not too much interested in the West Indies, but their interest in the East is blameably disproportionate. The motives which should induce us to give either our property or our labour to the missionary cause are love to God and man. If our love to Christ is glowing, we shall hasten to that spot where the foul stain of dishonour cast upon his holy name, is the blackest and the largest, that we may wipe it away. If our love to our fellow-creatures is strong, we shall be attracted towards that place in which the greatest amount of human misery exists that we may alleviate its pangs. To make the quickness and abundance with which success will reward our labour the reason of our choice, is only a kind of refined selfishness.

But, to commence our notice of the work itself—our author devotes his first chapter to the chronology and extent of China. Here, at the very threshold we meet the objection of the sceptic, so frequently and so boldly uttered, that the chronology of the Chinese gives a fatal blow to the credibility of the Mosaic records. Our author thus fairly states the objection.

“ It has been generally supposed that the Chinese maintain an antiquity of myriads of years, and that their historical records, stretching far back into the vista of more than a thousand ages, are at such variance with the comparatively recent account of Moses, as to oblige us either to question the one or the other. This was, at one time, gladly caught at by the sceptics of Europe, and they thought that they had discovered, in the high antiquity of the Chinese, combined with the Hindu and Egyptian races, an argument which threw discredit on the chronology of the Bible, and weakened the evidence of its Divine authority.”

He then brings in the Chinese historians themselves to confute it.

“ The fact, however, is, that the Chinese, like most other heathen nations, have a mythological as well as a chronological period ; the one considered by themselves as fabulous, and the other as authentic ; the one connected with the history of their gods, and the other with that of their men. \* \* \* \* Indeed, so little credit is attached to this fabulous period by the Chinese themselves, that one of their most respectable historians, Choo-foo-tsze, does not venture to allude to it, but passing by these extravagant assumptions, commences his relation at a much later period, when events and circumstances of a connected character stamp the records of the age with greater marks of credibility. Another Chinese historian, named Fung-chow, remarks, ‘ How is it credible that more than 10,000 years elapsed before the yang, or ‘superior principle’ was produced, and the heavens spread ; and that 10,000 more elapsed before the yin, or ‘secondary principle’ was produced, and the earth formed ; that 10,000 more passed away, before the yin and yang united to produce the various material existences ; and, further, that 40 or 50,000 years more passed away, before the process of the two principles was finished, and the sages appeared ! Such a tale is contrary to all sense and reason. From the time of the sages Yaou and Shun, to the present age is not more than 3000

and odd years. How can it be believed that 40 or 50,000 years elapsed after the formation of the heavens and the earth, before man appeared, or the earth and water were adjusted, and food supplied to human beings? or that, if the world had existed so long, these things should not have been arranged before Füh-he and his successors? It is evident that Pwan-koo, the first man, according to the fabulous records of the Chinese, who acted at the separation of heaven and earth, could not have been long before Füh-he, perhaps a thousand years, certainly not ten thousand; and the time of Füh-he must have been very near Yaou and Shun, perhaps a hundred years, certainly not a thousand. No scholar should decline a thorough inquiry.' Sze-ma-tsëen, another very celebrated historian of China, does not record anything relative to the three emperors above mentioned; how much less then might he be expected to refer to Pwan-koo, who is placed before them."

Such a complete answer to this oft-repeated objection, is a greater benefit to Christianity than the mere removal of a cavil. Our confidence in the Christian system may justly increase, through regarding it as thoroughly tried. Christianity does not exist upon mere sufferance—nor "borrow leave to be." Blow after blow has been struck at her foundation, but she remains unshaken. Effort after effort has been made to darken her with the cloud of falsehood, but she has come forth from the cloud gleaming in her own heavenly purity and truth. Infidels have gone even to China to procure weapons to effect her destruction, but the verity of her statements has compelled even the Chinese historians to shield her from the attack. And we are taught too, how, for the future, to deal with those infidel objections, which circumstances prevent us from immediately answering. Let them stand over. Be not afraid to leave them till a full investigation can be made. Each of the sciences, while in its infancy, has been made, by the infidel, to furnish the semblance of an objection against Christianity. But that very same science when grown to manhood stature has scattered this flimsy objection to the four winds of heaven. May the conversion of China to the faith of the Gospel soon supply new living testimony to the truth of our Holy Religion!

Our author next proceeds to ascertain the period in the world's history at which the Chinese empire was first founded. He thinks he detects in the Chinese age of the "Five rulers" the period which elapsed between Adam and Moses. The following are the certainly strong coincidences by which he recognizes the period.

"The coincidence of ten generations having passed away, the institution of marriage, the invention of music, the rebellion of a portion of the race and the confused mixture of the divine and human families, closed by the occurrence of the flood, in the time of Yaou, might lead us to conclude, that in their allusions to this period the Chinese are merely giving their version of the events that occurred from Adam to Noah."

Considerations, in which he says, "some sober and judicious men have concurred" induce him to consider "Yu" as the founder of the empire. He thus speaks of the time in which he lived.

