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THE
CALCUTTA
CHRISTIAN OBSERVER.

FEBRUARY, 1841.

. 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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CALCUTTA:

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1841.

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FUNDAMENTAL RULES.

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

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

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

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

EDITORIAL NOTICES.

We regret that the article on the Balutadar association in our last No. was not acknowledged as extracted from the *Oriental Christian Spectator*: it was an oversight which we trust the esteemed Editor of that publication will forgive.

PUBLIC MEETING.—*Friday, 5th instant, 9 A. M.*—Examination of the pupils of the London Missionary Society's Institution, Town Hall.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 1st instant, at the Lal Bazar Chapel, service to commence at seven o'clock.

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

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 9th instant;—service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Bible Society will (D. V.) meet for the transaction of business on the third Thursday in every month, at $\frac{1}{2}$ past 9 o'clock in the morning.

TABLET TO THE MEMORY OF THE LATE REV. CHARLES PIFFARD.

The friends of the *Rev. Charles Piffard*, have deemed it right to perpetuate the remembrance of his Christian excellencies both as a private Christian and as a Missionary of Jesus Christ by the erection of a mural tablet in the Union Chapel, being the only place of worship connected with the Society of which Mr. Piffard was a Missionary in Calcutta. To those to whom Mr. Piffard was known it would be superfluous to do more than state the intention, and as it is only among such that the subscription is expected to be raised the friends of Mr. Piffard would confine themselves simply to the statement of their intention.

The Missionaries connected with the London Society have also for some time past desired to erect a tablet in the Union Chapel for those of their brethren who have died in the work, but for whom no such token of respect has been erected. The two objects they have thought might be now effected should the Subscription be sufficient.—The two objects might be obtained for about *twelve hundred rupees*. Should however the Subscription amount to but little more than what will be needed for Mr. Piffard's tablet, it is proposed to expend the overplus in some way most consonant with his Catholic feelings.

The following friends have kindly undertaken to superintend the erection of the tablets:—

Rev. Messrs. G. Gogerly.
A. F. Lacroix.
J. Campbell.
T. Boaz.

J. M. Vos, Esq.
H. Andrews, Esq.
A. Grant, Esq.
W. Byrne, Esq.

Calcutta, 10th December, 1840.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. No. 14.—OLD SERIES, VOL. X. No. 105.

FEBRUARY, 1841.

*I.—Brief Memoir of Rev. G. B. Parsons, late Missionary at
Monghyr.*

To those who have been nearly acquainted with eminently pious and useful labourers in the Church of Christ it is a pleasingly mournful task to record the dealings of Divine Providence with them, and the work of Divine grace in them, for the information of others. Perhaps, where an available medium is at hand, it is even a duty. Biography has been extensively used by Infinite Wisdom in Scripture both for our warning and encouragement, and can we do right to neglect such an example? It is, however, especially necessary that in so doing we put away every desire to honor those, whose eminent virtues we describe, except for the sole purpose of glorifying Him, who is the source of every gift in every saint. While this is our only motive, whether in writing or reading, our true spiritual profit can scarcely fail to be secured.

George Barton Parsons was born on January 23rd, 1813, at Laverton, a small village in the county of Somerset, England. His beloved and honoured parents were both eminently pious, and truly exemplary in the management of their children, and to their example and early instructions must be attributed much that shone in the character of their son. While supremely anxious for their conversion and spiritual advancement, they spared neither pains nor expense to give them the best education, and that they might attain it under the best moral influence. At an early age, therefore, George was placed at a boarding school, where he remained till his fourteenth year. During this time, he acquired a tolerable, but no remarkable proficiency in various studies, but even then displayed a singularly peaceful and amiable disposition.

He was afterwards placed with a respectable tradesman at Frome, Somerset. Here he enjoyed the advantages of a strict watchfulness over his whole conduct, and of a faithful gospel ministry. His chief associates, besides those living under the same roof, were the teachers of the Sabbath School, where he engaged with punctuality and decorum, though without right spiritual feelings. In the year 1831, he accompanied the family, with whom he resided, to London. This city, which, in the history of so many, has proved the grave of every moral resolution and early impression, was in the Providence of God, destined to be the scene of his renewal unto holiness, and patient and successful efforts to bring others to Christ. He attended the ministry of the Rev. Dr. A. Reed, a preacher distinguished for elevated piety and great faithfulness. During the first year of his residence there, it pleased God to answer the fervent, never-ceasing prayers of his beloved parents by bringing him in sincere faith to the feet of Christ. His early attachments, and his sentiments as a Baptist, led him to apply for admission to the little Church in his native village, rather than to that of the Independent denomination, among whom he was resident. He, however, rejoiced as long as he remained in London to unite in communion and co-operation with Dr. Reed's Church. In his letter of application to the Church at Laverton, dated November 10th, 1832, he says, "You might wish perhaps to inquire in what manner and at what time I consider this work was begun. I know not any particular time or service to which I can assign it. Being, by the kind Providence of God, the child of religious parents, the truths of the gospel were presented to my mind from early youth, and often they produced some convictions, which have, through the goodness of the Lord been, I trust, so far increased as to drive me, as a ruined sinner, to the footstool of mercy for pardon, and deliverance through Christ, and there, I hope, I learned somewhat of the evil of sin, and gained those desires after deliverance from it, which will be only fully realized in a better state of being. In gratitude therefore for these mercies and humble dependance on the Lord for strength to profess his name, and to adorn that profession when made, I desire to make this application for admission amongst you." Accordingly about Christmas he was baptized, and added to the church. Immediately upon his own conversion, he was led by the divine Spirit to employ unceasing and ardent, though retiring, efforts for the conversion of others. In the Sabbath-school he was most punctually and perseveringly engaged, and it is believed that some souls were given as a crown to his labours there. In the family where he lived, his example

was powerfully felt, and during the year following his baptism two of the inmates, one of them a brother whom he tenderly loved, were brought to the cross through his instrumentality; and during the same year, the Lord used his letters as the principal means of the conversion of another beloved brother elder than himself. Thus in the first stage of his Christian career, the Lord marked him out for especial usefulness. During all this time, he was spotlessly exemplary in the discharge of his secular duties, and on leaving the family, the highest testimonies were given to his eminent worth. His intelligence, piety and zeal gathered round him a circle of devoted and affectionate young Christian friends, among whom he found the highest happiness, and whose society and co-operation rendered his labours as delightful as they were important; and in this circle he felt (to use his own expression) as if "he had just made his nest and it was to extricate him from supineness and self-complacency that the Lord removed him from it." His work there was done, and the great Head of the church had in store for him a more important sphere of exertion. A sermon preached in Dr. Reed's chapel, while he was absent on a visit to America, by Rev. Mr. Knill of the London Missionary Society, at the beginning of the year 1834, produced a great effect on the younger members of the church, and led many of them to offer themselves for Missionary work. Mr. Parsons had for some time felt a hope of being so engaged, yet his retiring disposition would not permit him to take the first step in introducing himself. It was therefore wisely and kindly arranged by Divine Providence that one of the deacons pressed the matter closely upon him. This he considered a call from God, and he was quite willing to comply with it. He therefore consented to an examination before Dr. Collison, theological tutor of Hackney College, by whom he was highly recommended to the Committee of the Baptist Missionary Society and accepted by them. At their request he entered Bristol Academy in April, 1834. During the three years of his residence there, he devoted himself to his studies with unwearied diligence, oftentimes closely engaged for successive days and weeks during sixteen hours in the twenty-four. By such application he distinguished himself in every branch of acquisition. He however found as have many others, such occupations uncongenial to the maintenance of fervent piety. He therefore often recounted with glowing gratitude the services of a more practical and devotional character in which he was led to engage, as affording a most profitable stimulus to him in his spiritual life. There was a small band gathered together in one of the poorest

and most degraded districts of Bristol, chiefly by the efforts and under the superintendence of an humble layman. It was usual for some of the students in rotation to supply at the little room in which this company met, but Mr. Parsons feeling it a congenial sphere, took a larger interest in them, not only supplying them both on the Sabbath and on week-day evenings, but also visiting them at their own houses, and by frequent personal intercourse seeking their advancement. In his connexion with them he found the most exquisite spiritual delight, not unmingled, however, with much anxiety on their behalf, and he experienced very much that was calculated to increase his acquaintance with the human heart, and his sense of humble dependance on the Spirit's aid. To this day many express the profit they derived from these ministrations and advice. About the time of his leaving Bristol an application being made by the church at Torrington, in Devonshire, for a person to supply them for three months, Mr. Parsons was recommended thither. He entered on his brief charge with great fidelity and ardour, and it pleased the Lord to use his efforts as the means of a great awakening and revival. In October, 1837, he entered, according to the arrangements of the Committee, on three classes at the London University, those of Hebrew, Mental Philosophy, and Mathematics, in all which departments but especially the first, he gained considerable honours. In June, 1838, he received an intimation from the Committee through his revered uncle, Rev. John Dyer, to prepare to leave his native land, for India. In what spirit he did this will appear by the following extracts from some remarks written about that time. He says, "I wish to note down what I know to be my principal defects, and may my God and Sanctifier, the Renewer of my heart and Perfecter of my character, give me abundant grace to watch against and resist them, lest they should lessen my usefulness as a Missionary of the cross!" The remarks are interspersed throughout with fervent prayers. "O Lord the Spirit, enlighten my eyes to see the relative importance of all the plans of usefulness which will solicit my attention in India, and give me the valuable but rare grace of patient continuance in well doing!—Lord help me to reverence thee and then I shall cease to fear man. Shew me how honourable it is to be thy disciple—thy servant—thy son—that I may glory and exult in the reproach of Christ, and ever keep before my mind the solemnities of the great judgment, when those who have disowned thee shall be disowned of thee, and those who have stood fast as undaunted champions for God shall be honoured and rewarded!—O Lord

