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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. 86.—July, 1839.

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

## CONTENTS.

Page	Page		
I.—The Present State and Prospects of the Jews, . . . . .	371	VII.—The Native Christian Protec- tion Society, . . . . .	409
II.—General Observations and Il- lustrations of the Malagasy Lan- guage. By the Rev. J. J. Free- man, . . . . .	383	REVIEW.	
III.—Maternal Associations, . . . . .	394	Philip's Life and Times of White- field, . . . . .	411
IV.—Heathen Oaths, &c. . . . .	397	MISSIONARY AND RELIGIOUS INTEL- LIGENCE.	
V.—Native Education—Want of suitable books, . . . . .	400	1.—Missionary and Ecclesiastical Movements, . . . . .	425
VI.—Meeting of the Christian School-Book Society, . . . . .	403	2.—New Translations of the Scrip- tures, . . . . .	ib.
		3.—London Missionary Society, ..	426

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

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

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

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The 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.

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### EDITORIAL NOTICES.

Favors have been received from Rev. Messrs. Jamieson, Johanes, Sutton, and Morrison; also from "Cinsurensis"—"L."—"φίλος"—"J. M. D." and "J. P."—Press of matter has obliged us to defer these communications some of which were actually marked for this number; we hope to find room for them next month. We regret that the communication of "J. R." is too long for the Observer.

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The Editors of the Observer are requested to state that as the matters brought forward at the Monthly Missionary meeting for conference and prayer, are often such as require that body to act in the first instance, it has been deemed advisable to form a small fund for defraying such expences as may be incurred in placing before the public such plans (in their infant state) as are connected with the advancement of Christ's cause in this part of the earth.—The Editors will be happy to receive any donations for this purpose.

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

The Committee of the Christian Tract and Book Society will meet for the despatch of business on Tuesday Morning, the 9th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held at the old Church Rooms on Tuesday evening the 9th instant;—Service to commence at  $\frac{1}{2}$  past 7 o'clock.

The Committee of the Bible Society meet for the transaction of business on the third Tuesday in every month at  $\frac{1}{2}$  past 9 o'clock in the morning.

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### ADVERTISEMENTS.

#### 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.

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THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 86.—*July*, 1839.

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I.—*The Present State and Prospects of the Jews.*

Amongst the nations of the earth the Jews have ever been the especial favorites of Heaven. Chosen by God in the early ages of the world as witnesses for himself, and afterwards raised to an unprecedented eminence in the annals of history, they stood out for centuries as a people signally favored of God by a knowledge of his will and the enjoyment of his special Providence toward them. Hurlled from their national prosperity, and plunged into the deepest misery, they still, though scattered and oppressed, possess many tokens of divine approbation,—the Lord has preserved them a distinct people amidst a heathen and Christian world. They have been his witnesses for the truth in all ages and amongst all people, unamalgamated with others and undestroyed by the direst persecution. Like beacons in the midst of an almost universal wreck they have held forth the truth and faithfulness of God to his own declared will, at once a terrible instance of punishment and mercy. Amidst all their vicissitudes, their minds have ever been upheld, by the hope of restoration to the land of Canaan, and the triumphant deliverance which was to be effected for them by Messiah. For many centuries that hope has been dim, as the light of the lamp which flickered in their synagogues ; but, latterly, the *hope* of Israel has become brighter and stronger, and hundreds borne up by it have begun to turn their eyes towards the land flowing with milk and honey, and towards Him whom they have pierced—the King of Zion. Circumstances of a commercial and political character in the providence of God, appear to have enkindled and strengthened this hope. Many of these circumstances have transpired as unexpectedly as those miraculously created for this people in their early history, and display as markedly the finger of God interposing on their behalf. The great preven-

tives to all successful effort to their conversion to Christianity, or indeed to an introduction to them for conversation or discussion on this point, were the deep-rooted prejudices entertained against all Christians because of the religious spoliation and sanguinary persecutions which they had borne from Christian rulers. The civil disabilities under which they almost every where laboured—their literary, scientific and religious ignorance, encouraged by an indifferent and bigotted priesthood—the evident impossibility of their peaceable and final possession of the land of Canaan—their excessive superstition and religious imbecility, and their worldly and grovelling conceptions of Messiah and his work,—these together with their intense hatred to the person and work of Jesus, rendered any attempt to direct them to the cross almost a hopeless task. This was the condition of the children of Abraham some fifty years ago; though a few in every land, a remnant according to the election of grace, has always been found amongst them, who had obtained circumcision of heart, and looked through the dim vista opened to them by a beclouded faith, to the day of Israel's restoration. They continued to feed the flame which has now been fed by many a hand and brightened by many a prayer. During the last fifty years, religionists, moralists and politicians have been stirred up to remove the religious and civil disabilities under which they were labouring, and that too with considerable success. The door of the feast-chamber has not only been opened, but the table has been furnished with guests. Yes, blessed be God, many have come from the east and the west, the north and the south, to sit down with Abraham, Isaac and Jacob in the kingdom of God. It is a curious but pleasing fact, that the Jews as a body do not resist the *idea* that they will become Christians; but they have ever associated it with the restoration of the scattered tribes to the Holy Land, a consummation which does appear to be much more likely of accomplishment, humanly speaking, than at any former period. When we take into consideration the present state of Egypt and Syria, the rapid means of transit from all countries to the sacred land by steam communication, and the breaking up of that awful mystery which hung over Egypt's dark land and the land of the promises by travel and publication, the altered political state of the Jews and the evidently strong disposition on the part of the Christian church to bring about the restoration of Israel—all seem to say the time to favor her, yea, the set time, has begun to dawn.

We are aware that amongst many such efforts are deemed wild and chimerical, or at least out of time. We en-

treat such to well ponder a matter which is engraven on the palms of the hands of the Almighty, and is ever occupying his eternal mind; and not to let past irregularities and failures deter them from praying for and labouring for the peace of Jerusalem—for, they shall prosper that love her. We have brought this subject before our readers for the purpose of calling forth their most earnest supplications and vigorous efforts for the conversion and gathering of the outcasts of the house of Israel. We shall, we believe, best consult the interests of the object, and the instruction and pleasure of our readers, by placing before them the larger portion of an able article on the subject, which appeared in the *Quarterly Review* for December, 1838. The writer, after some general remarks on Lord Lindsay's travels, of which the article professes to be a review\*, says—

“ We have alluded, in the commencement of this article, to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant, when ‘ the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.’—Isaiah xi. 11.

“ Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII.†, the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the *piety* of the crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; Societies are established in England and Germany to diffuse among them the light of the Gospel; and the increasing accessions to the parent Institution in London attest the public estimation of its principles and services‡.

\* We shall in the next number (D. V.) give some specimens of the ignorance and prejudices of the Jews.—Ed.

† ‘ By an edict of Leo XII., they were closely confined, to the number of 1500 to 1600, within a certain quarter of the town, called the Ghetto. This place they were not allowed to leave, even for a single day, without a special licence; even though furnished with such a licence, they were forbidden to dwell, or even converse familiarly, with Christians.’—*Hirschfeld's Strictures*, p. 64.

‡ The Callenberg Institution, which began in 1728 at Halle, in Prussian Saxony, had great success, when we consider the limited extent of its means; it came to an end about the time of the French Revolution.

“ Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them, who lately, in the true spirit of Moses, went a journey into Poland ‘ unto his brethren, and looked on their burdens’ (Exod. ii. 11), informs us that ‘ several thousand Jews of that country and of Russia have recently bound themselves by an oath, that, as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah\*.’ ‘ Although it was,’ he continues, ‘ comparatively, a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason, and some another, for the opinion they entertained; but all agreed in thinking that the time is at hand†.’ Large bodies, moreover, have acted on this impulse; we state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty-fold; that, though within the last forty years, scarcely two thousand of that people were to be found there, they amount now to upwards of forty thousand: and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveller encountered many Jews on their road to Jerusalem, who invariably replied to his queries, that they were going thither ‘ to die in the land of their fathers.’ For many years past this desire had prevailed among the Hebrews; old Sandys has recorded it in his account of Palestine;—but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulates the desire; the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth’s surface until they arrive in that land on the great morning of the resurrection. But, whatever be the motives of a people now blinded by ignorance, who does not see, in the fact, a dark similitude of the faith which animated the death-beds of the patriarchs; of Jacob, and of Joseph (Gen. xlix. 29), who, ‘ when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones?’ (Heb. xi. 22.) In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost east and the utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolff (Journal, 1833) heard these sentiments from their lips in the remotest countries of Asia: and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judæa, and of their belief of a return thither. At Jerusalem they purchase

\* Herschel’s Brief Sketch (1837), p. 39.

† Mr. Davenport, in his report from Inowraclaw, mentions that, ‘ in reference to the changes taking place in the Jewish mind, a Jewish schoolmaster remarked to him, “ There is a struggle going on of which you can have no idea: we do not know ourselves what we want, or what will be the end of it.” ’ He afterwards adds, ‘ In reply to some remark which assumed that he believed his religious creed to be right, he said, “ Oh, do not suppose that I am certain; I think I am right, but I am in doubt. You will never find a Jew who will certainly say he is right.” ’—*Jewish Records*, September, 1838.

(as it were) one day in the year of their Mussulman rulers : and being assembled in the valley of Jehoshaphat, bewail the overthrow of their city and temple, and pray for a revival of its glory. Their prayer is now assuming a more penitential garb : ‘ Already’—says Mr. M’Neill, in his excellent lectures on Jewish prophecy (p. 136)—‘ as we have heard from an eyewitness of the interesting scene, some of them assemble themselves on the eve of their Sabbath, under the walls of Jerusalem, where the abomination of desolation still standeth, and chant in mournful melody the lamentations of their Jeremiah, or sing with something like a dawn of hope,

‘ “ Lord, build—Lord, build—  
Build Thy house speedily.  
In haste ! in haste ! Even in our days,  
Build Thy house speedily.  
Lord, build—Lord, build—  
Build Thy house speedily.  
In haste ! in haste ! Even in our days,  
Build Thy house speedily.  
In haste ! in haste ! Even in our days,  
Build Thy house speedily.” ’

“ In Poland\*, the great focus of the Hebrew people, the sentiment is most rife that the time is near at hand for the turning of their captivity : oftentimes they meet together in their synagogues for humiliation and fasting ; and falling on their knees, like Daniel (vi. 10), with their faces towards Jerusalem, offer these beautiful and touching petitions :—

‘ We are more sinful than any other people ; we ought to be ashamed more than any nation ; the joy of the Lord is gone from us, our hearts are wounded. Why?—because we have sinned against the Lord. The temple is destroyed : there is no Shechinah abiding among us ; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, Thy holy habitation, and cause the Messiah, son of David, speedily to appear. And, according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness and from all our idols†.’

“ What a marvellous thing, that this despised and degraded people, in their suffering and baseness, should yet be minutely observant of the royal supplication which fell from the lips of Solomon in the palmy days of Jerusalem !—

‘ If Thy people bethink themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, we have sinned, we have done amiss, we have dealt wickedly ; . . . and pray toward the land which Thou gavest unto their fathers, and toward the city which Thou hast chosen, and toward the house which I have built for Thy name ; then hear Thou from the heavens, even from Thy dwelling-place, their prayer and supplications, and maintain their cause, and forgive thy people which have sinned against Thee.’ (2nd Chron. vi. 37 *et seq.*)

\* By far the largest concentration of Jews is found in the Russian dominions : their numbers are variously stated, but the calculation lately furnished to us, on which we most rely, estimates them at one million, seven hundred thousand souls. Of the geographical distribution of this people we have said but little, as the subject had already been very copiously handled in the 38th volume of our Journal : but since that time the number of Jews in England has increased to about thirty thousand.

† ‘ This is not one continued prayer,’ says Mr. Herschel, ‘ but the substance of several petitions scattered throughout the Jewish Liturgy.’ p. 38.

“ Though they have seen the Temple twice, and the City six times destroyed, their confidence is not abated, nor their faith gone: for 1800 years the belief has sustained them, without a king, a prophet, or a priest, through insult, poverty, torture, and death; and now in the nineteenth century, in the midst of ‘the march of intellect,’—what is better, in the far greater diffusion of the written word of God both among Jews and Christians, we hear from all an harmonious assent to the prayer that concludes every Hebrew festival, ‘The year that approaches, Oh bring us to Jerusalem!’ This belief has not been begotten and sustained by rabbinical bigotry; for although a fraction of the reformed Jews have excluded from their liturgy every petition for restoration, and even for the coming of the Messiah, yet it prevails more strongly, if possible, among the converts to Christianity. We have now before us a letter from a Hebrew proselyte, dated but a few weeks ago at Jerusalem, which the writer was visiting for the first time: his heart overflows with patriotism, and the remembrance of his ancestry; he beheld the land of his fathers, to be hereafter his; ‘their’s not by unholy war, nor by stratagem or treachery, but as the gift of Him who is yet to be the glory of his people Israel.’

“ The reforms, as they are termed, of modern days, have arranged the Hebrews under the two classes, according to their own designation, of old-fashioned and new-fashioned Jews. The new-fashioned are the ‘liberals’ of Judaism, the old-fashioned are governed by the opposite principle. These reforms, which have so favourably exhibited their intellectual powers, have proved fatal to their sentiments of religion:—disregarding or denying the truths on which even the Talmud rested as a basis, they have scorned to purge away its dross; and, having broken from the trammels of Rabbinism, strut about in the false freedom of rationalism and infidelity. The leprosy has not yet spread itself over a large portion of the people; the chief seat of the disease lies, of course, in Germany; but many individuals have caught the contagion in Lemberg, Brody, Warsaw, and other towns of Poland. In Germany they are engaged in the formation of a literature of their own, and wield a portion of the daily and periodical press; new modes of worship are introduced; and the national expectation of a Messiah, being frittered away in figurative applications, is debased, and yet satisfied, by their share in the revolutionary changes of the European states. In France, a kindred sentiment prevails; they desire even to abandon the name of Jews and assume the appellation of *Frenchmen-Israelites*, or ‘adherents of the Mosaical religion:’ having been emancipated, in the change of policy that followed the revolution in that country, from many burdensome and injurious restrictions, they hail in this ameliorated condition the advent of the Messiah. These principles are asserted in a journal entitled ‘The Regeneration, destined to the improvement, moral and religious, of the Israelitish People,’ and conducted by some of the most able and learned Jews of Paris, Brussels, and Frankfort.

“ It is only within the last few years that the Jews, as a body, have been known beyond the circle of curious and abstruse readers. Their pursuits and capacities, it was supposed, were limited to stock-jobbing, money-lending, and orange-stalls; but few believed them to be a people of vigorous intellect, of unrivalled diligence in study, with a long list of ancient and modern writers, whose works—though oftentimes mixed with matter, much of which is useless, and much pernicious, and calculated far more to sharpen than to enrich the understanding—bespeak most singular perseverance and ability. The emancipation of genius, which began under Moses Mendelsohn about the year 1754, brought them unlooked for fame on the stage of profane literature;—

the German, which had hitherto been regarded as an unholy language, became the favourite study of the liberalized Hebrews; thence they passed to the pursuit of the various sciences, and of every language, whether living or dead; their commentators and critics, philosophers and historians, condescended to a race with the secular Gentiles, and gave, in their success, an earnest of the fruit that their native powers could reap from a wider field of mental exertion. But the new lights, which shone so brightly on the chiefs of the secession, have done but little to illuminate the body of their followers; popular education, in the strict sense of the term, is still confined to the Rabbinical Jews, who constitute the vast majority of the nation. This class of the Rabbins, notwithstanding the exclusiveness of their studies, must be considered as an educated people, perhaps more so than any other upon earth; they can, almost universally, read the sacred language, and partially understand it; the zeal of individuals, even the poorest, prompts them to undertake the office of teachers; and so content are they with small remuneration, that nearly a dozen Melammedims might be maintained by the salary required for one English schoolmaster. Parents and relations will endure the greatest privations to save a sufficient sum for the education of their children; and oftentimes, where the income of a single family is inadequate, five or six will make a common purse to provide the salary of a tutor. The evil is, that an excellent system and an admirable zeal are neutralized and perverted by rabbinism and superstition. 'If asked to give,' says Dr. M'Caul\*, 'a concise, yet adequate, idea of this system, I should say it is Jewish popery; just as popery may be defined to be Gentile rabbinism. Talmudical learning, and the power of the Rabbis, the depositories of it, are the ultimate object of Jewish discipline: to increase the one, and dignify the other, their writers have spared neither legend nor falsehood, in which blasphemy and absurdity strive for the pre-eminence: meanwhile, the doctrine inculcated is bitter in its precepts, unscriptural in its views, and hostile to mankind; and, though amongst themselves they both teach and practise many social virtues, their state must be considered as exhibiting an awful picture of moral and religious destitution.'

"That the Jews should be thus degraded and despised is a part of their chastisement, and the fulfilment of prophecy; but, low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which, raising them alike from neology and rabbinism, shall set them at large in the glorious liberty of the Gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years. The Societies at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau, for promoting Christianity among the Jews, have been eminently prosperous; but the London Society, the first in date, is likewise the first in its magnitude and successes. This admirable association, long buffeted by the gales of adverse fortune, seems now fairly harboured in public opinion; 'the entire contributions,' says their Report of March 1838, 'received during the past year, have amounted to the sum of 19,054*l.* 8*s.* 6*d.*, being an increase of 4523*l.* 17*s.* 9*d.* upon the receipts of the preceding year.' Doubtless their future exertions will be commensurate with their means, and Providence will bless with a larger harvest their increased expenditure and toil. But they have been 'faithful over a few things,' and wrought great effects in the infancy of their fortunes. They have circulated in the last year,

\* 'Sketches of Judaism,' a work of singular ability, which, together with 'Old Paths,' by the same author, must be read by every one who wishes to attain any knowledge of the existing state of the Jews.

besides Tracts, Pentateuchs, and other works in great number, nearly 4000 copies of the Old Testament in Hebrew; they have twenty-three stations in Europe and the East; forty-nine missionaries and agents, twenty-four of whom are Jewish converts; and ten schools, two in London, and eight in the duchy of Posen. Although the amount of conversions, relatively to the actual numbers of Israel, has not been large, the spies have brought back a good account of the land; the sample of its fruit may rival the grapes of Eshcol, and stimulate the Church of England to rise and take possession. In almost every considerable town of Germany there are to be found some baptized Jews; we learn, by official accounts from Silesia, that, between 1820 and 1834, 455 persons were added to the church; in East and West Prussia 234 in the same time; and from 1830 to 1837, in Berlin alone, no less than 326. In Poland, the average amount of baptisms during the last ten years has been about fifteen annually—exclusive of the great number baptized by the Romanists, to whom the proselytes are attracted by the hope and assurance of temporal support in the event of their conversion. At the Hebrew Episcopal Chapel in London, seven adult converts, and three children, were baptized last year, making a total thereby of 246 baptisms from the commencement, eighty-five of whom were adults; and among the converts in this country may be reckoned four synagogue-readers, of whom two have lately received orders in the Church of England; and six others, who have taken part in its apostolical ministry\*. This is no sudden or uncertain progress; it is no reproduction of the same Jew, like the annual proselyte of Rome at the feast of St. Peter, who is kept, as the dog at the Grotto del Cane, to be victimised for the edification of the curious; a new spur has been given to the advance and establishment of the faith among them, and conversions are greatly on the increase. ‘There is rarely an instance,’ says our experienced informant, ‘of a return to Judaism; and though some fall into sin, and misbehave themselves, their profession of Christianity is lasting, and, I believe, sincere.’

“It is a very important feature in the generality of these conversions, that they have taken place among persons of cultivated understandings and literary attainments. We are not to be told that those excellent societies have operated with success on ignorance and poverty, purchasing the one, and persuading the other, where either necessity or incapacity lay passive before them. These Jewish converts like their prototype St. Paul, brought up at the feet of their Gamaliels in all the learning and wisdom of the Hebrews, now ‘preach the faith which once they destroyed.’ We have already mentioned that several have become ministers of the Church of England; on the Continent we find many among the Lutheran and Reformed clergy; they have also their physicians, lawyers, head and assistant masters of the German Gymnasia; there are three professors and two lecturers, formerly Jews in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw Dr. Leo, a convert, is one of the most celebrated physicians; in Erlangen we find Dr. Stahl; and in Berlin Dr. Neander, the celebrated church historian, fully proves that poverty of intellect is not an indispensable preliminary to Jewish conversion.

“But even where the parties have not been fully brought to the belief and profession of the Gospel, a mighty good has resulted from the missionary exertions. Ancient antipathies are abated, and prejudices

\* Very many Jews have been baptized elsewhere, even in London, but we have no means of ascertaining the number. Mr. Joseph, himself a convert, has in the course of a few years baptized twenty individuals at Liverpool; baptisms have also occurred in Plymouth, Exeter, Bristol, Cheltenham, York, Hull, &c.

subdued ; the name of Christian is less odious to the ears of a Jew ; and many of the nation, adhering still to the faith of their forefathers, have ceased to uphold the Talmudical doctrine, that the Gentiles are beasts created for the purpose of administering to the necessities of Israel. They have conceived a respect for our persons, and a still greater for our intellects ; an ardent desire is now manifested by the Jews to hold conversation with the missionaries ; along the north coast of Africa, in Palestine, and in Poland, they have visited them in crowds ; and many, doubtless, have borne away with them the seed which a study of the Scriptures will ripen into conviction.

“ As a consequence of this more friendly intercourse between Jew and Gentile, we must mention the kinder feelings entertained by the Hebrews toward a converted brother. We have heard, indeed, from the lips of a proselyte, that he had, even within the last four or five years, observed an improvement in this respect among his own relations ; and the same fact is most amply attested by the opinion and experience of Mr. Herschel.

“ We wish we could say that this sentiment was universal ; but, alas, we know many and lamentable exceptions. There are Jews in all parts of Europe who dare not avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever an Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed ; and no later than January of this year, a young man in Tunis, who had discovered an inclination to the hated faith, was assaulted so violently by his relations, that ‘ he fainted on the spot,’ says the missionary, ‘ and lingered a few days, when he died.’ Nevertheless, conversions even there, as in Ireland, are constantly on the increase ; it being still the good pleasure of God that the blood of the martyrs should be the seed of the Church.

“ A desire, corresponding to this change of sentiment, is manifested to obtain possession of the word of God ; and they eagerly demand copies of the Society’s editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Mr. Stockfeldt, in the Rhenish provinces ; several thousands on the coast of Africa, by Mr. Ewald ; and in Königsberg Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In Poland and Jerusalem the missionaries can dispose of all that are sent ; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the demands of the Israelites in all parts of the world. It is also very observable that the translation in their vernacular dialect has excited the liveliest interest among the long-neglected females of the Hebrew nation. All this indicates a prodigious change ; hitherto they have cared little but for the legends of the Talmud and rabbinical preachments ; they now betake themselves to the study of Scripture, and will accept the Pentateuch printed and presented by the hands of Christians ! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection. Mr. J. D. Marc, in a letter from the Society’s station at Offenbach, affirms that ‘ the conviction the Jews now have, that the Christians offer them the genuine word of God, and even to the poor gratis, makes an unspeakable impression on them, and begins visibly to melt their hearts.’ And even in Poland, the very treasure-house of rabbinism, a missionary can find easy access, and a patient audience for the truths of the Gospel, provided he be well supplied with the word of God in its original tongue. Such efforts are felt and estimated far beyond the

sphere of their first action; a kindly sympathy is propagated through all the distant limbs of the Jewish body; and traces of the zeal and growing favour of the Gentiles are discernible even in the remotest countries of the East. According to Dr. Wolff, in his several journals, Bibles and Testaments in Hebrew were found at Ispahan and Cashan, which he himself had given from his own store at Jerusalem; he heard of them also in Balk, Bokhara, and Afghanistan. In the Himalaya mountains, far beyond the limit of the British dominion, he discovered even a Brahmin, surrounded by crowds of his disciples, reading the Gospel of St. Luke in the Nagree character; this last fact, though not immediately bearing upon the Jews, well illustrates the efficacy and success of associations combined for the distribution of the Scriptures.

“Efforts like these cannot fail to attain the most important results; for the blindness of Israel is still caused, as it was in the days of our Saviour, by their ignorance of the word of God; ‘ye do err, not knowing the Scriptures.’ A deeper acquaintance with their own holy books is an indispensable preliminary to general conversion; and we must bestir ourselves to multiply facilities by the widest possible circulation of them. The wiser and more Scriptural method of argument now pursued by the missionaries will advance the work; laying aside their reasoning from the Talmud and the Mishna, and perceiving that, with the Jewish people, a right intelligence and belief of the Old Testament is the only foundation for the belief of the New, they have at last adopted toward their Hebrew disputants the method of the inspired apostle; for ‘Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures; openly alleging that Christ must needs have suffered, and risen again from the dead; and this Jesus, whom I preach unto you, is Christ.’”

The writer then proceeds to state that it is designed to establish an episcopal church in Mount Zion, in which the services of that communion will be conducted in the Hebrew tongue; but as those remarks enter into the question of an establishment and the subject of church Government, we are obliged to omit this portion of his remarks. He then proceeds—

“The growing interest manifested for these regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice-Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve Tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain; the finest cotton may be obtained in almost unlimited abundance; silk and madder are the staple of the country, and oil-olive is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land\*, having found, in the English Consul, a mediator between their

\* Dr. Henderson says of the Polish Jews;—‘Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them

people and the Pasha, will probably return in yet greater numbers, and become once more the husbandmen of Judæa and Galilee.

“This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble Lord’s official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages—which the country will best perceive in the experience of them—we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies, that intelligence which guides their conduct, and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well the value of a Hebrew alliance; and endeavoured to reproduce, in the capital of France, the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the Empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his views ruined his projects with the people by their impious flattery; and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the Ark of the Covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing, or not regarding the temper of the Hebrews, and the plain language of Scripture, that ‘the people shall dwell alone, and shall not be reckoned among the nations.’

“That which Napoleon designed in his violence and ambition, thinking ‘to destroy nations not a few,’ we may wisely and legitimately undertake for the maintenance of our Empire. The affairs of the East are lowering on Great Britain—but it is singular and providential that we should, at this moment, have executed a measure, which will almost assure us the co-operation of the Eastern Jews, and kindle, in our behalf, the sympathies of nearly two millions in the heart of the Russian dominions\*.

to agricultural habits have proved abortive. Some of those who are in circumstances of affluence possess houses and other immovable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to, what they still consider, *their own land*. Their attachment indeed to Palestine is unconquerable.’—*Biblical Researches and Travels in Russia*, 1826.

\* Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted

These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased 'to tread down Jerusalem!' This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.

"It is matter for very serious reflection that the Christians themselves have cast innumerable stumbling-blocks in the way of Hebrew conversion. To pass over the weak and ignorant methods that men have adopted to persuade the Jews—let us ask whether the Christians have ever afforded to this people an opportunity of testing the divine counsel, 'by their fruits ye shall know them?' What is the record of the Christian periods of the second dispersion?—A history of insolence, plunder, and blood that fills even now the heart of every thinking man with indignation and shame! Was this the religion of the true Messiah? Could this be in their eyes the fulfilment of those glorious prophecies that promised security and joy in his happy days; when his 'officers should be peace and his exactors righteousness;' What, too, have they witnessed in the worship and doctrine of Christian states? The idolatry of the Greek and Latin Churches, under which the Hebrews have almost universally lived, the mummeries of their ritual, and the hypocrisy of their precepts, have shocked and averted the Jewish mind. We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image-worship, and its doctrines with persecution; they believe that, in embracing the dominant faith, they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1800 years, to the unity of the God of Israel."

"It well imports us to have a care that we no longer persecute or mislead this once-loved nation; they are a people chastened, but not utterly cast off; 'in all their affliction He was afflicted.' For the oppression of this people there is no warranty in Scripture; nay, the reverse; their oppressors are menaced with stern judgments; 'I am jealous for Jerusalem and for Sion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction.' This is the language of the prophet Zechariah; and we may trace, in the pages of history, the vestiges of this never-slumbering Providence. No sooner had England given shelter to the Jews, under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on the national prosperity by this act of the "most Christian Sovereign," cannot easily be calculated, but it may be reckoned among the most effective causes of the decline of Spanish greatness.'

that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them' . . . . . 'they are oppressed on every side, yet dare not complain; robbed and defrauded, yet obtain no redress' . . . . . 'in the walk of social life, insult, and contempt, meet them at every turning.'—*Herschel's Sketch*, p. 7.

“We cordially rejoice that we possess the favourable testimony of the Children of Israel to the justice, respect and kindness they enjoy in this land; but our efforts should the more be directed to promote their temporal and eternal welfare. ‘They forget,’ says the good Archbishop Leighton, ‘a main point of the Church’s glory, who pray not daily for the conversion of the Jews.’ We must learn to behold this nation with the eyes of reverence and affection; we must honour in them the remnant of a people which produced poets like Isaiah and Joel; kings like David and Josiah; and ministers like Joseph, Daniel, and Nehemiah; but above all, as that chosen race of men, of whom the Saviour of the world came according to the flesh. Though a people deep\* in their sentiments of hatred, they are accessible, even when beguiled by neological delusions, to those who address them on their national glory; and many persons living can attest the gratitude of the Hebrews, as of old†, to those who seek the welfare of their nation. They are not less concerned than ourselves to observe the present religious aspect of Europe, and the awful advances of Popery. Doubtless the great and good prince, alike Christian and Protestant, who now sits on the throne of Prussia, will find that his affection and shelter to the Israelitish people will procure him, in the hour of conflict, no insignificant or insincere allies, knowing as they do, that Protestantism, which delivered its followers from error, has delivered also the Hebrews from insolence and oppression. Nor are our interests in less fearful jeopardy; both as a Church and as a nation, we have much to hope for in the welfare of the people of Israel; and—since prosperity is to be the portion of those who pray for the peace of the Holy City—‘Ye that make mention of the Lord, keep not silence, and give Him no rest till he establish, and till he make Jerusalem a praise in the earth.”

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## II.—*General Observations and Illustrations of the Malagasy Language.* By the Rev. J. J. Freeman‡.

[From Ellis’s “*History of Madagascar.*”]

The language of Madagascar belongs unquestionably to the family, or class of languages frequently denominated Malayan, but to which the term Polynesian appears far more appropriate, and has accordingly been applied to it by Mr. Marsden, in the Introduction to his *Malayan Grammar*, 1812. The Missionaries in the South Sea Islands have long been accustomed to designate all those dialects found in the Polynesian countries, by the generic appellation “Polynesian.”

The fact of some close and important mutual relation subsisting between the dialects spoken through a vast extent of intertropical country in the Eastern seas, had been remarked by Cook and other voyagers; and from the commercial and political ascendancy formerly held by the Malays in those parts, the name “Malayan” was accorded

\* We have now before us the Jewish Almanac for the present year, in which the era of the expulsion from this kingdom is very significantly marked.

† ‘For he loveth our nation, and hath built us a Synagogue.’ Luke vii. 2—5.

‡ We have much pleasure in giving insertion to the following very intelligent paper on the Malagasy language. The comparative tables will tend to complete the plan (which was commenced some time back in the Observer) of forming comparative tables of all the languages and dialects in the East.—ED.

generally to those dialects which seemed to have sprung up, in some way, or at some period, from the Malay, as their common parent. A more extensive acquaintance with them, and a more careful comparison instituted between them, has led to the conclusion that these dialects are not to be regarded as descended from the Malay, but rather, as sustaining, according to the opinion expressed by Mr. Marsden\*, the relation of sisterhood to it, and to each other.

The living Malay language now spoken, or the vernacular dialect in the Malayan Peninsula, and other parts of the Eastern Archipelago, is itself only related to the great and comprehensive Polynesian language, just as that of New Zealand, Tahiti, or Madagascar, may be related to it. The two most remarkable circumstances belonging to this Polynesian language are, the wide extent to which it has been carried, and the tenacity with which it has retained its own individual characteristics or idiosyncrasy, even in the contiguity of other more copious and cultivated languages, spoken by immensely larger numbers, such as the Arabic, Hindu, Chinese, and Indo-Chinese.

With regard to the extent of region over which it has traversed, and still prevails, it is scarcely needful to do more, in these remarks, than just to glance at the fact, that from Madagascar in the west, to Easter Island in the east, embracing more than half the circumference of the globe at the equator, and from the Sandwich Islands in the north, to the extremity of New Zealand in the south, being 4,000 miles of latitude, "there is a manifest connexion between many of the words by which the inhabitants of these islands express their simple perceptions, and in some instances of places the most remote from each other, a striking affinity; insomuch, that we may pronounce the various dialects, in a collective sense, to form substantially one great language†." "One original language," observes Sir Stamford Raffles, "seems in a very remote period to have pervaded the whole (Indian) Archipelago, and to have spread, (perhaps with the population,) towards Madagascar on one side, and the islands of the South Sea on the other." On this subject, it may not be uninteresting to add the valuable opinion of the celebrated linguist, Baron Humboldt, brother to the illustrious traveller, as expressed by himself in a letter to the writer of this paper, dated Berlin, 14th of June, 1834, "There is no doubt that the Malagasy belongs to the family of the Malayan languages, and bears the greatest affinity to the languages spoken in Java, Sumatra, and the whole Indian Archipelago. But it remains entirely enigmatical in what manner, and in what period, this Malayan population has made its way to Madagascar. Of Sanscrit words there is a certain number in the Malagasy language."

This latter observation of Baron Humboldt corresponds with the remark of Sir Stamford Raffles in his *History of Java*, that "in proportion as we find any of these tribes, (viz. from Madagascar to the South Seas,) more highly advanced in the arts of civil life than others,

\* On the Polynesian or East Indian Languages, in *Miscellaneous Works* by W. Marsden, 1834.

† Marsden, *ut supra*, page 3.

in nearly the same proportion do we find the language enriched by a corresponding accession of Sanskrit terms, directing us at once to the source whence civilization flowed towards these regions."

The origin of this one great language is veiled in impenetrable obscurity; nor are there any existing data on which to build satisfactory conclusions respecting the era when, or the circumstances under which, it obtained so wide a dissemination. "An attempt to ascertain which of the Polynesian dialects should be considered as the parent stock, from whence the others branched out, (a pre-eminence that some have been inclined to claim for Java,) must prove, I apprehend, as fruitless as would be that of determining which of the Teutonic dialects gave birth to the others. To this, their subsequent degree of improvement has no direct relation. An equally unsuccessful endeavour has hitherto been, that of tracing their common descent from some one of the nearest continents; and we must be content to regard the language as original, in the ordinary sense of the expression, implying no more than its origin being in that state of obscurity, beyond which no connecting line or derivation can be traced\*."

The degree of relation, if any, subsisting between this great insular language, and the languages of the South American continent, has not, perhaps, been very carefully examined. "Not the slightest affinity appears between them," says Mr. Marsden in an early part of the work above quoted. And in referring to specimens of the Araucanian of Chili, and the Kichuan of Peru, he remarks, that neither of these, (which are totally different from each other,) has even the most remote affinity to the Polynesian. Subsequently to this, Mr. M. appears to have been rather shaken in his confidence on this particular point, by conversation with Mr. Ellis, who, in his Appendix to his Tour through Hawaii, had remarked, (page 471,) "Some of the words of South America, in their simplicity of construction and vowel terminations, as Peru, Quito, pronounced *Kito*, Parana, Oronoko, &c. appear like Polynesian words."

A similar observation may be applied to the eastern coast of Africa, as compared with the western coast of Madagascar. It is impossible to look over a map, and not perceive the obvious similarity between the names of the districts and rivers of these two countries severally; such, for example as, Masambika, Sambesy, Zimba, Kilimany, Inhambany, Manisa, &c., on the side of Africa, which have not only a perfect resemblance to Malagasy names, but are either Malagasy roots variously combined, or actual words in the Malagasy language. Hence it may not be extravagant to express an opinion, that the great Polynesian language has extended its powerful influence even into the two remote continents of Africa on the west, and South America on the east.

It may not be out of place to remark here, in reference to all comparisons between words and names, in different dialects and languages, that the differences are frequently rather apparent than real, arising out of the want of a uniform standard of orthography, and the consequent arbitrary methods writers are obliged to employ. The same word as

\* Marsden, *ut supra*, page 5.

addressed to the ear, often assumes quite a different garb when presented to the eye, by two different writers; e. g.

Quilimane, ..... Kilimany.

Mosambique, ..... Masambika.

Of all the dialects belonging to the Polynesian family, it forms an interesting topic of inquiry, to which that of Madagascar is most nearly related. Is it to the *Malayan* properly so called? the Javanese? as thought by some: the Nias? as suggested by Mr. Marsden, or some other?

The writer of the present sketch once thought, (taking Crawford's Indian Archipelago as his guide,) that the nearest relation of all might be traced between the Bali and the Malagasy, but he has subsequently found reason to relinquish this in favour of the Malayan, nor is he induced to change his opinion in behalf of the Nias, as intimated by Mr. Marsden. It may illustrate these remarks, to select from the extensive vocabulary of that gentleman a comparative view, consisting of Mr. M.'s thirty-four words, of the Malagasy, (according to the orthography now established there,) the Malayan, the Javanese, the Nias, and the Bali, with the Tahitian by Mr. Ellis.

ENGLISH.	MALAGASY.	MALAYAN.	JAVANESE. Crawford.	NIAS.	BALI.	TAHITIAN.
One	isa	satn, sa	sa, siji	sara	sa	hoe
Two	roa	dna	loro	dua	dua	erua
Three	telo	tiga	talu	tulu	tulu, telo	etoru
Four	efatra	ampat	papat	ufa	hampat	eunaha
Five	dimy	lima	limo	lima	jima	erima
Six	enina	anam	nanam	unu, ano	banam	eono
Seven	fito	tujuh	pitu	fitu	pitu	ebitu
Eight	valo	dilapan	wolu	walu	kutus	evaru
Nine	sivy	sambilan	songo	suva	sia	eiva
Ten	folo	sa-puluh	puluh	fulu	dasa	aburu
Man	olona	orang	wong	niba	manusa, wong	taata
Head	loha	kepala, ulu	andas	hugu	sirah	upoo
Eyes	maso	mata	moto	mata	mata	mata
Nose	orona	idong	irung	ighu	churg'ut	ihu
Hair	volona	rambut, bulnh		bu	bulu	rouro
Teeth	nify	gigi	unto	ifu	gigi	niho
Hand	tanana	tangan	tangan	tanga	tanjan	rims
Blood	ra	darah	gath	doh	rah, getih	toto
Day	andro	ari, hari		luoh	dina	mahana
Night	alina	malam		bungi	patang	arui
Dead	maty	mati	mati	mate'	mati	mate
White	fotsy	putih	puteh	afusi	putih	uouo
Black	mainty	itam	irany	xitu	slam	ereere
Fire	afy	api	gani	alitu	api	uuahi
Water	rano	ayer	banya	idano	yeh	vai
Earth	tany	tanah	lasah	tanu	tanah	sina
Stone	vato	batu	watu	batu	batu, watu	ofai
Swine	kisoa	babi	chilang	bavi	chelen	buas
Bird	vorona	burong	manuk	fofo	kedis	manu
Egg	atody	telur	andoy	adulu	taluh	huero
Fish	hazandrano	ikan	irvah	ia	bahanier	ia
Sun	maso-andro	mata-ari	srang-nge-nge	luoh	mata-nahi	ra
Moon	volana	bulan	wulun	bawa	bulan	marama
Stars	kiutana	bintang	lintang	dufi	vintany	fetia

N. B. The letter *o* in the Malagasy words is sounded like *oo* in the word poor; and the letter *n*, is, on the coast, sounded as *gn*. Final vowels are scarcely heard.

The view of the language now given, as to its relationship to the Malay, is not, however, founded on the mere accidental circumstance, that some words are found common to the Malay and the Malagasy, but on a general comparison of the genius and structure of the two languages. That many words are obviously common to the two languages, may be seen by a cursory examination of Marsden's Malayan Dictionary, and any Malagasy Vocabulary\*, or by an inspection of Crawford's Indian Archipelago†. Yet it is possible these words may have arisen out of circumstances not essentially connected with the origin of the language—although their number seems to render such a supposition almost incredible.

But a similar grammatical structure between two languages, can never be satisfactorily explained, without reference to a common origin. And of this common origin, the grammars of the two languages under review, afford more decisive evidence than their respective vocabularies. In truth, as it has been justly remarked by the eminent linguist already mentioned, in his Letter on the subject of the Affinities of Oriental Languages, addressed to Sir Alexander Johnston; "All research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as that of words, is faulty and imperfect; the proofs of the real affinity of languages, that is to say, the question, whether two languages belong to the same family, ought to be principally deduced from the gram-

\* A Malagasy Dictionary in two parts, English and Malagasy, by the Rev. J. J. Freeman, and Malagasy and English, by the Rev. D. Johns, has been published, and may be obtained at Messrs. Fisher & Jackson's, 38, Newgate-street; and Black and Armstrong, Tavistock-street.

† In illustration of the verbal affinity between these two languages, the following examples may be adduced.

MALAGASY.	MALAY.	ENGLISH.
toaka .....	tuwak .....	toddy, any intoxicating
manása .....	asa, mengasah .....	to whet, sharpen [liquor
anaka, zanaka .....	anaka .....	a child
masaka .....	masak .....	ripe
alona .....	alun .....	a wave
ompa .....	ompat .....	calumny
ova .....	ubah ..	change
ovy .....	ubi .....	edible roots, yams
tahotra .....	takout .....	fear
olitra .....	ulat .....	a worm
iny .....	ini .....	this
vono .....	bunuh .....	killing
voa .....	buah .....	fruit
bitsika .....	bisik .....	whisper
tady .....	tali .....	rope
taona ..	taun .....	year
lanitra .....	lang'it .....	sky
tany fotsy .....	tanah putih .....	chalk
fasika or fasina .....	fasir .....	sand
arina .....	arang .....	charcoal
rivotra .....	ribut .....	wind
helatra .....	kilut .....	lightning
toalana .....	tulang .....	bone
hoditra .....	kulit .....	skin
tomotra .....	tumit .....	heel
aty .....	ati .....	liver
nana ..	nauah .....	pus
nosy .....	nusa (Javan) .....	island

matical system, and can be deduced from that alone, since the identity of words only proves a resemblance such as may be purely historical and accidental."

It may be sufficient to name, as general analogies applying to the two languages under consideration—the want of declensions to indicate gender, number, and case, and the use of appropriate words for that purpose,—the postfixing pronouns to nouns by a change in their form, especially denoting possession,—forming verbs from roots by prefixing particles, the *same* particles to a great extent in the two cases, or rather, the same particle modified gratia euphoniæ, as *me, men, mem, meng*, in Malay, and *mi, man, mam, mang*, in Malagasy; the changes of initial consonants to coalesce with the said prefixes\*; the formation of the participle of agency by the use of a prefix, in Malay, *pen*, in Malagasy, *mpan*, (the *m* being but softly sounded;) the addition of an enclitic termination to a participle of action, *an* in Malay, *ana* in Malagasy, (final *a* nearly quiescent;) the formation of a passive voice by an inseparable particle, as in Malay, *ter-bunuh* killed, Malagasy, *vovono* killed; placing the adjective before the noun; besides various striking coincidences in the manner of forming derivative nouns and adjectives, and of the ordinal numbers from the cardinal, where it may be remarked, that the former, as well as the names of the days of the week, are nearly the same in the two languages.

These circumstances, it is thought are quite sufficient to establish the proof of the *general identity of origin* of the two languages; or, certainly, their *intimate relation* to each other.

It will be obvious, however, from a cursory perusal of the grammar, that the inflections of a Malagasy verb are far more numerous and subtle than those of the Malay, especially in its abundant use of the causative and reciprocal forms of verbs.

A considerable number of Arabic words are also found in the Malagasy language. Some of these, it is probable, may have been introduced through the medium of the Malay, as such words appear common to the three languages, Arabic, Malay, and Malagasy, with slight modifications in the two latter, corresponding with the affinities of the two languages respectively. Other Arabic words, it is highly probable have been imported from time immemorial by the Arabs, who have for centuries visited the island for purposes of trade and commerce. These words are chiefly found in the names of the days of the week, and of the months, and in the operations of the sikidy, i. e. divination. These are mere accidental circumstances, and do not affect the structure or genius of the language.

* Thus in Malay, toulong	becomes	menoulong
— Malagasy, tapaka	————	manapaka
— Malay, palou	————	memalou
— Malagasy, potraka	————	mamotraka
— Malay, bunch	————	membunch, or mamounch
— Malagasy, vono	————	mamono
— Malay, siram	————	meniram
— Malagasy, sasaka	————	manasaka
— Malay, kata	————	mengata
— Malagasy, kidihidy	————	mangidihidy

The Malagasy seems to bear no relation to the Mosambique, nor to the Caffre languages of Africa. There are many natives of Mosambique in the island; but so perfectly dissimilar is their language from that of the Malagasy, that they can hold no mutual conversation with the natives of Madagascar till they have acquired the language of the latter.

The whole island of Madagascar may be said to possess but "one language." Varieties of dialect exist, but these are neither so numerous nor so strongly marked, that natives resident in different parts of the island find much difficulty in conversing with one another. The great features of the language, its genius, its construction, and its roots, are everywhere the same. Occasional words exist in some parts of the country that do not exist in other parts; and in some, but comparatively few instances, the same word has different significations in some two or three different parts of the island.

It is observable, that the dialects found along the whole coast of the island more nearly resemble one another than any one of them can be found to resemble that of the *Hovas*,\* that is to say, of the natives occupying the interior, or rather the central part of the island, called Imerina. And hence it may not be unsuitable to regard the whole Malagasy language as embracing two divisions—the maritime, and the central; or, if the supposition be correct that the *Hovas* are a people of later introduction to the island than the rest of its inhabitants, the two divisions already mentioned may be considered as embracing the language of the aborigines, (on the coast,)—and that of the conquerors, (subsequently naturalized,) but which is now nearly amalgamated with the former.

The principal varieties found in a comparison instituted between the above divisions, relate more to pronunciation and a few changes of letters, than to any radical changes in the words themselves, or in the structure of the sentences. The letter *l*, for example, is frequently used on the coast where *d* is employed in Imerina, as in *oly*, a charm; in Imerina, it is *ody*. The terminational *tz* on the coast is expressed by *tr* or *tra* in the interior. The letter *n* in the interior, assumes the nasal sound of *ng* or *ngn* on the coast; as, *manana* of the former would be enunciated *manguana* by the latter.

Few and simple as these varieties may seem, yet, added to the introduction of some new words, and a few others used in a peculiar and altered sense, they render it somewhat difficult to a foreigner, familiar with one of the above divisions only, to comprehend readily, or to converse fluently in, the other; and even natives themselves require a little practice in such cases, before they can easily sustain a conversation with their fellow-countrymen.

The outlines of the Grammar which accompany these pages refer more particularly to what is termed the *Hova*\* dialect, though, from what has been already remarked, they may be applied very generally

\* *Hova* is the name of the people; Imerina is the name of the district they occupy, or, as embracing a somewhat larger territory, An-Kova, the *Hova* country, (*h* being changed into *k* after *n*.)

to the language of the whole island. In truth, all *general* remarks on the Malagasy language must have this universality of application, since there is nothing so peculiar, so characteristic of any one portion of it, as to limit and restrict the observation to one section more than to another. Describe the genius of the Hova dialect, and you describe the genius of the Malagasy language on the broad scale. Exhibit the leading features of the Malagasy language, without particular reference to any one section of the country, and you include all that you would wish to state, of a general kind, respecting the Hova dialect. But descend to minutiae, and you then have to exhibit the verbal peculiarities, and terms, and enunciation found in the great divisions of the island respectively.

From all this, two things are obvious, which, in the infant state of society in Madagascar, are of no small importance. First, That a person who has acquired the language used in any one part of the island, will find little difficulty in travelling over all the rest, so far as intercourse with the natives is concerned: and, secondly, That books printed in either dialect may be read by natives residing where the other dialect is used, allowing each to retain his own mode of pronouncing letters, particularly that already noticed, of the interchange between *n* and *ngn*; and another, which may be here added, namely, that *o*, which among the Hovas is long, and sounded as *oo* in *hoop*, is usually short and hard, as *o* in *hot*, amongst those we have placed under the maritime division.

The Malagasy language contains much philosophical precision, and is capable of great force and beauty of expression. Its structure is simple and easy, yet admits considerable variety, combined with elegance in the character of its sentences. Although deficient in abstract terms, it possesses such an admirable flexibility, founded on fixed principles and laws of analogy, that little difficulty can be experienced in communicating any new ideas to the minds of the natives. In some cases, there appears to be a redundancy of expressions; objects with which the natives are daily familiar admit various appellations, containing, however, but slight shades of variety in their signification; and hence distinctions are drawn out in the descriptive name of objects, that to a foreigner appear of too little value or importance to merit such careful distinctions: e. g. the horns of a bullock have probably twenty different names to describe their mode of growth—whether inclining inward or outward, up or down, straight or crooked, &c. And so also the plaiting of the hair of the natives admits of probably about thirty different names, descriptive of the kind, and size, and mode, and union, &c. of the plaits made. This redundancy of expression in unimportant circumstances does not, however, appear peculiar to the Malagasy language, but seems common to all the Eastern languages.

The Malagasy language admits a vast variety of combinations of words, so as to form *compound words*, giving much terseness and energy to the modes of expression employed. Many of these contain allusions to the peculiar customs and manners of the people, without a familiar acquaintance with which it is extremely difficult to recognize the precise ideas conveyed by these compound words.

The want of a substantive verb, corresponding with the *esse* of the Latins, and to be employed in the same manner, is compensated in many cases by a mode of structure which prevails extensively in the Malagasy language, and which constitutes one of its marked peculiarities; namely, that of making adverbs and prepositions susceptible of tense, or time, by distinguishing the past from the present.

The copiousness of the language consists not merely in its stock of words, but in its facility of forming numerous derivatives, agreeably to fixed rules, from one simple root, which derivatives convey all the shades of variety of meaning, which in many other languages would be expressed by some adjuncts, adverbs, or even a periphrasis: e. g. *mody*, is, "to go home,"—*tampody*, "to go out, and return home the same day."

[Here follows an outline of the grammar for which we have not room.—ED.]

The general structure of the language is characterized by simplicity and perspicuity. Sentences are usually short, and unembarrassed by circumlocution or intricacy. There is a considerable use made of figurative expressions, but the figure is rather in the whole idea or sentiment of the passage, than in the particular words employed. The language is by no means incapable of the charms and power of oratory; of which some illustrations have already been given in the course of the preceding history. Many of the leading men in the several districts, who, by virtue of their office or station, are frequently entrusted with affairs of business, and are consequently in the habit of public speaking, possess highly respectable abilities as public orators. Their success, however, seems to depend far more on well-timed addresses to the passions and predilections of their auditors, than to any process of long and laboured ratiocination. Their style admits of the repetition of the same idea, and in the same terms, in order to impress any sentiment, or leading part of a sentiment, that is considered particularly emphatic. No inconsiderable portion of emphasis is added by the physical and mechanical address of the speaker,—in reference to the management of the voice, the action of the limbs, and the use of the shield, the spear, the sword, or the long walking-staff used by the older people. In their public assemblies, a speaker seldom confines himself to one spot of ground, but moves about over a space of several feet, or even yards, and keeps up attention by his movements, as well as by his speech and his voice.

The very extensive use of a figurative mode of expression, constitutes one of the charms of the Malagasy language. It renders description lively and animated, and amply compensates for the absence of various abstract terms, which in a more cultivated state of society may be expected. Several of these figurative expressions consist of compound words; in other cases they are phrases. Of both these, a few examples may be adduced.—"*Mitorak'ampivalanana*:" literally, "to throw (as a stone) into that which is flowing down;" denoting, "to aggravate, to exaggerate."—" *Mitsamboki-mikampy*:" literally, "to take a leap while winking with the eye;" figuratively, "to venture rashly."—" *Mitsipi-*

*loha-laka-mitana* :” this is a phrase compounded by contractions into one word ; but which written at full length would be, Mitsipika (*ny*) loha (*ny*) (*ny*) lakana mitana ; literally, “to kick the head of a canoe that crosses (the water),” figuratively, “to ill requite a kindness,” or, as in the English proverb, to “speak ill of the bridge that carries you safely over.”—“*Rano-maso-tsy-miarak’amam-paty* : literally, “water of the eye, (tears,) not following together with the dying,” “not weeping at the time of the death (of a friend) ;” figuratively, “doing something out of season ; too late for the occasion ; repentance too late.”—“*Misazi-rambon-osy* :” literally, “to catch hold of a goat by its tail,” “to incur disappointment.”—“*Mamoha-fota-mandry* :” literally, “to stir up the sediment that has settled down ;” figuratively, “to renew a dispute.”—“*Manisa ravina* :” literally, “to count leaves ;” figuratively, “to entertain wild flights of the imagination.”—“*Manao ariary zato am-pandriana* :” literally, “to make a hundred dollars on his bed ;” figuratively, “to build castles in the air.”—“*Mandri-andri-andefona* :” literally, “to lie down upon a spear ;” figuratively, “to be in a state of painful anxiety ; to lie upon thorns.”

Of native compositions it is difficult to give examples, and for the simple reason, that no literature has yet existed in the country. The national mind has not yet been committed to a written form or standard. A large amount, however, of current and prevailing thoughts and sentiments exists traditionally, and a portion of these has been committed to writing within the last few years. They consist of the *proverbial sayings* that have been handed down from time immemorial, and embody the principal part of the language ; besides these, are native fables, legends, songs, enigmas, and the studied forms of address used on all solemn and public occasions, as, in the public assemblies, marriages, ordeals, funerals, &c.

The fables, which are numerous, are not remarkable for any striking or valuable qualities. Many of them are pleasing and amusing ; far more, feeble and puerile ; some, of a decidedly vicious tendency ; and a few, adapted to instil ideas of loyalty, filial duty, honesty, and industry.

The legends are copious, but of little value. They contain no system ; they imply no system of ethics, theology, or philosophy. The absence of all reference to system in the legends, is ample proof of its absence generally from the minds of the people. To this circumstance, sufficient reference has been already made in the history.

The proverbial sayings present the fullest exhibition of the grade of mind among the people, both intellectually and morally, and especially if the “*Hainteny*” be added to the “*Ohabolana*.” The latter are more properly proverbs, or short sententious sayings ; and the former, more lengthened popular repartees, jocose quiddities, and often amorous trifles, embracing puns, paronomasia, unmeaning words for the sake of sound, and ditties capable of almost any solution the hearer pleases.

As an illustration of the poetry of their bards, it would not be easy to find a better or more pleasing specimen than that contained in the “*Song concerning the Dead*,” by Razafilahy, given at page 276 of this volume. Of fables, sufficient examples have already been given.

A few proverbs are now added, and an illustration or two of the Hainteny.

“OHABOLANA”—PROVERBS.

1. “Rano madio iray lovia, rano maloto eransotro, try mahaleo ny fandoto.”—Of clean water one dish, of polluted water one spoonful; the latter would spoil the former.

That is, One foul blot may ruin a fair character.

2. “Mahita loza ry kalamomba, mizambo-balala ho any ny zanak' olona.”—Ah! stern fate of the childless, she catches the locust, not for her own, but for the child of another.

Used of a person whose exertions turn to another's advantage, but not to his own.

3. “Aza manao rary harato railahy mifanakeiky koa tsy mifandray.”—Don't make the open plait, which is near, but never unites.

That is, Don't let your friendship be distant, but close and cordial.

4. “Toy ny mandry ampasikia, mora ama-mandry fa sarotra amamifoha.”—Like lying down in the sand—easy in lying down, but difficult in getting up.

Used of one in whom you are easily induced to place dependence, but who injures rather than benefits.

5. “Handroso aho maty ray, mianotra aho maty reny.”—If I advance, my father is dead; if I return, mother is dead.

That is, Calamity befalls me whatever step I take. I am sure to meet with misfortune.

HAINTENY; that is, *Capabilities of words, or the beauties of the language.*

1. Well-fitted masonry, I arranged it, but it has been overturned by some one; I raised the kiady, (notice not to enter premises,) this has been uprooted; let the god who is above not long delay judgment, that he who has done me the wrong may repent.

2. Don't let your friendship for me be like striking iron, (fierce and violent,) for if too much force be used, it snaps; don't let your friendship be as unreeled (raw) cotton, soft and beautiful, but effecting nothing; do me kindness, and I'll esteem you as a stone on one's head, to be feared and respected; treat me ill, and I'll treat you as the pebbles placed on the mat when the rice is dried, which at midday are tossed away as valueless.

3. Don't be too high, for fear of the thunderbolt,—don't be too low, for fear of being soiled; be moderate; moderation is best. The eggs of the kitsikitsikia are in the sides of the rock, (inaccessible,) the eggs of the tararaka are among the horondrano, (a kind of grass,) easily found.—What I care little about is close at hand, obtained without difficulty: what I wish for is difficult to get. Moderation is a difficult thing.

III.—*Maternal Associations.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It was with pleasure I noticed in your last number, that a "Maternal Association" had been formed in Calcutta. The object of such an association, and the claims of the young on those of more mature years, deserve to be better understood, than the writer of this fears they are, in India. Conceiving this subject to come properly under the 2nd head for which you solicit communications, viz. *Christian Duties*, there could be no hesitation in sending you the following paper; and this is done the more cheerfully, because the writer is convinced from observation, that these associations are needed, and are calculated to do much good in India. Hoping the subject will soon engage more able pens, and enlist in its favor united action, we proceed to call your attention to Maternal Associations, as they exist in other parts of the world.

It may not be amiss in the first place to give a short history of the rise and progress of these associations. They were first commenced in America, at Portland, by Mrs. Payson. In writing to a friend she says, "Our institution was formed in 1815. You ask the circumstances which led to its formation. A very dear friend of mine, who died about that time, had often lamented, that in our social prayer-meetings, children were so much neglected. I was privileged to meet with her occasionally, and spend an hour in prayer for our children; but neither of us thought of a *special* meeting for them. After her death, my husband often in our secret prayers, appeared earnestly to desire that I might be made useful out of my little family, which then occupied almost all my time, and greatly exhausted my spirits. While holding my dear Caroline in my arms, and thinking of my deceased friend's solicitude for her children, the entire plan of our association presented itself to my mind, like an agreeable vision, and I took my pencil and sketched down the items, and showed them to my husband, who was highly gratified, and felt that prayer was answered. *He thought it would be one great instrument in bringing on that glorious period when all shall know the Lord.*"

From this time, many other associations were formed in America, and they have been productive of more real good, perhaps, than the most sanguine at first expected. An association was formed at Utica in 1824 of eight members. In 1834 in their report they say "the whole number of members that have been connected with us, is *one hundred and forty*,

with about *five hundred children*. Of these *thirty-four* mothers, and about *one hundred and sixty* children, have left this for other places." About the same time, (1824) similar associations were formed in Boston and Hartford. In 1832 circulars were issued by some of these associations, and extensively distributed, the object of which was to induce mothers in *every church* in America to form similar associations. These circulars were not issued in vain.

At a meeting of the Synod in Utica in 1832, a circular was placed in the hands of the clergymen present, and a petition presented to the body, that they would take these institutions under their fostering care, and recommend the formation of similar associations in their respective congregations. The subject was examined, and a unanimous vote passed in approbation of the petition. Associations of ministers and laymen in other denominations have also approved and recommended Maternal Associations.

As this subject may be new to many of your readers, it may not be amiss to state the *design* of these associations, which I have extracted from the Boston circular.

"So inestimable are the advantages afforded by Maternal Associations and so pleasing are the results, whenever they have been sustained with interest, that it is earnestly desired that in every *church* in our country, similar Societies should be organized. Surely every christian mother will listen to the voice that speaks kindness to the souls of her children.

"1. Whenever these associations are conducted as they were originally designed to be, they are known to keep in vigorous exercise a spirit of active piety—even in seasons of great declension. There is a chord in every mother's heart which will vibrate when every other is still, and a mutual influence is produced by the unrestrained communication of similar anxieties.

"2. These associations are highly beneficial to a numerous class of mothers, whose opportunities for mental cultivation are extremely limited—whose occupations are so constant and pressing, as to allow but little leisure for attending to the careful discharge of maternal duties. In these circles they find the best works on education collected and explained, and are greatly assisted in bringing them to bear on daily practice.

"3. Such associations fasten the attention of every mother, whether enlightened or ignorant, on the great and responsible work of educating her immortal children for heaven.

"4. In these associations opportunity is afforded to present the united prayer of faith, for the beloved children committed to their care.

“ 5. These meetings are peculiarly useful to young mothers. In them they may learn *how* to take their infants to the Saviour—how to teach them the love of prayer—of truth—of obedience, and thus prepare them for the Sabbath School, or for the richer blessings of the Holy Spirit, when he shall come to take up his abode in their hearts.”

Since the issuing of these circulars, several hundred Maternal Associations have been formed in America; and the Rev. Dr. Reed of London, when in America in 1834, was so interested in their beneficial operations, that on his return to London, he became their warm advocate; and not only has an interesting association been formed in his congregation, but they have also been formed in several other of the evangelical churches.

As it is true in the natural world, that

“ As the twig is bent, the tree's inclined,”

is it not as true in the moral world, especially with the young? Who taught Dr. Doddridge when a child, and gave a bent to his mind, which developed in the man? and how many other instances might be named, where the *mother* has been the means of directing the mind of her offspring; and the youth has grown up to manhood, developing those traits of character, for *weal* or *woe*, in perfect accordance and unison with his juvenile training.

In India these associations seem to be peculiarly needed. Often, and we regret it is so, too often are our children left to the care, and I had almost said training, of heathen servants. Different practice cannot be expected, until maternal duties are better understood. The writer cannot but feel that when the subject has been examined and prayerfully considered, there will be corresponding action on this important subject.

In America the question has been asked, “ do the children of Maternal Associations become pious at an earlier period than others?” and answered by many, “ We believe they do.” In these associations the weak may learn of the wise, and the wisest feel their need of better wisdom than their own. “ Many a mother can testify, that at the maternal meeting, she resolved to return and be a better parent.”

Much might be done in India, and especially in Calcutta, if *ministers* and pious *fathers* would give this object their assistance and their prayers. Let no one think, “ this belongs to the Ladies,” and so pass it by. It does not, in the opinion of the writer, belong *exclusively* to the Ladies, though much does of course. It would be as wise and as fair to say, Bible, Missionary and Tract Associations belong *exclusively* to the

gentlemen, and therefore the Ladies have nothing to do with them. Maternal Associations in order to prosper, must not only have the *action* of the *mother*, but they must have the *advice and assistance* of the *minister* and the *father* also.

Let every minister present the subject to his congregation, and discourse upon it, recommending it to the favorable attention of his flock, and then by his advice lend it his assistance, and the blessing of the Great Head of the Church may be expected.

Native mothers converted from idolatry need the aid and advice of those who have been blessed with gospel-truth. Maternal Associations are calculated to do them good. These associations have been formed among converted mothers in Ceylon and Burmah, with good results. May we not fondly hope that the time is near when the blessed effects of these associations will be seen and felt all around us. The Saviour permitted little children to come unto him, and *he blessed* them. No one can err in following any of his examples.

A PARENT.

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#### IV.—*Heathen Oaths, &c.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

To those who are acquainted with me, the signature to my paper in your last number will have been index enough to point out the writer: and it may probably have excited, in some quarters, both astonishment and distress, that insignificant though I be as an individual, yet as occupying the situation I do, I should seem to be found advocating any thing so objectionable as the administration of heathen oaths. You, however, are aware, that as an advocate of this practice I did not appear. The subject was forced upon me, as formerly stated, months before it was introduced for discussion in Bengal: and having been induced to give my thoughts upon it, I was anxious, not knowing how far my letter might have been instrumental of good or evil, that its sentiments should be subjected to the rigid scrutiny for which the Observer is so much distinguished, that in the event of the latter result, the evil might be counteracted. I am indeed no advocate for heathen oaths, and wish with my whole heart that no necessity existed for their administration: but as the subject is now started and canvassed on all sides, I wish, for various reasons, to see every argument, by which the administration of such oaths may or can be supported, fairly met. Truth cannot be desitute of weapons with which to encounter its enemy,—error; but the weapons may be with you, while the enemy is with me. It is, therefore, purely with the wish that you may slay the enemy that I again push him, her, or it, forward into your boundaries.

I may be wrong ; but I confess that the considerations advanced by you, in your reply to my last month's paper, do not appear to me to overthrow the argument there brought forward. I do not say that the argument may not be overthrown, nor that you are incapable of doing it, but only that it has not been done yet.

1. You say, "Was not the *object* of our Lord's argument to *destroy*, by the result, the premises assumed?" What you mean by "the premises assumed," I do not know ; but our Lord's object in the different parables he delivered on the occasion referred to, Luke xv., was evidently to justify himself in sitting down to eat with publicans and sinners ; and not, as you assert in your next paragraph, "to denounce the 'righteous Pharisees,' as hypocrites and sinners." That the latter was one of the grand objects of his ministry no one needs to be told ; but it was not the object he labored at on the present occasion. Thus, your first remark does not in any way appear to me to affect the topic in hand.

2. You say, "Did not our Lord, in the *very same capacity* in which he temporarily assumed certain premises, also pointedly and habitually *deny* them?" I answer, yes ; but I also add, his "capacity" was but one : but no one will say that the capacity of a magistrate is, in like manner, but one. A magistrate may be a preacher ; but it is not expected that he is to preach on the bench as well as in the pulpit. I do not say that a magistrate is to utter one thing in the pulpit, and another on the bench. No : he is to be consistent. But this is the very point of my argument. Does the magistrate by allowing an appeal to certain things not divine, really allow these things to be divine ? this does not appear to me to have been proved.

3. You say, "Lastly, as to the *act* itself, is there not a difference, nay, rather a contrast, between assuming for argument's sake a thing *already done* independently of us, and causing that very thing to be *actually performed* in our very presence?" Here, I allow, you occupy firm ground. The difference is vast and important. But what is to be done ? Can justice be administered without oaths ? On the supposition that it cannot, (and I fear it cannot,) what oaths will you substitute in the place of those now in use ? If you say, "by Parameshwar, the Supreme Being,"—be it so. But whom does the Hindu recognize as Parameshwar or Supreme Being ? Ninety-nine out of every hundred in this part at least of Hindustán recognize no other Parameshwar or Supreme Being than Rám Chandra. And would you have a magistrate swear a man by such a fellow as this ? "No : " you will say, "by Parameshwar." But Parameshwar, according to the poor Hindu's conception, is Rám Chandra still, and, notwithstanding the gender, Gangá too ; and Rám and Gangá he will continue to be unless the magistrate spend time in telling him the reverse, and in explaining to him the character of the Parameshwar of the Bible ; for by no other Parameshwar can a magistrate, according to your position, lawfully swear a man. And can the magistrate spend this time ? On the supposition that he can and that he does, what will be the use ? No conscientious Hindu idolator (if such a man exists), will swear by the God of the magistrate's views : he will maintain that such a God is to him a false God, and that he cannot swear by him.

4. You say, "any reference to Sergius Paulus must end in a *supposition*." But one of my statements respecting Sergius Paulus, and one too which has an important bearing upon the question before us,—is not a *supposition*. That he received *no divine direction* regarding his part in the administration of heathen oaths, (for I suppose the existence of such things then will be allowed,) must be admitted *as a truth*, or we are driven to the alternative of granting that some of God's communications to the world have been lost,—a frightful admission, and a matter of the most grave and long debate.

But I have one argument more (and that a scriptural one too) for you to grapple with, and which I will now present you in all its baldness. It may be maintained, that the law which enjoins that we should act towards others as we would wish that they would act towards us, will bear the magistrate out in his administering heathen oaths. Let us suppose that we Christians are subject to Hindu magistrates,—no extravagant supposition with a Bábú at present on one of the benches in Calcutta,—should we like that they should compel us to swear by Rám Chandra? No; we should ask to be sworn by the Supreme Being. But the Hindu magistrate contends that the supreme being is Rám Chandra, or let it be Bramá, Vishnu, Mahesh, or any other name,—it comes to the same thing,—with him, if orthodox, all are one: *Ishwar ek, nám ananta*. In this case, what should we wish him to do? Why, we should wish him to swear us according to *our* notions of the Supreme Being, and to keep his own notions to himself. But he, if you put him on the same ground that you wish to be occupied by the Christian magistrate, will not be able to do this. He cannot swear by what to him is a false God. But the Christian will contend, no matter for the present on what ground, that he ought to swear us by *our* notions. This brings the matter home: and this is just the point in debate. If the Christian contends that a heathen magistrate should allow a Christian to be sworn by the Christian's God: what plea will he set up for not permitting a Christian magistrate to swear a heathen by a heathen god? The opposite of this appears to me to be a direct violation of the golden rule. But I forbear to enlarge. If you, Messrs. Editors, will thoroughly demolish this argument you will probably do more good than you anticipate.

Bear with me while I make one or two other remarks. It appears to me, that if it be wrong for Christian magistrates to administer heathen oaths, there are, connected with their duties, several other things which will, on the same ground, admit of much question. 1st, In settling lands, &c. ought Christian magistrates to be the instruments of rescuing appropriations to the support of idolatrous worship, or where they have not been alienated, to engage in settling them on secure bases? Is not this to be the instruments of continuing and prolonging the reign of idolatry? 2nd, It is well known that in a great many cases, both lands, and, if I mistake not, also monies, have been left to the care of Government to be appropriated to the support of certain sacred places, or the keeping up of idolatrous priests and idolatrous worship,

in certain towns, villages, &c. Now, the question is, ought government to be the guardians or depositories of money to be expended thus? or ought the Collectors, &c. to be the instruments of paying quarterly or yearly, or whatever the period may be, the allotted sum to these idolators, and for such unchristian purposes? 3rd, Every one acquainted with caste is fully aware how much it is opposed to the spirit and genius of the Bible, and what a powerful obstacle it is to the examination and reception of the truth. The question, therefore, is, ought this in any way to be respected or upheld? But is it not a part of the magistrate's office to respect and uphold it? Is he not required, for instance, to punish every man brought before him who has been guilty of destroying caste,—though in doing so, neither limb nor property was injured, nor good name taken away? Is not this respecting and upholding caste? and can a greater enemy to the gospel be harbored? It is of no use to say that caste is a mere civil institution. The natives do not view it as such: and whether civil or religious it is a determined enemy to Christianity? and can the real Christian be conscientiously engaged in protecting such a foe?

I do not at present give my opinion as to whether these things are right or wrong; but it strikes me that a Christian magistrate cannot stop at the oath. He must proceed, and if he proceeds, will it be possible for any man having the heart of a true Christian to exercise the magisterial office in this heathen country? This is a grave consideration: and one which may affect not the temporal well-being only of the people, but the very existence and spread of Christianity through this extensive and densely-populated empire. Let these matters be settled: for a crisis has come on which must be met.

*Monghyr, June 5, 1839.*

L.

[We shall probably make some observations on this note next month;—we have already written them, but our room is preoccupied.—ED.]

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V.—*Native Education—Want of suitable books.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In a late annual report of the General Committee of Public Education, we were given to understand it was the intention of the enlightened members of that body, at some future period, to turn their attention to the working of some uniform system of education, for the people of this country. When that set time shall arrive it is not easy to divine; but, with a view of aiding in the furtherance of that object, by endeavouring to induce such as are qualified for the undertaking, to favour us with their assistance in drawing up a plan that may be found useful, I beg your giving insertion to the following lines, in the pages of your valuable periodical. The want of a general system of

education is, I will venture to say, greatly lamented by all who take any interest in the instruction of the people, and perhaps by none more so than by schoolmasters themselves. I mean, of course, such as take any interest in their duties, or feel any concern for the prosperity of the schools over which they preside. Schoolmasters at present are allowed to pursue their own plans with respect to the internal management of their schools; the subjects of study, and the choice of class-books, are left entirely to their own discretion. Such a freedom, though it may be employed with no small advantage by such individuals as have had some previous insight into native education, cannot but be very much abused by those who go through a mere routine of listless performance. In either case the existence of a uniform system would be attended with very beneficial effects. An individual sent to take charge of a native school, without any prescribed system of instruction, would naturally call to mind the plans adopted by his teacher and pursued in the institution in which he had received his education; these will be adopted by him, however bad that system may be, or unsuited for the instruction of his native pupils.

In pursuance of the old but dilatory plan of most English schools, the pupils when they have learnt to discern the letters of the alphabet, are set to the more than useless task of going through a long string of syllables, consisting of the dull monotonous *b, a, ba; b, e, be*, and this through half a dozen pages or more. This plan, not to speak of the length of time it occupies, must act in a very prejudicial manner upon the minds of the young pupils. Their first lessons, instead of having the effect of exciting their interest and inducing them to take a pleasure in their studies, produces a contrary effect. The dull and unmeaning *b, a, ba*, soon tires their young faculties, they begin to entertain a disrelish for their studies, and perhaps not all the master can do for months afterwards can entirely eradicate these first impressions. But besides this, with such a plan, the boys are taught to give but one sound to each vowel; thus to *a* is given what grammarians call its slender sound as heard in *bade*, whereas this vowel has no less than five distinct sounds; when the pupil therefore begins his reading lessons he meets with the words, *face, call, glass, far*, in each of which the vowel *a* has a different and distinct sound, sounds that he had never been informed had belonged to one letter, and he is consequently plunged into a labyrinth of endless confusion. As he proceeds in his English studies, works are put into his hands which, though they profess to have been prepared with a view of being adapted to English education in India, yet perhaps no works are more inappropriate, contain-

ing matter for which the youth are not at all prepared, and ideas, not merely unfamiliar, but in a great measure beyond their capacities. Three or four very useful books written expressly for schools in this country have issued from the able pen of that indefatigable friend of India, Mr. J. C. Marshman. But these works, though admirably calculated for the higher classes, were never intended to be put into the hands of beginners. Elementary works adapted to the capacities of Indian youth are those most needed, and of those there is not a single one in the whole list of the Calcutta School Book Society's Depository that deserves the name. Under the head of English elementary works, we find two or three numbers of the English Spelling Book to begin with; and it may be asked, what can possibly be the use of a boy going through a spelling-book which would occupy him five or six weeks at least? may he not obtain as good a knowledge of orthography by being required to spell such words of his reading lessons as are unfamiliar to him? or would it not be as well to set him to write from dictation a page or two of some interesting or amusing book, which besides the effect it would have of improving him in orthography would tend much to give him a great fluency in writing.

Further down the list we find a string of no less than ten Nos. of the English Reader. One needs but to look into these to be convinced of their inutility. The few scientific works are, perhaps, the only ones in the list deserving the privilege of an introduction into our Government seminaries. But the deficiency of elementary works in English is not the only thing that deserves our notice. We are if possible far more deficient in elementary books in the vernacular languages. With respect to Bengálí for instance, when a boy has learnt the alphabet and the various combinations of the letters, there is no easy elementary book that can be put into his hands; if there be any the Government Schools are not supplied with them. The Nitikathá is a little amusing book, but it is soon got through, and the boy must then be set to read some abstruse book far beyond the comprehension of his young mind. Sometime back a correspondent, "Cinsurensis," favoured the readers of the Christian Observer with short notices of Bengálí Dictionaries containing a summary of their respective merits, together with some information on the items of publishing, prices, &c. Such an index had long been a desideratum, and, prepared as it evidently seems to have been with care, proves a very valuable paper. A similar index to the most appropriate initiatory books in the Bengálí language, if they do exist, is no less a desideratum than was the index to

the Bengálí Dictionaries; and it is to be hoped Cinsurensis will avail himself of the first opportunity to favour us with a complete list of these publications. The want of proper Dictionaries in the native languages is likewise very much felt. The *Nutan Abidhán* compiled by Jagannáráyan Sharmá is perhaps the best specimen of native lexicography hitherto met with, and highly deserves an introduction into all the Government institutions where Bengálí forms a branch of study. There is likewise a great want of proper school Dictionaries in English and Bengálí. The second volume of Mr. Marshman's Dictionary, though very well adapted for the use of school, sells at too high a price to admit of every boy purchasing a copy. Mr. Pearson's Dictionary may be got at a much lower price, but, as Cinsurensis remarks, is a meagre and unsatisfactory compilation. Would it not be well worth the while of the spirited and enlightened compiler of the *Nutan Abidhán* to undertake the getting up of a suitable little Dictionary in English and Bengálí, embracing a large proportion of the best and most accredited terms in both those languages? Were the volume printed in the same form as the *Abidhán* and if possible sold at the same low price there can scarcely be a doubt that it would meet with the same ready and extensive sale.

These desultory remarks have been put together with a view of bringing the above subjects to more general notice, and it is to be hoped there will be found a few zealous individuals who will pay them the attention they demand, and thus contribute in no small degree to the furtherance of native education\*.

I remain, Dear Sirs, Yours, &c.

Φιλανθρωπος.

## VI.—*Meeting of the Christian School-Book Society.*

The meeting for the formation of a Christian School-Book Society, was held at the Town Hall, on Thursday morning, the 20th June, at half past 9 o'clock. The Meeting though not large, was respectably attended. J. A. F. Hawkins, Esq. C. S. in the chair. The Meeting was opened with prayer, by the Reverend J. Charles of the Scottish Church. The Chairman, in opening the proceedings of the Meeting, said, he was happy in having an opportunity of meeting

\* The New School-Book Society, a notice of which will be found in this page will, we doubt not, in some degree supply the desideratum.—ED.

the Friends of Christian Education on the present occasion, for the formation of a Christian School-Book Society. The Society was designed to provide Christian school-books, for the youths of the country. The Society was to be based upon the Evangelical and Catholic principles of the Religious Tract Society; all Evangelical Christians would be able to unite in it, which was matter for rejoicing. He could not but look with fearful apprehension at the influence of what was designated secular education, and he felt happy in the formation of an Institution, which would have an influence in correcting the evils to which he had adverted.

The Secretary, *pro temp.* then read the Prospectus and Rules of the Society; after which the Meeting was addressed by the Rev. Messrs. J. Charles, R. B. Boswell, A. F. Lacroix, F. Wybrow, T. Boaz, J. D. Ellis and W. Morton; J. W. Alexander, C. Dearie, and Wale Byrn, Esqrs.; after which, a subscription was entered into by the parties present, for the purpose of carrying into effect the object of the Institution.

We have much pleasure in presenting the Prospectus and Rules of the Society and also the Resolutions moved at the meeting.

The following Resolutions were proposed and carried unanimously:—

Proposed by Rev. J. Charles, and seconded by Rev. R. B. Boswell;

1.—That the members of this meeting cordially approve of the sentiments regarding the importance of Christian education, expressed in the Prospectus just read; and that they adopt its principles as a just exposition of their views of the consequent importance to this land of a Christian educational literature.

Proposed by Rev. F. Wybrow, and seconded by Rev. A. F. Lacroix;

2.—That the members of this meeting, convinced of the necessity existing for an immediate, united, and active nucleus of operation to promote the simple but important object of the Prospectus, now form themselves into a Society, on the basis of the Rules just read and approved, to be designated the Calcutta Christian School-Book Society.

Proposed by Rev. J. D. Ellis, and seconded by Rev. T. Boaz;

3.—That a Committee be immediately formed to conduct the affairs of the Society, with power to appoint a Treasurer and Secretaries, and otherwise to add to their numbers.

#### *Committee.*

The Missionary Body *ex-officio*, the Rev. Messrs. Charles and Micklejohn, Messrs. G. Alexander, J. W. Alexander, J. A. F. Hawkins, and Wale Byrn, with power to add to their number.

Proposed by Rev. W. Morton, and seconded by Mr. J. W. Alexander;

4.—That a subscription be immediately opened, to enable the Society to carry into effect the object of its formation.

The Chairman then addressed the meeting, and concluded by expressing his satisfaction at the support they met with.

Thanks were then voted to the Chairman and the meeting dissolved.

*Prospectus of the proposed Calcutta Christian School-Book Society.*

It has pleased the God of nations to give, for a time at least, *Heathen India* in possession to *Christian Britain*. The manner in which this has been accomplished, and the manner in which it is continued, is singular in the history of man. Christians have long had their eyes open to this important state of things; and even worldly men begin to admit, that such a relationship between Britain and India, could not have been formed, in the providence of God, without some nobler end than that of selfish aggrandizement. We find, therefore, that of late, increased efforts are being made on every hand for the diffusion of British knowledge over Indian territory—for the transference of the privileges and excellencies of our own land, into the jungle grounds of ignorance and superstition, which cover this fair and rich country.

Christians have, for a long time, maintained the preaching of the Gospel as the *grand ordinance* of God for the conversion of the world; and they have *subordinately* conjoined with it the education of the young, in different forms and degrees, according to their respective estimates of its relative importance. It has pleased God to grant them favour in the sight of the natives, so that their schools are numerous and effectively attended; and education has now become an essential element in Christian labour, here, as in Britain itself.

The question has been agitated, as to the best mode of conducting education in India; whether by a *directly Christian* system, endeavouring at once to convert them to the faith of Christ, or whether, by *literary and scientific instruction* exclusive of all religion. Without entering here into any discussion of the latter opinion, which of course we reject, we would simply state our grounds of adherence to the *former*, as the *only* plan which as *Christians* we can adopt.

As Christians we feel ourselves bound to “*love our neighbour as ourselves*,” and therefore, under obligation, in a direct and immediate form, to communicate the knowledge of the highest blessing we possess, even the Gospel of Salvation, and especially to those who are in the most accessible and plastic season of life.

As Christians we hold the *command* of our Lord Jesus, to teach his Gospel every where and to every creature, as *paramount*, and that the obligation hence arising, as it was prior to all external circumstances in our lot, so must it ever be superior to all relations of human policy; and therefore, that no case of human prejudice, or of selfish expediency, can ever justify our neglect of a command which was the last given on earth by our Lord Jesus Christ.

As Christians, we contemplate the youth of India in their supreme character of *accountable* and *immortal* beings, and as having their whole happiness in time and through eternity dependent on this accountable and immortal relationship. We would deliver them from *sin*, the source of all other miseries, and would bring them in the morning of life to be heirs of eternal life. Our system would include *time*, but it would also comprehend *eternity*.

As Christians we hold any thing to be *sinful*, which of purpose excludes all reference to God's character and will, for any object whatever, where such reference is natural and practical. We hold that to be *sinful science, sinful literature, sinful policy, and sinful morality*, which excludes the acknowledgment of the Almighty and the introduction of Divine revelation as *unnecessary, inexpedient or hurtful*; and, as we would not be partakers of such sin, we would uphold education, scientific, literary, civil, and moral, on *Christian principles*; that is, with a constant reference to the revealed will of God.

As Christians also, we know *God will not ultimately bless any system*, which is based in the *exclusion of His law, and cemented by the conventional banishment of His gospel*. We believe that every system which is not "for Christ, is against Him;" for He himself hath said so; and we see in the world every where that an *un-religious education* has the gradual and consecutive tendency of producing spiritual vacuity, religious indifference, special infidelity, and universal scepticism—the whole of this accompanied with the most *dishonouring doubts*, on the part of its disciples, as to the *sincerity* of those, who can as easily doff their Christianity to secure the favor of the Hindu, as the Hindu can slip his sandals in the porch of his master's house.

We find, too, in this country, an *unlimited opening, and an insatiable demand* for all our resources, through the channel of *Christian Education*. We find that *such instruction* is eagerly received by the Hindu natives, and that India is every where ready to accept of any education that is better than her own. Whilst then we give thanks to the Lord of all for such an opening, we feel that we should incur guilt of the highest order if we did not improve such an opportunity, and embrace the cause and maintain the duty of imparting a Christian education to an unresisting and willing people. And we are satisfied, that, although there be many natives, particularly of the higher classes, who would rather have their children remain in mental darkness than come into contact with spiritual light; still, that there ever will be a *multitude*, greater than our resources can supply, who will eagerly receive for their children a general education based even on the *Bible* itself.

In such circumstances it is desirable, and has become necessary, to secure a supply of books suited to the advancement of Christian Education in this vast empire, both to satisfy the incipient demand now in operation, and also to create a further demand, by presenting a suitable and accessible supply.

Whatever might be the opinion of a *superficial inquirer*, the *ascertained fact* is, that there is at present in India a great scarcity of books suited for the purposes of Christian Education, from the elementary up to the higher departments; and it is also a fact of constant experience, that there is great difficulty in collecting together, from various sources, without order or harmony, the several works which are already employed. It is true indeed, that such scarcity may be supplied, and such difficulty may be surmounted, in individual cases, by those who have adequate energies and resources at command; but, these *belong not to all*; and it is the duty of Christians to share mutually their burdens,

and to endeavor to obtain and furnish an uninterrupted and full supply for each other, such as shall effectually further our great, ultimate and common end. Then may the strong and the weak, the rich and the poor, the endowed and the unendowed, work together and help each other, and be more closely united in the joint acknowledgment of a common necessity, and in the joint use of a common supply. We are aware that an influential Society *already* exists, in this city, in regard to whom our proposed position this day may be deemed invidious, and on whose supply of Educational works we may seem to throw a slight by the step which we are about to suggest in the formation of a *New School-Book Society*; but, any such surmise must vanish in a moment, when those concerned reflect, that *we* assume for *our basis* the BIBLE, and for our supreme *end* the *conversion* of the young to GOD through the LORD JESUS. This is ground *conventionally unoccupied* by the body to whom we refer; for *us* then, to appropriate such ground, is but to *supply* an acknowledged *vacancy*.

It is a long time since the idea of forming a new and specific Society for the object now in view was entertained;—but, only now, has the plan been so far matured, as to enable the friends immediately concerned to bring it definitely before the Christian Public. A *Provisional Committee* was formed:—to them was committed to draw up some *Rules* as a *Basis* for the construction of a “*Christian School-Book Society*,”—and the following result of their deliberation is presented for the judgment of the Friends of Christian Education now assembled.

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*Laws or Rules of the “Calcutta Christian School-Book Society.*

I. That the Society to be formed be designated the *Calcutta Christian School-Book Society*.

II. That the *bond* of the Society shall be those *Christian doctrines* in which the *Protestant evangelical churches* are *agreed*.

III. That the primary object of the Society shall be to *obtain and furnish*, in the *English* or *Native* languages, a supply of *Books* for promoting *education* on Christian principles.

IV. That, with regard to *Religious* School-Books, such only shall be kept by the Society as are decidedly *scriptural*; and such books on *general science* and literature, as are consistent with the word of God.

V. That the necessary supply of Books shall be obtained by the *original preparation*, *re-publication* or *purchase* of works suited to the object of Christian Education.

VI. That the Books provided by the Society shall be furnished at the *lowest possible prices*.

VII. That the Society shall retain a discretionary power, in special cases, to dispose of Books *at reduced rates*.

VIII. That the Society shall also use its influence *generally*, for the purpose of promoting Christian Education, in such other ways as may seem best.

IX. That a *General Committee* for the management of the affairs of the Society, be appointed in Calcutta, with a *Sub-Committee* for the special charge of preparing or publishing the Books required.

X. That the agency of *local Committees* throughout the country be solicited, to co-operate with the General Committee in Calcutta.

XI. That *subscriptions* for the furtherance of the Society's objects be solicited.

XII. That *subscribers*, to whatever amount, be considered alike *members* of the Society.

Such is the proposed *basis* of the Christian School-Book Society ; and we hope, that this recital of its rules will satisfy all, as to its real nature and design. But, if there should be a still more *specific* inquiry made as to the *class of books* which we would comprehend under the designation of "*Christian School-Books*," we would reply ;

1. *Elementary* works, conveying in the simplest form, in the English or Native languages, such lessons of Divine Truth and of human knowledge, as may give the earliest possible bias towards God and salvation.

2. *Literary* helps for more advanced classes, containing such useful compilations of Truth, Divine and human, suited to the exigencies of this country, as may tend to exercise, sanctify, and elevate the minds of ignorant, superstitious, or infidel youth.

3. Works *scientific* and *philosophical*, of such a kind as to warrant the confidence of Christian Teachers, will also enter into the plans of the Society's operations. *Science* must as necessarily become the servant of *Revelation*, as its *objects* are in themselves subordinate to the God of the Bible ; to secure this end in a rebel-world may be difficult ; but to him that wills it truly, it is ever and certainly practicable.

4. Again, a systematic *arrangement* of Religious Books intended to convey Christian knowledge to the youthful mind, and the *preparation* of some new manuals on this subject, will form a very important part of our contemplated operations. May we not also hope, that the day is now becoming near, when the study of Christian Theology in its highest forms will hold a wide and influential place among the youthful converts of the East ; and when a personal knowledge of the Original languages of Holy Scripture will be generally pursued in order to the fulfilment of a Native Christian Ministry ? We may then be honoured to anticipate and supply such a demand, and so still further to promote and confirm it ; and so help on, in our own little but important sphere, the approach of that blessed day when India shall be "covered with the knowledge of the Lord !"

Such is the Prospectus of our plan—further proceedings for its fulfilment, are now left in the hands of Christian Friends now assembled. May the Lord God, for whose honour this matter is intended, overrule all for good !

VII.—*The Native Christian Protection Society.*

It having been frequently a question with the Missionaries of the different Societies, how to deal with cases of oppression practised upon Native Christians, members of their Churches, by zemindars and mahájans, but especially the former; and the matter having of late been discussed more fully than heretofore, in consequence both of the accumulating instances of such oppression and of the frequent applications made to some of them for protection and aid—it was agreed, at the Monthly Missionary Meeting of the Missionaries held on the 1st Tuesday in April last, to form a Provisional Committee for taking the entire subject into detailed consideration, with a view to ascertain what measures might be adopted for protecting Native Christians from wrong, without either fostering worldliness and litigiousness in *them*, or departing from the strict line of Missionary obligation by entering upon a province not belonging to their own spiritual designation.

The Committee consists of the following gentlemen: Rev. Messrs. Gogerly, Lacroix, Piffard, Mack, Macdonald, Aratoon, and Morton, the last being also the Secretary.

At a Meeting held on Monday, 1st May last, the Provisional Committee agreed—

1. That many instances have occurred, are yet occurring, and may be expected still more frequently to occur, of great oppression and manifest injustice practised by zemindars and mahájans upon Native Christians *as such*, and therefore fully meriting to be called cases of religious persecution; whilst others have arisen out of their Christian profession, as, e. g. in reference to Sabbath labour, supposed peaceableness, &c.

2. That from the timidity, poverty, and defencelessness of the Native Christians of the villages generally, it is nearly impossible for them to defend themselves from such oppression and injustice without the aid of Missionary or other European patronage.

3. That, on the other hand, there must always be a danger, in attempting to prevent oppression, of unwittingly encouraging professing Native Christians in resistance to just claims and disregard of clear obligations; that there must ever, indeed, be this double danger in a state of Society such as is that of the present rural population of Bengal.

4. That the individual or combined interference in aid of their converts, even in the clearest cases of direct injustice, of Missionaries *as such*, is in all respects unadvisable; whether we regard the probable inducement to a false and interested

profession of Christianity, on the one hand, so presenting itself; or the diversion of Missionary time and energy from the proper and direct line of their spiritual calling, on the other.

5. That the Provisional Committee recommend, therefore, that measures be taken for the formation of a Society to be designated the *Native Christian Protection Society*, as loudly called for in the present exigence.

It was resolved in consequence to recommend,

1st. That all persons subscribing to its funds be members of the projected Society.

2nd. That the Society be under the management of a Committee consisting of at least one Missionary from each Missionary Society, together with six lay members.

3rd. That the following suggestions respecting matters of detail, be offered to the consideration of any permanent Committee which may be appointed by the projected Society, or of its members at large.

1st. That no case of alleged oppression be entertained except from bonâ fide communing members of the several Churches.

2nd. That no case be entertained which may have occurred prior to the formation of this Society.

3rd. That no case be entertained which may have occurred previously to the complainant's having become a communing member of a Christian Church.

4th. That no case be taken into consideration unless first recommended by the Pastor of the Church of which the complainant is a member, or the Missionary with whom he stands connected; and that no case be received from any person belonging to a Church whose Pastor is not a member of this Society.

5th. That no case be carried into Court unless supported by the sanction of at least two-thirds of the Committee in attendance, after having been specially summoned for the occasion.

6th. That if the Complainant possesses the means of defraying the law expences connected with his case, he shall bind himself to the Committee to repay the same, in whole or in part, at their discretion.

7th. That any case which may be recommended to the Society, though perfectly good at first and actually entered upon, be at once thrown up if it be proved that, during its progress, improper means have been used to ensure success, by the party whose cause is advocated by the Society.

8th. That if at any time deception be practised on the Society, and through that deception a case be supported by the

Society in Court, and in the course of judicial inquiry or otherwise the deception become apparent to the satisfaction of the Committee, such deceiving party be for ever after deprived of any benefit which the Society may be able to afford ; or if at any time the Committee should be inclined to depart from the severity of this law, it can only be after a sufficient period of probation and, it shall possess a strong renewed confidence in the party.

Lastly, That subscription books, containing a Prospectus of the Society and the above string of resolutions, signed by all the Missionaries and Ministers who desire to become members of the Society, be immediately sent round among the Laity of Calcutta and its vicinity.

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## REVIEW.

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### *Philip's Life and Times of Whitefield.*

Philip has amply established his claim to deference and regard as an author. His writings have been tried by the test of public opinion and honorably approved. His highest encomiums are to be found in the grateful remembrance which numbers retain of the pleasure and lasting profit they have derived from his writings. Many following his "*Guides*" have been richly repaid with peace of conscience and joy of heart. "*Manly Piety*" has grown up under his skilful cultivation, and *female excellencies* have developed themselves under his fostering care. With regard to such an author we do not ask, what can he do ? but what has he done ? We feel confident, when taking up his work, that we shall find what is both interesting and improving, and we neither temper nor restrain our censures, if disappointed.

The former productions of Philip's pen have been mainly of one class—short, experimental, popular treatises. We think the present volume is his first attempt at biography. We should have said beforehand that he would succeed well in this kind of writing. The knowledge of human nature in general and of the fluctuations and feelings of the renewed heart which his writings develope, would admirably fit him to trace out and place in strong colours, the dominant and actual principles in any particular case. But on reading the present volume we were compelled to feel that he has far outstripped all our expectations. The work thrills and throbs with in-

terest and every page is laden with treasure. Undoubtedly he owes much to his subject. The name and memory of Whitefield are deservedly dear and sacred to the church. He had not to introduce to our notice an unknown worthy about whom it was necessary to throw a glowing halo of interest, in the light of which his excellencies might be seen. He had to bring forward one so entwined and grasped by the warmest affections of our hearts, that we were prepared to hail with rapture every mere shred of information respecting his history or movements. Still he secures this advantage by his judicious treatment of his selected subject—his determination to permit Whitefield to speak for himself. Had he filled his pages with rhetorical flourishes or high-sounding encomiums he would have lost this vantage ground. His volume owes its main interest to the fact that “the seraphic man” is allowed to stand forth in all the naked majesty and power of that full-grown measure of the stature of Christ to which he so eminently attained.

The volume contains also (and we are sorry that we can only devote to it the present passing notice) a valuable mass of information respecting the Times of Whitefield. The spiritual condition of those Christian bodies which, in Whitefield’s day, were most important and influential, is delineated by reference to authentic documents; and peculiar pains is taken to bring out to view the state of popular feeling towards the primary, and fundamental doctrines of Revelation,—those which are at once the foundation and glory of the Gospel. Thus for instance at the commencement of the sixth chapter our author has given us a bird’s-eye view of the rise and progress of Methodism in Wales, and its peculiar position at the time that Whitefield’s influence was brought to bear upon the Welch community. The like course is pursued in the seventh chapter respecting the first settlers in North America, and the fluctuations of religious prosperity among their descendants till the time of Whitefield’s visits to that continent. And a brief view of the early history of the Scotch secession church, is given in the ninth chapter. Many of the contemporaries of Whitefield,—men worthy to be had in everlasting remembrance, such as Cennick, Romaine, Hervey, Howel Harris, the Welch revivalist, the Tennents in America, and M’Culloch in Scotland, who assisted mightily and manfully in helping forwards the grand impulses produced by Whitefield’s preachings,—are pleasingly introduced to our notice. And Whitefield’s connection and breach with the Wesleys is not the least interesting portion of the volume.

Still strong as are our temptations to linger among the “Times,” we feel compelled to confine our attention to the

Life of Whitefield. Much as he is revered and beloved by the church he is but little known. He is regarded as a blazing comet, whose course, while it was splendid indeed, was so erratic and irregular that, in vain should we investigate it with a view to elicit any of those common laws of nature which are the guides of our conduct and expectations.

Whitefield's example has never so profited the church as it might and would have done but for this wrong estimate; nor have the ministry derived from it that stimulus and direction which it would have supplied, had it been viewed in a right light and diligently studied. We hold that numerous lessons of present and permanent importance may be derived from a knowledge of his character and success.

The first question which we endeavoured to answer whilst reading this volume was, what was the amount of Whitefield's success? We feel that in addition to all the difficulties which would beset a question of this kind, if asked respecting any useful minister, there are in Whitefield's case some peculiar hindrances to prevent our obtaining a definite answer.

He never became a stationary pastor. Georgia, he regarded as his especial charge, and in his numerous wanderings amidst the most exciting and absorbing scenes, of which his life was one long series, he never forgot the orphan house he had built, or the children he was supporting. Still it was but a small portion of his time he spent there. He deemed itinerating, or as he termed it "ranging," his peculiar work.

And then he made no provision for forming his converts into separate communities. His aim was, not to form a new party, but to revive religion amongst all denominations. He felt so strongly the supreme importance of the substance of vital religion, that he would not, while he saw this was so lamentably scarce in the world, suffer his time to be occupied or his attention diverted by its accidents. In this respect he was far in advance of the majority in his day and we fear of the majority in ours. Had he, like the Wesleys, adopted measures to secure the distant perpetuation of his labours, data would have been supplied for computing the amount of his success. But on two occasions he determined not to revisit Ireland because his converts were desirous that he should join them into separate societies. And then of some of his most successful tours, when he was too fully occupied to correspond with his friends, or write his journals, either no traces, or the most meagre records, have been preserved. Still by keeping this question steadily in view, as we have passed over the pages before us, we have we think collected

a sufficient body of evidence to shew, that, as those "who turn many to righteousness shall shine as stars in the kingdom of their father," no brighter star has since the apostles' days, adorned the firmament of glory than Whitefield—that, as his converts are to the faithful minister, "a crown of rejoicing," at the day when the righteous Judge shall distribute crowns of righteousness to the faithful, few diadems will be found more weighty or costly than Whitefield's.

His first sermon, preached in his native city, Gloucester, was so successful that (according to the notions entertained by the formalists of that day respecting decided and hearty piety) it "drove 15 persons mad." He has in a letter which has been preserved, given, in his own graphic and interesting style an account of this sermon, which we cannot forbear quoting.

"Glory! glory! glory! be ascribed to an Almighty Triune God. Last Sunday, in the afternoon, I preached my first sermon in the church of St. Mary De Crypt, where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity, as you may easily guess, drew a large congregation together on the occasion. The sight, at first, a little awed me; but I was comforted by a heartfelt sense of the divine presence, and soon found the unspeakable advantage of having been accustomed to public speaking when a boy at school; and of exhorting and teaching the prisoners, and poor people at their private houses, whilst at the University. By these means I was kept from being daunted overmuch. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my infant, childish days, I trust I was enabled to speak with some degree of gospel authority. Some few mocked, but most, for the present, seemed struck; and I have since heard, that a complaint had been made to the bishop, that I drove fifteen mad by the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday. Before then, I hope my sermon upon 'He that is in Christ is a new creature,' will be completed. Blessed be God, I now find freedom in writing. Glorious Jesus!

'Unloose my stammering tongue to tell  
Thy love immense, unsearchable!'

Being thus engaged, I must hasten to subscribe myself

G. W."

He was ordained with the view of proceeding to Georgia as chaplain of that infant colony, and the sermons he preached in England previous to his departure were eminently blessed. Of his preaching at this time at Bristol he says—

"What shall I say? Methinks it would be almost sinful to leave Bristol at this critical juncture. The whole city seems to be alarmed. Churches are as full on week-days, as they use to be on Sundays, and on Sundays so full, that many, very many are obliged to go away because they cannot come in. Oh that God would keep me always humble, and fully convinced that I am nothing without Him; and that all the good done upon earth, God himself doth it."—"The word was sharper than a two-edged sword: the doctrine of the new birth made its way like lightning into the hearers' consciences. Sanctify it, Holy Father! to thine own glory and thy people's good."

Another visit to Bristol is thus noticed by his biographer—

“He came glowing from this mount of communion to Bristol again, prepared to preach the gospel with new energy; and the people were prepared to hear it with new interest; for such was the impatience for his return, that multitudes on foot, and some in coaches, were waiting to meet him, a mile from the city; and a still greater number welcomed him, as he passed along the streets. And if the city was alarmed during his former visit, it was now electrified: persons of all ranks and denominations crowded to hear him; and such was the pressure in every church, that he could hardly make his way to the reading desk. ‘Some hung upon the rails of the organ loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain.’ When he preached his farewell sermon, and said to the people that perhaps they might ‘see his face no more,’ high and low, young and old, burst into tears. Multitudes followed him home with tears, and many with entreaties that he would remain in England; but he was firm to his purpose, and merely consented to spend the next day in speaking with those who had been awakened under his ministry. This he did from seven in the morning until midnight, when he stole away secretly to avoid the parade of a public escort.”

And he says of his success in London at this time—

“Last week, save one, I preached ten times in different churches; and the last week, seven; and yesterday four times, and read prayers twice, though I slept not an hour the night before, which was spent in religious conversation, &c. God still works more and more by my unworthy ministry. Many youths here sincerely love our Lord Jesus Christ; and thousands, I hope, are quickened, strengthened, and confirmed by the word preached. Last Sunday (in St. Dunstan’s) at six in the morning, when I gave my farewell, the whole church was drowned in tears: they wept and cried aloud, as a mother weepeth for her first-born. Since that, there is no end of persons coming and weeping, telling me what God has done for their souls: others again beg little books, and desire me to write their names in them. The time would fail me, were I to relate how many have been awakened, and how many pray for me. The great day will discover all!”

However, Whitefield’s most splendid triumphs were not won in the churches. He was most useful as a *field-preacher*. The majesty of his figure, the power and compass of his voice, the boldness of his oratory, and the vehemence of his action gave him peculiar command when he “had the mountain for his pulpit and the heaven for his sounding board,” and when thousands on thousands congregated around him. As one specimen of his victories in the fields, (for our space will not allow us to quote the numerous instances which are thickly dispersed through the volume) we give the following extract.

“Marybone Fields and Stoke Newington Common then became the chief scene of his labours, until his embarkation: and they were scenes of triumph. Many scoffers were arrested and overpowered by the gospel, and more formalists roused to flee from the wrath to come. He himself has not hazarded any computation of the precise number of avowed converts, won by field preaching, in and around London; but, judging

from the time he spent in speaking with the awakened, during the intervals of preaching, and from the letters and notes he acknowledges, the numbers must have been great. He says in his revised journal, at the close of this grand campaign to win souls, 'Great things God has already done: for it is *unknown* how many have come to me under strong convictions of their fallen state; desiring to be (more) awakened to a sense of sin, and giving thanks for the benefits God has imparted to them by the ministry of His word.' His last sermon, before leaving London to embark, brought so many of these amongst the crowd at Kennington Common, and they were so 'exceedingly affected,' that he was 'almost prevented from making any *application*' of the subject. But whatever was the number of his converts then, Toplady, who was not inclined to give an exaggerated answer to the question, 'Are there many that be saved?' gave Whitefield credit for having been, in the course of his entire ministry, useful to '*tens of thousands besides*' himself.

Of his success in Scotland the following are a few instances—

"To Habersham, Whitefield writes from Edinburgh thus: 'God is pleased to bless my ministrations here in an abundant manner. The little children in the hospitals are much wrought upon. Saints have been stirred up and edified, and many others, I believe, translated from darkness to light. The good that has been done is inexpressible. I am intimate with three noblemen, and several ladies of quality, who have a great liking for the things of God. I am now writing in an earl's house, (Melville,) surrounded by fine furniture; but, glory be to free grace, my soul is in love only with Jesus.'

"To Cennick he wrote, 'This day Jesus enabled me to preach *seven* times; notwithstanding, I am as fresh as when I arose in the morning. Both in the church and park the Lord was with us. The girls in the hospital were exceedingly affected. One of the mistresses told me, that she is now awakened in the morning by the voice of prayer and praise; and the master of the boys says, that they meet together every night to sing and pray. The presence of God at the *old* people's hospital was really very wonderful. The Holy Spirit seemed to come down like a rushing mighty wind. The mourning of the people was like the weeping in the valley of Hadadrimmon. Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland.'

"Thus the rich and the poor, the young and the old, not only heard him gladly, but melted down alike under his preaching; and that—in Scotland, where the melting mood is not predominant."

"The results of his first visit to Edinburgh are thus summed up by himself: 'Glory be to God; he is doing great things here. I walk in the continual sunshine of his countenance. Never did I see so many Bibles, nor people look into them with such attention, when I am expounding. Plenty of tears flow from hearers' eyes. I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress great part of the day. Every morning I have a constant *levee* of wounded souls, many of whom are quite slain by the law. I have a lecture in the fields, attended not only by the common people, but persons of great rank. I have reason to think some of the latter sort are coming to Jesus. I am only afraid, lest people should idolize the instrument, and not look enough to Jesus, in whom alone I desire to glory.'"

The following record is given of a subsequent visit to Cambuslang where he was invited by M'Culloch.

"Whitefield said to a friend, before going to this sacramental service, 'I am persuaded I shall have more *power*—since dear Mr. Gibb hath printed such a bitter pamphlet.' He did not miscalculate. 'On Saturday,' he says, 'I preached to above twenty thousand people. In my prayer the power of God came down and was greatly felt. In my two sermons, there was yet more power. On sabbath, scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand people. A brae, or hill, near the manse of Cambuslang, seemed formed by Providence for containing a large congregation. Two tents were set up, and the holy sacrament was administered in the fields. The communion table was in the field. Many ministers attended to preach and assist, all enlivening and enlivened by one another.

"When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them and with his people. On Monday morning I preached to near as many as before: but such a universal stir I never saw before! The motion fled as swift as lightning, from one end of the auditory to another. You might have seen thousands bathed in tears. Some at the same time wringing their hands, others almost swooning, and others crying out, and mourning over a pierced Saviour.

"But I must not attempt to describe it. In the afternoon the concern again was very great. Much prayer had been previously put up to the Lord. All night, in different companies, you might have heard persons praying to and praising God. The children of God came from all quarters. It was like the passover in Josiah's time. We are to have another sacrament, in imitation of Hezekiah's passover, in about two or three months. The Messrs. Erskines and their adherents (would you have thought it?) have appointed a public *fast*, to humble themselves, among other things, for my being received in Scotland, and for the *delusion*, as they term it, at Cambuslang and other places; and all this, because I would not consent to preach only for them, till I had light into, and could take, the solemn league and covenant. To what lengths may prejudice carry even good men!"

"It will be seen from these extracts that Whitefield did not exaggerate the *power* under which he spoke, although he stated it in strong terms. Again, therefore, let him bear witness. 'Such a commotion, surely, was never heard of, especially at eleven at night. For about an hour and a half, there was such weeping, so many falling into deep distress, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded and carried off a field of battle. Their cries and agonies are exceedingly affecting.' This occurred at the first sacrament. Of the second he says, 'People sat unwearied till two in the morning. You could scarce walk a yard, without treading on some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God.'

"Sir Henry Moncrieff Welwood, in his Life of Dr. Erskine, says, 'From this time (Whitefield's visit) the multitudes who assembled were more numerous than they ever had been, or perhaps than any congregation ever before assembled in Scotland. The religious impressions made on the people were apparently much greater, and more general.'"

At another time, referring to Wesley's failure in Scotland, Philip says,

"So far, they misunderstood him, and thus did him injustice. He also misunderstood and misrepresented them. They were not 'unfeeling multitudes,' because *he* could not move them. The same multitudes had wept and rejoiced under Whitefield's preaching. He could bring them out on week days, as well as on sabbath, although Wesley found his congregation 'miserably small,' and said it verified what he had often heard, 'that the Scotch dearly love the word of the Lord on the Lord's day.' For, what did Whitefield's week-day congregations *verify*? At this time, as well as formerly, he had to say, 'I now preach twice daily to many thousands. Many of the best rank attend. O Edinburgh, Edinburgh, surely thou wilt never be forgotten by me! The longer I stay, the more eagerly both rich and poor attend on the word preached. Perhaps, for near twenty-eight days together, in Glasgow and Edinburgh, I preached to near 10,000 saints every day.' In like manner, when he took his leave at Glasgow, 'numbers set out from the country, by two or three o'clock in the morning.'"

One peculiar feature of his preaching, which it is of importance to notice as bearing on the present question, was, that it never seemed to be wholly unsuccessful. During one of his voyages, the vessel touched at Gibraltar. He preached, and has thus noticed the good effects which followed.

"His success at Gibraltar was remarkable. He says quaintly, 'Samson's riddle was fulfilled there: out of the strong came forth sweetness. Who more unlikely to be wrought upon than soldiers! And yet, amongst any set of people I have not been where God has made his power more known. Many that were quite stark blind have received their sight; many that had fallen back, have repented and turned to the Lord again; many that were ashamed to own Christ openly, have waxen bold; and many saints had their hearts filled with joy unspeakable and full of glory.'"

It is no less remarkable that his preaching seemed equally effective whether addressed to the uneducated or literary, the aristocracy or the rabble. He first became a field-preacher among the colliers at Kingswood, and the good resulting from his labours among that hardy and depraved race of men are thus recorded.

"The *unusual*, as might be expected, soon followed this Bartholomew day in Bristol. Ejected from the churches, Whitefield betook himself to the fields at once. 'All the churches being now shut—and if open, not able to contain half that came to hear—I went to Kingswood, amongst the colliers.' There he took his station upon Hannam Mount, on Rose Green, and preached, not, as Dr. Gillies says, from the sermon on the mount, but from John iii. 3, on regeneration, his favourite subject. The other text was on a subsequent occasion. 'I thought' (says he) 'it would be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding-board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges.'

"In thus renewing a practice which, as Dr. Southey says, 'had not been seen in England since the dissolution of the monastic orders,' and by commencing it at Kingswood, Whitefield dared not a little danger. The colliers were numerous and utterly uncultivated. They had no

place of worship. Few ventured to walk even in their neighbourhood; and when provoked, they were the terror of Bristol. But 'none of these things moved' Whitefield, although he was told them all by his timid friends. The fact is, the chancellor had told him something he dreaded more than insult,—that he must be *silent*; and that, he could not endure. Instead of insult or opposition at Kingswood, however, 'the barbarous people,' although they had never been in a church, 'showed him no small kindness.' His first audience amounted to nearly two thousand, who heard him with great attention and decorum for nearly an hour. His third audience increased to five thousand; and thus they went on increasing to ten, fourteen, and twenty thousand. On one of these occasions he says, 'The day was fine—the sun shone very bright—and the people standing in such an awful manner around the mount, in the profoundest silence, filled me with holy admiration. Blessed be God for such a plentiful harvest. Lord, do thou send forth more labourers into thy harvest.' "

" 'I hastened to Kingswood. At a moderate computation, there were above ten thousand people. The trees and hedges were full. All was hush when I began. The sun shone bright, and God enabled me to preach with great power, and so loud, that all (I was told) could hear me. Blessed be God, Mr. — spoke right—the fire is kindled in the country. May the gates of hell never be able to prevail against it! To behold such crowds standing together in such awful silence, and to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in heaven! —As the scene was new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes when twenty thousand people were before me, I had not in my own apprehension, a word to say either to God or them! But I was never totally deserted; and frequently (for to deny it would be to sin against God) so assisted, that I knew by happy experience what our Lord meant by saying, "Out of his belly shall flow rivers of living waters." The gladness and eagerness with which these poor despised outcasts, who had never been in a church in their lives, received the truth, is beyond description! Having no righteousness of their own to renounce, they were glad to hear of a Jesus, who was the friend of publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the *white gutters* made by their tears which plentifully fell down their black faces; black as they came out of the coal-pits. Hundreds and hundreds of them were soon brought under deep conviction, which, as the event proved, ended in a sound and thorough conversion. The change was visible to all; though numbers chose to impute it to any thing rather than the finger of God.' "

Many too, of the shamefully wronged, basely injured, foully degraded negroes in America were converted through his preaching.

"Money was, however, the least part of his success. Many souls were both awakened and won. Negroes came to him, asking, 'Have I a soul?' Societies for prayer and mutual edification were set up in various parts of the city. Scoffers were silent, or only muttered their curses over the punch-bowl in taverns, 'because,' says he, 'I did not preach up more morality!' Seward relates an anecdote in his journal, at this time, which deserves to be extracted. 'A drinking club, where-

of a clergyman was a member, had a negro boy attending them, who used to mimic people for their diversion. The gentlemen had him mimic our brother Whitefield; which he was very unwilling to do (Whitefield had just published an appeal on behalf of the negroes); but they insisting upon it, he stood up and said, "I speak the truth in Christ, I lie not; unless you repent, you will all be damned." This unexpected speech broke up the club, which has never met since."

"Whitefield having repelled the charge of antinomianism in Philadelphia, had next to justify his zeal. That was attacked on the following sabbath in church, whilst he himself was present. The clergyman took for his text, 'I bear them record, they have a zeal for God, but not according to knowledge.' It was an unfortunate selection for the accuser; and Whitefield turned the context upon him with tremendous point and power, in the evening, before an audience of twenty thousand. 'I could have wished he had considered the next words—"for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."' Rom. x. 3, 4. That night *fifty negroes*, besides many other converts, came to tell him 'what God had done for their souls.'

Thus was Whitefield successful among the lower grades of mankind. No less remarkable was his success among those who, in both riches and intellect, occupy the higher walks of life. The following extract is a specimen of the good he did among the nobility.

"In 1766, he and Romaine preached in it alternately, to splendid audiences. Amongst others who heard them with profit, was Lady Glenorchy—the *Selina* of Scotland; for Lady Huntingdon was her model, although her biographer seems to have forgotten the fact. She derived great spiritual benefit, and caught her inspiration in the cause of God from the example and the chaplains of the countess. It was through her, also, that Lord and Lady Sutherland were introduced into this circle, when they fled from the grave of their eldest daughter, to seek relief in the amusements of Bath. They were led, however, to hear Whitefield, and continued to do so, until their untimely death. They were in the prime of life; and their funeral sermon at the chapel drew out all the nobility, and produced a deep impression. The Duchess dowager of Sutherland, if alive still, knows that Whitefield ministered to her suffering parents, when she was an unconscious infant. A remarkable circumstance aggravated this bereavement to the family. The death of Lady Sutherland had been concealed from her mother, and only that of Lord Sutherland communicated. Lady Alva hastened from the north to Bath, to be with her daughter. She met by the way *two* hearses, and learnt that they were carrying Lord and Lady Sutherland to be interred in the royal chapel at Holyrood.

"Another impressive scene took place at Bath, on the death of the Earl of Buchan. 'He died,' says Whitefield, 'like the patriarch Jacob. He laid his hands on, and blessed his children; assured them of his personal interest in Jesus; called most gloriously on the Holy Ghost; cried, "*Happy, happy,*" as long as he could speak.' The coffin was removed from Buchan House to the chapel, where it lay a week. Whitefield preached twice a day, and all the family, besides the other rank in the city, attended. The scene must have been solemn at the funeral service. In the morning the family attended an early sacrament, and seated themselves at the feet of the corpse, whilst communicating.

This was followed by a special address to them, and closed by the sublime benediction, 'The Lord bless you and keep you; the Lord lift up the light of his countenance upon you; the Lord cause his face to shine upon you, and give you peace.' They then retired to Lady Huntingdon's house, until eleven o'clock, when the public service began. The chapel was 'more than crowded.' 'Nearly three hundred tickets, signed by the young earl, were given out to the nobility and gentry. All was hushed and solemn. Attention sat on every face, and deep and almost universal impressions were made,' whilst Whitefield preached the funeral sermon. 'The like scene, and if possible, more solemn, was exhibited in the evening,' and repeated during five days. He says of it, 'A *like* I never expect to see on this side eternity! Surely the death of this noble earl, thus improved, will prove the life of many.' It did. Amongst others who publicly avowed themselves, was the young earl. This drew upon him the laugh and lash of all the wits and witlings of the rooms; but he 'stood impregnable as a rock.'

"Pulteney, also, the Earl of Bath, and the well-known political antagonist of Sir Robert Walpole, was deeply impressed under Whitefield's ministry, at the same time as the Countess of Chesterfield. He attended Tottenham Court chapel regularly for some years, and was a munificent benefactor to the orphan-house. Both Lady Huntingdon and Lady Fanny Shirley were his intimate friends. Whatever, therefore, may be thought of his political character, he must have been rather more than *moral*, to have secured their esteem. But amongst the peers, none stood higher in Whitefield's estimation, for piety or prudence, than Lord Dartmouth. George III. confirmed this estimate of Dartmouth's character. Queen Charlotte also thought him 'one of the best of men.' The king said to Dr. Beattie, the essayist on 'Truth,' 'They call his Lordship an *enthusiast*; but surely he says nothing on the subject of religion but what any Christian may and *ought* to say.' John Newton thought so. Dartmouth was his patron: and to him he addressed the first twenty-six letters of the '*Cardiphonia*.' It was a fit return. Newton had been refused ordination by the Archbishop of York: (not a very *arch* refusal certainly!) and Dartmouth prevailed on Dr. Green, the Bishop of Lincoln, to ordain him; and then gave him the curacy of Olney. How much the church of Christ owes to this act of kindness!"

A great work was also commenced, by his instrumentality among the students in the American colleges. The following is an example.

"In like manner, at Harvard College the effect was great. The honourable Secretary Willard says, in a letter to Whitefield, 'That which forebodes the most lasting advantage is, the new state of things in the college, where the impressions of religion have been, and still are, very general; and many, in a judgment of charity, brought home to Christ. Divers gentlemen's sons, that were sent there only for a more polite education, are now so full of zeal for the cause of Christ, and of love to souls as to devote themselves entirely to the studies of divinity.' Dr. Colman also informed Whitefield of this fact. 'At Cambridge, the college is entirely changed; the students are full of God, and will, I hope, come out blessings in their generation; and, I trust, are so now to each other. Many of them are now, we think, truly born again, and several of them happy instruments of conversion to their fellows. The voice of prayer and praise fills their chambers; and sincerity, fervency, and joy, with seriousness of heart, sit visibly on their faces. I was told yesterday, that not *seven* of a hundred remain unaffected. I know how the good tidings will affect you. God give you like joy every

where in the fruit of your labours.' Thus Whitefield was then to the churches and colleges, what Washington was afterwards to the States."

A large body of able ministers, in various countries, owed their conversion to Whitefield's preaching and among the number was the admired Hervey.

"There were at this time not less than twenty ministers, in the neighbourhood of Boston, who did not hesitate to call Whitefield their spiritual father; thus tracing their conversion to his ministry. One of them, who went merely to 'pick a hole in his coat,' (to find fault,) said, 'God picked a hole in my heart, and afterwards healed it by the blood of sprinkling.'"

"Amongst all Whitefield's converts, no one has been more useful than Hervey, as a writer. That he was one of them is certain, although seldom remembered. In a letter to Whitefield, he says, 'Your journals and sermons, and especially that sweet sermon, on 'What think ye of Christ?' were a mean of bringing me to the knowledge of the truth.' *Brown's Memoirs of Hervey*. This will account for the deference he paid to his spiritual father, and for the eulogium he pronounced on him at Doddridge's: 'I never beheld,' he said, 'so fair a copy of our Lord; such a living image of the Saviour; such exalted delight in God; such unbounded benevolence to man; such steady faith in the divine promises; such fervent zeal for the divine glory; and all this, without the least moroseness of humour, or extravagances of behaviour; but sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason and wisdom of Scripture: insomuch, that I cannot forbear applying the wise man's encomium on an illustrious woman, to this eminent minister of the everlasting gospel—'Many sons have done virtuously, but thou excellest them all.'"

"Accordingly, his letters to the Countess at this time, whilst they report briefly the 'abundance of the better sort,' who came out to hear him twice a day, in common with the multitude, dwell chiefly upon the case of a poor *highland* schoolmaster, who had been very useful amongst the young Gaels; and upon the claims of a poor student, who had not the means of finishing his ministerial education. In none of his letters at this time, is there any reference to the personal honours paid to him, although they were neither few nor small. What he mentions with most complacency, is an account he had received of "a dozen young men, that were awakened' under his ministry, 'ten years ago, and who were now useful preachers. This was emphatically good news to Whitefield; for although he was not far-sighted, he saw clearly all the bearings of his own favourite maxim, that 'every student's name is legion;' catching him is catching thousands; helping him, helping many.'"

"At Philadelphia, also, a still higher gratification awaited him: not less than 'forty new-creature ministers, of various denominations,' visited him; some of them 'young and bright witnesses' for Christ. He heard, also, that sixteen students had been converted last year, at New Jersey college. This was medicine to him for every thing but his asthma; and even that he tried to forget: for now the Lutherans in Philadelphia thronged to hear the friend of the German protestants. Accordingly, he preached twice a week, and with, 'remarkable' success amongst all ranks."

These facts are a sufficient refutation of the assertions of those who represent Whitefield as a mere noisy declaimer, fitted only to harangue those who regard sound, not sense, and always deem that the best sermon which is delivered with the most boisterous noise.

Another proof of the powerful and salutary effect produced by his preaching is to be found in the spirit of liberality it excited. That is effective preaching indeed, which, by a fervid presentation of evangelical truth can burn off those strong cords of covetousness which bind our possessions to our hearts, and let them drop, not with a sigh but a shout into the treasury of the Lord. To what an extent this was done by Whitefield's efforts the following examples will shew.

"But to return to the metropolis. He was much disappointed and grieved to find that, notwithstanding all the money he had formerly obtained for the London charities, he was not allowed to collect for Georgia, except in a few churches. He had, therefore, to carry his 'begging case' into the fields with him. Gillies says, 'Having no other method to take, he was obliged to collect for the orphan-house in the fields, or not at all, which was humbling to himself, and to the friends who assisted him in that work; but the readiness with which the people gave, and the prayers they put up while throwing in their mites, were very encouraging.' They were so: for he thus obtained upwards of a thousand pounds for his orphan-house. He himself says, 'The readiness with which the people gave is inexpressible: for I think they could not have expressed more earnestness, or taken more pains, had they all been to have received an alms. One sign this, I hope, that the word of God has taken hold of their hearts.'"

"On one occasion he collected in Moorfields, £52 19s. 6d., 'of which above twenty pounds was in halfpence.' On another, at Kennington, sixteen, of £47, was in copper. He says, 'I was one of the collectors; and methinks it would have delighted almost any one to have seen with what eagerness the people came up both sides of the eminence on which I stood, and afterwards to the coach doors, to throw in their mites!' He saw, however, how all this would seem to the Pharisees, and anticipated them thus, in his public journal: 'Preached to nearly sixty thousand people in Moorfields, and collected £29 17s. 8d. and came home deeply humbled with a sense of what God had done for my soul.'"

"On the following sabbath he collected, in two of the chapels, upwards of £1000 currency for his orphan-house."

A singular anecdote related of Franklin bearing on this point may be quoted here.

"Franklin died in 1790. Whitefield's letter to him was in 1752. Their acquaintanceship seems to have commenced when the claims of the orphan-house were first pleaded in Philadelphia. Then Franklin, although he approved of the object, refused to contribute to it, when applied to in private, because he disapproved of the situation. He went to hear Whitefield, therefore, resolved to give nothing. He had, however, in his pocket, a handful of copper, three or four dollars, and five pistoles in gold. As the sermon began to kindle, Franklin began to soften, and was willing to give the copper. The next stroke won the silver; and the finishing stroke was so admirable, he says, 'that I emptied my pocket wholly into the collector's dish—gold and all.'"

The volume contains a narration of a number of most interesting cases of individual conversion. We have space only for the following.

"At one of them, a very singular Bostonian visited him;—a man of ready wit and racy humour, who delighted in preaching over a *bottle* to

his boon companions. He had gone to hear Whitefield, in order to get up a new 'tavern harangue;' but when he had caught enough of the sermon for his purpose, and thus wanted to quit the church for the inn, 'he found his endeavours to get out fruitless, he was so pent up.' Whilst thus fixed, and waiting for 'fresh matter of ridicule,' he was arrested by the gospel. That night he went to Prince, full of horror, and longing to beg pardon of Whitefield. Prince encouraged him to visit the preacher. Whitefield says of him, 'by the paleness, pensiveness, and horror of his countenance, I guessed he was the man of whom I had been apprized. 'Sir, can you forgive me?' he cried, in a low but plaintive voice. I smiled, and said, 'Yes, Sir, very readily.' 'Indeed you cannot,' he said, 'when I tell you all.' I then asked him to sit down; and judging that he had sufficiently felt the lash of the law, I preached the gospel unto him.' This, with other remarkable conversions, gave increased energy and influence to his preaching in Boston. 'My bodily strength,' he says, 'is recovered, and my soul more than ever in love with a crucified Jesus!'

"At Exeter, also, a man came prepared to knock him on the head with a stone, whenever the sermon should furnish an offensive expression. He stood with the stone in his hand. He could find no fault. The sermon soon interested him so, that the stone dropped from his hand. Then his heart melted. After the service he went to Whitefield, and said with tears, 'Sir, I came to break your head; but God has given me a broken heart.'"

"The late FULLER of Kettering was wont to tell the following anecdote, which he had from the lips of the person. A young man who had gone out in the morning on a frolic, with a party of his companions, would have his *fortune* told by a gipsy they met. She predicted for him a good old age, and lots of children and grandchildren. He believed the prophecy, and resolved to store his mind with such knowledge as would make young folks *like* an old man. 'Let me see,' he said, 'what I can acquire first? O, here is the famous methodist preacher, Whitefield; he is to preach to-night, they say; I will go and hear him.' From these strange motives, he really went to hear. The sermon was on John's appeal to the Sadducees and Pharisees, to 'flee from the wrath to come.' 'Whitefield,' said he, 'described the *Sadducean* character: but that did not touch me. Then the *Pharisaic*: that shook me a little. At length he abruptly broke off—then burst into a flood of tears—then lifting up his hands, he cried with a loud voice, O my HEARERS! the wrath is to come—the *wrath* is to come! These words sunk into my heart like lead in the waters. I wept. I went alone. These words followed me wherever I went. For days and weeks I could think of little else but the awful words, "The wrath is to come—is to come."'" Fuller said, the young man became, 'a considerable preacher.'

Ah! Whitefield! in vain do we search the long muster roll of fame to find a name so laden with the most brilliant glory as thine! The pomp of mightiest princes, the triumphs of most victorious warriors, the honors of titled nobles, the fame of literary geniuses, all fade out, "as a dim candle dies at noon," in the brightness of that supereminent lustre which shall encircle thy sacred head, when, before an admiring universe and an applauding Saviour thou shalt cast thine eye on a crowd and host of redeemed and shining ones and say, "Behold me and the children God has given me!"

[To be concluded in the August number.]

## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last notice of the movements of our clerical and Missionary friends the following have occurred. The Rev. Mr. Kreiss of the Georgia Mission has removed from Burdwan to Calcutta: he, in conjunction with Mr. Pfander of the same Mission, is laboring amongst the Musalmáns in Calcutta who are familiar with the Persian language.—The Rev. J. Campbell of the London Society has removed to Bhawanipore. The Native Female School under Mrs. Campbell's superintendence is now located at Bhawanipore.—The Rev. Mr. Bennett of the American Mission in Barma is now in Calcutta, on his way to the United States for the recovery of his health.—The Rev. J. Vaughan of Dinapore has been obliged to proceed to sea for the recovery of his health.—The Bishop of Calcutta intends making another visitation tour, to commence after the rains.—The Rev. W. H. Pearce is expected on the *Herefordshire*, Capt. Chapman.—The American Mission formerly at Sadiyá has been removed to Jaipur, Assam, in consequence of the almost entire destruction of the former place by the late insurrections. Jaipur is the centre of operation for the New Tea Companies.

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### 2.—NEW TRANSLATIONS OF THE SCRIPTURES.

We have this month received a most valuable addition to the existing stock of translated Scriptures.

The Hindustáni New Testament, a joint production of the Calcutta Baptist Missionaries and Native Assistants has issued, in a neat and elegant octavo volume of about 600 pages from the Baptist Mission Press. Many an intelligent supporter of Missions at home would be ready to deem this an unnecessary labour. They would say the work has been done, a translation has been made and printed, why expend labour and money on a new version? Much unwarrantable discouragement too has arisen from a want of thorough information on this point. It has been said, the set time to favour India is evidently not come. What more could be done for the conversion of her inhabitants than has been done? In addition to the preaching of the Gospel, the Scriptures have been translated into their own languages, so that they may read for themselves the truth that is able to make them wise unto salvation. How is it that the results have been so small, so far below our expectations? Far be it from us to assert that the early versions were unfaithful. If they be subjected to the test of a dictionary it will be found that the words used contain the meaning intended to be conveyed. But we think too that all will allow that their idiom and style wore a very foreign complexion. Is it any wonder then that they should have been received with the reserve and suspicion which is commonly the lot of foreigners? If they are to receive the confidence and fellowship of a fellow citizen they must appear in the costume and habit of a citizen. This result has been greatly forwarded in the present version by the exclusion of words of a barbarous and foreign coinage. Ecclesiastical terms, as they are called, have been translated and not transferred. Allowing for some isolated passages, an improved rendering of

which might be suggested, we think competent judges will pronounce this version as a whole to be, simple and easy of comprehension, without degenerating to vulgarism, a faithful transcript of the original ideas given in idiomatic phraseology;—in short a composition (so far as language is concerned), alike intelligible to the common people and acceptable to the learned. The value of this version is also greatly enhanced by the addition of marginal references. These have been prepared with special care, not so much to multiply the number of parallel places, as to elucidate difficulties, and give an entire view of revealed truth. When it is remembered how destitute our native preachers and catechists are of aids to attain a comprehensive view of the whole Bible, and consequently of ability to give an enlarged exhibition of the Gospel system in their discourses, the present will be deemed both timely and important. The typography and execution are what epicurean book-worms would style delicious.—A third edition of the Bengálí Testament prepared by the same hands has lately appeared. We understand that it has been again thoroughly revised and corrected.—We have also seen an advertisement by the same parties of a metrical version of the Psalms in Sanskrit, which has just issued from the press. The work professes to be “a faithful translation and not an elegant paraphrase.” This the advertisement shews to be practicable because of the immense number of synonyms with which the Sanskrit abounds, the numerous expletives in common use, and the facility afforded for forming compound words,—and desirable because the Divine Spirit first made choice of verse as the medium of conveying the ideas contained in the Psalms, because Poetry has a peculiar charm to the native, and because Sanskrit verse is more easy of comprehension than Sanskrit prose. And we are likewise shortly to expect, from the same quarter, a Sanskrit translation of the New Testament.—We are happy to find that the present diligence and achievements of our Baptist brethren are fully sustaining their ancient fame as translators of the Scriptures, and are more especially grateful that the powerful “sword of the Spirit” is thus unsheathed in the midst of those who oppose and usurp the Saviour’s rightful dominions, and that the healing waters of salvation are thus flowing forth over a land crowded with malady and ruin. May millions be slain by the power of the truth and be healed by the virtues of the Gospel!

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### 3.—LONDON MISSIONARY SOCIETY.

The London Missionary Society’s operations in this district of India, have been very much extended during the last few months, owing to the increase of efficient labourers. The Society has, we believe, at this time not less than six Missionaries in this city, fully qualified to preach the blessed truths of the Gospel to the heathen in their own tongue.—The Society has, during the last year, erected two new places of worship in Calcutta, and it is their intention immediately to erect two more in eligible parts of the city. These efforts, together with other measures for more extensive usefulness, have completely drained the local treasury of the Society. They have determined therefore, to endeavour to raise a special fund for the purchase of ground, the erection and repairing of chapels, together with all the extraordinary contingent expences, connected with the Society’s operations in Calcutta. We shall be happy to forward any donations or subscriptions to the Society for this purpose.—*Calcutta Christian Advocate.*

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