"If then we consider Yu to be the first real character in Chinese history, and place the beginning of his reign at B. C. 2204, or one hundred and four years after the flood, about the age of Peleg, when the earth was divided, we shall find that it just gives time for such an increase of the

human family as would admit of emigration, and yet allow for China being in such a state of marsh, as to require draining for the sake of culture, which service was ascribed to the labours of Yu."

With what a hoary venerableness do such suggestions seem to mantle that kingdom! It bears the impress of patriarchal birth. Greece and Rome though long since bent with decrepitude and age, were youthful states when compared with this ancient empire.

We are next presented with some details of Chinese history. They are too brief to be very interesting. They are little more than chronological notices of the several dynasties. In an Appendix a table of the dates of the emperors is given. To one who was about to study Chinese history on a large plan, such kind of information might be very beneficial. But in itself, for the general reader, it is of but trifling value. History is useful to us as the record of experience—as shewing us from what man has been, what he is likely to be—as a practical development of the principles of human nature. Some there are who so far forget this principle as to account themselves able historians because they retain in their memories the mere figures of chronology, and can reproach those with their ignorance, who have not the same accurate remembrance of dates. Of them we may say, (altering the phraseology a little,) as Milton said of Salmasius—"Do you affect the reputation of a learned man? I confess you are pretty well versed in phrase books, and lexicons, and glossaries, inasmuch as you have spent your time in nothing else. But you do not make appear that you have read any good authors with so much judgment as to have benefitted by them. Other copies, and various lections, and words omitted, you are full of; but no footstep of solid learning appears in all you have writ. Or do you think yourself a wise man, that quarrel and contend about the meanest trifles that may be?" Or as a reviewer of Milton says of the same Salmasius—"The power to strike out of the mass of particulars great principles—to hew from the rock the corner-stones of truth and polish and complete the living edifice—to stamp on the precious metal of original genius the signet that shall be sterling for ever—was utterly withheld from his soul." Mr. Medhurst, however, tells us that the fuller details of this history are fraught with interest and instruction, so that none need be deterred by the barren appearance of these scraps from pursuing the study further if an opportunity should be afforded them. He says—

"The history of China exhibits many traits of human character, and a variety of incidents that would well repay the perusal. It was thought sufficient, however, in the present work, merely to allude to the system of chronology adopted by that people, partly to remove an erroneous notion entertained by some, that the Chinese boast of a chronology extending through an almost indefinite period, and partly to establish the fact, that, exclusive of their fabulous and traditionary periods, they do possess a series of historical records, extending back to the very first ages of the world, agreeing, in many important points, with the astronomical and chronological calculations of the West, and entitled, in some degree, to confidence and credit."

The accounts given of the early emperors, go to establish the scripture doctrine, that human nature does not contain within itself a self-

rectifying principle, which being allowed time to operate will cure the evils that infest Society. All other history bears concurrent testimony to this doctrine. Nations proceed from better to worse; their history is marked in its early stages with an industry, temperance, and justice which are gradually lost, and being lost involve them in ruin. The first emperors are described as, "encouraging the people to an instant and energetic devotion to business"—as "ruling gently, abolishing oppressions and complying with the predilections of the multitude"—and as "virtuous, patriotic and brave," which certainly cannot be said of later emperors. What then is to become of those schemes for regenerating mankind, which are built on the self-adjusting power of human nature? Of what value are those systems of divinity, to ruined men, that exclude all reference to foreign supernatural aid? Of what practical utility are those plans of education likely to be, which cautiously avoid leading the pupil's attention out of himself? The chapter closes with a few remarks on the extent of territory the Emperor of China governs. They are thus summed up.

"The Chinese empire occupies no inconsiderable space in our map of the earth's surface, and fills up nearly the whole of their own; no wonder, then, that the Chinese should consider their country as the middle kingdom, including all within the four seas; and that, with them, the world and their empire should be synonymous terms. It is true, that a great part of these territories are uninhabitable deserts, and Chinese Tartary may have only four inhabitants to a square mile; yet the government of that country extends an influence over nearly as much of the earth's surface, and more of its population, than either England or Russia, and makes its orders heard and obeyed from Peking to E-le, and from the capital to Canton, amongst several hundred millions of people. By its new accessions of territory, China has come into the neighbourhood of the British possessions; and, though originally so distant from us, seems to shake hands across the Himalaya mountains,—and invite western nations to publish amongst them, the glad tidings of great joy, which shall be to all people."

Is not the hint contained in the last part of this extract susceptible of improvement? Though in Canton, the appointed place of intercourse, the spread of European influence is cautiously guarded against, yet where the Chinese territory comes in contact with our own, is there no border land, no neutral, half-defined spot, in which a missionary might live unsuspected, and gently hand in tracts and scriptures to the millions of China?

The three chapters which follow are devoted to the question of population—a question which Mr. Medhurst rightly remarks is interesting to the philosopher, the politician, the merchant and the Christian, but which has been variously answered according to the hypothesis adopted or the party espoused.