imbue me deeply with the spirit of thine apostle, who 'laboured that whether present or absent, he might be accepted of God!' Ever remind me that thine observant eye is upon me by allowing the cheering light of thy reconciled countenance to shine upon my spirit!—O thou blessed Spirit, set before me the truths of the Bible in their relative value, that I may be warmly engaged in inculcating those of saving importance, and be as earnestly engaged in contending for those of comparatively lower importance, as comports with, and shall best assist the main inculcation of the greater! And especially rest upon me as the spirit of peace: help me heartily to co-operate with all those who seek the glory of Christ and the conversion of souls. May I never excite one feeling of alienation in their bosoms or cherish one in my own. May I be a peace-maker; may I promote that Christian union which is a mark of Christ's disciples and which will precede the millenium!—O thou who didst weep over Jerusalem, and didst forego the bliss of Heaven, and suffer the agonies of Calvary to redeem thine enemies from the just curse of the Divine Law—communicate to me abundantly of thy living, moving compassion; help me to drink into the spirit of thine apostle, who could not even write of those who minded earthly things without weeping—or of thy prophet, who wished that his head were a fountain of tears, that he might weep day and night for the miseries of his people, that I may convince the Hindus that the spirit of the Gospel is the spirit of love, and that my only aim in preaching to them is to promote their spiritual and temporal welfare!—O Lord, habitually solemnize my mind. Make me serious from principle, keep the solemnities of judgment and eternity constantly before my mind. Let them be more intimately and operatively near to me than the vanities of time. May this seriousness be so modified and softened by a becoming cheerfulness, as to recommend and enforce the religion which it is the chosen object of my life to disseminate!—O Lord help me to admire and adore thy condescension in caring for the meanest affairs of such mean creatures as we. Help me to shew that I am thankful for, and believe the kind statements of thy blessed word on this point, by resting in them with complacency and on them with confidence. Help me to walk in the path of duty, calmly leaving consequences to thy wisdom and mercy, and may I joyfully anticipate those disclosures of thy undiminished love and wondrous wisdom, which Heaven shall make, as connected with the path of Providence." The very copious confessions, amongst which these prayers are interspersed, thus conclude: "If I can see so many failings, how many

more can God see! How very kind is he to allow such a defective servant to labour in his vineyard! How constant and earnest ought I to be in prayer for grace to supply my deficiencies! How watchful ought I to be, lest these defects should mar the success of my undertaking! How entirely will all the praises and glory of any good I may effect as a Missionary, belong to God."

His ordination took place at Frome, on the 31st July, 1838, during the period of the Missionary meetings, and it will long be remembered by many, as a time of special refreshing from the presence of the Lord. Previously to this event, he spent some time amongst the endeared circle of home, and was extensively engaged in preaching in Laverton and its neighbourhood. Respecting his own feelings at this time, he writes, "My experience since here has been a little singular. In my secret devotions, and in my general feelings a darkness and a dreariness has come over me, whilst I have enjoyed preaching exceedingly. The conversion of sinners has then appeared exceedingly desirable. I have felt as though I could die to obtain it, and the opportunity then possessed for making an effort to secure it has appeared truly valuable. Yet my old state of vacuity has returned almost immediately I have quitted the sanctuary. Thus God seems to say, 'Go and work and I will bless you.' How happy for us that our ground of confidence and source of comfort is not placed in our state and experience. The efficacy of Christ's atoning blood, the power of his pleadings, the sympathy of his heart, his intense desire for our salvation always remain the same. The perfections of God, the riches of his grace, the pleasures at his right hand, which are our portion, are unchanged by all our changes. 'Why should the soul a drop bemoan, who has a fountain near?'"—To leave a beloved widowed mother and affectionate brothers and sisters, was to him no small trial, but he had counted the cost. On the subject he thus writes: "When I see the tears starting into the eyes of my beloved, affectionate mother, though she is evidently trying to suppress them, the first thought at such a sight is, ought I to inflict such pain on one to whom I ought to be a solace? Yet to draw back would inflict a deeper, a settled pang. It is only by bringing the light of eternity and the truths of the Bible to bear on the point, that we can find relief. It is when we can realize a ruined world, a bleeding Saviour, a final judgment to be intimately connected with us as Missionaries, that it seems a matter of little importance *where* we spend our lives, and of all-absorbing interest *how* we spend them—that the pangs of parting, the tears of absent friends, and

the endearments of home seem a small sacrifice contrasted with the invaluable privilege of 'declaring among the heathen the unsearchable riches of Christ.' "

On the 14th of August, he was united in marriage to Sophia, eldest daughter of Mr. Joseph Rawlings of London, and on the 22nd of September embarked for Calcutta with his beloved partner and several Missionary associates and Christian friends. The voyage was performed under peculiarly favourable circumstances, and it was to the subject of our memoir, a period of intellectual and spiritual enjoyment. Fair weather, and, with few exceptions, uninterrupted health left time for study. He applied himself to the Hindustání language, so that before reaching India, he had obtained a knowledge of its construction, and could read and translate with facility. Opportunities for usefulness were numerous and various; and whilst his ministrations were blessed to the comfort and establishment of the Christian; his faithful searching appeals, cheerful consistent example, and friendly expostulations, were made useful to the conviction of the worldly, of which some gratifying acknowledgments were made by letter. With a heart overflowing with gratitude to God, for the rich strain of goodness which attended him, he thus concludes a review of his heavenly Father's dealings with him: "Thus the enumeration of God's mercies has grown upon me as I have endeavoured briefly to record them. What am I, that God should do so much for me? What ought I to be now God has so loaded me with bounties? Well may I exclaim with the heavenly Pearce, 'If I neglect the service of so good a Master, I may expect a guilty conscience in life, and a death, awful as that of Judas or Spira.' Bless the Lord, O my soul! the Lord be praised uninterruptedly by my life, and glorified in my death!" In the course of the voyage, a week was most pleasantly and profitably spent at Cape Town, but in making for that port, the vessel was exposed to imminent danger. This will be best described in his own words, and at the same time, the state of his mind in the near prospect of eternity will be discovered. "I write in circumstances of considerable peril, the first time during the voyage we have been evidently exposed to danger. Every day we have undoubtedly been wholly indebted to the protection and guardianship of our heavenly Father for preservation from a watery grave. And for this continuous stream of mercy his name be praised! But there has not been that visible exposure to danger which put principles and faith to the test. We are now but a short distance from the rocky abrupt coast of South Africa. There is no possibility of anchoring in our

present situation. The breakers and surf dashing and foaming against the gigantic mountains tell us plainly that there is no landing. It is a dead calm and the tide is drifting us towards that frowning unfriendly coast. Lord, how dependant are we upon thee! Furious winds destroy some vessels, the want of wind perils ours. Thou canst overthrow us in our weakness either by giving or withholding. I shall, no doubt, often in the course of my Missionary duties, be exposed to perils quite as imminent; am I prepared to endure them with calmness, and confidence? I adore the abounding grace of God, that, from the experience of this evening, I hope I am. I never felt a more settled calm, a greater willingness to be dealt with just as God sees fit, a more entire absence of a desire to dictate to him how it shall be. It was my turn this evening to lead our family devotions on board; I read the 23rd Psalm, it was a great stay to my mind. The last verse 'Surely goodness and mercy shall follow me all the days of my life,' was especially fraught with comfort. It is not only a fact that goodness and mercy have followed me till this hour; but it is the promise of God my Father, they shall follow me—in the darkest and most dread hours of my life they shall be there, as pillars of cloud and fire, both to assure me of protection, and to light me towards the path of safety. In prayer I could not feel warranted to pray for a breeze, it might not be best. But I did feel particularly earnest in begging of God to give me those spiritual gifts, which would prepare me to live usefully and die happily, to justify me by the righteousness of his Son, sanctify me by the energy of his Spirit, and testify to my spirit of my adoption and sonship. I had before been remarking that the sight of the immense massy mountains with which these shores are girt and garrisoned serves to give emphasis to the metaphors which the sacred writers borrow from mountain scenery. 'Now the Lord is my strong rock, yea, a munition of rocks.' 'As the mountains are round about Jerusalem, so the Lord encampeth about them that fear him and delivereth them.' It would therefore be more unreasonable in me, to distrust my omnipotent Redeemer than to tremble lest the vast mountains should be levelled by the little wave that washes its frothy fury against their base." Mr. Parsons arrived in India on the 22nd of February, 1839. His ultimate destination was Monghyr—a spot rendered peculiarly attractive to him from having been the scene of the brief but devoted labours of an endeared relative, whose bright example had not a little stimulated his desires in early life for missionary service. In accordance, however, with the wish of the Committee in Eng-

land, that should Calcutta require his aid he would remain there for a few months : finding the mission in that city weakened by the death of Mr. Penney and the removal of Mr. G. Pearce, he complied with the invitation of the brethren to share their labours, until Mr. W. H. Pearce should arrive from England. With his characteristic ardour, and inspired with the high and holy motive which ever governed him, labouring whether present or absent to be accepted of God, he entered on his work in Calcutta, and although suffering from the unhealthy influence of the climate during the most unfavourable seasons of the year, his zeal knew no abatement. The arrival of our beloved and lamented friend Mr. Pearce and his Missionary associates, in the month of September, freed Mr. Parsons from his engagements in Calcutta, and he accordingly proceeded to Monghyr. With renewed strength from the voyage on the river, he reached his long desired station on the 26th of November. The warmth and activity of the brethren and the Church there, and the numerous channels opening for the exercise of all his energies, kept alive the feeling of grateful joy in God, and stimulated him to abound more and more in the work of the Lord. In a month after his arrival in Monghyr, he was enabled to speak to the natives, in their own tongue, of the unsearchable riches of Christ, and this he continued until laid aside by that sickness which terminated his brief earthly career. Agreeably to the desire of friends in England, who had raised funds for the purpose, he succeeded in gathering around him a little band of native orphan children, in the full confidence that a blessing would follow careful training, faithful instruction, and fervent prayer; and that so, under the Spirit of God these little ones would become witnesses for the truth in this land of darkness. Two and often three hours of every day were spent with these children, endeavouring to convey spiritual instruction to their minds, in the most attractive form. With this view, he commenced a series of Bible stories, which, by engaging the attention, afforded an opportunity daily of bringing home some weighty truth to the conscience. These exercises were truly delightful to him; he would often remark "Whilst I endeavour to instruct them, I am myself taught; they are as texts to me for more public ministrations." It will not be necessary to enter into a further narration of Mr. P.'s engagements at Monghyr: it was not by great and mighty deeds that he expected to serve his Divine Master in the Mission field, so much as by a daily exemplification of the graces of the Christian character, that those who came within his influence might be constrained to say, "We will go with

you, for we know that God is with you." But he was soon called from the discharge of active duties by a protracted course of increasing weakness, in which the Lord had designed the further promotion of his own glory, by the spirit in which he bore the Divine will. On the 14th of July his disease, which eventually proved to be consumption, assumed a decidedly alarming character. For three weeks his bodily sufferings were acute, but his mind was kept in perfect peace, stayed on God. He remarked, "Though I am weak, it is my comfort to know that Christ is all. I can rest on Him. Though I cannot collect my thoughts to pray or meditate, the promise, 'Ye are complete in Him,' perfect in Him, is my confidence; he answers all demands." He was full of gratitude for the numerous alleviations from pain. On awakening from tranquil rest, he would exclaim, "Beloved sleep! I never knew its worth before! How good is God to me! Bless the Lord, O my soul! Were I asked now what I considered the greatest bliss of Heaven, I should reply, there shall be no more pain." On the 13th of August he removed to Bhaugulpore, where he shared largely the hospitality and Christian sympathy of R. W. Esq. and the skilful unwearied medical attendance of Dr. L. He rallied considerably during the first few weeks of his visit, and was able on two public occasions to testify of the Saviour's love, and to commend him to perishing sinners. These opportunities filled him with joy and thankfulness. The effort however discovered more fully the nature and extent of his disease, and led to a prohibition from preaching for a period of six months. This was a severe trial to him, he said "God has touched me in the most tender part. It seems that I could have borne any affliction but this, to be prohibited from preaching the gospel; but I can leave myself in his hands. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.' What have I to present? A poor, weak, useless, body, but God has accepted the sacrifice. I gave myself to labour for him, but He says, 'No, I don't intend you to work, I mean to prove you by suffering,' and knowing that he is doing with me what is best, makes me unspeakably happy. I would not that one stroke of the rod should be omitted, as I feel certain I shall see it to have been a rich mercy. I have experienced already that this affliction has been a blessed time. It has been the happiest portion of my life. I never enjoyed my Bible so much, never had such peace in God before, such fellowship and communion with him. And as it regard the future, I can truly say I have no will of my own; what He appoints I joyfully acquiesce in. If

when an enemy God gave his Son for me, why should I distrust him now?" In his entire manner and conversation, there was habitual cheerfulness combined with sweet spirituality of mind; it was a privilege to be near him; and all who enjoyed his society felt themselves in the presence of one who communed less with earth than heaven, and left him with regret. About the latter end of October it became evident that disease was making rapid progress. The medical men at Bhaugulpore gave their decided opinion that a voyage to Europe afforded the only hope of prolonging life. Such was the heavenly state of his mind, that he heard this decision with perfect composure, and replied, "The will of the Lord be done." Shortly afterwards he remarked, "We have not an High Priest, who cannot be touched with a feeling of our infirmities, that is, cannot sympathize. No; he feels every sorrow that his members feel; not merely looks upon them with pity, but enters into their feelings. Such an High Priest have we. He does not lay upon us more than he enables us to bear. How great has been his mercy hitherto; He brought me to this land, has guided me during my short journey through it. O that he had permitted me to do a little more for him here; I did not expect so soon to be led back again. But he will guide me by a right way. Yes it is all right, and at last he will bring me to a city of habitation." At another time he said, "I have much to be thankful for in the pleasure and assistance I enjoyed in preaching at Monghyr. All the glory be to God, and may all the sins connected with it be forgiven for Jesus' sake!—O how my heart clung to Monghyr. I never expect to spend a happier period on earth, than I spent there. 'As the eagle stirreth up her nest'—no, my nest was not stirred up, but God gently and tenderly took me out of it. He led me to the retirement of this place, and whilst my disease has been developing, he has been bringing down my stubborn will, so that, with all my clinging of heart to that spot, I can now calmly yield it up, and having no will but God's will, can say and feel, '*It is well.*' And as it regards the orphan children, I know it shall be well with them, God has greatly enlarged my heart in prayer for them, and encouraged my confidence that He will be especially their guide and teacher now." He felt grateful for the hope that his brother would shortly occupy his place at Monghyr. He said, "It will be a trial for him to find that I am returning; but the prospect of his arrival greatly comforts me. God by his providences says to me, '*It is well that it was in thine heart to serve me in India, but thou shalt not carry on my work here, thy brother who shall come after thee, he shall do*

it.' O how tenderly God deals with me!" He then sung the hymn "God moves in a mysterious way," &c. repeating with considerable emphasis, the verse,

" His purposes will ripen fast,
 Unfolding every hour ;
 The bud may have a bitter taste,
 But sweet will be the flower."

Whilst on the river, moving towards Calcutta, he revived considerably, and his mind naturally adverted to the possibility of recovery, and he said, "Should a measure of health be again granted, I am sure I would not choose my field of labor. I can say with sincerity, Lord send me whither thou wilt—to America, to New Zealand, to Africa, any where so that I may work for thee ; and yet if I have one desire above another it is to instruct the poor in my native village, and comfort the declining years of my beloved mother. O how has that mother prayed for me and for all her children. I have heard her in an adjoining room agonize in prayer for their souls, till her weak body seemed overpowered in pleading for them." This affectionate filial desire was however brought into entire subjection. The following day he repeated with much feeling, "Set thine house in order for thou shalt die and not live." "It is no easy thing to set the heart in order," he said, "but God does it for us. He has been directing my meditations to that portion of his word, and made it inexpressibly sweet, and now my last earthly wish I can submit to Him and say, 'Not as I will but, as thou wilt.'" He continued, his countenance beaming with holy joy, "In this too have I found comfort, 'Ye are bought with a price, therefore glorify God in your bodies, and in your spirits which are God's.' I find in it, not only incitement to duty, but encouragement to confidence. If ye have been bought with so great a price, be careful for nothing, be anxious for nothing. God will watch over you, even unto the end ; for precious in the sight of the Lord, is the death of his saints. Yes even their very dust is precious." The word of God was the food on which his soul fed continually. He would repeat "How I love thy law, it is my meditation all the day long, the joy and rejoicing of my spirit." And he would enlarge on different portions in strains of holy eloquence. His last earthly Sabbath was one of pre-eminent enjoyment, a foretaste of that eternal Sabbath which was so soon to open upon him in all its glory and blessedness. He was strengthened to engage with Mr. Moore in leading devotional exercises, and his pleadings for the different communities with whom he had enjoyed Christian fellowship in India, were most humble and fervent. He also wrote a fare-

well letter to the Native Church at Monghyr. Throughout the day he experienced a nearness of access to God, and his holy feelings found continual utterance in grateful adoring praise. Mr. Parsons reached Calcutta on the 12th of November, and was removed to the house of Isaiah Biss, Esq. The following morning almost all the Mission circle came to see him. The changes which sickness, removals and deaths, had made in that little circle in the short space of one year deeply affected the tender spirit of our afflicted friend, and made the prospect of leaving India distressing to him. Yet his confidence was in a faithful God—his anchor fixed on the rock of ages, and he could still say, “It is the Lord, let him do what seemeth him good.” It was suggested that God might enable him to do much in his own land for this country. He said, “True; and Oh! if permitted to lift up my voice in England, shall I not plead for India? Yet rather would I have led a dying life here, and done but half my work, than have returned, but it is death to me to stay. The greater part of the day was spent by him in reading the word of God, and in silent meditation. Towards evening Mr. Yates came. He was the only one absent in the morning. The conversation was sustained with great cheerfulness. Soon after tea the Bible was placed on the table; Mr. Yates read the 116th Psalm and then offered up a prayer, solemn as though kneeling beside the dying couch of his suffering brother. Mr. Parsons retired soon afterwards, referring to the prayer, he said, “How consolatory! how beautiful, how I enjoyed it! ‘Precious in the sight of the Lord is the death of his Saints.’” He seemed to feel acutely the afflictions that had come upon the mission. Though his words were few, they were in this spirit; “Gladly would I yield up my life, if so God might be honoured and souls saved.” He remarked, “Mr. Yates stands amidst it all; those who are left (meaning the elder missionaries) seem like bearers who have carried their burden a long distance, and now none can be found to help them; all are weak or falling.” He then spent some time in intensely fervent prayer. When he ceased, though much exhausted, his countenance was expressive of calm delight, and heavenly repose on God, as though having cast all his care upon Him, no cloud of anxiety could ever again overshadow his tranquil spirit. He prepared for rest. His sleep was unusually sweet and peaceful, and a placid smile was on his features. This sleep continued for nearly two hours, when it was interrupted by the cough which came on with considerable violence and occasioned the rupture of a blood-vessel. Observing the anxiety of those around him, he said with uncommon energy, “I am not afraid.” His eyes instantly

closed. He spoke no more. He had fallen asleep in the arms of the Saviour, and calmly and gently, without a sigh, was the ransomed spirit conveyed from its frail earthly tenement, to the house not made with hands, eternal in the Heavens, there to join the angels and spirits of the just before the throne in their song of praise, and go no more out for ever. And now bereaved and mourning friends can but mingle with their tears the fervent prayer, that his mantle may descend on them, and the graces which distinguished him shine more and more in the Church of Christ, to the glory of Him who bestowed them.

II.—Reply of the Baptist Missionaries to the Animadversions on their Hindustáni version.

To the Editors of the Calcutta Christian Observer.

SIRS,

In the animadversions offered in your last number by the writer who signs himself P. upon the Hindustáni version of the Baptist Missionaries, there are some things which appear to them uncandid as well as incorrect. It is no small honor, indeed, that he has put upon them, in allowing that the style of their work is “superior to that of Martyn’s, being easier and more generally understood;” and after such concession, they ought perhaps to pass over his objections to the renderings of a few confessedly difficult passages; and this they would gladly have done, had they not been convinced that their silence would be interpreted to their disadvantage.

The writer has fearlessly announced that the version is not “a correct and faithful one,” and yet he as plainly says, “I have had no leisure to read the whole carefully through, comparing it with the original.” We think, therefore that there is some reason to complain of the inference which he draws from such premises, and of his having come to so sweeping and condemning a conclusion without proper examination. He seems to intimate that the passages upon which he has animadverted, were taken up casually on a cursory reading; whereas it is most evident that they are a designed selection, embracing the greater number of difficult passages that occur in the New Testament. It is easy for any one to refer to passages which he knows to be difficult without reading the whole version, but it is unfair to represent a selection so made as the result of a cursory inspection.

The writer says, “in those passages which are less perspicuous in the original, or where the idiom of the language does not allow of a literal rendering, some allowance must be made to the translator.” Now if such allowance had been made by P. we believe not one of his animadversions would ever have seen the light; for instance, he would have known that in the expression, “Thy kingdom come,” the idiom of the Hindustáni required *become* instead of *come*, and that *children of wisdom*, idiomatically expressed, is *the wise*.

In putting their Urdu renderings into English he misrepresents his brethren by mistranslating their words. Thus he translates *mirzî*, *good pleasure*. Now if there is any other word in Urdu that will better express *will* (of God) we should thank him to inform us what it is. Again *wuh tum ko ágsî Rúhi Quds men ghota deláwegá*, he translates, “He shall immerse you in the Holy Ghost as in fire. The true rendering is, he shall immerse you in the Holy Ghost (who

is) like fire; yet this is the very meaning for which he appears to contend, and which he accuses us of having perverted for party purposes. His remarks on it are "Kai, *And*, is in this sentence either the simple copulative, adding a new idea to the former, or it is the copula exegetica explaining or more closely defining the foregoing word. In the latter sense it explains the nature of the work of the Spirit, or the effects produced by it, signifying its enlightening and quickening and purifying influence on the believer's soul. And in this sense the words 'and with fire' are generally understood." This is the very sense we have given — yet the writer mistranslates us, and then condemns us as having from party views perverted the sense of scripture for which he contends.

The manner in which this attack upon their labours is made appears to the Missionaries objectionable. It is done under the profession of brotherly love, and if so the translators are bound to be thankful for it, according to that scripture, "Let the righteous smite me, and it shall be a kindness." They think however, that the *genuineness* of that love which would drag them before a public tribunal and there accuse and expose them, without having once condescended in a more private manner to warn and exhort them, may be fairly questioned.

It may be an honor, though to them it appears somewhat remarkable if not unfair, that their labours alone should be subjected to these animadversions. This is the second attack made upon them in one year by their brethren of another denomination, while not one word is said about the versions published by the Bible Society. Is it because these are judged faultless and needing no remark? Surely not. Look at the *Hindí* version circulated to this day, where the word *Shabda*, *sound*, is used in the first of John. "In the beginning was *sound*, and *sound* was with God and *sound* was God*." "And the light shined in darkness, and the darkness (*nábujhá*) did not understand it." In the *Urdu* circulated by the Society *Kalima the muslim's creed* is used, and, as it is justly stated at page 36 of the last number of the *Observer*. "If we therefore use *Kalima* in the first chapter of John, the meaning will be this: 'In the beginning was the *Muslim's creed* and the *Muslim's creed* was with God, and the *Muslim's creed* was God.'" Let then writers like P. reflect on the words of the Saviour, *Matt. vii. 3, 4.*

Those who undertake to find fault with others ought to be prepared to shew in what their error consists, and how it may be corrected, unless the thing is so glaring as to be evident to all at first sight. This P. has not done. He has selected a number of very difficult passages, and has condemned our renderings of them, but has not condescended in general, either to point out in what the rendering is defective, or how it might be improved. Thus *John xiv. 6*, is rendered "Jesus said unto him I am the way of truth and of life:" upon this he writes remarks: "It can only have been the private view of the translators (a wrong one at all events) that induced them to render the passage in such a way†." Here it would be supposed that our meaning was essentially different from the one for which he contends; but we maintain that it is precisely the same. Christ is speaking of himself as the way, and says, I am the way; then follow two nouns with the copula exegetica to explain or more closely define the foregoing word. What way? That in which truth and life are found.

* The former part of this agrees with the Hindu system of philosophy, which maintains that *Shabda* or *sound* was the first thing created or that issued from God; but it was reserved to the *Hindí* Version referred to, to teach the idolators that it was a God.

† Surely this was penned without reflection, a quality for which P. appears disposed to give the translators very little credit. He seems to insinuate that to answer some secret purpose, they have given a new and unheard of rendering. A reference to Macknight or to Bloomfield would have shown him that it is neither the one nor the other. Might not they with more propriety accuse of party views those who, in three of their versions at least, have translated our Lord's commission at the end of *Matthew* thus: "Go ye into all the world, and having baptised all nations, make them disciples and teach them," &c.

But can truth and life be found in a way which does not contain them? If therefore Christ as a way has truth and life in himself, he must be the way, the truth, and the life; or according to the idiom required in Urdu "the true and living way," or "the way of truth and life," the way in which all truth and eternal life are to be found.

In like manner he has objected to the renderings in Rom. i. 25, iii. 23, but has not shewn us by what words they could be improved. In Col. i. 19, the difference he makes between sub kamál and hartarah ká kamál, is mere trifling. For the rendering given to Heb. ix. 16, 17, we would refer to Macknight's able defence of the passage, and be willing to stand or fall by the decision of the reader after perusing it.

He also objects to some of our terms, as those for righteousness, glory and covenant. We sincerely wish he had supplied us with better ones than those already employed; but alas! he gives us no assistance here. He tells us he would have us have kept to the term used by Martyn, for righteousness, rást-bázi, but to this we can never consent. This is a compound Persian word, from *râst*, right and *bázi*, playing. Every one must at once perceive how strange this would sound: "but now the *right-playing* of God without the law is manifest," &c. When we are said to be justified through the righteousness of Christ, Nekí appears to us the only proper term the language affords, as it signifies moral goodness or merit, and we are justified not by any moral goodness or merit of our own, but by the moral goodness or merit of our Saviour.

For the renderings of the other two passages Mark xiii. 32, and Col. i. 15, to which objections are made, we may refer to our *Essays on Important Subjects* published in the year 1822, where these are discussed at greater length than could be allowed on this occasion. These essays were written in reply to Ram-mohan Roy, who wished the passages to be rendered as P. says they should be, and who maintained that if so rendered, Unitarianism would remain upon an immoveable basis. For the renderings given to them by the Baptist Missionaries they received the best thanks of the Rev. T. Thomason, a critic upon whose judgment we think the public would be disposed to rely with greater confidence than upon that of P., their present opponent.

In order to prevent discussions of this kind in future, which we fear will yield little profit either to the writer or the reader, the Baptist Missionaries have come to the resolution that whenever they deviate from the English version in the rendering of any passage, they will give the rendering of that version in the margin, so that those who consider it as immaculate, will have nothing to do when they cannot agree with the translators, than to adopt the marginal readings: and they at the same time beg leave to say that they never have differed from that version until by thorough investigation, reflection, and prayer, they were convinced that it was not according to the original.

B. M.

III.—*Bombay in April, 1840. With special reference to the Church of Scotland's Mission there. By Alexander Duff, D. D. Edinburgh, 1840.*

Our readers are already in possession of Dr. Duff's notes on Egypt. We have here his observations at another stage of his journey from Europe, contained in a pamphlet, printed, we believe, from a letter addressed to the Convener of the General Assembly's Foreign Mission Committee. We hope

that either through our pages, as in regard to Egypt, or in a form similar to the present, Dr. Duff will furnish the Christian public with his observations on Madras, the next great stage that he visited.

The graphic description of the scenery of Bombay and its vicinity will be best relished by those who have been there, while to those who have not it will convey a very vivid impression of the grandeur and beauty of the landscapes on which our brethren of the west are privileged to gaze. If a man might "hold fire in his hand by thinking on the frosty Caucasus," it would do us Bengalis good to read of hills 4000 feet high, and of roads rising three thousand feet in six miles. But the interest chiefly attaching to the pamphlet before us arises from the descriptions of the moral and spiritual world, European, Hindu and Parsi. In connexion with the church of Scotland's Bombay Mission, the Parsis have of late become the subjects of great interest to all who care for that Mission or for Missions in general. Their position as an integral and influential part of the Society of Bombay is thus briefly described by Dr. Duff:—

"Of the *Parsis*, the history, religion, and present condition have been amply revealed by the researches and labours of Dr. Wilson. It may simply be stated here, by way of remembrance, that—as their name still indicates—they are of *Persian* origin, being descendants of the ancient followers of Zoroaster,—that they are worshippers of *the sun and the elements*, particularly *fire and water*,—that they are the hereditary representatives of the remnant of refugees, which originally fleeing from their native land to escape the sword of Muhammadan intolerance, obtained a peaceful settlement in the Indian province of Gujarat,—that about a hundred years ago a considerable portion, emigrating from their primary refuge, took up their residence at Bombay,—that, their ancestors having been the very *elite* of the Zoroastrians—the sincerity and strength of whose attachment to their own faith, however erroneous, were strikingly evinced by their preferring the abandonment of home and all its possessions to an ignominious and hypocritical submission to the Muhammadan yoke—they displayed that force and energy of character which must be invariably manifested by the dissident minority in every land, whose consciences will not surrender, even to the challenges of a relentless persecution,—that, inheriting a fair proportion of this pristine force and energy of character, and being wholly untrammelled by the peculiar scruples, forms, and prejudices of the Hindus' successive generations, they could more pliantly accommodate themselves to every change of circumstance and policy, and with a more plastic readiness avail themselves of every facility for personal aggrandisement,—that, from their superior activity, industry, and enterprise, they have at all times had special privileges and immunities conferred upon them by the Imperial Masters of India, and by none more lavishly than by the British Government,—that, from these and other causes, they have gradually acquired an almost exclusive monopoly of every species of business and trade in Western India, have amassed enormous fortunes, and become proprietors of nearly the whole of the islands of Bombay and Salsette,—that, as the inevitable consequent on the possession of great riches, they have gained a preponderant influence in European society, and an ascendancy over the rest of the natives, vastly disproportioned to their number, their moral worth, or mental accomplishments,—and finally, that, as the necessary concomitant of superior

wealth and superior influence, they exhibit a towering *pride* of character and of class, which, from its origin in the more sordid and degradingly selfish affections of our nature, is more hateful and hopeless far than the pride of learning, of birth, or of rank. To a stranger they at once announce themselves not less by their peculiar Asiatic costume, than by the strut and air of self-importance which mark all their movements, and that peculiar sharpness and keenness of visage which at once betray the predominating passion within—the spirit of avarice or money-making. Indeed, with the great body of Parsis, the sun, fire, and water are, after all, but inferior gods—deities in theory and habitual form. Money, money, money, is in practice the great, the supreme deity. Still the rites of elemental worship are ostentatiously celebrated morning and evening; hundreds may be seen on the esplanade, and along the sea-shore, prostrating themselves in adoration before the rising and setting sun. Perpetual fire is maintained in private dwellings. The fire-temples are kept in excellent repair; though many, even of the more clamorous zealots for the Zoroastrian faith, find it more convenient and profitable to be exclusive frequenters of the temple of Mammon. There is in the community, sanctioned and ratified by successive Governments, a peculiar self-governing, self-regulating power. This power, which vaguely and indefinitely takes cognisance of many civil and criminal affairs, as well as religious, is vested in an elective body of *five* of their own most distinguished members, called the *Panchayat*. In the way of general supervision, adjudication, and control, this body often exercises an authority over the rest as absolute as the most despotic oligarchy. Of their peculiar customs, there is none perhaps that is calculated sooner to attract the attention or revolt the feelings of a Christian stranger, than the rite of sepulture. Of this I find so accurate a description by an anonymous author, that, from its novelty, I cannot help transcribing it. ‘The body of the defunct is deposited in a circular building, open at the top, about fifty-five feet in diameter and twenty-five in height, filled up to within five feet of the top, excepting a well fifteen feet in diameter, in the centre; the part so filled being terraced with a slight declivity towards the well. Two circular grooves three inches deep are raised round the well; the first at a distance of four, and the second at the distance of sixteen feet from the well. Grooves of the like depth and height, and four feet distant from each other at the outer part of the outer circle, carried straight from the wall to the well, are communicating with the circular ones, to carry off the water. The tomb is by this means divided into three circles of partitions, the outer one being for men, the middle for women, and the inner for children. There they are respectively placed, wrapped loosely in a piece of cloth, and *left to be devoured by the vultures*; which is soon done, as numbers of these birds are always seen hovering and watching about these charnel-houses for their prey. The friends of the deceased, or the persons who have charge of the tomb, come at the proper time and throw the bones into their receptacle, which is the well in the centre. From the bottom of the well subterraneous passages lead, for removing the bones, to prevent the well from filling. Men of great property sometimes build one of the above sort for themselves. The public tombs are six in number, &c.”

Such a controversy as that which has been recently carried on in Bombay is of universal interest to the church. When one member suffers all the members suffer with it; and one advantage of this sympathy is, that the weeping with our brethren when they weep, tends to prepare us for the trials that must sooner or later come upon ourselves. At present there is on this side of India an unnaturally profound peace; but it will not always be so. How soon the struggle may come we cannot tell; but most assuredly it will come. Satan does

not value this province of his Empire so lowly that he will surrender it without a struggle. We make no apology for submitting to our readers the following long but important extract.

Of the origin, progress, and present issue of the Parsi convulsion, it becomes us to speak with caution and reserve. One thing, however, is obvious, and ought to be circulated and reiterated as a *grand fact*, viz. that it was *the spiritual success, under God, of the Mission seminary which led to the convulsion*. Whatever may be the issues immediate or remote, it must ever be to the friends of the Mission a vindicatory reflection, that the conversion to God of two of the most promising of the pupils was the proximate occasion—and the confederate pride and hatred of corrupt nature, stirred up in the hearts of thousands against such conversion, the proximate cause—of the catastrophe. Many are ever ready to complain against such violent outbreaks on the part of the heathen, as if they were a disgrace and a scandal to the missionary enterprise. Foolish people, and unwise! If the great design of that enterprise be the levelling of the strongholds of Satan among all nations—to expect an unopposed and noiseless success were as fondly delusive and fanatical as the expectation that the castellated battlements of a warlike and desperately valorous nation must at once give way to an exterminating foe, without the sound of hammer or of battering engine being ever heard. No! If the Gospel is really to extend its uncompromising dominion over the realms of heathenism, there *must be* opposition—opposition keen and determined in very proportion to its actual or threatened inroads. What! Christianity, the grand antagonist and annihilator, at once of Satan's power and Satan's liberty, to glide on smoothly, as in a triumphal car moving on golden wheels and diamond pivots, and quietly to sit down, clad in *pure white robes*, untorn and unsullied, in the great usurper's throne! Whoever believes this or any thing approaching to this, must evince a credulity transcending all ordinary dimensions, a moral insanity beyond the reach of cure! That there must then be a manifestation of violent resistance to UPSETTING TRUTH on the part of DOMINANT ERROR, is what every member of every Christian church ought ever, in fullest assurance, to anticipate. Still there is a large and abundant scope for the exercise of faith and prayer, humiliation and patience, self-restraint and self-denial, divine wisdom and discretion, with deep attention to the past analogies of Providence, so as most effectually to guard against unnecessary provocations, unwarranted attack, or injudicious defence; so as not, through an over-sanguine zeal, unduly to accelerate a crisis before we are prepared to meet it; nor through an over-tardy cautiousness, to allow the favourable crisis to pass away without rightly improving it. In judging, however, of the conduct of the actors in any great crisis, the determination must depend on such a multitude of minute and accidental coincidences, often of a local or ephemeral character, that it is extremely difficult for those removed from the sphere by distance of time or place, to “judge righteous judgment.” That at Bombay, as elsewhere, explosions of enmity and resistance to the truth must be expected, is undoubted. And that, preparatory to the general crisis, there may be a series of minor spasmodic heavings similar to those which precede a grand volcanic eruption, is what we are led to anticipate from the past history of the progress of Christianity. The recent Bombay convulsion is *not the grand terminating decisive crisis*. It is only one of the minor premonitory earthquake-heavings. Still it has been one of unusual violence.

Here, then, several questions have been raised, and keenly agitated. First, whether, *humanly speaking*, it would not have been better if the varied sapping and undermining processes, so successfully instituted by the advancing Christian phalanx, had been quietly allowed to go on for a few years longer, that matters might be *more ripe* for an effective explosion? Secondly, whether any indis-

creetness or mismanagement on the part of the leading agents were the means of hastening on what presents to many the *appearance of a premature explosion*? Thirdly, whether, when the explosion came to be inevitable, any measures were neglected which might have tended to mitigate its violence? These questions seem to me to exhaust all that any candid objector has ever in fairness surmised. I shall state, in regard to each, what my own personal opportunities of observation have suggested.

As to the *first*, it cannot certainly be denied, that it is based on a legitimate inference from the *ordinary* and *average* dealings of Providence. But it would be a wrong if not a blasphemous inference, which would go to *limit* the Almighty in the *mode* and *manner* of His operations. To demonstrate at once the sovereignty and supremacy of His will, He may overrule to the advancement of His purposes what is not merely different but absolutely diverse from the *ordinary*. That He may humble man in his calculations, and lay him prostrate in dependence on divine aid, God may convert the rule into the exception, and the exception into the rule. If, then, the *occasion* of the Bombay explosion was, in its substance, not of human but of divine origination, we may be very sure that, however *apparently* premature when estimated according to the *general* and *ordinary* procedure of Providence in similar cases, its divine Author will yet cause to be evolved therefrom some palpable manifestation of His good pleasure, in reference to the spread of His Gospel, and the vindication of His honour. Now, that the *substantial occasion* was of this description, is undoubted; seeing that it arose from the conversion of two immortal souls; that is, from the exercise of an incommunicable prerogative of the omnipotent Spirit.

As to the *second* question, it does not appear that blame can be reasonably attached to the leading agents in *overhastening* the explosion. That was made, practically, very much to hinge on the particular period to be fixed on for the public admission of the converts by baptism into the Christian Church. That the administration of an initiatory rite of divine appointment to candidates already prepared for it by the regenerating grace of God's Spirit, could not be reasonably refused by the ministers of Christ—be the resulting consequences what they might—is what must be unanimously and universally conceded. No doubt the precise day of actual celebration might, for sufficient reasons, be more or less postponed; and such temporal postponement was the original design and fixed intention of the Missionaries. But from this resolution they were forcibly driven, by the sudden and violent ebullition of the enemies of the Christian cause.

As to the *third* question, it does not appear, on a searching investigation into the *specialities* of the case, that any neglect can be charged upon the Missionaries. The natives of India being strangely propense to the connecting of causes and effects that have no real connection, and to the severing of causes and effects that admit of no severance, it has been alleged that, as *mitigating* measures, the converts might have found refuge in the house of some Christian friend, officially unconnected with the Mission; and that they might have been baptised by one of the Scottish chaplains, rather than by one of the Missionaries. That such measures, if *practicable*, might have caused a portion of the odium and the disaster to *overpass* the Mission—in other words, might have mitigated the violence of the explosion, and abated the wrath and hatred of the natives,—may be probable. At Bombay, however, there was no freedom of choice. It is impossible to become acquainted with *all* the incidents, divulged and undivulged, of the recent convulsion there, without being impressed with the conviction, that sundry special and urgent peculiarities, beyond the control of the Missionaries, so precipitated the necessity of the arrangements actually adopted, as to time and place, mode and circumstance, that it is not easy to perceive how they could have been otherwise. And the decision having been once formed, the plan of action was persevered in with ready promptitude and unflinching firmness of purpose. Dr. Wilson, who took the lead in the whole proceedings, conducted

himself throughout with a manliness of Christian energy which must for ever endear him to all sincere friends of the missionary enterprise.

Meanwhile it must not be forgotten, that the present combined, and apparently universal, hostility of the Parsis proceeds from a cause of an exceedingly mixed and composite character. It is not purely, or even chiefly, religious. "Would to God," said one of the Missionaries with great solemnity, "that it were purely religious; then would we have to do with a *sincere* but mistaken zeal." Religion is held out as the *sole* pretext; the *offended pride* of the monied aristocracy of a haughty class, is the *main* ingredient in the conjoint actuating cause by which the leaders of the outrage were prompted;—the *leaders*, I say; because it is palpable to those on the spot, that though, from motives of fear and self-interest, the entire body of the Parsis have yielded to the dictation of their superiors, it has not been, in many cases at least, with sympathetic spontaneity and hearty goodwill. Many of the young men who were constrained to abandon the institution, would gladly return, if their friends allowed them; and many of the friends would gladly allow them, if they did not dread the retributive vengeance of the *Panchayat*, or *Parsi Sanhedrim*, with its vigilant emissaries. But this state of things cannot last long. The Parsi leaders have not only been violent and absurd in their conduct personally, but *extravagantly unreasonable* in their demands. They have actually gone the length of formally petitioning a Christian Government to visit with the severest pains and penalties, any native who, from the united impulse of an enlightened understanding and honest conscience, shall presume to embrace Christianity! Farther it is scarcely possible for the spirit of an insensate intolerance to go, short of the horrible *auto da fe* of the Romish Inquisition. On framing and presenting *such* a petition, their bow has at last fairly overshot the mark; they have been felled by their own weapons; they have been caught in their own snare. This last measure has not failed to disgust many of even their most unscrupulous European friends; who have quietly interposed their advice to stay farther proceedings. Even the most radical and irreligious of our Indian journals have, with one puny half-trembling exception, been driven to disown and discountenance this last piece of audacious intolerance. Their credit, and honour, and respectability as a body, have consequently, in the eyes of *all* right-thinking men, been greatly shaken, if not irretrievably damaged. They never can again excite the same amount of sympathy and interest in any similar cause. And when the public character of a body, resulting from the uniform and accumulated good opinions of successive generations, has once, in *general* estimation, received so severe a shock, we may be very sure that a season of change, and a new order of things, are nigh at hand. Of the *ultimate* issue there can be no doubt. It is part of the *everlasting decree*, that "every knee shall bow, and every tongue confess" to Him who is, "the Prince of the kings of the earth." And is it possible that a decree of Jehovah can be arrested by the machinations and confederacies whether of wicked men or of wicked angels? It cannot be! That Sovereign Lord who works out His own ends not only by different but by apparently opposing methods, will, in some way or other, cause the present *temporary* recession of the tide of improvement to become the precursor of a more abounding spring-flow of success. By what *precise train* of events this is to be effected, it were presumptuous to predetermine. In a state of things so transitional and unsettled, some unexpected incident may arise, deriving its texture and aspect from the present conjunction, and enclosing the germ of consequences which no human sagacity can ante-date; baffling at once the wit and the malice of the great adversary, and filling the hearts of Zion's children with gladness. In the mean time, our friends on the spot are not only vigilant, but unslumbering. They know that they must note the first ripple—catch the sigh of the first breath—watch the first movement of the slightest feather that may indicate the nature and direction of the coming change.

Two immortal spirits have been converted to the Saviour, of whom, from experience, I cannot say less than that they are lovely and full of promise. These are "candles of the Lord" kindled in the midst of surrounding darkness—derivative founts of Divine light and Divine life—morning-stars set up in our orient sky to mark the approaching dawn of a more glorious day. On their account hundreds have meanwhile been removed from the means of that light and life. The enemy therefore exults in the supposed triumph of his cause. But who can tell whether these two new "stars in the East" may not be destined, in the inscrutable purposes of Divine Providence, to shine brighter and brighter; challenging the attention of all around; and leading numbers—now for their sakes banished to ungenial night—to witness and hail the rising of the Sun of Righteousness, and to inhale both light and life from his reviving beams? Who can tell whether the humiliation before God, the repentance for past shortcomings, the renouncement of all self-glorying, the banishment of all dependence on *merely human* instrumentality, to which the present sore trial and conflict is so well fitted and designed to lead all the friends of the Mission, at home and abroad—may not "open the windows of heaven," and bring down such a copious shower of the graces and influences of God's Spirit as will smite the astonished enemy with dismay, when he beholds his own desert and desolate realm beginning to be replenished with odours and blossoms which, in fragrance and beauty, neither "the rose of Sharon" nor the "lily of the valley" ever knew!

III.—*The English versus the Vernaculars.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have read with much interest the controversy between Mr. Sutton and T. S. I think other Missionaries may now advantageously express their opinion. The subject discussed is of great practical importance both to Missionaries in India, and to the Societies at home, and the discussion ought not therefore to be prematurely dropped. Would you kindly favour the following remarks with a place in the *Observer*.

Allowing, as all readily do, that this country is to be educated and evangelized by native agency, and that the raising up and training of this agency is the great work to which European Missionaries are called,—Is the institution of seminaries, in which a Christian and liberal education is imparted to heathen youth, entitled to be exalted above every other plan, as having 'the most direct tendency' to accomplish this object? While we rejoice in the establishment and prosperity of such schools, and think them eminently fitted to do good, ought we not to consider the Apostolic mode of preaching to the people in the Vernacular language, and choosing the most promising of the converts, whom God may give us, as having at least an *equal* tendency to raise up a Native Ministry? Is not preaching *by European Missionaries* in the Vernacular

depreciated, when we are told that in order to give us the ability of imparting either scientific or religious truth, we must fritter away our health and spirits in hard 'and uninteresting labour' for five years, during which we must maintain 'La Trappian silence,' and after all this 'heartless drudgery' in learning a 'barbarous' language, 'probably six or seven of the ten will make but bungling work of it after all?' If this be the case with those who teach youth, it must be equally the case with those who preach to the people, and who are often required to meet the objections of subtle and talented opponents. Is not the practice of all the Missionaries in India, with the exception of a very few in the Presidencies, directly attacked, when we are told that to learn the Native languages is to expend 'the most energetic period of a Missionary's career in India in what is not Missionary work, although it may be *in some cases*, a most important and indispensable preparation for Missionary work, while this period may be devoted to that work which every Missionary who comes from Europe is qualified to enter upon at once?' With the exception of the very few Missionaries who have given themselves to the teaching of English Seminaries, all the Missionaries of even two or three years' standing are engaged, I may say daily, in communicating religious instruction both to youth and adults, and some of them are engaged in communicating scientific knowledge, through the medium of one of the Vernaculars. Are six or seven out of ten mere bunglers, unable to express any thing beyond the most 'simple ideas?' On the contrary, is it not a fact, that Missionaries as a body, after being a very few years in the country, are able to express almost every idea which can come into the human mind, and that too in language which is both correct and intelligible? While Missionaries know that they are far from having attained a thorough acquaintance with the Native language, for it required many years of study, and reading, and composition to bring them to any thing like proficiency in their own, are they not assured that they are in general well understood by those whom they address? Has not the experience of almost every right-hearted Missionary, in his study of the Native languages, been exceedingly different from that which T. S. has pictured? Accustomed to mental labour in the father-land, have not Missionaries entered with zeal on the study of the Vernacular, and have not their toils been cheered by finding themselves daily growing in an acquisition, bearing far more directly on their usefulness, than the results of their previous studies? Instead of being 'condemned to La Trappian silence,' have they not after a

very short time lisped words and sentences, and as they have advanced, bending and moulding the language to the expression of their views, has not the liveliest joy been kindled in their bosom? As they find themselves obtaining something like a mastery over the language of the people, do they not look on their acquisition as a treasure, which is far from being dearly bought by the labour they have bestowed? Are not the statements which have been made, as to 'the heartless drudgery' of learning the language, particularly if they had gone forth as the matured conviction of the Missionary conference in Calcutta, which happily they do not, fitted to discourage the newly arrived Missionary from ever attempting to acquire it?

We are told that the Vernaculars are barbarous. If they be so, then there is the greater necessity for having European energy and talent brought to bear upon them, that their barbarity may be removed, so that they may become suitable vehicles for imparting knowledge both human and divine. Does not the supposed barbarity of the Vernaculars furnish a cogent reason, why they ought to be studied? But is it true that they are barbarous? Has such a statement been ever made by one who has studied them? The argument advanced to support this position might with equal truth be adduced to show that there is a refined language *in* England, but that it is not the language *of* England. What a shocking jargon is spoken in many parts of our native land! What a havoc on grammar and pronunciation do uneducated people make! How many low and vulgar words do they use! Because the English language, as used by the best writers, is *toto cælo* different from that which the lower orders speak—so different that those who have given almost all their attention to the one cannot possibly understand the other—are we to say that the language of English is barbarous? Again, we are informed that one must have 'the education of a pandit (which includes a ten years' course of study of Sanskrit Grammar) before he can spell accurately and properly the words of the Bengálí language!' This is amazing, as I thought the Bengálí was very much more regular in its structure and orthography than the English. The Vernaculars with which I have some little acquaintance are so. Sanskrit has about the same connexion with Bengálí, and Arabic and Persian with Urdu, as Latin and Greek have with English, as it now exists. Many in their admiration of the Greek and Roman Classics maintain that no one can be said to know the English language thoroughly till he has devoted to the study of these Classics seven or eight years. No Anglicizer, whatever may be his admiration

of Classical learning, can possibly maintain this, as the Hindu youth, who learn English, must on this supposition be shut out from the possibility of ever attaining proficiency in our language. Why then should the advocates of English maintain that it is requisite to study Sanskrit for years, in order to be able to write Bengálí correctly?—To show what an ‘impracticable language the Bengálí is, and by necessary inference all the Vernaculars, T. S. informs us with evident delight that ‘a Missionary who is generally allowed now to know more of one of the languages of India than any man living,’ gives this testimony. “When I had been two years in the country I thought I knew the language, but at the end of six years I found that I did not know it at all.” If a Missionary who has outstripped all his fellows by his talents and diligence, knew nothing of the language, after studying it six years, no doubt we are taught to infer, that ordinary persons at a much later period are utterly ignorant of the language of the people among whom they live, and with whom they daily converse on all sorts of subject! If it may be said they have acquired it, it may with equal truth be said they have not acquired it! Who does not see that this is an attack on the whole Missionary body? Many Missionaries, who do not profess to have any thing beyond ordinary talent, and who have been only two, three, or four years in the country, daily engage in preaching to the people. If one who is superior to them all knew nothing of the language after studying it for six years, they of course, with their meagre talents, know less than nothing after studying it two, three, or four years? Are not men worthy of all censure, who attempt to descant, frequently to hostile audiences, on the high themes of Christianity, in a language which they ‘know not at all?’ If these views have not a tendency to depreciate the preaching of most of the Missionaries now in the field, I am at a loss to know what views can have this tendency. As to the statement itself, which T. S. adduces to show that in the proper sense of the expression very few Missionaries even of considerable standing have *acquired the Vernacular*, I will not question its having been made, but I think it can be explained, without drawing an inference, which reflects on the greater part of the Missionary body. After studying our own language for years, do we not often see a force and meaning in words and expressions, which we had never discerned before? Do not persons of strong feelings speak on such occasions as if they had not previously known their native tongue? Ought we not to take statements made in these circumstances with large reservations? May they

not often be explained by the modesty peculiar to persons of great attainments, of which we have a striking illustration in Sir Isaac Newton, when he said of his distinguished contemporary Cotes, "If that young man had lived, we should have known something?" Further; so amazingly impracticable are the native languages, that we are told even experienced Missionaries do not know what these languages are! Is it so? Can Missionaries have mingled with the people for years, during which they have had many opportunities of conversing with all classes, and yet not be able to know what are really the languages of the country? It may be difficult to say what is the language of Calcutta, in which there is such an assemblage from all parts of India—we may almost say, of the world,—but does any experienced Missionary doubt what is the language of Bengal? There may be a difference of opinion as to the style which is generally understood, some preferring a higher style than others, just as among experienced preachers at home there is a considerable diversity of sentiment as to the style which is intelligible to popular audiences; but as to what the language of the people is, we cannot conceive an experienced Missionary to have the shadow of a doubt. If the statements to which we have referred be correct, which we utterly deny, the cause of the Vernaculars is desperate, and the Mission of the General Assembly is alone conducted in a rational manner. If the language be so impracticable, that a Missionary who leaves a European University as *vir doctissimus* is a mere tyro after the study of years, though he lives among the people and becomes acquainted with their habits and institutions, I should like to know how many years it will take an ignorant native boy, who knows nothing but his barbarous and impracticable tongue, to learn the difficult language of a foreign nation, among whom he does not reside, and of a country which he has never seen. Again, if a native can only after a ten years' course of study spell his own language, I should like to know in how many years he will learn to spell a foreign language, whose orthography is the most irregular in the world. Who does not see that T. S., in praising his favourite scheme, scatters with the greatest ease the formidable difficulties with which it has to contend, while he gathers a dark and portentous cloud round the poor adherents of the Vernaculars, to frighten them out of their loved dwelling-place?

All this time I seem to be forgetting the unanswered and unanswerable arguments T. S. has adduced. I will not venture to say much about these unanswerable arguments, but I cannot avoid the temptation to make some allusion to them.

While English has the advantage of being the language of the instructors, is not this more than counterbalanced by the disadvantage of its not being the language of the instructed? The acquisition of a foreign tongue is beyond all doubt a most 'useful exercise to those whose circumstances enable them to learn it.' Our own country has reaped inestimable benefit from the practice, and notwithstanding all which has been said against it, there is happily no symptom of its decline. There is however a discrepancy in the parallel between the youth of Britain learning Latin and Greek, and the youth of India learning English, regarding which T. S. is altogether silent. *The youth of Britain are first taught their own tongue, and then they are taught Latin and Greek through the medium of their own tongue, by those who are masters of it, while the youth of India are taught English after having at best a most superficial acquaintance with their own language, and they are often taught English by those who do not even profess to know the Vernacular.* Let this marked discrepancy in the parallel between the two cases be removed—let no one be allowed to enter the English class, till he has acquired a competent knowledge of his own language, as I believe is the case in the Assembly's Institution in Bombay—let the pupils be constantly trained to infuse into their own tongue the knowledge they acquire through the medium of English, and all the friends of the vernaculars must rejoice. English has no doubt immense advantages for being the medium through which the higher branches of knowledge should be taught, and when it goes hand in hand with the Vernaculars it occupies the place to which it is entitled. Thus too we are using the most direct means to secure the great object we all have in view—the distribution of knowledge through the medium of the Vernaculars. We have ventured to look at two of the arguments. The third remains to be considered. If it be requisite to have suitable class-books to carry on the pupils to proficiency in any branch of knowledge, which few will be inclined to question, we are brought to the conclusion that till we have good books in the vernacular languages, the people generally can make no advance in knowledge. According to T. S. himself the impartation of knowledge through the medium of English is only the first step till this knowledge be distributed through the Vernaculars, nothing comparatively is done. This knowledge cannot be diffused without books, and thus India must remain unenlightened, till we have something like a good Vernacular literature. If the argument advanced shows the wisdom of teaching knowledge in the mean time through the medium of English, it furnishes a

powerful motive for the immediate preparation of suitable books in the native languages. European and Native talent should be enlisted in the good cause. If Missionaries should unhappily think that the study of the Vernacular is 'hard and uninteresting labour,' 'a heartless drudgery,' I fear we must wait many long and weary years before knowledge be distributed. We hope however for better things. As we hope that conversion will go on in future much more rapidly than in by-gone days, for it do not millions instead of thousands of years, would pass away, and India still remain benighted; so we hope that education, giving appropriate places to the vernaculars and to English, and having Christianity diffused through all as the life blood, will advance with a firmness and an energy, which will make us ashamed of our present calculations.

I have thus taken the liberty to look at the unanswerable arguments T. S. has adduced, and I have taken the liberty of attempting to show that they do not support his peculiar views so much as he has assumed. Even allowing, however, that they had much more force than they really have, they all proceed on the supposition that we have come to this country to teach schools, which can by no means be allowed. Some have no doubt come for this object, but the greater number have come to engage in what has ever been considered direct Missionary work—preaching to the people in their own tongue—and when thus engaged promoting education at the same time to the utmost of their ability, they believe their labours have as direct a tendency to call forth a Native agency, as the labours of those who feel themselves called to devote all their energy, to the impartation of a liberal and Christian education.

It is truly distressing to see that the agreement between the Anglicizers and the adherents of the Vernaculars, which we all hoped had taken place, is no agreement at all. The resolution of the conference is unobjectionable. I do not see how the most fastidious friend of the Vernaculars can find fault with it. Its express object is to encourage the cultivation and improvement of the Native languages, and with the announcement of it to the public, we might have expected a stirring appeal to have been addressed to us, to bestow our time and talents on the study of these languages. The comments which have been made (happily not those of the conference), and particularly as now explained and illustrated, have a direct tendency, to discourage European Missionaries from studying these languages at all, as they can never obtain any thing like a mastery over them, while by confining themselves to English, they may be effective labourers at once. Is it not a

strange way to encourage one to cultivate and improve a language, to tell him that the study of it is a heartless drudgery, which will fritter away his health and spirits? This is encouragement with an emphasis! I cannot think that the resolution as it stands expresses the views of T. S. May I suggest the following addition, which will bring the resolution into harmony with his comments? After the words "These vernacular languages ought to be cultivated and improved to the utmost," there ought to have been "by native youth, who have received a good English education, while European Missionaries should abandon a department in which they can never excel, and betake themselves to a scene of labour, in which they may be at once effective." By this addition the resolution and the comments will be reconciled. Woe to India, if the Missionary conference should ever pass such a resolution! T. S. is astonished that any one should imagine he is depreciating preaching in the vernacular. He may not be opposed to preaching in the vernacular, if the preachers be natives, but the whole tenor of his remarks has a tendency to depreciate preaching by Europeans. But why should it be so impracticable for an educated man to learn a foreign language? Do not Continental Missionaries, such as Messrs. Gutzlaff, Lacroix, Hæberlin, Weitbrecht, and Shurman write English as correctly and idiomatically as Englishmen themselves, although it has never been a direct object of study! Why then should not Missionaries learn such languages as Bengálí, Urdu, and Hindí, to the study of which there are so many urgent motives?

Let me not be misunderstood. We have no feeling but that of good-will and love to the Missionaries of the General Assembly. We admire the zeal and talent with which their English seminary is conducted, and hope that God will bless it and make it a blessing to India. As advocates of division of labour, we do not wish our brethren of the Scottish Establishment to retrace their steps. We believe every Missionary in India would deeply regret their Institution being broken up. But let them not make statements which do reflect on those who feel it a duty to pursue a rather different course. Let not views be advocated, which if universally entertained would confine the whole Missionary body to the impartation of English instruction. That the statements, which have recently been published, have this tendency, we most fully believe, and we likewise believe, that if these views were fully acted out, the proclamation of the glad tidings of salvation in the native tongue would cease, the rising native churches would be scattered, the ground would be lost which had been gained by the pious men of other days, and the whole Church of God would have

reason to mourn. These I firmly believe would be the consequence resulting from Christianity being only presented to the Natives in the shape of an English Seminary, so far as European agency is concerned. Far, far be it from me to say that T. S. meditates such consequences.

In support of the sentiments I have advanced, I might refer to the practice of the Catholic Society, with which I have the honour of being connected, and I might speak of the excellent and judicious work which my friend, the Rev. W. Buyers, has recently published; but I am afraid to pursue this laudatory strain, lest in the course of my remarks I should pay to some persons a similar compliment to that which lately fell to the share of the Scottish Dissenters, when we were told that the very enemies of the Scottish Establishment acknowledged that Church to be both poor and pure. What a wicked people must the Scottish Dissenters be to separate themselves from a Church which they know and acknowledge to be pure! I am deterred from this laudatory course by a higher consideration. In the excellent address, which the conference has published, we are justly told, "The more simple, humble, and unobtrusive your work is, the better. Vain-glorious systems, and self-trumpeting schemes, God does never bless."

In conclusion allow me in one sentence to explain the rather peculiar form of this letter. Being much pressed for time, and yet unable to remain silent, I merely thought of asking a few questions, but almost against my will I found myself carried into the very centre of the controversy. This I hope will explain the strange form my letter has assumed.

I suppose I am not premising too much in expecting you to insert this communication in your excellent periodical. You say you do not object to the discussion, 'so long as it is carried on with candour and Christian feeling;' and T. S. tells us that he is ready to defend his views 'against all who may choose to impugn them.' I hope there is nothing in my remarks unworthy of a Christian Missionary, combating what he believes to be error advocated by a brother for whom he has the highest respect.

Yours truly,
J. K.

Benares, Jan. 12th, 1841.

V.—Account of Abyssinia.

The following Extracts of a private letter from Abyssinia, have been handed over to us for publication.

1. You know, that Abyssinia for many years has been disordered by civil wars and that on this account the course and the benefits of civilization have been obstructed till the present. But supposing, that the English Government entered into a connexion with the king of Shoa and strengthened him, they would certainly get a great influence in Abyssinia and be able to reduce this country to a state of peace and of settled order, before Abyssinia is ruined by itself.

2. If a connexion should be established between Shoa and England, the influence of the latter might be extended to an immense distance in eastern and central Africa. It is clear how many advantages will arise from this. First, as to mercantile objects. The goods of the Interior of Africa, which are at present brought to Abyssinia only in a little measure, will be accumulated in Shoa as soon as its ruler gets more strength. He is able to open the ways of Gurague, Kortshassi, Sentshero, Caffa and Enarca, which ways are at present obstructed only by the inroads of the Galla people. I spoke once with the king about this, and he said: 'Wait only a little.' From Shoa to the coast of Tadjourra the distance is only about 300 English miles. Thus the English might lead the channel of the commerce of the centre of Africa by way of Shoa to the sea-coast of Adel. And supposing they were afraid of the hot climate of the Dankali people, they might only follow the course of the river Hauash, which has water the whole year, on the banks of which is fine air and plenty wood, and they could overcome a great obstacle of the route. The Hauash is lost in a lake in the neighbourhood of Aussa, about 80 English miles distance from the bay of Tadjourra. The whole route from Tadjourra to Shoa is made by means of camels. The Dankali people would not make great objections against such an undertaking, as they can be kept in fear by the English at Aden as well as by the king of Shoa, from whom they must buy their grain and clothes, which they change by means of salt, which they bring from a large salt plain, called Assal, only two miles distant from the bay of Tadjourra. If you threaten them to take this salt place, they will never commit any hostility. Secondly, as to the object of discoveries of the interior of Africa, I am firmly convinced, that Shoa is the most suitable point, from which you may go out, and I should wish very much, if the friends of the discoveries of Africa would take these views into consideration. I remember to have read, that the Portuguese formerly got their news about Abyssinia on the coast of Guinea and I have got news in Shoa about Guinea. A slave brought from the Alaba Galla, below the country of Seethero told me, that the slave-traders of the Alaba people are going very far beyond their country; that there was a country distant four months from their's, which is called Guineh, where are got beautiful things and people like myself, wearing clothes like myself. Beyond Guineh was a large sea, on which immense ships are going and coming from far, carrying beautiful things. This I have heard from the slave-traders of the Alaba people. I cannot but think, that this is the country of Guinea. Thus a traveller perhaps might be able to cross Africa in the direction from Shoa to Guinea. From Shoa you go to Gurague, which is in some dependance of Shoa, from Gurague is some connexion with Lambat, the people of which are Christians by name, and the king of this country is said to be a good man. From Lambat you may penetrate to Sentshero, and to the Alaba people. From there you may find ways to the western coast of Africa, or if this should be impracticable you may direct your course to the coast of Melinde by means of the river Quilmanee, which must have its source in the country of Sentshero, because the Alaba people say that a large river coming from Sentshero flows in their neighbourhood not completely to the rise of the sun. I myself hope to go to Lambat in course of time. If the king of Shoa should become strong and a friend of the English, you

may think yourselves how useful he can be to the discoveries of the interior of this continent. He can open and secure the ways to an immense distance. I showed him once a map of Africa and told him about the void spots beyond Sentshero, telling him, that our people had not yet penetrated so far. He said: Wait only a little. Thirdly, as to the propagation of civilization, Shoa is of great importance with respect to its situation. There are Christians in Gurague, Cambat, Kortshassi, Caffa and Enarca, but all these countries are separated by the Galla people. However, the influence of the friends of Christianity can be extended there by way of Shoa, and only by way of this country can they get access to the barbarous Galla nation, which if once influenced by the Christian religion will spread the seed of civilization over the centre of Africa. I like very much this people and have begun to study their language and translated several parts of the New Testament into it, and I shall attempt a Mission amongst them as soon as I am assisted by a fellow-labourer. A fit place for the establishment of a Mission seems to me to be in the Galla tribe of Mulofalada in the neighbourhood of the sources of the Hauash; the chieftain of this tribe is a particular friend of mine. If I had not enlarged my letter already too much, I would have given you a description of this nearly still unknown nation from personal observations. In general I can tell you, that the Gallas are more intelligent than the Abyssinians, that they have a more sound understanding, as they are not limited by bigoted priests and monks. In war they are courageous and can bring together an immense cavalry. Their country is superior to Shoa. There are immense plains crowded with horses, cows, and sheep. You pass a rivulet every mile. There is water the whole year, as rain falls twice in the year. In short, if this people is civilized it will become of great influence in Africa. If a connexion with England should be established with Shoa, still another great gain might be reached in this way to the great joy of all friends of civilization. If you reflect that from 2000 to 3000 slaves pass annually through this kingdom, and in general from 6000 to 7000 through Abyssinia, it might be, that this shame of mankind might be exterminated by English influence. At present slaves are the soldiers of the king, at least a great part of his troops are slaves. About 1000 slaves are occupied in preparing meal, hydromel, in carrying wood and water, and in performing other services. As the king is not insensible to religious impressions and remonstrances, he will confess that slavery is condemned before the tribunal of the Christian religion, but he will tell you, that slaves are a requisite to him by rendering him the above mentioned services. This excuse might be destroyed by a nearer connexion with a European power assisting him in his desire of reforms. Thus for instance, several meal-mills built in his country will make a great number of slaves superfluous. The same thing is it, if he reforms his military system. It is a pity that the king has not one able counsellor among his people, else his ideas would be less limited. He is indeed superior in his character to all other rulers of Abyssinia, and this is

3. A reason why I should like that the English Government should attempt to make friendship with him, for which he has a strong desire. There was not one foreigner, who came to Shoa, whom the king did not engage to become useful to him in some respect. Whatever you understand, he orders you to practise, and if you tell him, I do not understand this, he asks at least, how it is practised in your country. Thus he asked me many times, how to stamp money, how to dissolve silver and to smelt iron, how to prepare hides and fine clothes, and many other things. The workmen of the king are laboring before the eyes of the king, and whatever they have performed, they must show to him. There was a Greek in Shoa who understood a little how to repair guns, but now the king's people are advanced so far, that they understand to make a new gun—look at that and you will say, these workmen are much superior to those of the

Pasha of Egypt. Whatever the king has seen how it is prepared, he charges his people to carry it on. It is true, there are many traces to be reprov'd in the king's character, which is a selfish one in many respects. Without his orders you cannot do any thing in this country, you cannot even enter into it. If you wear a cloth, which is finer than those of the country, he takes your property and sends you to the prison, if you have not got orders from him to wear it. If you prepare hydromel without his orders, you may be sure to be imprisoned. And the same thing is it in many other respects. He is the ruler of all and in all. But foreigners are respected yea honoured in his country and exempted from his hard rules in many requests. I am sure, that if some well qualified representatives of the English Government should appear before him, he will be brought back from many ideas, which I must call very narrow ones. