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THE  
CALCUTTA CHRISTIAN OBSERVER.

No. 89.—October, 1839.

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

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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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### EDITORIAL NOTICES.

We must decline the favor of C. L. C.—If possible the suggestion of our good friend at Cuttack shall be acted upon.—American Slavery, No. II. unavoidably postponed.

Communications on the following subjects will be acceptable, viz.—

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable Native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and superstitions of the Natives. 12. Extracts from the Vedas, Puránas, and Shéstras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

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The Monthly Missionary Prayer Meeting will be held on Monday Evening the 7th instant, at the Union Chapel; service to commence at 7 o'clock.

The Committee of the Christian Tract and Book Society will meet for the despatch of business on Tuesday Morning, the 15th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held at the old Church Rooms on Tuesday evening the 8th 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.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 89.—October, 1839.

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I.—Notes on a Journey up the Kola-dain River in Arrakan Proper. By Lieutenant Phayre, Assistant Commissioner.

*Kola-dain* is the name given by the Arrakanese to the upper portion of that river, which is supposed to rise about lat. 23° N. and long. 93° E. It flows in a southerly direction until it enters the Bay of Bengal a little below the town of Akyab, where it is called the *Gatsha-bha*. For the last 30 or 40 miles of its course, it is connected by a vast number of creeks with other streams, and the banks are covered to the water's edge with mangrove and Nipah trees; these creeks intersect the lower part of the country, in the same manner that the branches of the Hughly and Ganges, do the Sundarbans, connecting the *Mayos*, *Kola-dain* and *Lé-mroo* rivers. The British territory extends up the *Kola-dain* for about 140 miles north from the mouth of the river, and I purpose giving some account of the races who inhabit the banks. These may be divided into three, viz. the *Rakhoing-tha*, the *Kyoung-tha*, and the *Koo-mee* or *Kwé-mee*. The two first of these people are called by Europeans Mugs, a name given them by the Bengális I believe, though, whence derived I am unable to state. The learned among the *Rakhoing-thas* are unacquainted with the term\*. The *Kyoung-thas* are of precisely the same family as the *Rakhoing-thas*, but from living among the mountains and rivulets are so designated by their more civilized countrymen, signifying "Dweller among streams." Both have, in common with the Burmans, the name *Myamma*. The third race I mentioned are of a different lineage, their language, physical appearance, and manners being distinct, yet they bear a general resemblance to the other two people. They are mountaineers living in a state of barbarism. All the three tribes may be stated to belong to the Mongolian race, from their high cheek-bones, flat faces, oblique eyes, and scanty beards.

\* Symes in his embassy to Ava, Chap. v. states "Mogo is a term of religious import applied to the priesthood and the king; whence the inhabitants are often called by Europeans Mugs." Mr. James Prinsep in the Asiatic Society's Journal for November 1837, p. 1045, writes: "Magha is the name of one of the dwipas or divisions of the universe. It also applies to the Magas of the Arrakan country, Buddhists who claim to have given their name to the Magadha Province whence they migrated eastward; but this is doubtful." The *Rakhoing-thas* certainly refer to ancient Magadha as the seat of their religious ancestors.

On the *Kola-dain* there is another race now established, which is of undoubted Bengálí descent. They profess the Musalmán religion and are called *Kolas* or foreigners; how these people came to be located here will be seen hereafter.

The immediate object of the excursion I made up this river was to devise some means for recovering a number of *Koomees* who had been carried away into slavery by a hostile tribe. The hill tribes live in a state of constant war with each other, and their chief object therein is, to secure prisoners. About three months before I undertook my journey, a tribe of people calling themselves *Boung-jwé*, and who by the *Koomees* are styled *Lung-khé*, attacked the village of a *Koomee* chief subject to the British Government, usually known by the title of *Dha-looing-gyee*\*. A party from the Arrakan local battalion proceeded in pursuit of the *Lung-khés*, but on reaching their village it was found they had decamped with their prisoners into the hill fastnesses, where it would have been useless to follow. It was necessary therefore to have recourse to other means for effecting the release of the captives. Having premised thus much I now proceed to narrate my journey.

*Thursday, Dec. 27, 1838.*—Left Akyab by boat, and proceeded up the river. The harbour is 6 or 7 miles broad, and on the side opposite to the town runs a range of hills, of from 200 to 400 feet elevation. After passing the town, the river rapidly narrows. The banks are low at the water's edge, but hills are visible not far distant inland. Came to for the night at a village named *Khyouk-tseit*, about 14 miles above Akyab. Found the people busily engaged bringing in their grain from the fields.

*Dec. 28.*—Proceeded on with the flood tide at 3 A. M. and by 8 o'clock reached a village named *Lan-ma-tseit*, about 30 miles above *Khyouk-tseit*. The banks of the river are still low, and for the most part covered with jangal, villages appearing at long intervals. *Lan-ma-tseit* contains 30 or 40 houses, built in the Arrakan fashion of bamboo, and roofed with leaves of the Nipah tree†; the flooring being raised on posts 6 or 8 feet from the ground. The houses lie scattered along the shore; the building nearest the water is a *zayát*, built for the accommodatiou of travellers by one anxious to acquire merit. These buildings are distinguished by a conical roof only allowed to religious and royal edifices. Within a few yards of the shore lay a Coringa brig taking in a cargo of rice just reaped from the adjoining fields. Ships from the Madras coast come across in large numbers at this season of the year to carry rice, the staple produce of Arrakan. The inhabitants of this village were originally people of Rambree and Arrakan who fled at the first invasion by the Burmans in 1784 into the British territory of Chittagong. Only a few very old persons of the original emigrants remain now in the village. Others there are who joined in *Kyeng Byan's* rebellion, and on his defeat returned to Chittagong whence they returned a few years ago.

\* This was a designation of one of the ministers of the state of the Arrakan kings, and has been assumed by this hill chief.

† One of the palms from which Tawry is extracted.

Such is the history of one-fourth of our population. The descendants of the early emigrants are gradually returning to the land of their fathers.

Left *Lan-ma-tseit* at 2 P. M. After 8 or 10 miles the country begins to improve considerably. The land is higher, villages more abundant, and the country well cultivated. Arrived late at night at a village named *Pé-wa*, which is about 76 miles from Akyab.

*Dec. 29.*—The people of this village are chiefly Burmans and their descendants. It is the resident of the *kyok* or revenue collector of the circle; he has adorned it with a *kyoung* or monastery where the village boys are taught to read and write by the priests. The village lies at the mouth of the *Pee-kyoung*, a stream which joins the *Kola-dain* from the N. W. The hills here are high and precipitous; running in a general direction N. and S. within 5 or 6 miles of the W. bank. Their elevation is probably 3000 feet. From this village the river assumes a different appearance; its width is contracted to 3 or 400 yards, the banks being high and the water clear. High hills are visible all along the horizon to the North.

Left *Pé-wa* at 8 A. M.. Three miles beyond this village, on the E. and W. banks of the river, is the extensive village of *Rala*, containing 300 or 400 houses. The inhabitants are Musalmáns. These people are now naturalized in the country, but they preserve the Bengáli language which is spoken among themselves; their dress is the same as that of the *Rakhoings* except the *goung-boung* or head dress; these people I have reason to believe were originally brought from Bengal as slaves in large numbers. The kings of Arrakan formerly held possession of the country as far as Chittagong, and even to Dacca it is said. In later times *kola*, or foreign, kings have reigned in Arrakan, during which period it is probable the Musalmáns were emancipated, so that within the last 200 years they rose to offices of importance, and then it was that I imagine their numbers most rapidly increased. Beyond *Rala* are a series of villages stretching for several miles along the west bank of the river; the inhabitants are chiefly Musalmáns. They have very extensive rice cultivation and gardens for tobacco, onions, and various kinds of vegetables. At 4 P. M. reached a village named *Qué-gyee* on the W. bank, the appearance of which at once announced a people differing in customs from the *Rakhoing-thas*. The inhabitants are *Kyoung-thas*\* mixed with a few *Koomees*. The latter people have joined this village lately, having come down the *Kola-dain* to better their fortunes. The houses of these people are built entirely of bamboo, which forms the support of the flooring and the walls of the structure, the roof being made of leaves of the same plant. The cultivation of the inhabitants is of a different description to that of the *Rakhoing-thas*. It is called *Toung-ya*, known to the Hindustánis by the name of *joom*. It consists in clearing away the primeval forest of a hill, which work is commenced at the close of the rainy season; in April the seed is sown, and the crop is reaped in October. Holes are scraped a few inches apart with a dha, in which the seed is deposited; the crops consist of rice, cotton, tobacco and Indian corn, besides a few vege-

\* *Kyoung* means a stream, and *tha* is the Burmese for soil.

tables. Both men and women work in the clearing. In the evening I crossed the river, (which is here not above 150 yards broad) to see a cotton plantation which was said to be on the bank. It was a scanty crop, and the poor *Kyoung-tha* who owned it said that what with the great labour required to clear the ground, and the destruction caused by the inroads of wild pigs and deer, that he barely made any profit; money was certainly a scarce article with him if I might judge from the delight he showed on being presented with two rupees. Hard by in the midst of the forest was a family of *Koomees*. I went towards their huts, and found a venerable old man, with two young men, (his sons) gravely sitting over a log fire smoking their bamboo pipes. The old man was good humoured and communicative. He had come as a child with his tribe from the *Lé-mroo*, (6 or 7 days' journey to the N. E.) where they had held possessions until driven out by the *Kyengs\**, the present possessors of that river. When I asked him how long ago that was? "Ugh" he replied (an exclamation between a grunt and a bark) "20 *Toung-yas* ago!" He reckoned time by the number of emigrations he had made from place to place, as each location became unfit for further cultivation. The average duration of each *Toung-ya* may be taken as three years. Like the last of the Mohicans, the old man was now separated from all his tribe, he had only just entered on his present location, and he said he expected it to be his last, but he looked hale and strong enough. He called out his sons' wives to see the *Unglé* (Englishman), and after a while forth came two young women, not pretty certainly, for they had flat noses and small eyes whose outer angles were upturned: they appeared somewhat alarmed; their dress was a cotton cloth of a blue colour and about a foot in breadth which was secured round the waist by a string ornamented with shells, and a band of the same material about 6 inches broad was suspended from the right shoulder across the breast under the left arm. They had huge pieces of ivory, two inches or more in diameter thrust into the lobes of their ears! The hair was gathered off the forehead, and tied neatly in a knot at the back of the head. The old man's wife, a stern looking lady, sat outside the hut chewing tobacco, alternately eyeing me, and one of her grandchildren, a little naked urchin who was crawling on the ground; occasionally too she scolded her daughters-in-law, if I might judge from her tone, perhaps for their tardiness in coming out when called. I relieved the young women from the evident embarrassment they were suffering at being thus exhibited, by turning to renew my talk with old *Koomee*; he plied his pipe incessantly and in silence until addressed. Made the party a few presents and returned to my boat. Proceeded on and about 8 P. M. arrived at the *Kola-dain* thanna nearly opposite the mouth of the *Mee-kyoung*. The *Mee-kyoung* is a small stream which joins the *Kola-dain* from the N. E.

*Dec. 30.*—Went ashore early and visited the thanna which is situated on a high bank about 70 feet above the bed of the river at the present season, yet in June 1837 a sudden flood rushing down from the mountains caused the river to rise and carry away the houses here; the remains of large trunks of trees scattered over the small plain, still attested the

\* Another hill tribe, often at war with the *Koomees*.

violence of the flood. Had a visit to-day from old *Laon*, the head of a small clan of *Koomees* which came from the upper course of the *Mee-kyoung*, about 30 years ago. *Laon* is a decrepid old man, he was carried to me on the back of a stout *Koomee*, and deposited at my feet in a sitting posture. He is a man of wealth and of enterprise withal, for he told me he purposed clearing some land at the foot of the hills and cultivating it with buffalo ploughs. Such a feat was never before performed by a *Koomee* ! His village here contains only 15 houses. He coughed constantly until I found it was to attract attention to his want of some brandy as medicine, with two bottles of which the old man was hoisted on the back of his clansman, and went away very happy. After breakfast proceeded up the river. Soon came among high hills which come down to the water's edge, the stream is contracted to 80 or 100 yards in breadth. Met *Kola* the *kyok* of the *Kola-dain* in company with *Dha-boing-gyee*\* and his three sons. The old man was glad to see me, being in hopes that I would recover his people carried away by the *Lung-khés*. Proceeded up in company with him. In the afternoon came upon a portion of *Dha-boing-gyee's* subjects, who since their village was plundered have moved down the river. Some were living upon bamboo rafts moored in the stream ; others had temporary sheds ashore. Went on a little further to the village that was the scene of the attack. It was on the W. bank of the river, and 60 or 70 feet above the stream. Immediately in the rear is a high hill covered with forest ; down this in the dead of the night rushed the *Lung-khés* ; *Dha-boing-gyee's* eldest son *Leng-kreik* took me to his own house which was on the western extremity of the village, and shewed me how they first came, and had surrounded him, cut him off from his father's house until he fired a musket among them and had the satisfaction to see a man drop ; in the confusion he retreated unmolested towards the river, and as many as could escape fled wheresoever they could hide themselves. Between 30 and 40 women and children were taken prisoners and carried into captivity and sold as slaves ; it being the reaping season most of the men were absent ; the village was set on fire, and in less than two hours from the first attack the *Lung-khés* were off with their booty. In all the houses that remained I noticed the skulls of buffaloes, pigs and other animals ; they are the heads of those which have been killed for food, and are piled regularly upon frames in the " hall of feasts " which has beheld the wassail of these rude people ; in the hall is invariably a large earthen hearth where the flesh is cooked. In *Dha-boing-gyee's* hall were the heads of 108 beasts, which he boasts of having shared in devouring. I noticed that they put the heads of animals killed in the chase outside the house, those only which have been slain expressly for food are preserved within. Near the chief's house was exhibited the scalp of a *Lung-khé* shot in their attack, with the skin of the face attached ; a hideous object round which the people had feasted and drank. In the centre of the plundered village was the wooden altar where all animals are sacrificed to the *Nats*, or spirits of the mountain, and where the people used to celebrate

\* A few years ago this man was the Rob Roy of these parts, but is now perfectly tamed.

the first fruits of harvest by dancing round a buffalo and a handful of rice ; on these occasions they drink the blood of the animal, and never leave until the whole carcase is consumed. I noticed here some black cattle which are called *toung-nwa*, (hill cow) but are not found wild ; they are different from the *pyoung*, which inhabits the forest, and are, I believe, the same as the Gaur or Gayal of India. *Dha-boing-gyee* told me that his clan had within the last three generations come from beyond the *Oosalung* stream, which joins the *Kola-dain* some distance above. All these tribes appear to be progressively driven south by the oppression of the tribes beyond. The house of a *Koomee* chief is comfortable. The hall generally takes up two-thirds of the house, and there are separate small sleeping apartments for the different members of the family. When the son of a chief marries he takes a separate house. Both sexes marry at from 15 to 20 years of age. The houses are well raised ; one side may, from the declivity of the hill, be 14 feet or more above the ground. Went on after dark, and in about an hour arrived at a spot, where *Dha-boing-gyee* himself, and about 50 families, had raised their temporary huts on a small stony island. It was a lovely moonlight night, and as I stood over a fire the wild *Koomees* crowded round me with confidence, seeing me I suppose on such good terms with their chief.

*Dec. 31.*—Up early ; it was a bitterly cold morning : while breakfast was preparing walked into the temporary collection of sheds ; the women who had not ventured to come down to my boat, now satisfied their curiosity by a look at me as I stood before a fire at *Dha-boing-gyee's* door. Most of them were employed in pounding rice, and a few in spinning cotton. The people seemed happy and there was no lack of witty remarks if I might judge from their laughing. I saw a party of women start to work cutting cotton plants ; they had conical baskets on their backs, held by a band passed round the forehead, the mode of carrying burdens which I have observed among most hill tribes. The people appear fond of their children, the fathers bringing several to stare at me, and enjoying their exclamations of wonder and joy. The women I did not see sit among the men in any general circle round a fire, but they eat together in their houses, and all dance in a circle round the village altar on particular occasions. They brought me a man, (a *Kyoung-tha*) whose wife had produced twins in two successive years ; four boys. They begged that his tax might be excused. I called for the children and presently there was an universal laugh from men and women, when the father brought one pair clinging to his neck, one child on either side, and the mother the other pair borne in like manner. I excused their tax, and made them a present which appeared to give general satisfaction. Pursued my course after breakfast. The flood tide comes up thus far, (about 120 miles by water above Akyab) but does not rise more than two feet. The river becomes much narrower and the hills higher as we advance : fog covers their sides until a late hour in the day, and the north wind sweeping down the narrow bed of the river is piercingly cold. Went on passing many *Koomee* villages as laid down in the map until two hours before sun set, when I arrived at the village of a chief named *Kéré*, who being of some con-

sequence I determined to stay here. My fleet by this time was much increased. *Dha-boing-gyee* and his sons in one canoe; his Burman interpreter in another, together with the *Kyok* of the *Kolu-dain* and several others, whom, being well acquainted with these tribes, I had brought with me. The site of *Kéré's* village has been changed to the east side of the river within the last month in consequence of the *Lung-khé* inroad. Hearing that the chief was sick I went up to see him. He is a decrepid old man, very quiet now, but was formerly a most cruel despoiler. Found him in a small hut looking very disconsolate, and occasionally sipping water from a gourd. I asked if he was willing to go to the *Lung-khes*, of whose chief he is a connection, and try to recover *Dha-boing-gyee's* people; he made various objections; and seeing that he was not in a good humour, I told him I would leave him to think about it. I walked through the village, which is built temporarily on the side of a steep hill overhanging the river. Higher up the hill is another village, containing a clan of *Koomees* not subject to *Kéré*, but to a *Toung-meng*, or head of a village, called *Leng-kook*; united with them is a different tribe called *Kyan*. The latter formerly dwelt on a stream called the *Surrák*, which joins the *Kola-dain* some distance to the north, whence they were driven many years ago. Their language differs from that of the *Koomees*, and their physiognomy varies considerably, approaching that of the *Bengális*. They have a *Toung-meng* of their own, who could tell me nothing of his tribe previous to their living on the *Surrák*. There are only 18 houses of them. The men tie their hair in a knot at the back of the head, unlike the *Koomees* who knot it just over the forehead. I saw them manufacturing iron into knives, &c.; they procure the metal from *Akyab*. Their substitute for bellows, as amongst the *Casseeahs* and *Garrows*, consisted of two bamboo cylinders in which balls of feathers were worked up and down as pistons, thus causing a current of air for the fire which was lighted at the mouth of a small hole in the ground, communicating with the bamboos. After walking about the village, which is neatly built on a rather steep hill, I returned to the river side. *Dha-boing-gyee* and his sons brought a pot of rice mixed with the root of a plant which has been pounded, fermented and made into cakes, called *thee-boik*. The earthen pot is filled three parts full of rice and the cake, and over this are placed 2 or 3 layers of fresh plantain leaves. A hollow reed not thicker than a quill is then pushed down into the rice, and the pot is filled to the brim with water. Every one sucks his portion through the hollow reed, all sitting in a circle round the *bowl*. They insisted on my commencing, which I did, and found the liquor pretty strong; each person who drinks replenishes the pot with water, which does not sensibly diminish the strength of the liquor. *Dha-boing-gyee* and his sons drank, and several of the *Kyans* and *Koomees* arriving, more *bottles* were ordered, and I was requested to taste each one! but the party becoming noisy I made my escape. Old *Dha-boing-gyee* told me when his heart was warmed by the liquor, that the *Koomees* were a very disunited set. "Even now," said he, "they are jealous of me, and suspicious because I have such constant intercourse with the *Unglés*; they think I have devised your journey

up the *Kola-dain*, that I share in the revenue, and that the object is to increase the demand." I assured him that we had no such object, that we were anxious to see all the *Koomees* united among themselves, and to afford them protection against their enemies.

January 1, 1839. I still remain at *Kéré's* village for the arrival of a man who formerly had intercourse with the *Lung-khés*, and will accompany the people on the present occasion. Had a long conversation with old *Kéré* early this morning. He appeared in a better humour than he was yesterday. He agrees to let his son go to the *Lung-khé* chief. The number of houses in the 3 villages here is 74; viz. *Kéré's* 14; the *Kyans* 30 and the *Koomees of Lengkook* 30. In the afternoon went to see *Kéré* again who was still sick. His old wife was bustling about the hut in a bad humour, saying she had all the work to do, as the young wife (a smart-looking damsel who stood peeping from the door-way of a separate hut) did nothing. The *Kyans* have a decided Bengáli cast of countenance; perhaps it may appear so from their tying their hair behind as Bengális do. Their women arrange it in two twisted lines as it were, round the head, immediately above the ears, it being parted in the centre. They wear a broader cloth across the body than the *Koomee* women do. Among the *Kyans* a young man may not assume a man's dress until he has killed a wild animal in the chase. There is a tradition among the *Koomees* that many years ago in a terrible flood, wheeled carriages were floated down to them by the *Kola-dain*, and *Dha-boing-gyee's* son *Lengkreik* who told me this, appeared to believe that they came from the Burman territory, and that the *Kola-dain* takes an easterly direction higher up, coming in contact with the *Lé-mroo*. He says he once went beyond *Oosalung*, and saw stones in the shape of men and ships! These people have no idea where the *Kola-dain* takes its rise; a Burman who came when very young from Ava, and has lived on the *Kola-dain* ever since, and is considered a man of learning, told me it rose near the sources of the Ganges and Irrawaddy, and flowed between them! A little after sunset the people arrived who are to go to the *Lung-khés*. They brought with them a *Koomee* chief named *Ka-kreing* whose village is a short distance up the stream. He had never seen an European before and appeared much alarmed. He said that his people had advised him not to come down, but he was so anxious to see me, that he came alone. His clan consists of 100 houses, but said he, "They would not obey my orders and have scattered themselves." It is the last *Koomee* clan within our border on the *Kola-dain*.

January 2.—The people started early who are to go to the *Lung-khés*.—Distributed some red cloth to *Kéré* the *Leng-kook* and the *Kyan Toung-mengs* who appeared much pleased therewith. Embarked about 8 A. M. and proceeded on. *Dha-boing-gyee* who complained of cough, I sent back to his village; two of his sons accompanied me; the second who appears the favourite went back with his father. The old man's canoe was pushed from the bank, and as it floated slowly down the stream, one drum and a sort of pipe sounded a pibroch in honor of the chief.

A little above *Kéré's* village came to a *Koomee* and *Kyoung-tha*

village called *Koon-do*. Here on the summit of a small hill are the remains of an ancient pagoda, and several stone images of Gaudama. These are said to have been constructed 4 or 500 years ago by the Arrakan kings. At that time the *Rakhoing-thas* were apparently more plentiful up here than they are at present. The *Kyoung-thas* (who are Buddhists), still worship at this pagoda. There is a large bell here now thrown on the ground. It has a long inscription which I had not time to copy, but the date was 1095 Arrakan era, little more than 100 years ago. Immediately opposite the *Koo-do* pagoda a small stream enters the *Kola-dain* on the west bank, and is said to give the name to the main stream. Some Arrakan etymologists aver that the meaning of the river's name is "*Kolas cheap*" or plentiful, and that in former days the *Kolas* were brought across the hills from Chittagong to this spot as slaves to the Arrakan kings. This derivation however is doubtful. The *Rakhoing-thas* then, I doubt not, made forays as frequently as the *Koomees* and other mountain tribes do now, and sold their captives into slavery. Passed to-day two remarkable masses of sandstone rock, stretching across the river at right angles to it in a N. b W. direction; the strata nearly vertical; the rocks appear as if at one time they had stretched across the bed of the stream, which had subsequently burst its way through the barrier. Clay slate and sandstone alternate here as at Akyab, the strata generally dipping abruptly to the West. About 2 P. M. arrived at *Kakreing's* village which stands on the E. bank of the river, on a hill 5 or 600 feet above the stream\*. I ascended it and on approaching the village found it was stockaded; the side of the hill was stuck full of sharp bamboos hardened with fire, and of all sizes from two inches to a foot long, so that it would have been dangerous to leave the narrow pathway, that is, to one without shoes. No European had ascended the river so far as this, and I was curious to see a clan, who, although they paid us a nominal obedience, had never beheld one of us. I entered the stockade gate which was open; immediately within was a heap of stones collected for purposes of defence. Not a soul appeared to welcome me, whether this is the *Koomee* custom or not I cannot say, but as I advanced into the village, men, women and children, crowded to the doors of their houses laughing as if amused at my appearance; the houses are regularly built along a street 25 or 30 feet broad, and well raised, as usual, from the ground: I was directed to the house of the chief: I found him and his wife superintending the measurement of grain, which was brought in baskets by some of his people; he led me to his hall which was a separate building. The *Thee-boik* pot was brought in. At *Leng-kreik's* suggestion though I did not know it at the time, a separate cup was brought for me to drink from instead of through the tube, *Leng-kreik* saying, that he had ordered it, as these people were not so clean as they were! To draw the liquor off into the cup, *Kakreing* made a siphon at once by cutting a reed into two pieces and inserting them a little apart into a hollow piece of bamboo, then exhausting the tube with his mouth, forth came the liquor into the cup. The cup was of common

\* This position has since been abandoned.

coarse China ware, such as are brought round from Penang to Akyab, and thence carried up the *Kola-dain* by small traders who barter salt and salt fish for cotton, tobacco, pan leaf, and other hill products. The *Toung-meng* wished me to eat with him, but I excused myself. He had two drums hung up in his hall, which he requested us not to touch, as they were only beaten on occasions of feasts. *Ka-kreing's* clan came originally from the north, being driven thence by the oppressions of the *Tsein-dus*, who are represented as a very powerful tribe 4 or 5 days' journey N. E. of this. On taking leave my host pressed me to accept a peacock's tail, which when I declined, saying it was a proper ornament to his hall, he replied, "But if you take this, you will hang it up in your house, and whoso asks 'who gave you this,' you will reply *Ka-kreing* the *Toung-meng*." Ambition even among these mountaineers! I was much pleased with this man, he overcame his first shyness, (which was so great that he trembled and could scarcely speak) and appeared anxious to please. He is about 35 years of age, taller than the generality of his countrymen, slim and of a fair complexion, and a countenance with an expression of frankness; he had no dress but the usual cloth round the waist, except early in the morning when he wore a thick cotton cloak thrown around him. His hair was knotted above the forehead and a wooden *skewer* run through the knot and projecting forward, (as is the universal custom) used in scratching the head! Leaving this village I went to one of the same clan in the neighbourhood. The chief is very poor; his hall showed only two skulls of cows, all probably he has been able to kill in his life time! The people of this village appeared equally curious with those of *Ka-kreing's*. As I approached a sort of square where some women were pounding rice before their doors, and the men lounging lazily on the raised platform of the houses, smoking their bamboo pipes, they merely stopped their employment and let me pass, but turning round after I had passed a few paces, I saw all were on their legs, and laughing, no doubt thinking me a strange looking mortal!

In the afternoon went to see a third village where *Koomees* and *Ky-oung-thas* are mingled. The latter people met me outside the village with a present of rice, plantains and eggs; they were dressed for the occasion, a few of them at least, in Burman jackets and *dhotees*; they and their women, though living among the *Koomees*, preserve the *Rakhoing* dress. The *Toung-meng* of the former came and escorted me to his house. He told me he had been raised to this dignity five years before, when the regular line became extinct, because of his proficiency in the Burmese language. He displayed 24 skulls in his hall. On leaving his house, a *Koomee* half tipsy, rushed up and requested me to see his also, saying, it would bring good luck. On my return to the boat I found *Ka-kreing* arranging with the *Kyok* for his revenue. He pays in cotton the value of about 200 rupees per annum. This year cotton being cheaper than formerly in Akyab, the *Toung-meng*, consulted me as to why the *Kyok* wanted a larger quantity than before; I arranged the matter satisfactorily for him. The cotton was weighed with a rude wooden beam which was supported on the arm of a stout *Koomee*.

*January 3.*—Early this morning, all the preliminaries having been settled with much ceremony and minuteness, between the contracting parties, down came the *Toung-meng Ka-kreing* with 50 baskets of cotton, each containing 20 seers. Never before had the *Kyok* received his tribute personally from the mountain chief. The cotton used to be deposited on a spot, previously arranged by messengers between the parties, and when the *Kyok* was assured it was all there, and the shy mountaineers had according to agreement been allowed a certain time to retire, forth he came and took possession of all in the name of the British Government. How the chief came to be so confiding in the present case was the wonder of all, for these people are ever suspicious of treachery. The cotton was soon shipped upon bamboo rafts, canoes and whatever came to hand, and was presently floating down the stream towards *Dha-boing-gyee's* village, where it was to remain for the present.

These arrangements concluded, I started up the river about 9 A. M. wishing to ascend as far as I could, although there are no tribes subject to us on this stream higher up. The rocks preserve the same general formation which I have noticed along the whole course of the river, viz. clay slate and sandstone in alternate strata; the latter occasionally having veins of quartz. About 3 miles above *Ka-kreing's* village I found the stream so strong that I could with difficulty progress against it; the men were constantly obliged to drag the boat over rapids; fortunately it is very light, or I should be forced to put back. *Leng-kreik* told me to-day that the *Tsein-du* tribe extended over 70 or 80 villages; he said he had heard of the *Kookees* a tribe south of *Kathé (Munneepoor)* and was aware that the *Tsein-dus* had dealings with them. Arrived at the mouth of the *Oosalung* stream about 3 P. M. It is not much larger than a good ditch. Found that my boat could not go further. I attempted to go out with my gun, but the hills are so densely covered with forest trees, connected by gigantic creepers, grass, reeds, and underwood, that it is a matter of impossibility to penetrate them, save by the beds of small streams.

*January 4.*—The *Kola-dain* where I am, 3 or 400 yards above the mouth of the *Oosalung*, and a short distance below a rapid, is not more than 80 yards broad; it has an average depth here of 3 feet, and the current, in this spot rather sluggish, runs about 2 miles in the hour. *Leng-kreik* informed me that 2 or 3 days' journey higher up is a tribe called *Koong* who live on the banks of the *Surrák*, which flows into the *Kola-dain* from the E.; close to the *Koongs*, N. and N. E. from them are the dread *Tsein-dus*; the latter receive salt from the *Mee-kyoung* and *Puluk' Koomees*, which they in fact exact as a tribute. These people entertain such extravagant notions of the distant source of the *Kola-dain* that I could draw nothing from them on the subject worthy of record. Its source cannot I think be a greater distance than the 23rd parallel of N. latitude, or about 60 miles from my present position.

Started down the river about 8 A. M. Arrived at *Ka-kreing's* village in about 2 hours from the *Oosalung*; the stream carried me very rapidly. Found the *Toung-meng* on the beach; he asked if I had been

looking at the *Lung-khé* villages through my telescope. As I had not shewn him such an instrument, I asked him how he had heard of it? He replied he had been told of it by the lower *Koomees*. I now produced a telescope and told him to look at his own village, which stood upon the crest of a hill, in the bright sunshine, little more than half a mile distant. He was delighted, exclaiming that he could touch the houses, and extended his hand before the glass for that purpose, while I was holding it to his eye! I only allowed the chief this privilege, letting the rest judge of the wonders of the telescope from his account of it. He asked if by looking through it he would know when his enemies would attack him! At his invitation I accompanied him to his house, when he produced the everlasting *Thee-boik* which is not unpleasant to the taste and not very potent, though I found one cup of it, after toiling up hill, in a rather hot sun, quite enough for me. While sitting with the cup in my hand, I could see the *Toung-meng*, who was conversing with *Leng-kreik*, cast his eyes every now and then, to see if my cup was empty, and when it was he rose to fill it again. This man, who had never seen a European before, is far superior in manners, and perhaps in intelligence, to any *Koomee* I have yet met. Returned to my boat and embarked, having loitered with *Ka-kreing* for two hours. I find that the pân vine grows wild in these hills. My boat descended the stream rapidly, and I arrived in the afternoon at *Kéré's* village where I determined to remain for the night.

*January 5.*—After breakfast and an early walk in the village, dropped down the river to *Dha-boing-gyee's* temporary abode. There are three villages a little to the west of it on a high hill, one above another. They belong to a clan of *Koomees* called *Sobé*; *Dha-boing-gyee's* clan, by the bye, is called *Neing-lé*. The highest of the *Sobé* villages is about 800 feet above the river. The first village I entered the *Toung-meng* was so tipsy he could scarcely reply to my queries: released here two *Kyoung-tha* slaves who said they were anxious to return to their homes. From the topmost village had a very extensive view. Saw *Chamblé*, a village which stands upon a high hill; on the *Puluk* stream, to the N. E. There is also beyond it a very high ridge running towards the N. which has remarkably white precipitous rocks towards the summit. The hills all run in sharp steep ridges, thickly covered however with trees; there does not appear to be a square yard of level ground; houses, one end of which are a couple of feet or so above the ground, at the other, are supported at a height of 12 or 14 feet; and fearfully insecure they look, resting upon slight bamboos; when walking in them I was frequently apprehensive of their giving way they appeared so frail, while the steep descent below being visible through the bamboo flooring, which shook and crackled as I walked over it, looked any thing but a desirable place for a tumble. These people walk over them, and their children run and play about as if they were on firm rock. The form of the hills and the nature of the soil, serves, I think, to explain the erratic habits of these people. The land is so poor as regards grain production, (notwithstanding the noble trees which find sustenance in the soil,) that only one crop can be raised from it the people say, in 10 or 12 years. After therefore a village

community has remained 2, 3 or 4 years in one site, and all the surrounding spots favourable for cultivation within a circle of several miles have been cleared, they are forced to go elsewhere to find land for raising their food. Sometimes they are driven away by the attacks of other tribes; in one or two instances also, where favourable circumstances allowed it, villages have remained on the same spot for twenty years and more. The ground chosen for cultivation is cleared of the primeval forest trees, and I notice that the year after the reaping of the crop, it is invariably covered with young bamboo shoots, which, in two or three years spring up very thick, covering the whole surface. The forest trees I presume grow up in time.

Dropped *Leng-Kreik* and his brother at their father's village while I proceeded on to the *Mee-Kyoung*, which stream I purposed to ascend and employ my time for a few days, until the return of the party might be expected which I had sent to make inquiries regarding the *Koomees* carried away.

*January 6.*—Arrived at the mouth of the *Mee-Kyoung*, and ascended that stream for a few miles, but was then obliged to put back, there not being sufficient water even for my small boat. Determined to proceed down to *Rala* where I arrived early on the morning of the 7th of January.

From hence I proceeded up the *Pee-Kyoung*, a large stream which joins the *Kola-dain* three miles below *Rala*; on its banks are numerous villages of Musalmáns, and the cultivation is very extensive. I also visited a few of the hill tribes in the upper course of the river; returning from hence, I once more proceeded up to *Dha-boing-gyee's* village; the party I had dispatched had returned and brought me intelligence which eventually led to the recovery of thirty-three women and children, who had been carried away into slavery. I returned to *Akyab* on the 14th of January, 1839.

I am desirous of adding a few words regarding the hill tribes. The chief object in our intercourse with these people should undoubtedly be to induce them to abandon their habit of making attacks upon their neighbours. There has not been an attack by one tribe within our border upon another, so circumstanced for more than two years; those which have occurred within that period being inroads made by tribes not subject to our rule; it is very difficult, if not impossible in many cases, to protect those within our border, from the "outside barbarians," as the tribes at a distance of 4 or 5 days' journey, will make a rapid march, and so secretly, that the first intimation the inhabitants of the devoted village have of danger, is the warwhoop of the assailants in the midst of them, during the dead of the night. They are off as rapidly as they have come, and it is not easy to recover the prisoners. The *Koomees* themselves cannot be employed on such a work with any reasonable prospect of success; if left to themselves to plan the enterprise, consult the auguries, wait their own time, and take their own means, it might be practicable; but this cannot be sanctioned except in cases of extreme necessity, as they would practise the same cruelties their enemies had done, and make slaves of their prisoners; as auxiliaries to a regular force these tribes are of little use; if they have not

the whole planning of the affair, have not their own objects in view, to gratify personal revenge, or some old standing clan-feud, they do not act with energy or confidence. An open attack in daylight is utterly inconsistent with their ideas of warfare. In their own quarrels they send spies who bring them exact intelligence regarding the village of attack, and the best time and method of approaching it. Notwithstanding these difficulties, tribes not too far from our frontier, who make an inroad must be checked, or they would become intolerable.

The revenue demandable from the hill tribes must always be merely nominal; their cotton is their only source of wealth, the only surplus produce of their hills; the chiefs at present collect a certain quantity from each house which does not exceed the value of eight annas a head per annum on the whole male population, and it is desirable that the demand should not be increased. If they are at all distressed for payment, the chiefs will most probably resort to their old method of taking prisoners, and selling them to other tribes.

I could not hear of the existence of any mineral substance in these hills; iron is procured from Akyab; the *Tsein-du* tribe I heard received it through the *Lung-khés*, who procured it from the *Kyoung-thas* settled in the hills E. of *Ramoo*: the former manufacture spears, dhas and arrows; coal is at present unknown in the *Kola-dain* hills, though from their formation we should be led to expect its presence.

The chief forest products of these hills are Gurjun oil and honey, neither of which do the natives turn to account as they might do. Elephant's tusk is an article of commerce with some tribes on the streams joining the *Kola-dain*, and which they sometimes offer in payment of their revenue to Government. The principal timber to be found here is jarrool, toon and *pryag*, called by Europeans iron wood; these are generally cut in the forests by *Rakhoing-tha* or *Kyoung-tha* labourers employed by a contractor at Akyab; very few villagers of the *Kola-dain* cut timber on their own account. Teak is not found within our border; I hear it grows beyond the *Oosalung*, but not in an accessible position.

The religious notions of the *Koomees* are rude as might be expected: they propitiate the spirits which they imagine to exist in the mountains, only at seed time and harvest, as far as I could learn. On asking *Dha-boing-gyee* where the men who died went, "To the *Nats*," i. e. demons, he replied. The *Koomees* appear on the whole a happy people, and though not overburdened with the luxuries of life, they are not deficient in the necessities thereof. Their domestic animals are dogs, pigs, goats and fowls. There is a breed of mountain cattle, but it is very scarce, and all cattle used for food are procured from the plains. Annexed is a specimen of their language drawn up on the plan suggested by Mr. N. Brown of Sadiya, in the *Asiatic Society's Journal*, for December, 1837, p. 1023.

#### *Comparison of the Burmese, Koomee and Kyan languages.*

N. B. The *Koomee* dialect here introduced is of that used by the upper *Koomees*. Other *Koomee* tribes living on different feeders of the *Kola-dain*, apply different sounds for the most part to the

objects enumerated below, as I found to my surprise on attempting to verify the vocabulary with an inhabitant of the *Mee-kyoung*.

<i>English.</i>	<i>Burmese.</i>	<i>Koomee.</i>	<i>Kyan.</i>
Air	lé	alí	alí
Ant	payne-tseik	paleng	mu-tsí
Arrow	wyá	tai	
Bird	nghet	to-o	wa
Blood	thwé	t'hí	t'hí
Boat	lhé	p'loung	p'loung
Bone	ayó	a-hök	rú
Buffalo	kyné	pa-nō	chu-la-wé
Cat	kyoung	mee-young	mee
Cow	nwa	tsí	chur-rá
Crow	kyí	o-ák	wut
Day	né	kun-ní	
Dog	khwé	wí	boo-í
Ear	ná	kun-nō	ná
Earth	myé	ku-lóng	né
Egg	ú	ku-dú-í	a-twí
Elephant	sheng	ku-sai	sang-hung
Eye	neyetsi	a-núk	mé-to
Father	aphé	nga-ai	ba
Fire	mí	ma-í	
Fish	ngá	ngo	ngwau
Flower	panbwen	ku-shong	pa
Foot	khyé	a-kok	pat
Goat	sheik	mé-é	ké rát
Hair	sha-ben	tchán	tchán
Hand	let	kok	quet
Head	ghoung	hí	lú
Hog	wet	ou	wét
Horn	khyo	tug-gí	yu-é
Horse	myen	koung-o	shá
House	eing	úm	eing
Iron	thán	ta-mo	kiyng
Leaf	yuet	tchoung-ngam	ting-k'nú
Light	len	kú-wáng	kwé-wá-tá
Man	lú	kú-mí	ní-shí
Monkey	myouk	kú-lait	ro-á
Moon	lá	lo	kyá
Mother	amé	n'o-í	núng
Mountain	toung	mú-é	hláng
Mouth	nhók	la-boung	ní'ká
Musquito	khyen	cháng-ráng	sa-noong
Name	náma	a-mún	
Night	nyá	wúm	kul-lok
Oil	shí	a-touk	chú-rúp
Plantain	nghet-pyó	ta-bong (tree)	kya-lu
River	myit	yáng-páng	tí-po-í
Road	lán	lám	lám

<i>English.</i>	<i>Burmese.</i>	<i>Koomee.</i>	<i>Kyan.</i>
Salt	shá	p'lo-í	ni'tsí
Skin	thayé	mo-é-pik	mé-wun
Sky	mo	kun-ní	mí-tsúk
Snake	myué	pú-wí	mí-yúk
Star	kye	kus-shí	ur-shí
Stone	kyouk	long-tchong	lúng
Sun	né	kun-ní	né-tchú
Tiger	kyá	tuk-kai	kích
Tooth	thwá	ho-o	há
Tree	thit-beng	a-kúng	ting
Village	yuá	A-wung	ko
Water	yé	tú-í	tú-wé
Yam	myouk-khoung	ho	pat
Tobacco	tsé	tsa-rak	túr
Spear		to-wí	hsho
Musket		map-po	sa-leing
Sword		hai-shao	chin
<i>English.</i>	<i>Burmese.</i>	<i>English.</i>	<i>Burmese.</i>
One	ngha	six	tur-rú
Two	nú	seven	chur-rúp
Three	to-ún	eight	tá-yá
Four	p'lú	nine	tu-kau
Five	páng	ten	ho

## II.—*Maternal Associations.*

The florist watches with anxiety, and waters with tender care, the various productions of his garden; and whilst he bestows on the splendid and costly plant his arduous labours, he does not overlook the meek violet or the humble lily; he rejoices in their growth and their increase, and observes with pleasure from time to time many off-shoots transplanted to other parterres, there to exhale their sweetness. It is thus with the Christian philanthropist:—he regards his own land on which the Sun of Righteousness sheds its gentle yet powerful beams with intense interest, and puts forth his best and holiest energies to support those institutions which have the glory of God for their object. He is the zealous upholder of the Bible Society and the Missionary Society; but he is equally the friend of the Tract Society and the Sabbath School. He views with satisfaction their progress and extension in his own country. But far higher is his joy to find them making their way to other dark and distant lands, and he prays and labours, and labours and prays that the light of life may beam on the whole world, causing every desolate and uncultivated region to rejoice and blossom as the rose.

It will be gratifying to such minds to observe the cheering circumstance, the introduction of that unostentatious though effective, nay, more than effective—I might almost say omnipotent instrument in the conversion of the world—Maternal Associations, into India. Of their beneficial effects in other lands no more need be added than what has been previously stated; but we would say a few words, commending the subject to the serious attention of Christian mothers. It is too well known to be refuted, that the foundation of character is laid in early childhood, and that unless the foundation be then well laid it is in vain to expect that the future superstructure should be either commodious or magnificent; in short, mediocrity in manhood is the result of neglect in childhood: and on whom does this important work rest? The mother. It is with her to determine in a measure what her child shall hereafter become; whether he shall be a blessing or a curse to society. If she be cold and indifferent to his spiritual interests, seeking more his temporal advancement than his eternal happiness, let her not wonder if she reap the bitter fruit. Were every mother a Hannah, or a Eunice, these societies would be unimportant, for every domestic circle would be a nursery for the Church, and such holy children as Samuel and Timothy would not be objects of wonder; but, we fear, this is not the case. Can even the most prayerful, the most devoted parent say that she has sought, with all the earnestness the case demands, the conversion of her child? Now, Maternal Associations are pre-eminently adapted to awaken the attention of mothers to this all-important subject, to shew them the very responsible station they fill, the vast amount of influence they possess, and to induce them to bring this treasury of influence to aid in the regeneration and conversion of a lost world. And they have had this effect: the tender heart of the mother has been brought to the humbling conviction that she has sinned concerning her child; she has told her sorrow to others, and touched a sympathizing chord in their bosoms; they have met together, consulted the word of God together, prayed together, and they have found that as “iron sharpeneth iron, so doth the countenance of a man his friend;” they have followed their prayers with vigorous effort; the Spirit of God has breathed upon this consecration of purpose to the divine glory; has touched the hearts of their children, and they have had the happiness of seeing one after another subscribe with their hands to the Lord, and surname themselves by the name of Israel. And why may we not look for the same blessed results in a country where spiritual privileges are comparatively few—where everything in the moral atmosphere has a tendency to depress and enervate the

mind? The understanding of the child begins to develop earlier, and the mind is more susceptible in this country than in more northern latitudes; who shall direct its opening powers, who shall answer its inquiries, guard it from heathen contamination, store its mind with knowledge, lead it to the fountain of truth to imbibe its freshening streams, whilst founding by a holy example the spirit of that religion so eminently adapted to make the heart of a little child happy? Who but a mother? There may be the desire to discharge this delightful duty aright, but in the spacious and almost solitary homes of India, where there is an absence of extraneous excitement, where vigorous action must be sustained by a deep sense of responsibility, and where often languor steals over the frame and indisposes it for action,—what so calculated to keep the mind awake as this combination at stated periods for mutual counsel—mutual sympathy—mutual prayer. Those who have been most blessed in their families, who have seen most of the work of the Spirit of God amongst their children, whether they be young or arrived at adult life, should meet to impart to others the means they have found most effective. The Christian mother mourning over the waywardness of her offspring, and the youthful mother anxious to bring up her tender charge in those ways which are indeed pleasantness and peace, but scarce knowing how, should mingle in the little assembly, that their hearts may be encouraged and their purpose strengthened. The Christian mother would find her reward in her labour, were she to bring together those parents just emerging from heathenism, or those who have been trained in Christian schools, teach them that their infants possess something more than mere animal existence, that they have immortal souls, for whose happiness they are in great measure responsible now that themselves have tasted of the word of life, encourage them to exercise a moral, a spiritual influence over their children, that they may see and feel that their Christianity is not a mere name, but a lovely reality. Do any inquire, what is the end most earnestly desired, most eagerly sought in these maternal meetings? Not that the objects of maternal love and tenderness may attain distinction in this world—not that they be highly esteemed among men, but that they obtain favor of God—that their names may be early written in the Lamb's book of life—that their path, should their lives be spared, may be that of the just, shining brighter and brighter unto the perfect day—that their deaths may be happy—that their eternity by their early conversion may be the more blissful. One deeply interested in Maternal Associations (the Rev. E. Kirk), recently made the following touching appeal, at

the conclusion of an eloquent address on the subject, which will find a response in the heart of every parent :—

“Mothers, give your children every advantage that truth can give—every advantage that holy example can give—that much pleading of the promises of God can give. You feel for the diseases of the bodies of your children—you are speedy in sending for a physician. O feel for the disease of sin which overspreads their souls, and send for the Great Physician. If he come not at first, knock again. He says the door shall be opened. O seek the salvation of your children and seek that they may be converted early, for if you want proof there are enough of us who can give you painful testimony, that it is too late to be converted at 20 or 21 ; not that we may not or that we are not, but it is too late for many important purposes. It gives to the end of life fearful struggles with the early habits of the heart. It is too late to learn that which we might have learnt. We should have gone so much more deeply into the counsels of God if, like Timothy, on our mother’s lap we had learnt to love them. O pray that your sons may not grow up to tread the paths of sin before they turn to God. Pray that your daughters from the first development of their moral faculties and moral being may learn to love their God and Saviour, and be trained for usefulness here and for glory hereafter. Your responsibility is great, for the evils of society are to be rectified in the young by you who are mothers. May God’s blessed Spirit impress upon your hearts the importance of your work, and lead you to seek light and teaching at the fountain whence they come. Mothers, bring your little ones to Christ by faith, and if Satan and a cold and unbelieving world by its example, influence, and maxims, seem to rebuke you, still bring them to the Saviour, press on to his feet, and never bear your maternal burdens alone, but roll them upon a breast that beats in sympathy with yours—upon the heart and the arms of the blessed Redeemer. Bring them to Jesus as their Saviour and their Sovereign, and teach their wills to bow to His. Bring them to Him as their pattern. It is said of a Grecian mother, that when Alexander the Great was passing through a crowd with his gleaming helmet and waving plumes—just as he was passing by the mother she raised her child in her arms and exclaimed to it, ‘ There, my child, that is Alexander, and you must be another such as he.’ But let Christian mothers hold up the example of the spotless Saviour, teach their children His blessed history, and say, ‘ There, my child, be like Jesus—tread in the footsteps of Jesus.’”

III.—*Delay,—an Appeal.*

(*Intended as an addition to a Tract about to be re-published.*)

“ I have long known that unbelief was my *misfortune*—but, O Sir, until to-day, I knew not it was my *GUILT!*”—

Once more, dear reader, am I summoned to apply the silver trumpet to my mouth, and blow a warning blast. Since last I wrote, I have seen childhood become youth, and youth advance to manhood, and manhood assume the grey hairs of age, and age slide down into its grave; yet *one* thing have I found in all these, the “*SAVIOUR* rejected,” and “*SALVATION* by Him” vilely cast away! I have taught in the household: I have instructed in the Sabbath school: I have preached in the christian church: I have proclaimed Christ on the streets of the world’s metropolis: I have passed from pastorage in Europe to Missions in Asia, and have now dwelt for a time in the chief seat of the Gospel in the East: I have heard the truth in its greatest power, and have seen profession in its highest forms: yet every where have I seen *one evil* destroying the blossom of seriousness; *one canker* eating out the bud of conviction:—that universal evil, that mortal canker, is *DELAY!* Children, youths, men, and old men say, “Go thy way for this time; when I have a more convenient season, I will call for thee!”

Seest thou that aged worldling, fretting and groping in the darkness of death? go, say to him, “why dost thou torment thyself so?” In the whisper of the tomb he says, “Too late—too late. I delayed. I am—too late!” So he dies.

Bend down over apoplectic manhood, just fallen on thy street; kneel beside him, whilst gurgling out the last breath of a covetous life, and say softly in the ear of death, “Why groanest thou? behold the suffering Saviour! cry to Him!” Catch his last words. “Oh delay—damnation—I am lost for ever!”—So too he dies.

Go, sit kindly on that pale couch of mortality, beside that wasted dying youth, whose sunken eye is still fixed on that setting sun, and taking its last mournful draught of that glorious western sky! Take his clammy hand into thine and gently say, “Oh youth, why so sad in thy weakness? What aileth now thy fainting heart? Is there not a better Sun than that? Is it not said, ‘God is their sun?’” Canst thou gather up his words? “I thought—hoped—purposed—I promised—but, it is past—gone—lost—I cannot now—no never—I am sinking—I am dark—no sun—oh! no sun. Delay—delay—thou—thou damning sin—oh God!—I am!”—And thus he also dies! These, these, my readers, are the servants of delay: such their wages in the end!

I am now in your hands to warn you against this evil. I feel as if I could not leave you until you have taken Christ for your Lord, and received salvation by Him. I do not see you—I may never know you; but now I speak to you by these lines; and beseech you, in Christ’s stead, to lose no time, to make no delay, but to be saved *now*, if ever you desire not to be damned.

*IMMEDIATE repentance, immediate faith, immediate conversion* to God through Jesus Christ crucified, are your immediate *duty*; and

not to perform this duty is your immediate *guilt*. It is of no use to say, that you “cannot do these things without the grace of God.” Grace does not create duty; for duty exists before grace, and is independent of it; you are bound to repent and be converted, because God requires it, although there had been no Saviour and no Salvation. He that pleads the want of grace as an excuse for not submitting, shews that he is one of those that “*will not turn*,” and the death of such he must die, without remedy.

Are you not a *sinner now*? This you will not deny. Are you not under sentence of *condemnation now*? Is not the anger of God as present as sin is? Are you not then already in danger of the judgment? and is there a moment in which you may not perish eternally? Are not your blessings cursed now? Do you not feel now in the blindness of your eyes, the hardness of your heart, the forerunners of eternal death? Why then delay?

Is not the *Lord Jesus Christ* a *Saviour now*? Is not his sacrifice finished, and his intercession begun? Does he not live now? Can he not save now? Will he not receive you now? Is He not actually saving multitudes of sinners on this earth now? Whilst you are delaying, are not others coming to Him, even now? and will not many more come to Him, to-day, to-morrow, and every day hereafter, until the last sinner come, and every *now* is occupied? and why then do you delay to come to Christ?

Is not the *Gospel*, which is the message of Christ's love to you, *true now*? Can it ever be more so? Is it not perfect and fixed? What it ever was to others, is it not that now to you? What it shall be till the end of the world, is it not that to you at this instant? Can it ever be more gracious or free than now? Can it ever come nearer to you than at this present time? Can it ever be of greater authority than now? Can there ever be more of God in it, more of Christ in it, more of the Spirit in it, than now? Can it ever have a more individual application, a more personal offer to you than now? No—never—were you to live a thousand years:—the Gospel never changes: then why delay to receive it?

Is not *faith* the same *now*, that ever it can be? Is it not the same truth that must be believed? Must not the same soul also now as hereafter perform that act of faith? Must not the same understanding discern, the same heart receive, the same conscience submit, the same very person be converted, now as then? Present truth demands present belief; present grace demands present acceptance; even as present law demands present obedience, and a present Judge demands present judgment? Is it not so? If you propose believing and being converted a year hence, must it not be in that very way which is your duty now? Why then delay to believe and repent?

Is not present *delay*, present *sin*? If a thing be my duty now, then not to do it now, is not to do my duty now, which is sin. If a thing is not my duty now, then in not doing it now, there is of course no delay, and therefore no room for sin: it is the presentness of the duty which constitutes the sin of delay. If I ought to believe now and repent now, and do not, then am I guilty now. A resolution as to the future, is no

substitute for present action ; it is in fact a refusal to perform duty until that time come which we have selected ; and he that delays for a time, does wilfully sin during that period. To resolve to be converted, shews, that you hold it to be a duty for which you are accountable ; to put it off, declares, that you prefer continuing in an unconverted state : thus you are your own judge, and convict yourself of present sin. If you are a sinner, you ought not to advance one step further, but now to turn and believe in Christ with your heart unto salvation. Why add the sin of present impotence to that of past iniquity ? why delay, of purpose, when delay is sin ?

Present *unbelief* entails present *condemnation*—for, “ He that believeth not is condemned already,” but delay is unbelief and therefore entails condemnation every time it takes place. As long as a man returns not to God through Jesus Christ, he is sealing up his former sentence of death, by taking out a new sentence of death in addition to it. A man’s curse therefore as a sinner is heaping up every moment ; and his damnation doubling without end, whilst he puts off coming to Christ and closing with Him as his Lord. Oh that men would then consider, what account they can give of themselves, even to themselves, at death, in judgment, and above all in eternity, when they find that by the poor device of *delay*, they have brought themselves into the lowest perdition of Hell ! then must the past pleasures of delay become the present agonies of the eternal dying !

And what *excuse* can you plead for such delay ? The gospel is sent to you as—*now* you are ; not as you once were, or may hereafter be :—the only condition is *acceptance*, free acceptance, present acceptance, personal acceptance, cordial acceptance. “ Hear and your soul shall live !” What you *are* is what the gospel respects in you ; what you *need* is what the gospel offers :—to wait, therefore, on the plea of not being good enough, and of wishing first to become better, is self-deceit and a lie against the gospel. The best work you can now perform is to believe now, and to turn now ;—and, without this, all intended preparation is but condemnation. Nay, so far from gaining or becoming better by delay, you lose and become worse. Your heart becomes harder, your mind darker, your sin greater, your time shorter, your burden heavier, your love less, your terror more, heaven further, hell nearer, God more angry, the Spirit more grieved, the Saviour more dimly seen, the Gospel more powerless, ministers more faint, friends more despondent, prayer less importunate, providence more unfelt, the world stronger, the flesh sweeter, Satan mightier, and the drowsy slumber of the second and eternal death now at hand more frequent and irresistible ! Then shall that word be fulfilled, it may be : “ I will laugh at your calamity, and mock when your fear cometh upon you ! Ye shall call unto me, but I will not answer !” Reader, is that meant for *you* ? What know you, but it may !

Arise, flee—the way is before thee—hold on straight before thee, but make speed—haste thee, haste thee. Behold that Throne of Grace. Behold that mediator with the blood of sprinkling before it. See, He is an advocate—an intercessor for transgressors ; go up to Him now in thine heart—put the catalogue of sin into His hand—see how He

smiles over thee with love inexpressible—receive the sprinkling of His blood on thy conscience. Now lift up thine eyes. He who sitteth on that Throne unseen is the Eternal Father! He who led thee to this Throne is the Blessed Spirit, the Comforter! He who now holds thee with a kinsman's hand before the Throne is Jesus, the "Suffering Saviour!" and that blessing which is now issuing from the Throne unto thee is a free, full, present and everlasting "Salvation by Him!"

O Lord God, do thou grant unto the readers of this appeal such grace unto life eternal! Let my beloved reader pray, saying, "AMEN! and AMEN!"

J. M. D.

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#### IV.—*Advice to a Female Missionary.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—If you think the following letter of advice from Dr. Andrew Reed, of London, to a Lady sent out by the Society for Promoting Female Education in the East, worthy of a place in the *Calcutta Christian Observer*, it is at your service.

Z.

I. As a *Woman*—Remember, that you have chosen a peculiar path for yourself; that it requires to be sustained by eminent prudence, resolution, and self-denial; that both the Church and the world are too slow to honor your motives, and too hasty to condemn them on slight occasion. Honor your choice. Walk circumspectly, and your righteousness shall come forth as the sun at noon-day.

II. As a *Christian*—Look ever to your piety. It must be nourished by scripture, by meditation, by prayer. Converse literally more with God than with men. Dwell in His eye, and in His love. Accustom yourself to repose upon Him. Trust Him more, and yourself less, than all things besides. The secret of the Lord is with them that fear Him, and He will show them His covenant.

III. As a *Teacher*—Be firm, or you will not be respected. Be kind, or you will not be loved. Be diligent, or tares will strangle the wheat. Be patient, or you will be looking for fruit when you should be given to labor. Seed does not vegetate and ripen in a day. You shall reap if you faint not.

IV. As a *Missionary*—Speak of Christ and imitate Him. Go out of yourself as He did, and live for others. Be all charity. Commiserate all, help all, bless all. Let your benevolence while it reaches every thing, be wise. If you stoop to others, let it not be to keep their level, but to raise them to yours. Give to the body and the soul their relative weight. Let eternity determine the character of your

labors, the value of the soul, and your motives for its salvation. Be not satisfied with fidelity; pant, pray, for success. Resolve, resting on the promise of God, not to leave the world without blessing it,—not to go to heaven alone.

Be at last, what you are at first—a consecrated servant of the Cross; only more, much more humble, holy, laborious, self-denying, prayerful, hopeful.

## V.—The Meditations of an Inquirer after Truth.

For the Calcutta Christian Observer.

No. I.

I. Here am I, a reflecting reasoning being, surrounded by beings exactly like myself, and by a variety of objects all bearing the marks of contrivance, and of being means adapted to ends. I ask first, how came we into being? I am certain that I have not lived always; and I have lived long enough to know that neither the men, the animals, nor the trees, &c. which are around me have existed always. How then came we? I see plainly enough that one man springs from another man, and one tree from another tree; and I therefore ask, has this process gone on from eternity, or has it had a beginning, and how did it begin?

1. The atheist tells me that this process *has* gone on from eternity. But I ask how does *he* know this? He has not lived through eternity so as to be able to take upon him to speak thus positively of the past. I know I cannot by any known process of *demonstrative* reasoning\*, disprove his assertions: but neither can he, if I choose to assert the contrary, disprove mine. We are then, on this head, precisely in the same position, with this difference, that he dogmatizes and I do not. *The atheistical doctrine of an infinite or eternal series of things does not, therefore, help me in the least in my inquiries.*

2. A series of beings who are units, and who are the causes of each other, must have had a first, and this first must either have been caused, or have existed eternally. Thus, the first man, the first tree, &c. who were evidently the causes of other men and other trees, must either have had a beginning or they had not. The atheist tells me, that in one sense they had no beginning, and in another sense they had,—that all the things which now exist were originally and eternally distinct and floating particles of matter, but that in the course of ages they became combined in their present forms by chance, or by an inherent natural

\* I have said, “*demonstrative reasoning.*” I grant that the usual mode of arguing on this head, viz. by the ascending series to a first man or a first pair, commends itself to the mind as procuring probability; but probability is not demonstration: for if the atheist chooses to say, that the first man or the first pair were eternally existent, how am I to confute him? I know that it may be said that as an eternal being must be a necessarily existent being, i. e. one who cannot cease to exist, and who cannot exist *otherwise*, than he does, so the first pair having ceased to exist in their original state, (though they may be still existing in some other state,) cannot therefore have been eternally existent. The force of this argument I would most readily grant, if it could be proved that a change of state is tantamount to a change of nature. But this no believer in Christianity would, for obvious reasons, admit; and therefore the argument from necessary existence avails nothing here,—nay, the argument usually deduced for the immutability of the Deity from the same source is, I fear, of little worth,

tendency so to combine. But I ask first, how does he know that originally and eternally the present combined particles of matter were distinct and floating? It is plain that he did not see them in that state, and that he never saw or heard of any one that did so see them; nor was he any other known being present at the time of their combination. *His statements are therefore devoid of all proof.*

But not only are his statements devoid of all proof, but of all probability; for first, is it probable that where there are so many marks of contrivance that the combinations now existing could have gained their present forms by chance? My reason answers, No. "For shall any one tell me, that the great and curious frame of the world was made by accident? As well may he pretend to say, that once upon a time, a certain quantity of stone, and timber, and iron, and lead, and other materials met happily together by chance at Westminster, and then fell to work; the stones carved themselves, the timber hewed itself, and the iron and lead got into their proper places, and so finished the famous cathedral, without the help of any architect: for alas! what comparison is there between the largest and most curious building, and the immense fabric of the universe? 'Beyond all credulity therefore, (as a late divine expresses it) is the credulousness of the Atheist, whose belief is so absolutely strong, as to believe that chance should make the world, when it cannot build a house; that chance should produce all plants, when it cannot paint a landscape; and that chance should form all animals, both rational and irrational, when it cannot so much as make a watch, or any other lifeless machine.'"

Again, not only are the statements of the Atheist devoid of all proof, and of all probability, but they are devoid of all truth; for it may be safely laid down as a maxim which cannot be controverted, that nothing,—at least nothing purely material,—can change its state or its place without a cause external to itself. If, therefore, separate and floating and unintelligent particles of matter have changed both their places and their state, and instead of remaining separate and floating have become united and fixed, they must have been operated upon by a cause external to themselves.

The Atheist says, "they are united by a natural inherent tendency." But what does this mean? If the distinct and floating particles of matter (supposing them ever to have been such) were really possessed of a natural inherent tendency to combine in their present forms, how comes it that they did not combine from all eternity? To assert a tendency to combine, and yet, when there is no preventing power, (a part of the Atheist's creed) not to combine, is inconceivable and contradictory, and now that the particles have combined, how comes it, that contrary to their original natural inherent tendency, they are perpetually flying off from each other, as they do in dissolution? These positions seem to me utterly inexplicable: nay, from their being contradictory to all the known principles and actions of things, they are utterly incredible. *Hence, the Atheistical statements make no impression upon me, and afford me no certainty as to the way in which things began to be.*

But the Atheist has told me, that the particles of matter of which all things are composed had no beginning,—that they were eternally existent,—only that their present combinations had a beginning. But I ask, secondly, how does he know this? Did he see the particles existing eternally? or did he himself live before any of their combinations took place? If not, by what process of reasoning has he attained to such an accurate knowledge of things? I never heard of any such process. His statements are therefore merely conjectural, and are consequently of no

use to me in my search after truth. I cannot adopt a system whose foundation is mere assertion.

II. What then shall I do? Whither shall I turn for information? One thing is plain: I exist. I have no patience with those who call upon me to prove this. It is obvious, that if I am nothing *my* engaging in the business of proving is absurd. Can *nothing* either prove or disprove? I, therefore, exist: and that I have not existed always is also plain. I have no consciousness of existence beyond a certain period backwards. How then did I come into being? The particles of which I am composed may, according to the Atheist, have existed always or they may not; but of this I am certain that they have not always existed in their present combination. How then were they combined? I am certain that I am not the author of the combination; and I have always seen that they could not have combined of themselves. The grand question therefore is, who and what is this combiner? Is he but one? What is his nature? and what are his attributes?

1. That there must at least be *one* eternally existent combiner is obvious. Combinations exist which have not always existed; and as nothing can begin to exist without a cause, (*ex nihilo nihil fit*,) so there must at least be *one* original cause of combination. But more than one there cannot be; for to suppose more than one *original* cause of combination would be to admit a multiplicity of eternal existences; and to admit a multiplicity would be to admit that they are all limited. But eternal existence and limitedness are incompatible with one another; for whatever is limited might have been otherwise than it is; and whatever might have been otherwise than it is, must be what it is from some cause; and whatever is caused cannot be eternal. The idea, therefore, of a number of limited original combiners is absurd. This, too, will prove that the matter of the world cannot be eternal; for as it has been proved that the combiner himself cannot be the particles of the world, he must therefore be distinct from them; and since *he* is eternal, the world cannot be eternal too, else there would be more than one eternal. Thus the *Atheistical scheme is gone entirely*.

But this does not answer the question, Is the combiner of all things but one? or are there more combiners than one? That there cannot be more than one *original* combiner has just been proved; but whether there may not be a number of *secondary* combiners is not so easily settled. Some indeed say, that the existence of the two opposite qualities of good and evil in the world proves, that there must be two combiners; but this does not appear to me clear, since I myself, who am but an unit, may be a cause of both good and evil. What, however, is called the unity of design which is every where apparent in the different combinations, seems to render it probable that the whole is the work of one; but probability is not proof: besides, every one knows that a number of individuals may all labor in concert, and all work by the same rule, and for the same ends.

2. But let me for the present suppose that there is but one, and then let me inquire what is the nature of this one? The atheist tells me, that the combiner of all things is matter only, and that this matter is the world itself; and the immaterialist, on the contrary, tells me that he is spirit only, and perfectly distinct from the world itself. That the original combiner of all things cannot himself be the material particles of this world has already appeared sufficiently clear; but whether he may not be matter distinct from this world is not yet evident.

But let me attend first to the immaterialist. He assures me that there are two different substances existing,—matter and spirit. I begin to reflect: and on reflecting I plainly discover, that *that* which thinks within

me is evidently something different, if not distinct, from my body, or, at the least, from some parts of my body. For example, I feel perfectly sure that the nails of my fingers, which I am accustomed to pare off and throw away, make no part of *that* which thinks within me. I have no proof that *they* think: nay, if I am to trust to my senses, I would without hesitation say, that they do not think. Here then are two things differing in one very important respect,—the one thinks and the other does not, and these are what the immaterialist calls matter and spirit.

Do they differ in essence as well as in properties? The immaterialist says, yes; and the materialist says, no. Who shall judge between them? Who knows any thing of the essences of things? If, therefore, we know nothing of essences, all contention here is worse than useless. Whatever the thinking and unthinking parts of us be in themselves, we know that they are distinct in their properties; and this is enough. There is not the smallest ground for concluding, that as long as they continue to exist, they will ever lose their distinctive properties. They may or they may not: there is no proof one way or another. Of what use then is the contention?

“But hold!” says the materialist, “it is wrong to call thought a property,—it is a mere *result*,—a result of particles of unintelligent matter placed or arranged, as are the wheels in a watch, in certain positions all bearing a relation to each other.” But how will he *prove* this? Before he can establish this point it will be necessary for him first to prove that thought is *really* the result of matter: for it is possible that it may be the result of something else. Secondly, in the supposition that thought is really the result of matter, it will be necessary for him to prove that it is really the result of *more* particles than one: for it is possible that the reverse may be the case. Thirdly, on the supposition that thought is the result of more particles than one, it will be necessary for him to point out what are the particles from which thought really flows, and also to prove that these selfsame particles do after death exist separately; for it is possible that they may remain united, and when he has done all this, it will then be necessary for him to shew, lastly, how it is possible that any arrangement of particles, every one of which is, as he says, destitute in itself of thought, can ever effect thought. An hundred fools, place them in what order you please, will never make a wise man. That which no one has can never be produced from the whole.

Until, therefore, these things are proved, I must be permitted to doubt the truth of the position of the materialist: nay, since I never see in nature any substance acquire a new property without the addition of something else to it, or the action of something else upon it, I cannot help believing that, even on the supposition of the substratum of thought being unthinking matter, that the combiner has added the thinking power to it, or has so acted on it that it is no longer the same *kind* of thing that it was formerly.

Having thus settled the point that such things as matter and spirit really exist, it is now to be settled whether the combiner is matter or spirit. What has just been said makes it perfectly clear that he cannot be mere unthinking matter; for his works prove him to be possessed of thought. He must, therefore, be spirit. But who will tell me whether he be unembodied spirit or not? The immaterialist answers in the affirmative; but where is the proof? It is replied, that as body requires space; and as the combiner is all present, he would, if embodied, fill up all space and thus make a perfect plenum. But it is obvious he does not; therefore, he is not embodied. But in this reply there appears to me a gratuitous assumption. It is here taken for granted that the combiner must of necessity be *substantially* or *essentially* all present: but

where is the necessity for this? I am present with all the things in the room in which I am now sitting; but I am not present in the sense in which it is assumed the combiner must be all-present. Besides, if it be admitted that the combiner is *anything*, he must occupy space: but it is obvious he does not occupy *all* space. Nothing, therefore, is gained by the argument drawn from omnipresence. The sum of the whole matter is, that, upon this head, proof is wanting; and I must, therefore, as far as reason is concerned, remain in ignorance.

3. It remains now to reply to the question, what is the original combiner as to his attributes? That he is eternally existent, is, from what has already been said, perfectly obvious; and being eternally existent he must, whatever he is in any respect, be *so* unlimitedly: for we have already seen that there is a manifest incongruity between the ideas of eternal existence and limitation. If he is wise, he must be unlimitedly so; if he is powerful, he must be the same; and so of all his other attributes. What his attributes are is another matter? "Who by searching can find out God? Who can find out the Almighty to perfection?" Some of his attributes are clearly discernible, as wisdom, power, &c.; others of them are but imperfectly discernible, or clogged with vast difficulties, as goodness, justice, truth, &c. I feel myself incapable of saying what the combiner is. I see him not, how then can I know him? And if I did see him, how could I form a correct idea of him? Can a child looking at a philosopher comprehend him? The works of the combiner indeed manifest him; but I understand not all his works. A child witnessing a noble building can be no adequate judge of the character and abilities of the architect. He may indeed have a vague idea of greatness of invention, &c. but distinct and full ideas he cannot have. And what am I? with regard to the great architect of all things, I am less than a child. How, then, from beholding the structure can I form correct ideas of the contriver? Light, light is required,—light from the Eternal himself.

III. Once more. I am told by Bishop Berkley that no such thing as matter exists,—that all which appears is mere idea in the mind or spirit; and next, I am told by Mr. Hume that no such thing as spirit exists,—that all which appears is mere idea by itself. Lo! here I am confined not merely to a narrow neck of land, but every inch of ground is removed from beneath me. It requires but a third person to arise and take away ideas, and then all is gone, Hume and Berkley's books not excepted. Whatever be the arguments adduced by these learned and ingenious gentlemen for their systems, I can no more believe them than disbelieve my own existence. I am so constituted that I am incapable of believing that there is, on the one hand, no material world in which my body exists, and that there is, on the other hand, no real substance in which my thoughts inhere. It has been said, that the arguments of both, particularly those of the Bishop, are irrefutable. It may be so; but they are certainly not unanswerable, for they are replied to every hour of the day by the practice of every man living. No man treats or can treat himself, his fellow-men, or his business as mere ideas. Think of the absurdity of one idea of a man addressing another idea of a man, of one idea of a man putting on a second idea of a coat on the third idea of a back, of one idea of a mouth eating another idea of a leg of mutton, and of one idea of a man proceeding to another idea of an exchange to receive a third idea of money or to buy and sell the ideas of Government bills. It is all folly,—folly all! I am therefore but little disposed to give the abettors of such doctrines a patient hearing, and surely they *cannot* be displeased; for according to their own principles they are, one with another, devoid of both bodies and souls, and their arguments void of all reality.

VI.—*On the Spelling of the Scripture Names in Hindustání.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You will agree with me, that the proper names in the Bible should be uniformly spelt, throughout the Old and New Testament. The English authorized version is very imperfect in this particular, it has Elijah and Elias, Timotheus and Timothy, Hosea and Osee, &c. &c. But the question is, shall we, in Hindustání, adopt the Musalmán corruptions of those names, or shall we slavishly copy them from the Hebrew, consonant for consonant, and vowel for vowel, or shall we adopt the Arabic forms of them? I am decidedly for the last method, and for these reasons. If we adopt the corruptions of the Musalmáns, we uphold some of their erroneious opinions built upon these names. Noah they call Núḥ and state that he was so called from his lamentation (Nauḥa) on account of the obstinacy of mankind who rejected his admonitions. By translating Gen. v. 29, "And he called his name Núḥ (rest) saying, he shall be our munáḥ (rest, or place of rest) in our work and toil," we convince the Muhammadans of their error. John the Baptist they call Yahiya; and Muhammad, mistaking the meaning of the passage in Luke i. 61, "There is none of thy kindred that is called by this name," maintains in the Qurán that no person was ever called so before. By translating יוחנן by Yuhanna in both Testaments we shall open their eyes to the blunders of their prophet. If we translate Gen. xvii. 5, "And thy name shall no more be Ab i ráam (exalted father) but thy name shall be Ab i rahám (father of a great multitude) for a father of many nations I have made thee," we express fully the meaning of the original; if we translate Ibráhím we make God the author of the Musalmán corruption of the name of him "who is the father of us all." Rom. iv. 16.

I am also against slavishly copying the names from the Hebrew because most of them would sound barbarously and some would be unpronounceable. On this plan,

אבי מלך	Ab i malik,	Paternal king,	would be Abímelek.
אבי עזר	Ab i azr,	Father of help,	Abieser.
אבי רב	Ab i watr,	Father of abundance,	Abiyáthár.
אהלי אב	Ahl i ab,	Family of the father,	Aholiáb.
אחי מות	Aḥ i maut,	Brother of death,	Ahímot.
אלי שמע	Il i sama,	Whom of God hears,	Elíshámá.
בית חאזל	Bait ul asal,	House of the root,	Bet háezel.
גברי אל	Jabr i el,	Man of God,	Gabriel.
ירדן	Wurdán,	(Rhine) Running down,	Yarden.

ירושלם	Warúsalam,	House or men of peace,	Yirúshálaim.
ישוע	Ísá,	Saviour, ايسع,	Yeshúa.
אבי שלום	Ab i salám,	Father of peace,	Abísháloom.
מנשה	Munassí,	Who makes one forget,	Minashsheh.
עבד מלך	Abd malik,	Servant of the king,	Ebed melek.
עבד	Ábid,	Servant of God,	Ebed.
עץ חיים	Ain hisár,	Compound will,	En hásor.
מלכי צדק	Malik i sidq,	Righteous king,	Malkísedeq,
			&c.

As the Hindustání language has adopted so many words from the Arabic, and can almost at pleasure adopt others from the same source, we may in almost all instances express the meaning of the Scripture names if the forms of the Arabic language be adopted, which is only a dialect of the Hebrew. That this really is the case, I will show by some striking instances taken from the book of Genesis alone. Gen. iii. 20, "And Adam called his wife's name Hawah, because she is the mother of all living" (ki wuh hai kul kí má hai.) Gen. x. 25, "And unto Abir were two sons born; the name of the one was Falj (Peleg), for in his days was the earth divided (zamín kí tafij húí.) Gen. xvi. 10, "And the angel of the Lord said unto her, behold thou shalt bear a son and shalt call his name Ismáel (God-hears), because the Lord has heard thy affliction (is wáste ki Alláh ne terí musíbat men terí samáat kí hai.) Gen. xxi. 3, "And Abraham called his son Izhák (making to laugh.) And Sarah (sar-aurat) said, God has made laughter (tazhík) for me, so that all who hear will laugh at me (merí tazhík karenge.) Gen. xxvi. 8, "And Ab i malik saw, and behold Izhák was mizhák with his wife Ribqah (רִבְקָה מִצְרָק)." Gen. xxv. 25, "And after that came his brother out and his hand took hold on Esau's heel (aqab), and his name was called Aqúb, (heel-catcher.)" Gen. xxvii. 36, And he said, "Is he not rightly called Aqúb, for he has now two times heeled me (merá taaq-qub kiyá), i. e. cheated me behind the back or subdued me in wrestling by means of the heel." Gen. xxix. 32, "And she bore a son and said the Lord has heard me (merí samáat kí), and she called his name Samaán." Ch. xxx. 3, "And Raḡhil (lamb) said: God has judged me (merá díwán húá), therefore she called his name Dán (judge.)" 11, "And Leah said, with good fortune! (jadd se!) and she called his name Jadd." 13, "And Leah said, for my happiness! (merí yasárke liyé!) for the women will call me happy (maisúr), and she called his name Yasar." v. 18, "And Leah said, God has given me my reward (mashkúrí), and she called his name Ishkár." Gen. xli. 51, "And Joseph called the name of the first born Munassí (one who makes to forget), for God, said he, has made me forget (nisyán kiyá) all my toil and all my father's house."

If we in this manner take, through the medium of the Arabic, which is only a dialect of Hebrew, all the Scripture names into Hindustání, we shall completely naturalize them in India as far as that language is spoken. In Hinduwí and other Indian dialects almost every Scripture name looks foreign and sounds barbarously. The Hindustání being closely allied to the Arabic, offers singular advantages in this respect of which we should make use. If we follow the plan here proposed, every Scripture name will look and sound as a Hindustání word. I have at present no time to enter more fully into this matter, but I hope that what I have said will be sufficient to give you an idea of the views which I entertain on a subject which is at present, when several Missionaries are engaged in translating the Old Testament into Hindustání, of great practical importance. The question whether the Musalmán corruptions of Scripture names shall be adopted, or the Hebrew be servilely copied, or the plan I propose be acted upon, must now be decided in practice.

Yours truly,

J. A. S.

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VII.—*On the sin of Christians countenancing, by their presence, Idolatrous Festivals.*

In the sight of God there is no sin so hateful as idolatry. The judgments of the Almighty have ever been denounced against it, and history, both sacred and profane, testify to the fearful manner in which those judgments have been executed. In his righteous indignation, God has declared of those who “walk after other Gods, I will not pity, nor spare, nor have mercy, but destroy them; for I am the Lord, that is my name, my glory will I not give to another, neither my praise to graven images.” Idolatry in every age and in every land is the same—whether practised by the civilized inhabitants of Egypt, Babylon, Greece and Rome, or by the fierce barbarians of Africa—the voluptuous and rude tribes of Polynesia, or the semi-barbarous and effeminate Asiatics. Whether the object of adoration be Osiris, or Baal, or Jove, or Káli—whether the offering be presented by Druids, Priests or Bráhmans, one set of features marks the whole; namely, cruelty, impurity, pride and folly. Idolatry aims immediately at the throne of God; and if it does not in every instance absolutely deny the existence of the Almighty, it invariably robs him of his glory, tramples on his authority, despises his precepts, and in his stead sets up a contemptible object, the patron of every vice, and renders to it the homage only due to His holy and reverend name. A more humiliating scene is not to be witnessed than that of beings possessing immortal souls bowing down to stocks and stones, and calling on senseless idols to save them! To

what a low condition has man fallen, and how fearfully has his heart gone astray from God! Marked was the contrast exhibited on Mount Carmel between the dignified worship of Elijah, and the wretched senseless service of the priests of Baal; and not less marked is the contrast, in the present day, between the holy and reverential service of the Christian sanctuary, and the mean puerile ceremonies of the people amongst whom we dwell.

Idolatry, as presented to our view in this country, is a compound of childish folly and gross iniquity, and cannot fail to impress every considerate mind with the truth of the Apostle's declaration, "professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things; wherefore God also gave them up to uncleanness through the lusts of their own hearts." The silly parade of the Hindu processions—the tinsel finery of their idol decorations—their mimic banners—their rude grotesque dancing—and the combinations of horrid discordant sounds by them called music, prove that both priests and people, old and young, learned and ignorant, have by mutual consent banished from their minds every particle of common sense, and have, as the Apostle says "become fools." The filthy songs that are sung—the indecent gestures that are used—the abominable crimes said to have been committed by the idols which are extolled, and the beastly representations on many of their cars and temples, declare too plainly the truth of the latter part of the Apostle's words, "God hath given them up to uncleanness through the lusts of their own hearts."

What Christian can witness their processions without being affected and humbled at the sight; and how ought every one who feels for the honor of God, to cry with the Prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins and the follies of the people!" But it is a distressing fact, that very many who call themselves Christians, not only are strangers to these feelings, but actually become confederates with idolaters in their rebellion against God! Witness the Charak pújá, and see the numbers of professing Christians, both male and female, who can stand by unconcerned, and sanction with their presence the cruelties that are practised in honor of the god Shiva. Witness also the numbers who visit Kálíghát, and there to please a crowd of begging bráhmans who are constantly in attendance at the temple, actually present offerings of money to the monster Kálí; and in token of these offerings being accepted as an agreeable sacrifice, a string of consecrated flowers is given in return! Witness also the attendance of professing Christians at the Dúrgá pújá festival, at the feasts, the dances, and the shrines of the idol, and we need be ashamed and confounded before God for the dishonour cast on his name by the very persons who express a hope of being saved by his mercy and grace!

The periodical return of the Dúrgá pújá festival being at hand, in order to induce those who are named by the name of Christ not to dishonour themselves, or the name by which they are called, by being

present at the idolatrous ceremonies, or partaking of the idolatrous feasts, I venture to make the following remarks, and humbly pray that the perusal of them may convince many of the sin and folly of such conduct, and cause them with holy abhorrence to exclaim, "My soul, come not thou into their secret, and to their assemblies mine honour be not thou united."

Every individual attending the Dúrgá pújá festival, becomes identified with the abominations of the place, and is positively guilty of participating in the gross sin of idolatry! This awful fact perhaps they never consider; and without giving the subject a thought, the God in whom we live, and move, and have our being, is insulted, and his glory given to another. But though men think not, the crime is still the same. Whilst the ox knew his owner and the ass his master's crib, "Israel (says God), doth not know, my people do not consider." But did this excuse their conduct? No, it rather aggravated their offence. God has given us reasoning faculties, and for the neglect or abuse of them we shall be answerable at his bar. But it is only when the honor of God is concerned that men refuse to think; in all matters which affect their own interest they can think deeply, reason acutely and consider well their doings. In order that we may see the wickedness of countenancing by our presence, the idolatries of the land, and that by giving this sanction to their practices, we become partakers of their sin, let us notice some of the particulars connected with a Christian's attendance at the Dúrgá pújá festival.

He first, conducted by the master of the house, enters the consecrated place and beholds the idol. The place is splendidly illuminated—the image gorgeously arrayed—thousands of infatuated beings are either gazing with reverence upon it or bowing themselves before it. Several of the attendants on this mock divinity are engaged in beating away the flies, whilst others are employed in shouting her praise, but the majority of the priesthood are occupied in inciting the spectators to liberality and in receiving the offerings they present. Nothing but the grossest idolatry is here to be seen, and none but idolatrous sounds are heard. It is one of the high places of iniquity, where souls are led captive by Satan at his will,—it is the hall of death, where the king of darkness reigns—it is a place from which God is expelled—where purity and peace are unknown—where the people are feeding on ashes, a deceived heart having led them astray, and they leave it to go down to hell with a lie in their right hand.

Into this fearfully abominable place, oh shame! the Christian enters. Disgrace attends his steps, but he heeds it not!—he has gone after an idol, and his heart becomes hardened. But the heathen see their triumph and rejoice. A follower of Christ has come to do honor to Dúrgá! and every honor shall now be paid to him. The Bráhmans retire a few paces and leave the idol fully exposed to his view. A wreath of flowers from the image is placed in his hands. The singers become louder in their songs, and the noise of the people in shouting *hari bol* becomes a deafening shout of triumph. The wretched deluded Christian, as in all courtesy bound to do, makes to his host a few complimentary observations on the appearance of the image and the grau-

deur of the scene, and then retires to partake of the idolatrous feast. Every article set before him, has been expressly prepared in honour, not of the guests, but of Dúrgá, and comes as much under the denomination of "meats offered to idols," from which the Holy Ghost commanded the church to abstain, as though they had been literally placed on the altar of the idol;—and the only reason why they are not is simply because, by so doing, the idol would become defiled. The heathen are wiser in their generation than the children of light; they will not compromise their principles, or suffer their religious integrity to be injured to please any one: that disgrace is left to Christians. This idolatrous feast has been prepared, and the guests have been invited only to do honor to Dúrgá; her praises are being chaunted and sung during the whole of the feast; thousands at the time are paying her divine homage, and with every mouthful the Christian eats he extols the greatness and the hospitality of Dúrgá, and with every glass of wine he takes he drinks to the prosperity of idolatry, and success to that accursed thing which God has declared to be an abomination in his sight!

After enjoying the feast, the Christian visiter is introduced to the dancing room; and as every thing connected with idolatry is of a piece—for however inconsistent Christians may be, there are no inconsistencies here—the dancers are prostitutes! and to behold these abandoned females go through their dull monotonous movements, and to witness, as occasionally they do, their lascivious gestures, and listen to their lewd songs, professing Christians, ay British Christians, for *want of consideration*, will not only consent to go themselves, but will even take with them their wives and daughters! Oh! tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the heathen triumph.

Every thing connected with idolatry is attended with shame; and it is astonishing that Europeans who are generally so sensibly alive to and tenacious of their honour, cannot see how that honour is forfeited; and to what shame and degradation they submit themselves, by attending these idolatrous ceremonies. At the time of the feast, where was the Rájá or the Bábu, the master of the house?—seated at the same table with his guests, doing the honors of the board? No—he was walking about the room, as he says, to shew respect to his distinguished visitors, and to express his humility in their presence. Was this really the case?—far from it. The Hindu Rájá or Bábu feels that in the estimation of himself and of all his friends, were he to sit at the same board, and eat from the same dish with his *distinguished English guests*, he would become as much polluted and defiled as he would be were he to wallow in the mud with a herd of swine!—Again, as soon as the *distinguished English guests* have retired, what is done with the remains of the feast? Is it partaken of by the inmates of the house? As it was consecrated to a goddess, is it sought after with avidity as peculiarly holy by the worshippers of this goddess, the same as the sacramental bread and wine is sought after by the ignorant in our native land? No, there is not an individual of the thousands present that would touch the polluted food; they would imitate the intrepid

Eleazer, spoken of in the Maccabees, who was an aged man, and of a well favored countenance, who was constrained by the heathen to open his mouth and eat swine's flesh; but he choosing to die gloriously rather than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. So the sensitive Hindu would suffer loss, and *they say death* rather than eat of the feast prepared in honor of their idol, but which has been defiled by Christian hands!—all that is left, therefore is cast aside, as carrion, to be devoured by dogs and vultures, or other filthy birds and beasts of prey. Sin and shame ever go together; and if Europeans will unite in the abominations of idolatry, they richly deserve the disgrace that follows.

In conclusion, every professing Christian who sanctions with his presence an idolatrous festival, sins against God and his own soul. He may plead the want of thought, and even declare that in his heart he despises the idol; but because he has not protested against the accursed thing—on the contrary has appeared to approve of it by giving it his presence, *God will not hold him guiltless.* We are commanded not to be partakers of other men's sins; and are told that he that biddeth God speed to one who denies the doctrine of Christ is a partaker of his evil deeds. We have arrived at a critical period in the history of this land. Many are running to and fro, and knowledge is being increased. A movement has been given to the native mind which if continued and increased will be attended with the most important results—prophecy will be fulfilled—the idols will be utterly abolished—and to the name of Christ every knee will bow, and every tongue confess that he is Lord to the praise of God the Father. Shall we who are Christians, retard by our inconsistent conduct this important work! Does it not rather become us to manifest the utmost circumspection of conduct, that we give to the enemy no cause of offence, and be not stumbling blocks in the way of the weak. Ought we not in a land full of idols to be jealous for the Lord God of hosts—advocates of his cause, and conservators of his honour!—Many are the avowed determined enemies of our Lord, who by subtilty, meanness and lies, would if possible, destroy that foundation which has been laid in Zion, and the hopes of those who have built thereon. Besides the monster Hinduism, and the errors of the imposter Muhammad, Infidelity, like a venomous serpent, is raising its hateful head and inflicting many a deadly wound; added to which, Popery, described by the Eternal Spirit as the *Beast—Mystery—Babylon the great—the Mother of Harlots and abominations of the earth*, is exerting its utmost powers to mislead the unwary, and to seduce souls to hell. With such a host of foes before him, how zealous should the Christian be. This is no time for indifference; if we are on the Lord's side, we must boldly make our profession known, and consistently act up to that profession. We must be determined to have no fellowship with these unfruitful works of darkness, but with all our might manfully oppose the enemy, until the kingdoms of this world become the kingdom of our Lord and his Christ.

G.

VIII.—*Missionary Lecture, by the Rev. W. MORTON, delivered at the Monthly Meeting, 2d September, 1839.*

It is now nearly two years since, from this pulpit and on a similar occasion, it was my privilege first to address you, my dear Christian friends, and you, my esteemed brethren in the Ministry of the Gospel, more particularly. Two years constitute no inconsiderable portion of the adult life of any of us—especially in a land of the region of the shadow of death like this land, where the ravages of the great leveller are beheld, with such fearful distinctness, extending daily around us on every hand, carrying away as in a moment the strongest, the healthiest, the youngest. Who of us presumes, in this country, upon even the ordinary probability of life in other climes, or would calculate upon a two years continuance with anything like confidence and composure? Among ourselves has the great destroyer entered, small as is our number, my dear brethren, and taken away one and another and another in affecting succession from our own ranks, or from the circle of our families; the Missionary widower and the widow are now present, and among them alas! is the speaker himself:—"O Lord, by these things men live, and in all these things is the life of our souls!" Yes, the spirits of those we knew and loved "return unto God who gave them," whilst we deposit their exanimate bodies in the dust "to say to corruption thou art my father, to the worm thou art my mother and my sister." Yet, if for them "we sorrow not as men without hope, as being of those that sleep in Jesus," and these solemn dispensations are made the means of awakening us who yet live to self-inquiry, to watchfulness, to activity, to heavenly mindedness, then may we trust even *these* shall form the subjects of our most thankful adorations in the day of the Lord, when we bless him that we were afflicted! You will bear with me, dear brethren and friends, for awakening some sad, but perhaps salutary, reflexions. I have found them so, and have indulged them: and in reference to the occasion which has brought us together this evening, they have led me to a train of thought which I shall now proceed to lay before you—praying the Divine Spirit's presence and influence may render it profitable to us all, and send us forth from this meeting stirred up to holier and more resolute and more active devotedness to his cause and service.

The words I have selected for the groundwork of my remarks, you will find in the 17th of Matthew and 21st verse. "Howbeit this kind goeth not out but by prayer and fasting." With your indulgence I will read the context—from v. 14.

I waive altogether, on the present occasion, a discussion of the subject of demoniacal possession as well as all verbal criticism on the particular case before us. Sufficient it is for my purpose to assume what all before me, I am persuaded, fully believe; that the cases of the demoniacs in Scripture were instances of actual possession of the minds and bodies of men, obtained by impure and malevolent spirits; whose dispossessions by the Saviour were, and were designed to be, attestations the most signal and conclusive of his divine mission and power. All this I take for granted at present, and shall found my subsequent remarks solely on what I believe to have been a concomitant design of those singular exhibitions at once of satanic malignity and divine mercy and power, namely, an emblematic representation of the moral condition of man, and of the economy of grace exercised in his redemption.

I. The temporal and physical condition of the unhappy demoniac raging under some fierce access of mental or bodily disease, such as madness or epilepsy, deprived of speech or hearing, or in any other manner

suffering from the malignant influence of unholy spirits, mysteriously permitted to exercise a limited measure of malevolent power for the trial or the punishment of sinful men, is assuredly most pitiable and wretched : but does it not most aptly and significantly symbolize to us the still more awful and alarming and miserable condition of our fallen race, fallen from a high and happy estate of knowledge and purity and divine communion, under the dominion of Satan ? “ led captive by the devil at his will,” his consenting slaves ; enemies to God and to his will and to all goodness, *sold* as it were, in the strong but expressive figure of the Apostle, “ to work iniquity with greediness,” raging with the fierce fires of anger and cruelty and malice, of jealousy and lust ; grovelling in sensuality, the very swine of moral intelligences ; deaf to the voice of truth, blind to the beauties of holiness, dumb to the praises of God, palsied in every faculty of mind and heart ; now terrified at the very voice of Jesus, and deprecating his vengeance, now vilifying his person and doctrine, blaspheming his grace and character, malignantly persecuting his name and cause ; anon cursing the unholy spirits whose behests they yet, with mingled reluctance and consent, delight and abhorrence, but too passively obey ; tormenting and tormented ; divested of every covering of virtue ; wearing, oft impatiently, the shackles of ungodliness ; living amidst the dead, dead themselves while yet alive, without hope of relief ; by turns subjects of terrors the most excruciating, entertaining hopes the most extravagant, or living in a condition of mental and moral idiocy the most drivelling and pitiable—till worn and spent and fallen, they are at length resistlessly hurried to the rewards and retributions of impiety and sin ? Alas ! dear friends, is it not indeed so ? and is it not one sad convincing proof of this most unhappy condition, that multitudes who could not contemplate the misery of the raging demoniac without an agony of sympathy, can yet look on unmoved while the daily, hourly, momentary spectacle is before them, of thousands on thousands of spiritual demoniacs, if I may so speak—of men wretched and miserable, and blind, and poor, and naked—men without God, and without Christ, and without hope in the world, are rushing with fearful eagerness, in thronging crowds, down the steep places of sin and earthliness and ungodliness, into the dark abysses of an eternal ocean of retribution and misery, unheard, unuttered, unimagined ! Nay is it not a portentous exhibition of the moral insensibility into which our poor race has fallen, that even such as have been awakened to cry out for deliverance and mercy to themselves, and trust they are now sitting at the feet of Jesus clothed in his righteousness and in their right minds, ransomed from the great enemy and become servants to God and to holiness, and are elevated with the hope of eternal life and blessedness, can yet so sit, it may be, and so hope for years, and yet scarcely make an effort of faith and prayer and pity, to bring other unhappy men yet as they were once, to the same blessed source of healing, and purity, and happiness ? Oh my dear brethren and friends, how deeply are we all guilty in this respect ! for how feeble, and languishing, and infrequent our prayers ; how niggard and intermitted, and inefficient, and how little compassionate and self-denying our contributions and efforts on behalf of the millions who are yet in the very gall of bitterness and in the bond of iniquity ! We indignantly and justly cry out against the selfish apathy of the thronging Hindu crowds around us who pass along, without a look of pity or an effort to succour, while some poor emaciated wretch, their countryman, their townsman or their friend, lies wounded, bleeding, starving, expiring before their eyes. Yet see, are not all the individuals composing those very crowds, toiling under the chains of Satan, slaves of every abomination, enemies to a Holy God, candidates for eternal sufferings, rushing with a most portentous impetuosity yet with most astonishing insensibility to

their actual condition and impending ruin, into the gulf of unutterable despair, to the everlasting burnings? yet who among many runs in among them to warn and to save? a few good wishes, a few cold and stated prayers, a few periodical contributions, satisfy, yes *satisfy* the most; and of even the few who have professionally devoted themselves to the benevolent interference, how incommensurate the zeal and exertions with the depth and imminency of the danger and wretchedness they seek to succour? I do feel, my dear brethren, that every thing of a painful nature which transpires among us, every bereavement, every loss and every sorrow, since all these are the fruit of sin, "which alone brought death and all our woe into the world," is a call from God to search our own hearts and try our ways—that we may arouse to holier and more vigorous efforts to snatch some as brands from the burning—to say one to another, "we are verily guilty concerning our heathen and perishing brethren," in that we *see* both their present wretchedness and pollution and know the anguish of soul which is impending over them, while with all the silent expressiveness of the deepest exhibition of misery they beseech us and we hear them not—"therefore it may be, is this distress come upon us; therefore, behold their BLOOD is required of us!" Oh that God may give us all, and me chief, the grace to read aright the lessons of his judgments, with this additional incentive to renewed exertions to save ourselves and by all means to save some others also, that "if judgment first begin at the house of God, what shall the end be of them that obey not the gospel of God!" so shall we happily be moved to stronger pity, and labour with our might while it is yet day, since the night cometh when *no* man can work—and since there is neither to us nor to them whose cause I now plead with myself and with you all, "device nor knowledge, nor wisdom, nor repentance in the grave, *whither we hasten.*"

II. As the condition of the demoniac fitly and expressively and affectingly sets forth to us the moral ruin and pollution and helplessness of all men as the servants of sin and captives of Satan, so does the power of Jesus exerted in the expulsion of the demons and the recovery of their miserable subjects to health and soundness of mind, with a similar propriety and force shadow out the Efficacy of Divine Grace alone as the remedy for fallen man in a state of guilt, unbelief and condemnation; as the *sole* efficient in his restoration to God's favour and likeness and communion, to pardon and peace and holiness. And what miracle indeed so stupendous, rightly considered, as the moral regeneration of a fallen sinful human soul? I protest while some men, most idly, as it seems to me, talk of a lack of *power* accompanying the preaching of the Gospel, by which they mean the power of gifts of healing, tongues and the rest, I cannot but stand amazed that any rational being should require a higher evidence of the mighty power of God accompanying and bearing testimony to the gospel *as his*, than its constant efficacy in raising the spiritually dead, enlightening the eyes of the spiritual blind, and converting the souls of men from darkness to light, from slavery to the power of Satan to the knowledge, love and service of a Holy God. For, as utterly without intrinsic efficiency as was the clay, the spittle, nay the external voice or word of Jesus himself, in dispossessing the impure spirits of their usurped occupation of the bodies of madmen and epileptics, unaccompanied by the exertion of his divine influence—to control and chase away the malignant legions;—*as* powerless are the utmost effort and ability of man, nay even with the preached word of God in his mouth, to loosen the hold of Satan on the minds and affections of sinners, and bring them back to God in willing subjection and obedience, unaided by the direct operation of the Spirit whose province it is "to convince the world of sin, of righteousness and of judgment." Yet, even such seemingly, nay really, ineffective applications as were the clay

and the spittle and the outward voice even of the Saviour himself were not employed without a fit and symbolical reason; namely, to figure to us the employment and adhibition of the outward instrumentality of the voice, in the word of the gospel diligently and faithfully delivered in the hearing of sinners, as the ordained channel through which it will please Almighty wisdom and grace to dispense itself for their conversion and sanctification. The irreverent sceptic may cavil at what he is pleased to deem, in his ignorant superciliousness, the childish and useless act of forming clay with spittle to anoint the eyes of a blind man before opening them, instead of at once majestically commanding him to look up and see!—just as the philosopher and disputant of this world smiles at the foolishness of preaching, through which very foolishness, nevertheless, it pleases God “to save them that believe.” Nor need we inquire further into the reasons which fixed this connexion, whether arbitrary or otherwise, between the outward instrumentality and the inward result; yet were we compelled to do so, we should not be unfurnished with suitable and satisfactory replies. We might, for instance, say that in this way, the faith and piety and charity, the diligence and self-denial and activity of men already redeemed, are furnished with suitable trial and exercise in labouring for the similar salvation of others; so that the recovered mind is not suffered either to stagnate into indolence and apathy, or to subside into selfishness and indifference to the welfare of its fellows; whilst all the feelings of sanctified nature, and all the aspirations of inspired piety, and all the elevated hopes of a soul once dead but now alive, once wretched but now panting towards immortal blessedness, and all the charities of a heart expanded, refined and purified, have channels opened to them wide and large, extended as is the reign of misery and sin and Satan nay, coextensive with the truth and mercy and love of God and the Saviour, for their gratified, healthy and happy employment; thus binding earth and heaven together in the golden chain of mercy and love, righteousness and peace!

The preaching of the cross of Christ, then, is the grand outward agency appointed by the wisdom of God for bringing a lost world of blind and sinful and wretched men from darkness to light, and thereby from the power, *i. e.* dominion and slavery of Satan, unto Himself, whose service is perfect freedom, gladness and life.

With the preaching of this gospel we, my brethren, are solemnly charged, and the vows of God and the Church are upon our souls “to do the work of evangelists and make full proof of our ministry.” We, then, as co-workers are here to beseech yet heathen and deceived sinners to receive not the grace of God in vain—to declare to them, “Behold now is the accepted time, behold now is the day of salvation”—“giving no offence in any thing; no occasion, *i. e.* no stumbling-block or excuse for rejecting the heavenly message, that the ministry, the ministers and their message, be not blamed; but in all things approving ourselves as THE MINISTERS OF GOD, the God of knowledge and holiness and mercy, in much patience, in afflictions, (common, domestic or personal,) in necessities and distresses nay, even in stripes and imprisonments,” should they arise upon and overtake us; meanwhile in all cheerful readiness and solemn preparedness to meet them—but specially “in labours, in watchings and fastings; by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of unadulterated truth, by the armour of righteousness on the right hand and on the left—by honour and dishonour, by evil report and good report;” neither shunning our message to avoid the one, nor diluting it to obtain the other; “as deceivers and yet true men in heart and word, true to God and Christ and the cause, true to our vows, our pledges and our hopes, true to the charities and sympathies of the Gospel; “as un-

known" to fame and to the world, "and yet well known" to God, to Satan and to the servants of both, by whom we are surrounded and ever closely observed; "as dying," and dying we are, "and yet behold we live" to serve God and our fellow sinners; "as chastened" by the visitations of the Lord upon ourselves, yet not killed; "as sorrowful" from our bereavements and distresses, "yet always rejoicing" in the hopes of the gospel and the promises of God our Saviour; "as having nothing" we dare call our own, "yet possessing all things" in possessing the Saviour, his grace and his assurances of the future; as poor in health or strength or gain or earthly joy, "yet making many rich" with heavenly and eternal riches! Yes, crowning mercy! making many rich—"they that turn many to righteousness shall shine as the stars for ever and ever in the kingdom of our Father. O blessed, doubly blessed result of Missionary exertions, and consummation of all our holiest wishes! But alas! alas! how often have we heard and raised ourselves the lament of the prophet, "I have laboured in vain, I have spent my strength for nought! Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?"

III. This reference brings us back to our text, in which the Lord admonishes his servants of a threefold qualification in them essential to any large success even in the employment of every sanctioned instrumentality. The disciples had been commanded to perform miraculous cures and to dispossess demons; yet here was a case in which they had evidently wished and endeavoured to exercise the power committed to them, but were unable! v. 16. "I brought him to thy disciples, and they could not cure him." Yet they were, it seems, not so much confounded as astonished; they looked not to probable impediments in themselves, but to the bare fact that they had been unable to do, in the present case, what they had often done in others of a similar kind: "then came they to Jesus *apart* and said, why could not *we* cast him out? And He said to them because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place and it *shall* remove, and nothing shall be impossible to you. Howbeit *this* kind goeth not out but by prayer and fasting."

As before so now, I shall not stop to inquire into the criticism of the text, or make any effort to ascertain a reason, if possible, for the distinction implied in our Saviour's words between *classes* of demoniac influence and between corresponding processes of dispossession. My views of the subject shall be given in the words of a very learned and very able commentator who writes thus.—"Whilst candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I *can* give a sense to the passage which all will easily understand: viz. that there are certain evil propensities, in some persons, which pampering the flesh tends to nourish and strengthen; and that self-denial and fasting, accompanied by prayer to God, are the most likely means not only to *mortify* such propensities, but also to *destroy* them."

It is this analogical way in which, as before, I propose to apply the assertion of the text to ourselves, my brethren, and to our great work. It is customary phraseology in Scripture to speak of the *spirit* of pride, envy, covetousness, and other sinful affections, on the one hand; and of the spirit of love, faith, kindness and similar good and holy dispositions, on the other—a phraseology which we are fully warranted to assume originated in diabolic influence over the willing minds of sinful men in the one case, and in the gracious power of the good Spirit of God working both to will and to do of his good pleasure, in the other; so that though, grammatically speaking, "to say" *the spirit* "of any moral quality" or act,

may be equivalent to the phrase "the disposition to such act or quality," this does in no wise affect the question of the origination of that disposition; whether from demoniac influence, suggestion or temptation if evil, or from the drawings of the blessed Spirit of God, when pure and good. With us, Christian brethren and friends, it is not a matter of doubtful inquiry whether the Spirit of God is not the source of all righteous and holy power, exciting and maintaining the life of godliness in believers, and "strengthening them with all might in the inner man unto all holy conversation" and obedience; the *fruits* of that Spirit we know are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance;" and that to live in or under the influence of the Spirit is the proof that we belong to Christ; for "if any man have not the Spirit of Christ, he is none of his!" So, of a contrary or Satanic influence we have abundant warning in Scripture: to one it says "why hath Satan filled thy heart to induce thee to lie to the Holy Ghost?" And of Judas we read, that on Satan entering into him he proceeded immediately and without remorse to the perpetration of his portentous treachery. Unhappily the strange propensity in fallen men to proceed to extremes in every thing it is, which has led some almost to attribute all sin to diabolic suggestion and impulse, while it has induced others again to deny the very existence of any such foreign influence over the thoughts and affections of men. Sacred Scripture guards us with a marked emphasis from either delusion—lest being off our watch and unapprehensive of danger "we should fall into the snare of the devil" on the one hand, or being willing to excuse in ourselves the indulgence of sins we are inclined to, should persuade ourselves on the other "to believe a lie," and lay the entire guilt of our crimes on aught but our own corrupted hearts. "Resist the devil and he will flee from you," expresses accurately the only safe procedure. Happy those who *do* resist him "steadfast in the faith;" neither presumptuously trusting to their own strength of resolution, nor deeming the supplicated grace and succour of God inadequate to any victory over all the united malice and cunning and power of the kingdom of darkness. In the words of the author once before quoted I will add, in reference to our own personal sanctification and growth in grace—"Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not *believe*; Jesus is *able*: more, Jesus is *willing*: but *we* are *not* willing to give up our idols; we do not give credence to his word; therefore sin has a being in us and dominion over us."

From the whole context it is clear that the threefold condition of faith, prayer and fasting, is necessary either to a personal conquest over inbred corruption, or to ministerial success in seeking to overcome it in others. I couple the two, following an apostolic example—"Take heed to *thyself* and to the doctrine—for in so doing thou shalt both save *thyself* and them that hear thee." We have all, dear brethren, long bewailed the unfruitfulness of our several respective Missions—some among us have been almost ready to give up the work in despair and retire as from a field which the Lord hath not blest. Others have hitherto nerved themselves, and endeavoured to excite others, to patience and perseverance amidst all manner of long continued discouragements; while a third division have begun to ask themselves and one another, how is that we have toiled all these years and scarcely gathered a few scattered souls into the Redeemer's fold? Of late I think we have one and all been alive to the inquiry whether the hindrance, in less or greater measure, may not have been and yet be in ourselves; and it is become, I believe, our growing conviction that it is. Do I not embody your common conviction in the fittest language, that of Ilim "who spoke as never man spoke," when I repeat

it—"this kind"—the diabolic superstructure of Hindu superstition, in all its ramifications of wildest imagery, its monstrous fictions, its refined atheism, its abhorrent cruelty, its unparalleled obscenities, its stupefying and deadening power over the mental and moral faculties, its deluding remedies for sin, apprehended but not disliked, feared but not abandoned, its captivating ceremonials, its idle puerilities of observance, its luxurious heavens and temporal retributions—"this kind goeth not out"—Satan will not yield his rule in India, nor Missionary operations prove largely or deeply effective, "but by prayer and fasting"—not until "strong in faith, giving glory to God," we see our privilege and duty to be concurrent, and seek for a blessing on our ministerial exertions in connection with our own growth in all the will of God.

1. The first condition to success then is *faith*. I speak not now of what systematic theologians call the faith of miracles. I speak of that common faith which realizes and applies the whole counsel of God in all its height and breadth and length and depth to our *own* souls first, for personal health and peace, and then to the case of the heathen to deepen our commiseration and stimulate our exertions in their behalf. And what in fact can effect all this, but a clear perception and understanding of all the depth of man's ruin, and of all the moral and blissful elevation designed to be given to him in the gospel of the grace of God? leading to the entire surrender of our own hearts to the Saviour in the first instance, and drawing out our souls in compassion to the perishing multitude of our fellow sinners around us, in the second? Can a man preach with feeling and heart and unction to others a gospel whose power within and over himself is slight, intermitting and limited? If our faith be *always* as a grain of mustard, never enlarging, expanding and strengthening, can we reasonably expect it to be effective for extensive good to others or to ourselves? If from year to year we are not materially advanced in practical acquaintance with the things of God, and with the depths of his holy word—if our knowledge increase not by diligent study of the pure truths of inspiration—if our experience be as limited as it was years back when first we entered the field—if in the effort to teach others we have ceased to learn ourselves and consequently have starved our faith, kept it small, stunted and feeble—if familiarity with heathenism have deadened our sensibilities and we have not enlivened them by a continual recurrence to the light and fire of God's truth—or if we have ceased to expect great things and consequently ceased also to pray for and attempt great things, things commensurate with the power and grace and promise of God and the Saviour—if the first lively emotions of mingled pity and abhorrence excited by the spectacles of abominable idolatries, have subsided into very ordinary feelings of comparative indifference to the insulted honor of God, to contempt of the Saviour, to the wilful blindness and perversity of idolatrous heathens, or pride-inflated moslems—or if forgetting our utter incompetency but as instruments in the divine hands, we have relied for success on our own plans, and writings, and arguments, and preaching—if we have leaned on an arm of flesh rather than on the arm of the Almighty alone—can we wonder that our exertions are feeble, desultory and ill directed, or have been but slightly blessed and owned of Him who "will not give his glory to another," and has promised the outpouring of his Spirit to such only as live and walk and write and preach and labour *in* the Spirit, looking for *His* power to render the agency *He* is pleased to employ in any way effective? It is to be feared that some of us have been so busily occupied with the external elements of Missionary usefulness, teaching and preaching, committees and translations and many more, that our closet exercises of meditation, self-examination, and reading, particularly our regular systematic study of the inspired volume, have been really less than they should have been, and consequently our souls are weak and we are unable to realize the exten-

siveness of the divine promises, and halt and despond in the holy warfare of the cross against the high places of Satan. But I must not enlarge: I am persuaded that I but echo your own collective thoughts on the necessity of a more vigorous exercise of faith for our own Salvation first, and for our ministerial success subsequently, ere we can expect the Spirit to be poured out from on high upon us.

2. The second requisite is prayer—"this kind goeth not out but by prayer and fasting." I will not indulge in common-place remark upon the paramount duty and first importance of prayer, either as an element of personal godliness or a means of ministerial success. Prayer we all well know, is the breath of spiritual life; it is the oil that feeds the lamp of faith and spiritual affection: which unsupplied, these become dim, feeble, and at last expire. I will refer only to one application of the general principle, I mean to the exercise of prayer preceding, accompanying, and following every effort to announce the Gospel message and win the attention of sinners. I refer not to an ordinary mechanical habit of praying for a divine blessing, in a general way, on the delivery of our heavenly message: but to a praying spirit—a constant holy prostration of the soul before the Lord, a sincere and secret humbling of ourselves in his presence as altogether unworthy and unequal to the office of evangelists, and consequent earnest suing for his constant preparation of, and presence with, our souls in the work;—I mean the going out to every preaching or other effort with our hearts and thoughts then and there lifted up to the Lord, crying "save now, I beseech thee, O Lord! O Lord, send now prosperity"—"make thy words in my mouth fire," not to consume as stubble, but to melt and purify, as a precious metal, from the dross of blindness and iniquity. Would not such exercises send us out truly "in the Spirit of the Lord," not to doubtful, perhaps angry, disputations or a cold delivery of stated truth, but with hearts warmed and fired with love to God and gratitude to the Saviour; with serious and solemnized feelings; with an immediate dependance on divine aid, to wrestle directly with the powers of darkness? would they not be our best security against the weakness of despondency or the inflations of self-conceit? would they not sweeten our tempers and spiritualize our thoughts to bear with the contradictions of sinners against themselves, and against the Lord, and against us his messengers? would not our faces shine as the face of Moses from the mount, and might we not confidently look for the presence of the Saviour according to his promise? Then, when *feeling* our own insufficiency and feebleness in word or argument, our souls rising instinctively and habitually in prayer to God, would surely bring down immediate succours from on high. And the work over, what so capable of refreshing and sustaining our weariness, and encouraging our expectation of a blessed result, as carrying back God with us to our homes and claiming, in faith and humility, the fulfilment of his promise that his word shall not return unto him void, nor the travail of Jesu's soul have been in vain? Dear brethren, suffer the word of exhortation when, with all sincere humility, "I stir up your pure minds by way of remembrance."

3. The third requisite in the case of Missionary usefulness, is what is implied in the term fasting—"this kind goeth not out but by prayer and fasting;" a term which in reference to my present object and in correspondence with the context, I interpret generally to mean that control over the sensual appetite and indifference to inferior animal gratifications implied in the Christian duty of self-denial, temperance, and moderation even in lawful indulgences and the luxuries of life. There is much of the animal in man, which his fallen nature inclines him to consult and gratify even at the expence of reason, duty and conscience. Many circumstances, of climate particularly,

in these countries have a predisposing influence in favour of ease and self-indulgence. The decline of physical strength, a sense of exhaustion and lassitude affecting as well the animal spirits as the frame itself, and many other things, require to be incessantly counteracted if we would retain a sound mind in a sound body, and not quickly part with much of the energy and activity of frame, of the buoyancy and elasticity of mind so necessary to continued intellectual effort and to an effective discharge of the duties of a Missionary life above all others. When once this fatal lethargy has crept over us, our exertions become paralyzed; we see imaginary difficulties in the way of every undertaking; the very grasshopper is a burden! and in time, as has, it is to be feared, happened in some instances, the most holy duties of the closet even are performed heavily and languidly; the man who is the subject of so melancholy and debasing an influence becomes then a mere sloth, proceeding from indolence to fleshly indulgence, from ease to intemperance, till not only is he, at length, incapable of expelling the demons that torment the bodies and souls of other men, but he becomes himself the slave of a whole legion! In opposition to such a tendency and as its only antagonist and preventive, we are called upon to imitate the great apostle of the Gentiles, who "kept his body under; lest, when he had preached to others he himself should become a cast-away." Examples of a greater or less advance towards this ultimate shipwreck of faith and a good conscience, with the usefulness, the honor and rewards of faithful messengers of Christ, are not wanting to enforce upon all of us an attention to that watchfulness which, in this matter, is of so much moment. *Nemo repente fuit turpissimus*—all declines are gradual; it is the first backward step that should be particularly guarded against. Who, too, even in other professions, was ever either eminently great or eminently useful, who was a slave to bodily appetites, fond of ease and prone to self-indulgence? Moreover, among the circumstances of peculiar difficulty in our great and holy toil is the fact, that the people we have to work upon are a very sensual people, effeminate, feeble-bodied and necessarily feeble-minded; exceedingly averse to vigorous exertion, and hardly to be urged to act vivaciously, or made to feel deeply and warmly in any matter. The greater reason then, both to beware of insensibly assimilating to them, and for maintaining a constant concern to set them examples, while we enforce upon them the precept, of "diligence in business and fervency in spirit, in both serving the Lord."

But time, dear friends, admonishes me to conclude. I will only therefore observe in general, that the threefold requisites we have been considering are ever mutually and necessarily interconnected: one cannot subsist but with the others—faith breathes itself in energetic prayer—prayer expires on the lips of the luxurious, the self-indulgent, the indolent, the intemperate—the devout soul pants to lay itself out for God, instinct with faith, surcharged with prayerfulness—the combined influence of them all on the personal state of any individual, and of a Missionary, especially, as affecting his usefulness as an evangelist and pastor, cannot be estimated—where one grace declines and one duty is inefficiently discharged, other graces will not long continue flourishing nor other duties long continue to be vigorously practised. The kingdom of Satan, maintained by his hosts of impure and malignant demons, will never yield to men not eminent for faith, devotion and spirituality—while to such God's promise cannot fail of ultimate, nay speedy, accomplishment.

Brethren, suffer the word of exhortation; and may the Lord the Spirit add his blessing and holiest influence—that we ourselves may prosper, and that by our humble instrumentality "his way may be speedily known upon earth, his saving health among all nations!" Amen and Amen.

## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. R. Davies of Penang has left that island for Singapore, and Rev. J. Dyer, of Malacca, has returned to Europe in the pursuit of health.—Rev. J. Schurman of Banáras arrived in Calcutta during the past month.—Mrs. Piffard, the lady of our excellent brother the Rev. C. Piffard, arrived safely on the *John Fleming* on the 23rd ultimo.—Mr. and Mrs. Perkins have left Calcutta for Cawnpore; they will take charge of the Orphan School at that station, and engage in general Mission labor. We regret, on account of the infant school cause, the absence of Mr. P. from the presidency. A more amiable and indefatigable representative the Society could not have sent out.—The Rev. Mr. Blumhardt and lady are to labour at Kishnagur.—The Bishop of Madras has been seriously indisposed; he is through the mercy of God somewhat restored.—We understand that Dr. Mill is made Chaplain to the Archbishop of Canterbury, and that the Rev. Mr. Wilberforce, son of the venerable philanthropist, is selected as Principal of Bishop's College.—We regret to announce the death of Miss Margaret Keith, the only daughter of the Rev. George Keith, the first Pastor of the Union Chapel; she died in London a few months back universally beloved and regretted: she was on the eve of coming as a Missionary's wife to the East, but the Lord has caused her sun to go down while it was yet day. We have noticed her death because the Christian public in India, out of respect for her excellent parent, took a lively interest in the welfare of this Missionary orphan; and though but few may now be living who knew either father or daughter, it will be a melancholy satisfaction to that few to know that the child followed closely in the footsteps of the parent until they have both entered on their glorified state.—The Rev. Messrs. Flower and Clarkson with their wives have arrived safely at Bombay. They are destined for the London Society's Mission at Surat.—The following labourers from the American Board have arrived at Bombay. Rev. Messrs. Burgess, French, and Hume, with their wives, and Miss Farrar, formerly of the Bombay Mission.

We feel much pleasure in announcing the return of our excellent friends the Rev. W. H. Pearce and Mrs. Pearce, of the Baptist Mission, accompanied by Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger. The following brethren connected with the Church Mission, also arrived in the same vessel, the *Plantagenet*.—Rev. J. Innes and lady, and the Rev. Messrs. C. W. Lipp and Krauss. May all our beloved brethren be long spared to labour amongst the heathen. It is quite cheering to see such accessions of strength to the Mission circle. Oh that God would pour out his spirit from on high, that their labours may be blessed indeed.—The Rev. J. H. Hoisington, one of the Missionaries of the American Board in Ceylon, arrived in Calcutta during the month on his way to America for the benefit of his health.

### 2.—MISCELLANEA OF THE MONTH.

The Honorable W. W. Bird has promised to give a handsome prize to the students of the Hindu and Sanskrit Colleges in the approaching cold season.—A *Sailor's Home* has been fully established at Sydney.—A native paper reported the Rev. Krishna Mohun Banerjee dead, but afterwards stated he was not dead but sick—that he had repaired to the banks of the Ganges to die (to Bishop's College). We are happy to state

that the Bábú is well and will enter upon his new sphere of labor immediately. Truly these native journals must be driven for an argument against Christianity when they will have recourse to such subterfuges.—Ghuzni, the far-famed moslem citadel has fallen, and the British troops have entered Cabool in triumph; we regret to hear that the capture of these places has been accompanied by some horrid barbarities: we trust the reports may prove untrue.—A decisive victory has been obtained by the army of the ruler of Egypt over the forces of the Sultan: the Sultan is dead. May the Lord overrule all these important matters for the advancement of his gospel amongst the proud and sneering moslems. Hasten the time, O God.

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### 3.—THE MONTHLY MISSIONARY PRAYER MEETING.

The address at the United Monthly Missionary Prayer Meeting was delivered by the Rev. W. Morton at the Circular Road Chapel. The subject, the connexion between fasting, prayer, faith and success in the work of God, founded on Matt. xvii. 21. The devotional parts of the service were conducted by the Rev. Messrs. Lacroix and Macdonald.

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### 4.—NEW EPISCOPAL CHURCH AT A'GARPA'RA'.

The Bishop of Calcutta laid the foundation stone of the New Church connected with Mrs. Wilson's School at A'garpára on Tuesday the 25th ult. The Rev. F. Wybrow assisted at the ceremony, and explained to the natives present the purport of the meeting. May the Lord himself lay both the foundation and bring forth the top stone with shoutings of grace unto it.

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### 5.—THE NEW CHURCH IN CORNWALLIS SQUARE

Was dedicated unto the service of God, according to the episcopal rule, on Friday the 27th instant. The Bishop of Calcutta performed the part connected with the consecration; the Archdeacon preached, and the Rev. K. M. Banerjee, the future pastor, read the prayers. We understand that there was a large assemblage of natives. We trust this will always be the case, and that they may so feel the power of the spirit in the midst of them as to say A greater than the temple is here. The building is extremely chaste, in the gothic style, and reflects great credit on the architect, Mr. Vos.

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### 6.—ANNIVERSARY OF LA MARTINIÈRE.

The anniversary of this institution was held on Friday, the 13th September. The Bishop preached on the occasion. Many of the friends of Christian education were present, and appeared gratified with the progress which had been made by the pupils. The Honorable W. W. Bird distributed the prizes.

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### 7.—NEW WORK CONNECTED WITH THE MUSALMA'N CONTROVERSY.

We have much pleasure in informing our friends who feel an interest in the religious welfare of the Musalmáns that the Rev. G. Pfander, formerly of the Georgian Mission, is now preparing several works in the Persian language on the most important topics connected with the Christian and Musalmán religions. The first of these, a treatise on the Divinity of Christ and the Trinity, is now ready for distribution; others on important subjects will soon follow. These works are lithographed, not printed, as the Musalmáns have a great objection to printed books. The whole expense of carrying these works through the

press has been defrayed by two gentlemen of the Civil Service who feel deeply interested in the conversion of the Muhamadans, and who are quite competent to judge both of the literary and religious adaptation of the works to the end for which they are designed. From the character given of the style and manner of treating the important subjects embodied in these different treatises, we think our Missionary friends might with great advantage set about translating them into the Bengálí and Urdú languages.

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### 8.—CHINA AND THE OPIUM TRADE.

The following extract from our correspondent at Macao contains some painful and interesting facts.

"I note that it has been sickly in your Calcutta Missionary circle. We hardly know what it is to be seriously ill in Macao *at any time of the year*, and I would most earnestly advise you and your Missionary brethren and sisters, that whenever it is rendered necessary to take a voyage to sea for health that China alone be the point of destination. Mr. Deare of Siam came here very ill and soon went away cured, and so did Mr. Dickinson of Singapore, Mr. Young from Batavia, the young man whom you baptized, came here a few months ago quite an invalid, and is now as well as any of us, probably in better health than ever before in his life. He lives in our family. I ought to mention, however, that people, *foreigners* I mean, do actually die here sometimes.

"Surely South Eastern Asia abounds, at the present time, with wars and rumours of wars. God will overrule all for his own glory and the good of men.

"The present crisis in China is beyond all precedent. The public papers will give you all particulars. I am sorry that the *Calcutta Christian Observer* is so frequent in its strong affirmations that the Opium Trade has ceased or even nearly so. *No such thing\**. What though the commissioner is actually destroying (probably completed) 20 thousand chests of the drug within 40 miles of Macao? Sales are daily taking place in and around Macao at Sp. drs. 750 per chest, and scores of chests are rapidly disposed of all along the Coast of China at the present time at one thousand dollars per chest. I wish the trade was extinct, but the commissioner has gone to work the wrong way. Capt. Elliot has just sent him a severe remonstrance about his breach of faith.

"An edict is also just out from the commissioner, stating that if the foreign ships do not at once either proceed to Whampoa or leave the Chinese waters within five days, that he will attack them and annihilate them with the thundering cannonade of the celestial dynasty. The British ships defy his Excellency and merchantmen have been converted into bristling men of war.

"The Chinese Government can stop the Opium Trade on the Canton River, and further than this, I think, they cannot go. *Public opinion must do it.*"

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### 9.—TA'KI' ACADEMY.

The annual examination of this valuable institution, which it is well known is under the superintendance of the Missionaries of the Church of Scotland, was held on the 19th of August last, in presence of George Temple, Esq. of Bagandee, the Rev. D. Ewart of the General Assembly of the Church of Scotland's mission, the Rev. A. F. Lacroix of the London

\* We can only write from the current reports except when our good friends supply us with more authentic information, and for which we shall always be thankful.—ED.

Missionary Society and some native gentlemen. The scholars, generally speaking, acquitted themselves to the great satisfaction of the examiners and the progress they had made during the year reflected no small credit on their diligence, and the skill and good management of their teacher Mr. Shields.

The examination commenced by the pupils reading some parts of the Holy Scriptures and answering questions regarding their contents; the knowledge of Gospel history which the two first classes displayed was truly gratifying. Not the least objection seems to be made, even in this thoroughly Hindu district, to the perusal of the word of God, which fact affords another proof that the Natives have not that prejudice nor those objections against religious instruction which some suppose they entertain. Indeed, these objections, when properly inquired into, are generally found to be mere chimeras existing only in the imagination of a few Europeans;—and when offered by Natives, it has been repeatedly ascertained that they were by no means spontaneous on their part, but had been suggested to them by the needless and ill-timed apprehensions and interference of those who would have done well to have left Natives alone in matters of this description. Experience has by this time most satisfactorily shewn that schools on Christian principles may and can with the greatest ease and safety be established all over the country.

The readiness with which most of the scholars replied to the questions put to them on History, Geography, Astronomy, Mathematics, &c., plainly shewed that they had acquired a more than superficial knowledge of these various branches of science. In *Composition*, a striking improvement had taken place: several of the written essays by the elder pupils, especially one on "Friendship" and another on "Books," were excellent. A humorous description, by a youth of the second class, of a native gentleman of the old stamp, giving an account of his mode of life, occupations, pastimes, revelries, &c., was most accurate, though, it must be granted, not very flattering to the character depicted.

The examination being concluded, the Rev. Mr. Lacroix expressed to the young people his own satisfaction and that of his colleagues with what they had witnessed and gave them a short address which was listened to with apparently great attention and interest; after which prizes consisting of useful books were presented to the most deserving scholars by G. Temple, Esq. the steady friend of the Institution.

The number of pupils present amounted to somewhat more than a hundred: measures have been taken which it is hoped will shortly ensure a far more numerous attendance. May the blessing of the Almighty rest on this and all similar institutions.

The scholars are divided into eight classes. Prizes were distributed to the highest boys in each class. Our limited space, however, forbids us subjoining more than the names of those who obtained prizes in the first four classes.

*First Class.*

1. Kulínáth.
2. Gopál Chandra Chakrabarti.
3. Fakir Chandra Basu.
4. Bissamber Mukerjee.

*Second Class.*

1. Tarak C. Láhari.
2. Prionath Basu.
3. Mahesh C. Chandra.
4. Bharat C. Basu.
5. Tarini S. Ráy.

*Third Class.*

1. Peary Mohun Basu.
2. Ray Mohun Basu.
3. Prasanna K. Ráy.
4. Uma Charan Basu.
5. Maddan Mohun Ghosh.
6. Shrinath Mazumdár.

*Fourth Class.*

1. Prasanna Kumar Ráy.
2. Krishna Mohán Basu.
3. Ráj Mohán Ráy.
4. Ashutosh Ráy.
5. Shyáma Shankar Chakrabarti.
6. Prionath Basu.

II.—APPEAL ON BEHALF OF THE GERMAN EVANGELICAL MISSION IN TINNEVELLY.

[We do most cordially commend the appeal of our esteemed brother to the Church of Christ throughout India, and shall feel pleasure in being made the medium of communication for any Christian friends who may feel disposed to lend a helping hand to the *Tinnevelly* mission—the Mission of the beloved Rhenius: nor should such disinterestedness as that displayed by the native catechists be unsympathized with by the Church of Christ.—Ed.]

“ Our friends are acquainted with the changes which have taken place in the Mission since the removal of our much lamented brother Rhenius. Mr. Schaffter rejoined the Church Missionary Society, with the Catechists, congregations, and schools to the west and north of Palamcottah. As this step rendered it difficult for me to carry on the remaining part of the G. E. M. being alone, I thought it advisable to apply to the Travancore District Committee of the London Missionary Society to be received, with the catechists, congregations, and schools south and east of Palamcottah, into connexion with that Society. The Committee unanimously complied with my request, pending a reference to the Directors of the L. M. S. in England. The Directors, not confirming the proceedings of the T. D. Committee, I was brought into great perplexities, not so much regarding myself, but more as respects the poor people. The directors of the L. M. S. indeed had no objection to receive me into their connexion, provided I left Tinnevelly; but in this case, what was to become of the poor people? This question gave me a great deal of anxiety; however I was enabled to rest my burden upon the Lord, and wait patiently for his direction. I called the catechists and others together to acquaint them with the Directors' answer. But before I did so, they having already heard of what had happened, came in a body, requesting me to stay with them, at the same time promising to go on in their work as before, even if I should not be able to give them any salary. As they expressed the same mind the following day when I met them, I proceeded to speak freely and faithfully to them about the trials and difficulties which might befall us, and told them that this month they would receive their salary as usual, but as for the next month I knew of no cash either for them or for me. However they thought we had better venture on the Lord in humble faith and reliance on his promises. I then dismissed them to their stations, telling them to consider well and prayerfully with their congregations, what we had been talking about to-day; and at the end of the month we would then come to a final conclusion. When they assembled at the end of the month, I found them still of the same mind. Although I had strong reasons to apprehend that the confidence of many of our former friends was shaken by the unexpected changes which had taken place in the Mission, yet the catechists having come forward in this manner, I felt it to be my imperative duty to comply with their request and remain at my post. We cast ourselves afresh upon the Lord, looking to him and his people for support; and praised be his holy Name, he has put it into the hearts of his children to encourage and strengthen our feeble hands up to this moment; and shall we not also trust him for the future? To Him be glory for ever!

“ I now proceed to give a brief account of the present state of the Mission, and in so doing I shall follow the same order as has been usual in the half yearly Reports of the German Evangelical Mission. I therefore begin with,—

“ 1. *Missionaries.* In respect to this point I can only express my regret that various circumstances prevented Mr. Lechler from rejoining me. As it will appear from No. 2, this Mission requires at least two more

efficient labourers, in order that the catechists, congregations, and schools may be properly superintended. I say this, as it is my full conviction, that if a Missionary has more than about 20 catechists, as many congregations and schools, he cannot do justice to his work; and he has hardly any time left for the preaching of the gospel to the heathen around him. Situated as I at present am, I can only make known my want of one or two fellow-labourers to the Lord of the harvest. May he speedily send faithful labourers into his vineyard: I have written however to Germany about the subject, but of course do not yet know with what success my application for a helper may meet. The Lord is able also in this respect to do more and better than we are able to ask or to think.

"2. *Congregations.* According to the List made up at the end of last month, and which is annexed to this Report, there are at present in connexion with the Mission 1574 families, or 5039 souls. The Total at the end of last year was 1349 families, or 4447 souls, being an increase during the last six month of 225 families, or 592 souls. These 1574 families are living in 100 villages. Upon the whole I am thankful to say that there is peace among the congregations, and I earnestly hope and pray it may continue so. The above mentioned total of souls consists of,

	Baptized.	Candidates for baptism.
Men,.....	255	1263
Women,.....	168	1219
Children,.....	194	1940
	Total., 617	4422

Total,..... 5009

Comparing with this the List of December last, there is an increase of baptized men 36, women 12, children 21; in all 69 persons. The Lord's supper is administered every month at Suvisashapuram, at which not only most of the catechists, but also members of the congregations attend. My journeys among the congregations have, I humbly trust, been beneficial to the people as well as to myself. Though one sees and finds many things which are not according to the gospel, and is justly grieved about it, yet it would be wrong not to mention, that on the whole they are desirous of being fed with the word of God, and of laying aside their sinful habits. It is my daily prayer to the Lord to pour down his Holy Spirit on them, that they may all grow in grace and in the knowledge of our Lord Jesus Christ. It is not in man's power to convert a soul, we can only direct them to Jesus, and place the means of grace, as held out to us in the Gospel, before them. It is our duty and our privilege to plant and to water, but the Lord must give the increase.

"3. *Catechists.* At the end of last year there were 62 catechists; now there are 65, including inspecting catechists and assistants; being an increase of 3. The reason why not more catechists were required, there being an increase of 592 souls among the congregations, is simply this, that the increase has principally taken place in old congregations, the number of new villages being not more than about 5 or 6. From one or two villages I was obliged to remove the catechists to other stations, as the people had either left the place to settle somewhere else, or I am sorry to say, had returned to heathenism. I regret to state, that I was under the necessity of dismissing two catechists on account of improper conduct, and one because he was not qualified for his office. The rest are going on as well as can be expected from poor sinful creatures as we are. The grace of God is no doubt sufficient for us all, but how backward and indolent we sometimes are to apply for that grace. They have had their exercises as formerly; they learn every month a part of a chapter by heart, which is explained to them at the monthly meeting;

besides which, I have lately commenced meeting the catechists near Suvisashapuram two or three times a month, and those in the east once or twice for a couple hours, to edify and build ourselves up in our most holy faith, by reading the word of God and meditating upon it. I have commenced the Epistle to the Romans with them, and though we have only met a few times we have found that it is good thus to commune with, and draw nigh unto our reconciled Father in Jesus our Saviour.

“4. *Schools.* At the end of last year there were 16 schools under regular masters, 18 schools served by catechists with ushers; now there are 21 school-master's schools, and 22 catechist's schools, in all therefore 43. In these schools about 1100 children are receiving Christian instructions; 100 of whom are girls under the particular superintendence of Mrs. Muller. For their encouragement to attend school, as stated in the last Report, they receive monthly a quantity of cotton to spin into thread. This employment will prepare them to support themselves in future life, while the small profit of their labour is at present given to their parents, as some compensation for the loss of their children's services while attending the school. Mrs. Muller is very desirous of having a boarding school for girls under her own inspection in the mission compound: any number of children could be obtained, if funds only were provided. The attention of the friends and promoters of female education in India is respectfully called to this important object, and their aid most earnestly solicited. The support of one child, including tuition, books, &c. &c. is about 24 Rupees per annum. Of the 21 school-masters and 10 ushers, 14 are Christians, the rest are heathen; but they are pretty well instructed in the principles of Christianity, and most of them are also well inclined towards it. The inspecting school-master is a Christian, and discharges his duties to my satisfaction. Like the catechists, they learn every month a portion of scripture by heart, which is explained to them at the monthly meeting. They are at present learning the Acts of the Apostles. With many of them it is only caste which hinders them from embracing the truth openly.

“5. *Preparandi.* In this class there have been during the last half year from 8 to 12 persons, partly Christian, preparing for immediate services among the congregations, and partly heathen, preparing to be school-masters. The latter are usually but one or two. They are all on the premises, and are daily instructed, chiefly in the word of God and in doctrinal and historical Catechisms. They have also had some exercises in Chronology and Geography, as also in Tamil Grammar. They learn daily a portion of scripture by heart, which is explained to them. They are at present going through the Epistles to the Corinthians. At the evening meetings for prayer, the Harmony of the Gospels is read and explained to them. Sarkunan, the principal teacher of our late seminary, renders me great assistance in this department.

“6. *Finances.* The monthly expenditure for the Mission, myself and family included, amounts to about 600 Rupees—a small sum indeed in proportion to the work; but not so, when it is considered that we, not being connected with any Society, have to look to individuals for it; and therefore we would earnestly solicit the kind assistance of such of the Lord's people whom he has blessed with means so to do. But it has been remarked, ‘Why do you write for money, when your catechists promised you to go in their work as before, whether you could give them salary or not?’ But I would ask, whether it is right to leave the labourer, who is worthy of his hire, to suffer want? as I know that the circumstances of the people are too poor to support their Teachers. Or should he be necessitated to spend his time and strength, which he otherwise would spend in the Lord's service, in providing for the support of himself and

family, while it is the privilege and duty of the children of God to promote their Redeemer's cause? It must also be remembered, that exclusive of our personal support, we want aid for erecting prayer-houses, procuring books for the schools, catechists, preparandi, &c. &c. not forgetting the desirableness of having a girl's school in the Mission compound, as was mentioned in No. 4. I would therefore say, what thy hand findeth to do, do it quickly, cheerfully, liberally, for it is more blessed to give than to receive.

"7. *Conclusion.* At the end of the year, if the Lord please, I intend to give an account of the income and expenditure for this Mission, as also of the working of the Native Societies mentioned in my last Report. I now conclude with commending myself, catechists, congregations, schools, preparandi, &c. &c. to the prayers and sympathy of the Christian church. May the grace of our Lord Jesus Christ dwell in us richly, and may we all be enabled to live to his glory, Amen and Amen.

*Suvisashapuram, Tinnevely, July 13, 1839.*

J. J. MULLER.

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#### 11.—MAURITIUS.

"The new [Independent] chapel is progressing, but slowly.—Mr. Banks [one of the civil chaplains] has built a nice stone school-house near Grand River. The funds are supplied by the Ladies' Society in England. It will soon be ready for the reception of the master and mistress who came out with Mr. Gros, of whom I must now tell you. He was received most graciously in England, and obtained all necessary authority for returning here [as a missionary.] Others accompanied him. In all there are fourteen men and women for the schools. All appear to be devoted to the service of our Lord in sincerity, and we may trust that, having sent them, He will not withhold his blessing."—*Oriental Christian Spectator.*

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#### 12.—ABYSSINIA.

The following is an extract from a letter of the Rev. C. W. Isenberg, dated Mocha, 20th March, 1839.

"Two circumstances particularly have induced me to leave Cairo for Shoa, they being of such a nature as to urge us on to restless activity in the Abyssinian mission. First of all, the king of Shoa has sent for us to Gondar after our departure from Abyssinia; secondly, the church of Rome is making new efforts to gain Abyssinia over to her, through the medium of two brothers, Messrs. d'Abbad, natives of the Pyrenees, and an Italian priest now residing at Adowa. It is obvious, that if the latter are allowed to gain considerable ground in Abyssinia, they will shut up that country against our work. Mr. d'Abbad, jun. is perhaps now in Shoa to take preparatory steps towards the execution of his politico-religious designs, whilst his elder brother has returned to Europe in order to collect whatever assistance he can from Rome, from France and from Great Britain, like Pierre d'Anniens of old, and then to return to Abyssinia. On this account we try to begin the missionary work in Shoa, which if it be a little consolidated, I shall return to Cairo again to the prosecution of my literary labours, or else await the further orders of our Committee, who will, we expect, be led to send assistance to Shoa if it be any way possible to labour there. There will be much difficulty in opening a new road to Shoa via Zeila and Tadjurra, but still it seems practicable, and if once opened, it presents several advantages over the other road by Massowah and Tigré, among which the neighbourhood of Aden will not be among the least."—*Ibid.*

## 13.—GENERAL ASSEMBLY'S INSTITUTION, MADRAS—PARIAS STRUGGLE.

“On the Roll on the 10th of January, 1839, the number was *one hundred and seventy*; the average number of the past year upwards of *two hundred*. The Moonsoon to a small extent, but especially the caste struggle, in which the School was engaged through the admission of Pariahs in the month of October last, affected the Roll at the time to the amount of *a hundred scholars*. This is the explanation of the small number in January. The loss was chiefly confined to the youths in the lowest division beginning to read English, and is likely to be merely temporary. The loss in the highest division was somewhere above 20. But all the best scholars who have been with us from the beginning, and who have begun to taste the benefits of the School, and may be said to have a passion for it, clung closely to it at the time, with no inconsiderable sacrifice, in the face of much ridicule, and pressure from without. They have been true to the great principle on which the Institution is based, which is the very plain and simple one of doing good to all—of excluding none who come properly recommended, who pay half a rupee per mensem, and attend in their place clean. Before the January holidays, the tide was beginning to turn in our favour. Some of the youths who had left us have again appeared in their places. There is the best reason to think that the victory has been won; and this in spite of the fact that a kindred Institution—the Native Education Society's School,—opened its doors at the crisis to several of the respectable-caste boys from the General Assembly's School, who were admitted there on the plea that they could not sit with Pariahs. This turned the tide against us. And a majority of the Native Education School Committee resolved to keep these youths, in the face of a remonstrance on the injustice of such a proceeding. But for this blow, the victory would have been won at a very trifling loss for every School in this Presidency, and the principle fully established. As it is, the School is strong. And though prudence is still necessary, and the more on the above account, the question is set at rest, at least for some time to come. A Native will send his son in the long run to the School where he hopes to receive the greatest amount of benefit at the least possible expence. To meet this, and to make the School a *boon* to all, as well as to establish a great practical principle in all good education that the taught should pay something, it is required of every scholar to pay half a rupee per mensem, and to purchase his own books. They pay for their English Bible a Rupee with great cheerfulness. Every thing is conducted on silent and fixed principle. There is no such thing as compromise in any single point. This has had its effect as regards the Native holidays. Without making attendance on School upon these days compulsory, but simply by keeping it open for all who choose to attend, the matter is settled practically, and the holidays set aside. The way to command a Native and truly to do him good, is to act on your own principles, and to treat him with perfect kindness, when he firmly adheres to his. Truth is powerful in word, but more powerful in deed,—when embodied in living action. Though this may not succeed in destroying a strong prejudice, it is sure to command respect. If any means will succeed, this is likely to do so. And the Missionary who is bound to act on the Gospel standard can with safety act on no other, if he wishes to keep his principles. During the late struggle, the petitions, and communications from certain respectable Natives were worded with perfect respect without a single exception. There is good reason to hope that some of them at the least, may send their sons back to the General Assembly's School, when they consider the matter afresh. A little sober reflection might convince the most candid amongst them, that to recognize distinctions of caste, or any other distinction than

merit, or good behaviour among youths in a public school, would prove fatal to moral discipline, and to the end of a sound education. This would directly tend to foster conceit and pride, and to perpetuate such distinctions. It is anti-social in its character, and would unfit a youth for the duties which he owes to God and man, when he mingles with the world.

“ In the infancy of education, either to recognize or to foster such distinctions, directly or indirectly, would be fatal to schools in India, and would rob them of their strength, as a means of moral improvement, and of spiritual regeneration. Besides, the upholding of caste is opposed to the spirit of the Gospel. This precludes all argument drawn from present consequences. For whatever might be the success, or however severe the loss, a Christian cannot do evil, in the hope that good may come. But principle, and sound policy always go hand in hand ; and a mere temporary loss is sure to be the prelude to permanent good in the long run.— The apparent results of the School, not only in point of intelligence, but also in moral feeling and in an ardent thirst for knowledge, give tokens of large promise. Several of the Essays, and the mutual examinations by the youths of the Monitorial class, have been pronounced by many, astonishing. And though this is not the thing, which the Institution mainly aims at, as a means to our great end, it is not to be despised.

“ The Saturdays have been set apart for peculiar religious exercises, as well as the Sabbath days from ten to two o'clock. The attendance at these is voluntary. There is much in these seasons to refresh the labourer's spirit, and to fill him with good hope by certain affecting tokens that the time of harvest will come. God's promise stands pledged to this. Among some of the most promising youths, the results are decided and positive as regards their understanding of truth, and their conviction of its preciousness. There is a silent work in progress, which will one day make itself manifest. A thousand minute circumstances coming out incidentally in the course of an examination, a debate or a little essay, give sensible proof of the fact that the leaven of God's word is working in many a mind, not only to the destruction of caste, but to the overthrow of Idolatry, and every false opinion in the citadel of their hearts. All this, to be sure, falls far short of conversion. The Spirit of Christ has been pleased to withhold his visible energy, so that as yet we can number no converts. There have been secret struggles, and hindrances which it is better in our present stage only to gently hint at, that would stir up prayer in all who love an immortal soul. It is to be fervently hoped and longed for, that the good Spirit of Christ may establish this secret work in the heart of many a youth to the glory of God's name, and for the good of benighted India. One might cheerfully labour a life-time, even in breaking the clods, and in smoothing the rough places to prepare, the way for his Master. But the time may be very nigh, when the voice of the Prince of Peace shall be heard throughout all this land. In the ear of faith, it sounds, as if it were already come. Yet still, it becometh the missionary, whether he preach in the streets, or spend his strength in a school, proclaiming the truths of the Gospel, continually to hope and quietly to wait for this. It is thus that the language of faith : “ Come, Lord Jesus, come quickly,” is so completely in unison with that perfect work of patience which so well becometh a missionary in a land of Idols like India. The great business of his life is quietly to endure hardness, and to die, if need be, waiting. And though the day-spring from on high may not visit his longing eyes, it is enough, if he is in his watch-tower to publish the glad tidings and to hail his Master's approach.”—*Report for 1839.*

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