Our author evidently regards that answer as the true one, which assigns the largest amount of population to the country, and in substantiating his opinion, he has brought together a mass of valuable information, interesting in itself, and rendered doubly so, by its bearing on this interesting topic. He first shews that it is possible for the country to sustain the number of inhabitants supposed in the highest

calculation. He demonstrates in figures that even, on this supposition, every square mile in China would only support a few more persons than are supported on every square mile in Ireland, and many less than in Belgium. This establishes its possibility. He next details the circumstances which render it probable that so large a number of persons are living in China. He first mentions the productiveness of the soil, which, in the vicinity of the grand canal and the two great rivers is so fertile as to produce two crops of grain, every year, without needing to be fallow for a single season. He admits that this is in a measure counterbalanced by the large portions of unproductive hilly and marshy land which exists in the country. The extent to which cultivation is carried, is the next evidence adduced. He says—

“ Thus it appears, that more than three-fourths of the surface are owned and tilled by man, allowing, according to the highest census, nearly one acre and three quarters to each individual. The greatest part of this area is laid out exclusively in arable land, and devoted to the production of food for man alone. In China, the natives make no use of butter or cheese, and very seldom of milk; the principal animal food is pork, which is generally home-fed; they have few horses for travelling, pomp, or war; and the only cattle they keep are such as are needed in husbandry: hence, there are no grazing farms, no meadows, and very little pasture; while every acre of ground, capable of cultivation, is turned up by the spade or the plough, in order to afford sustenance for the teeming inhabitants. The few beasts of burden, or of draught, which they keep, are either tethered to a string, by the side of the road, or turned out to graze on the hills; while they are supplied, by night, with a little straw or bean stalks, which is also their principal food during the winter. A common is quite unusual throughout the eastern half of China; while parks and pleasure grounds are proportionably scarce, as the anxiety to satisfy the appetite prevails over the desire of amusement.”

An objection might seem to arise from what has been said of the extent of their cemeteries, which he obviates. The cemeteries are large only where the soil is unfit for cultivation, as is the case with the neighbourhood of Peking. In more fertile land a barren corner is to be found crowded and piled with coffins which are denied sepulture because of the space they would occupy. He next adduces the encouragement given to agriculture.

“ The encouragement given to agriculture would also argue a dense population. It is an ancient maxim with the Chinese, that when people are hungry there is no attending to the dictates of justice and propriety, and only when a population is well fed, can they be well governed. Hence from the earliest antiquity, the emperor has set an example of industry to his people, by personally and publicly holding the plough once a year, while the empress does the same with regard to the loom. In arranging the various classes of the people, the Chinese place the literati in the foremost rank, as learning is with them the stepping stone to honour; but immediately after the learned, the husbandman takes the precedence of all others, because being engaged in raising the necessaries of life, he is abundantly more important than the mechanic, who merely changes the forms of matter; and the merchant, who originates nothing, and only barter and exchanges commodities for the sake of gain. This honour put upon agricultural employments is evidently the result of design; and shews that the country, being overstocked with inhabitants, needs culti-

vating to its utmost extent, in order to provide the people with sustenance."

Then follows an account of their industry and skill in producing as large a quantity as possible of the necessaries of life, which, he justly considers, argues a dense population, striving to ward off that want, which their numbers would otherwise occasion. While many other inhabitants of tropical climates, can support themselves, by working a few hours a day, the Chinese are compelled to make untiring exertions to maintain themselves and families. Their ingenuity is displayed in their contrivances for manuring and irrigating their land. "They raise water from a lower to a higher region by artificial means, or conduct it with great care and skill from some elevated position along the sides of hills and across valleys to the desired spot."

The same fear of want, Mr. M. notices, "is seen also in the rigid economy of the Chinese—in their food which is ordinarily of the plainest, and often of the coarsest and most loathsome kind—in their dress which is mainly composed of cotton, because this can be raised at a vastly less expenditure of soil than wool—and in their dwellings, making a room of 20 feet square sufficient space for a dozen persons to eat, drink, work, trade and sleep, and building the streets of their towns and cities so narrow that it is quite possible to touch each side of the way with the hand as you pass along."

All this industry and economy we are told is often found inefficient in saving many from actual starvation. On this subject we are furnished with the following heart-rending statements.

"The extreme poverty of the people in the south of China is well known to all who are acquainted with those regions, and the piteous scenes presented in winter by whole hosts of peasants almost destitute of food or fuel, are enough to affect most deeply the minds of the compassionate. The common wages of the day-labourer is but fourpence a day, and the remuneration to a school-master from each of his scholars is only ten shillings a year; while provisions are sometimes nearly as high as they are in Europe.

"The want of feeling generally apparent among the Chinese, argues their deep poverty; for where provisions are scarce and dear, the human heart, unsanctified by Divine grace, soon becomes closed against the cry of distress, and the sick poor are allowed to perish by the road side, without a helping hand to relieve them. There is some charity manifested towards kindred, but none to strangers, who are left alike destitute of public provision and private benevolence. Canton is infested with beggars, who gain a scanty relief by their untiring importunity; and, in other parts of the country, the needy present their dismal tale of miseries to the too heedless spectators.

"Persons in danger of being drowned, or burnt, are seldom rescued; and numbers are turned out to die in the open air, to save the trouble of tending them while sick, and the expense of cleansing the house of their ghosts, when dead. This disregard of the wants and miseries of other, must be partly occasioned by the pressure of personal want, and the great number of individuals needing relief."

Many to avoid these evils have recourse to emigration, though the government and public opinion exert themselves to prevent it.

“What stronger proof of the dense population of China could be afforded than the fact, that emigration is going on, in spite of restrictions and disabilities; from a country, where learning and civilization reign, and where all their dearest interests and prejudices are found—to one where comparative ignorance and barbarity prevail, and where the heat or cold of a tropical or frozen region, is to be exchanged for a mild and temperate climate; added to the consideration, that not a single female is permitted, or ventures to leave the country, when consequently all the tender attachments, that bind heart to heart, must be burst asunder, and perhaps for ever. Where is the country—where, under such circumstances, emigration would prevail, unless stern necessity compelled, and unless the ever-increasing progeny pressed on the heels of the adult population, and obliged them to seek a precarious subsistence in a less thickly peopled part of the earth?”

The same principle develops itself in their importation laws. The heavy measurement charge and entreport fee which is levied on all other cargoes, is dispensed with in the case of vessels loaded with rice.

He next adduces the prevalence of infanticide. He considers that this supports his opinion respecting the large amount of population because he can bring proof, “that infanticide in China is more the result of poverty than prejudice, and has to do with economical rather than religious considerations. His proofs are, first, that infanticide is confined to the female sex, boys being expected to repay by their labour what it will be necessary to expend upon them; second, that the abominable practice is not enjoined by any religious system. If we take the following fact as a datum by which to reckon the extent to which the custom prevails, we must consider it as involving a most awful waste of human life.

“One writer informs us, that ten or a dozen infants are picked up every morning, in Peking alone; hence, the murders in that city must amount to several thousands annually.”

The argument he builds upon the custom is this :

“The object of the argument is to shew, that the children being sacrificed to Mammon rather than to Moloch, the prevalence of the custom indicates the great poverty and overwhelming numbers of the people,—that there is a disproportion between the supply of food and the number of consumers,—that human life is cheaper than human provender,—and hence the conclusion, considering the fertility of the soil, that China is immensely populous.”

In the third chapter our author passes on from the fearful probability that so large a number of souls lie huddled together in this unattacked portion of satanic dominion to what may be termed a moral demonstration of the fact—he proposes to establish its certainty. This he thinks may be done by adducing, “the testimony of eye-witnesses and residents.” The witnesses he calls are the Catholic Missionaries and the Chinese authorities. He complains of the very cavalier manner in which these parties have been treated. Those who have nothing beyond their own fancies and hypothesis to guide them, have boldly asserted the former of these witnesses to be “weak and credulous,” or in a still more gentlemanly tone, “stupid and lying”—the latter to be exaggerating and mendacious to a degree. Our author justly asks what interest or inclination these Missionaries can have to spread a false re-

port on the subject? Men who have left their country to spread what they believe to be the truth surely deserve some regard on the score of sincerity. And he strikingly remarks that the census quoted was not intended to amaze or awe the barbarians, but for the information of the Emperor who dreads rather than desires an increase of population.

“The document, thus drawn up and published by the Chinese executive are not intended for the eyes of foreigners, or meant to exalt native resources in the estimation of surrounding nations: on the contrary, the emperor in the edicts referring to the population, does not speak of its amount in a boasting, but a complaining tone; for, like another Malthus, he is afraid lest the increase of population should entrench [on the means of subsistence, and a famine be produced; he, therefore, exhorts the people to diligence in husbandry, that they may raise as many of the necessaries of life as possible, and to economy in their expenditure, that they may make them go as far as they can.”

The Chinese law on the subject of registration is very severe, punishing with one hundred blows, the master of a family whose register is found incorrect, and requiring a register to be furnished annually. An observation on the point from the pen of Dr. Morrison will be regarded as of great weight.

“In the Chinese government, there appears great regularity and system. Every district has its appropriate officer; every street its constable; and every ten houses, a tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board, always hanging up in the house, and ready for the inspection of authorised officers, on which the names of all persons, men, women, and children, in the house, are inscribed. This board is called a *mun pae*, ‘door tablet,’ because where there are women and children within, the officers are expected to take [the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said, that names are sometimes omitted, through neglect or design; others think that the account of persons given in, is generally correct.”

Errors may creep into official documents prepared for any government, but while we make allowances for this we never consider it sufficient to set aside their testimony. Taking then the native census as correct, we are furnished with it down to the year 1812, which gives us the overwhelming amount of *three hundred and sixty-one millions, two hundred and twenty-one thousand, nine hundred souls as the population of China*. After noticing the various computations of Europeans, he thus sums up the subject.

“It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900: and thus after the fullest consideration of all that has been said on either side of the subject.—after the most patient investigation of native documents,—and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upwards of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China.”

The fourth chapter is occupied with reflections on the statement thus patiently verified. The stirring fact is thus strikingly commented on.

“ Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition. One-third of the human race, and one-half of the heathen world, held by one tie, and bound by one spell; one million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know—unsaved. How unaccountable it appears that one individual should be allowed to fetter the minds of so vast a portion of immortal men, and to forbid the introduction of evangelical liberty. How distressing to think, that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people, but that derived from atheism and polytheism with now and then an obscure ray from a questionable form of Christianity. If we were sure that this state of things would always continue, or that the Gospel was not destined at an early period to subjugate and renovate China, we might almost be led to grow weary of such an unimproving and unimproveable world. To see the demon of darkness reigning in one soul is painful, but to see him rampant over a whole nation, and that nation constituting one-third of the human race, is beyond measure distressing, and might well induce one to exclaim, “ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people.”

Appalled and burdened as the mind is under the weight of such reflections, it is not allowed to sit down with the conviction that it has realized the whole of the subject. The mighty mass of our labour and our responsibilities with regard to China are constantly receiving new and vast accessions from the continuous increase of the population. Our author thus states this point.

“ Could we bring one thousand individuals under instruction every day, and give them only a day’s teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and if even ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth. This is a startling view of the matter, but a more affecting consideration still, is, that the ranks of heathenism are increasing at a thousand-fold greater ratio, than we can expect, by such a system of proselyting, to thin them. For, even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three and a half millions, yearly, to their number; so that according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity. Besides which, while we are thus aiming to rescue a few, the many are still perishing for lack of knowledge.”

He then, after noticing the power which backs the Missionary in his efforts to convert the nations, and the diffusive, propagative nature of the gospel, proceeds to some considerations, calculated, if not to alleviate our minds, yet to prompt us to immediate exertion, because they shew the probability, that by the grace of God, they would meet with wide spreading success. The first of these animating considerations he finds in the fact, that this mass of human beings, though so vast and spread out over so wide an extent of country is yet but one body, the

vibrations of the presiding will, being felt continuously down to the extreme members. We may therefore reasonably expect that more extensive success would accompany well-directed prayerful efforts for the conversion of China, than if it were parcelled out into a number of rival states, in which case, the reception of Christianity by one state would be the very reason why it would be hated by an emulous neighbour state. So much of the influence of Christianity as we can bring to bear on China, will bear upon it as a whole. And if the ruling will, should by the grace of God be moulded to the will of Christ, who can tell what would be the delightful result of this powerful agency guided by the Gospel? Is not this an event sufficiently sublime in itself and "devoutly to be wished" to call forth our prayers and efforts?

Another circumstance which enables us to bring the influence of the Gospel to bear on China as a whole is the oneness of their language and literature. Though the spoken language is marked by provincial peculiarities, yet the written language is so uniform, not only in character, but in style and idiom, that a written work which would be understood in one part of that vast empire, would be universally intelligible. We may say with our author "what a stimulus does this afford to an active and energetic mind, while engaged in studying the Chinese language, or inditing a book for their instruction, that he is doing what may be available to the benefit of so many millions!"

There is also a great oneness in their religious views and practices. "When a man has studied the Chinese character in one place and one person he has studied it in all; and when he has discovered a train of argument that will silence the philosophical and superstitious objections of one individual, he has provided himself with materials that will be serviceable on all occasions."

Then too their increase, though at first appalling, is in reality encouraging. They cannot be confined within the limits of the empire. They must by their overgrown weight burst their bounds and come forth to regions where the royal will cannot prevent them from receiving the instructions of missionaries. Our author's remarks on this point are worthy of special regard.

"A nation increasing as does the Chinese, cannot be long confined within narrow bounds, and restriction with them is impossible. Imperial edicts are already weak and inefficient, but will soon be flung to the winds. Hunger cannot be controlled, and necessity knows no law. Let but another age roll by, and China double her population once more, and her very increase will break down her political barriers, and bring her myriads in contact with the Christian world. Let vigorous measures be taken for the thorough instruction of the Chinese emigrants, and, while coming adventurers get an acquaintance with the truth, returning individuals will carry with them what they have learned; and thus, within and without the limits of the empire, all will gradually be evangelized. The multiplication of their numbers, therefore, viewed in this light, presents an encouraging aspect, and would lead us to anticipate the period as not far distant, when China shall stretch out her hands unto God."

Europeans oppose a barrier to the realization of these glowing prospects by the *introduction of opium*. On this point we must leave our

author to speak for himself, which he has done strongly and manfully. Of the dire effects of opium, he says—

“Those who have not seen the effects of opium smoking, in the eastern world, can hardly form any conception of its injurious results on the health, energies, and lives of those who indulge in it. The debilitating of the constitution, and the shortening of life, are sure to follow, in a few years, after the practice has been commenced; as soon and as certainly, if not much more so, than is seen to be the case with those unhappy persons, who are addicted to the use of ardent spirits. The dealers in opium are little aware how much harm they are the instruments of doing, by carrying on this demoralizing and destructive traffic; but, the difference between the increase of the Chinese people, before and after the introduction of opium, ought to open their eyes, and lead them to ask themselves whether they are not accountable for the diseases and deaths of all those, who have suffered by its introduction. And if it be true that the Chinese increased at the rate of three per cent. per annum, before the commencement of the traffic, and at the rate of one per cent. per annum, since, it would be well for them to consider, whether the deficiency is not to be attributed, in some degree, to opium, and the guilt to be laid at the door of those who are instrumental in introducing it. They may flatter themselves, that if the growth of population were not thus checked by the introduction of opium, its increase would be curtailed by wars or pestilences; or the superabundant populace would perish by famine, and starvation effect what opium would not accomplish. Still, whatever cause might contribute to the balancing of the population with the means of subsistence, human life could not be sacrificed, without blame, being attached somewhere; and blame, in proportion to the greatness of the evil which might result from the measure.”

“Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. \* \* \* \* When the habit is once formed, it grows till it becomes inveterate; discontinuance is more and more difficult, until at length, the sudden deprivation of the accustomed indulgence produces certain death. In proportion as the wretched victim comes under the power of the infatuating drug, so is his ability to resist temptation less strong; debilitated in body as well as mind, he is unable to earn his usual pittance, and not unfrequently sinks under the cravings of an appetite, which he is unable to gratify. Thus they may be seen, hanging their heads by the doors of the opium shops, which the hard hearted keepers, having fleeced them of their all, will not permit them to enter; and shut out from their own dwellings, either by angry relatives or ruthless creditors, they die in the streets unpitied and despised. It would be well, if the rich opium merchant, were sometimes present to witness such scenes as these, that he might be aware how his wretched customers terminate their course, and see where his speculations, in thousands of instances, end. \* \* \* \* In fact every opium smoker may calculate upon shortening his life ten years from the time when he commences the practice; one-half of his physical energies are soon gone; one-third of his scanty earnings are absorbed; and feeling strength and income both diminishing, while the demands upon his resources are increased, he seeks to obtain by duplicity what he cannot earn by labour, and thus his moral sense becomes blunted and his heart hardened, while he plunges into the vortex of ruin, dragging with

him his dependent relatives, and all within the sphere of his influence. Calculating, therefore, the shortened lives, the frequent diseases, and the actual starvation, which are the result of opium smoking in China, we may venture to assert, that this pernicious drug annually destroys myriads of individuals. No man of feeling can contemplate this fearful amount of misery and mortality, as resulting from the opium trade, without an instinctive shudder. \* \* \* \* It has been told, and it shall be rung in the ears of the British public, again and again, that opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. \* \* \* \* Almost the first word uttered by a native, when urged to believe in Christ is, "Why do Christians bring us opium, and bring it, directly, in defiance of our own laws? That vile drug has poisoned my son—has ruined my brother—and, well nigh led me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me, for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go, first, and persuade your own countrymen to relinquish this nefarious traffic; and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity."

The quantity of this life-devouring monster smuggled into the country, is awful. According to a table given, the amount consumed in 1836 was 27,111 chests, value 17,904,248 dollars. The following extract from the pen of a Chinese officer will somewhat abate our surprise that those should be styled "barbarians," who, with such savage injustice, force, with blood, a passage for this "angel of death" into the Chinese territory. He states

"That, recently, the number of chests imported has exceeded 20,000, and that the sum paid, annually, exceeds eleven millions of dollars. Within the last few years, he adds, foreign ships have visited all the ports along the coast, from Canton, as far as Chinese Tartary, for the purpose of disposing of their opium, and though the local authorities immediately expelled them, yet the quantity clandestinely sold, is by no means small. The foreigners have, besides, a depôt, for opium, at Lintin, in the entrance of the Canton river, where they have seven or eight large vessels, called receiving ships, anchored all the year round. In Canton, the native brokers pay the price of the opium to the foreign merchants, when they obtain orders for the drug from the receiving ships. They have also convoys, plying up and down the river, which are called fast-crabs, and scrambling dragons. These are well armed, with guns and pikes, and manned with desperate fellows, who go, as if they had wings. All the custom-houses and military stations which they pass, are literally stopped with bribes: and if they chance to meet any of the armed cruisers, the smugglers do not scruple to come to an engagement, and bloodshed and slaughter ensue. The governor of Canton lately sent a naval officer, with a sufficient force, and captured a boat laden with opium, seized one hundred and forty chests, and killed and took prisoners, scores of smugglers; yet, the traffic was not at all checked. Multitudes of the people, have but little dread of the laws, while they use every device to escape punishment, and are eager after gain: indeed, the laws are, sometimes, utterly without effect."

How much have those Englishmen who are truly patriotic and jealous for the honour of God, to do, by generous and holy conduct to cleanse off the stain which the rapacity and crimes of their countrymen

have deeply imprinted on the honour of their nation and the Christian name! We hope none "who name the name of Christ" have defiled their hands with this traffic. The sentiments of our author are worthy of being reduced to practice.

"True morality will lead us to inquire, whether the thing be right or wrong; and, if the latter can be established, it is ours to renounce it, however lucrative to ourselves, or grasped at by others. The golden rule, of doing to others as we would be done by, will teach us to avoid being accessory to the spread of allurements, and incentives to vice, when we pray every day, for ourselves, "Lead us not into temptation, but deliver us from evil."

The Observer for last month announced the cessation of the opium trade. This news is, we fear, too good to be true. The lucrative character of the trade gives it too much vitality to allow of its being so easily crushed. Its extermination must be effected by a war as vigorous and long continued as that which has dispossessed slavery of her dark dominions. Experience shews that enlightened public opinion, under the direction of Christian principles, is the only effective medicine for such social diseases.

[To be Continued.]

---

## Missionary and Religious Intelligence.

---

### I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the Rev. A. F. Lacroix and family have returned from their trip up the country, with improved health.—The Rev. J. Kennedy and Dr. Sommers of the London Society, have proceeded to Banáras. Dr. S. intends (D. V.) to study Hindustáni for the purpose of preaching to the Musalmáns in Calcutta and will return after he has acquired the language.—We are happy to hear that our Baptist brethren expect a reinforcement of labourers next cold season.—The Rev. Mr. Lawrence of Digah has removed to Monghyr to assist the Rev. Mr. Leslie.—Rev. J. Finck, formerly of Akyab, has removed to Chittagong.—The strength of the Bombay Missions has been increased by the arrival, during the past month, of three additional agents, Mr. and Mrs. Robertson of the Church Missionary Society, and Miss Reid of the Church of Scotland's Mission. Mr. Robertson is to be engaged, we believe, in the Money School; and Miss Reid is to act as a superintendent of Gujaráthi Female Schools. Few circumstances can be more satisfactory to every philanthropist than the brightening prospects connected with a Christian education in this Presidency. May these various movements be according to the mind of the Spirit.

---

### 2.—THE MECHANIC'S INSTITUTION.

This promising Institution has at length been fully established, the laws passed, and the first lecture determined to be delivered early this month. We trust it may be the means of doing much and lasting good.

---

### 3.—THE MUHARRAM AND CHARAKH.

The noisy and senseless pageant of the Muharram has passed.—When will it pass away for ever? We have nothing to add to what we have said

on the subject in former years, beyond this that it is passing strange that the Christian inhabitants of this Christian city should be dinned and madened by this annual nuisance. Why do not the government prohibit the procession from entering the Christian parts of our city. We are happy to perceive that our worthy Chief Magistrate has issued an order, prohibiting the more demoniacal exhibitions of the dreadful *Charakh* to pass through those parts of the city especially christian. We do hope that our more intelligent Native fellow-citizens will strengthen this purpose of the Government by withdrawing their support from the Pujah and cutting of the supplies.

---

#### 4.—SERAMPORE LADIES' BENEVOLENT SOCIETY\*.

A Society was formed on the 1st of June, 1836, by a few ladies in Serampore, with the view of procuring by the sale of their own needle and fancy work, some aid for the *Native Female Asylum* in that place.

The Society soon consisted of twelve members, who from a sale at the end of the year, were so happy as to realize One Hundred and Fifty Rupees. Thus encouraged, they renewed their endeavours in 1837, and by increased exertions, obtained by the close of the year, Five Hundred Rupees. A change of circumstances now rendered it expedient, however, that they should no longer confine their Funds to one object. It was, therefore, unanimously resolved, that they should devote Two Hundred Rupees to the *Native Female Asylum*, One Hundred to *Serampore College*, One Hundred to the *Native Hospital*, and that One Hundred should be set aside for Missionary purposes. This latter sum was appropriated to the support of a Native Missionary, part of whose duty should consist in instructing in the Bengali language, those members of the Society who were desirous of making themselves useful among the Natives.

The Society, commenced the present year, with twenty-five members, four of whom, however, are children under ten years of age.

The Ladies of the Society feel themselves called upon by the late changes in Providence, and particularly since the last of the three venerable Heads of the Serampore Mission has been laid in the grave, not only to redouble their own efforts in aid of those Religious and Benevolent Institutions which they founded, but to invite others to join them who may be desirous in any way of promoting the cause of Religion and Benevolence in that spot which was for so many years the seat of the labours of CAREY, MARSHMAN and WARD.

---

#### 5.—BAPTISM OF A NATIVE YOUTH.

It affords us sincere pleasure to announce the Baptism of another Hindu youth connected with the General Assembly's Institution. He was a pupil in the First Class in that excellent Institution, and had been for some time under very serious impressions. For many months he had been subject to the persecution of his friends for righteousness' sake; notwithstanding this he steadily persevered in the good way, and on the eighth of last month presented himself as a candidate for Baptism, which ceremony was performed by the Rev. D. Ewart at the Mission House, Simla, in the presence of the members of the Scottish Mission. We rejoice at this additional token of the Divine favor resting on the Institution. May this youth be the first-fruits of many from the same class, and may he stand fast in Christ to the end.

\* We have much pleasure in recommending this praise-worthy institution to the benevolent public.

## NOTICE.

*Attention is requested to the following New Terms,*  
Important to House and Land Holders and Executors to Estates.

AGENCY  
OF  
HOUSE AND LAND PROPERTY,  
OFFICE No. 6, TANK-SQUARE, CALCUTTA.

ESTABLISHED A. D. 1833.

A GENERAL Register for the Advertisement of HOUSES, LANDS, INDIGO CONCERNS, FACTORIES, TALOOKS, for Lease, Sale, Mortgage, &c. in Calcutta and its vicinity, is kept at this Office, and an abstract is inserted in the principal Calcutta newspapers *without* any charge to those who favor Mr. Vos with the Registry of their Estates.

Every information is given to inquirers, and final arrangements effected for parties *gratuitously* through his Agency.

This Establishment with its various ramifications, ensures Proprietors of Houses and extensive Landholders, who, from their widely different avocations, cannot give due attention to the *Letting* and *Selling* of their Estates, or Property under their charge, the most ready method of obtaining a Tenant or Purchaser; and relieves them from the inconvenience of attending to the many references on such occasions, while it concentrates every information for people in search of a House or Estate.

### TERMS.

No CHARGE is made to Proprietors or their Agents for *Registering, Advertising, Letting and Selling* House and Land Property of any description, by Public or Private Sale.

If any Registered Property is Let or Sold by Proprietors or their Agents, without reference to this Agency, they will be charged with the Fee or Commission.

Large Printed Placards will be suspended or pasted on every Registered House and Land Property to Let or for Sale.

### Terms for the Letting of House and Land Property.

A fee of 5 per cent. on the amount of one month's rent is charged to the *Lessee* on renting a Registered House, whether the negotiation be made through this Agency or not.

### Terms for the Selling of House and Land Property by Public or Private Sale.

On any Registered Property being sold, a commission of 5 per cent. on the first thousand, and 1 per cent. on the remainder of the amount of every lot is charged to the Purchaser, whether the negotiation be made through this Agency or not.

### Terms for procuring Mortgages.

A Commission of  $2\frac{1}{2}$  per cent. is charged to the Mortgager and to the Mortgagee respectively, on any Registered Property *being mortgaged*, whether the negotiation be made through this Agency or not.

The business of *Architect, Builder and Surveyor* is strictly attended to in all its branches, on moderate terms.

References as to *terms* for Appraising, Inspecting, Reporting on Property, Drawing Plans, and Furnishing Houses, to be made to

J. M. VOS,  
Calcutta, Feb. 15, 1839.

Civil Architect and Engineer.

ACKNOWLEDGMENTS.

SUBSCRIPTIONS FOR THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY FOR THE MONTHS OF JANUARY AND FEBRUARY, 1839.

D. Pringle, Esq.....	50
Dum Dum Auxiliary, the Rev. Mr. Symes.....	20
Collections at Town Hall.—Cash, .....	64
J. W. Alexander, Esq. ....	50
Rev. C. Piffard, .....	20
Rev. T. Boaz, .....	10
Mr. J. W. Smith, .....	3
	147
J. W. Alexander, Esq. for 1839, .....	100
Lieut. Fenning, ditto, .....	12
Lieut. Kirby for 1838, ..	12
Monghyr Subscription, by Miss Jane S. Page, .....	100
Mr. J. Richardson, .....	23
Mr. C. Kerr, for 1838, .....	12
Mr. W. U. Eddis, .....	5
Rev. W. Parry, .....	10
Mr. R. Homfray, 4th quarter of 1838,.....	3
Lieut. Col. Powney, ditto ditto, .....	25

G. ALEXANDER, *Cash Secretary.*

SUBSCRIPTIONS AND DONATIONS RECEIVED BY THE CALCUTTA AUXILIARY BIBLE SOCIETY IN THE MONTHS OF FEBRUARY AND MARCH, 1839.

Sir H. Seton, .....	Rs. 100
C. W. Brietzcke, Esq.....	50
Ensign R. H. Tulloh, .....	10
Mr. Beardsmore, Subs. 1838,.....	16
Rev. T. Boaz, do.....	16
T. P. Biscoe, Esq. do. ....	100
Mrs. Brietzcke, for 6 Months,.....	12
A Friend through Rev. Mr. Boswell, .....	50
C. W. Smith, Esq. for 1838,.....	100
J. W. Alexander, Esq. for 1839, .....	100
J. S. Rivaz, Esq. do. ....	50
E. P. Smith, Esq. for 1838 and 1839,.....	100

J. ROXBURGH, *Secretary.*

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

C. C. Rabeholm, Esq. ....	Rs. 10	0
J. M. Vos, Esq. ....	10	0
J. Muir, Esq.....	10	0
Rev. J. Parry, .....	6	0
W. Muir, Esq. ....	10	0
Lt. Goldie, .....	14	8
W. Byrn, Esq. ....	10	0
Rev. J. Whiting, for 1838.....	10	0
G. Temple, Esq.....	10	0
Rev. W. H. Meiklejohn, .....	10	0
Capt. Dicey, .....	10	0
Rev. J. Bowyer, for 1838, .....	10	0
J. C. Harrington, Esq.....	10	0
Rev. Mr. Lish, .....	6	0
V. Henly, Esq. ....	3	0
Rev. Mr. Comstock, .....	6	0
Rev. Mr. Howard, for 1838 and 1839 .....	12	0

NEW SUBSCRIBERS.

W. Muir, Esq. Cawnpore.  
 Capt. Farran, Cuttack.  
 D. McDonald, Esq. Calcutta.

H. H. Thomas, Esq. Benares.  
 A. Douglas, Esq. Calcutta.

G. C. HAY,

*Publisher and Agent for the C. C. O.*

March 27th, 1839.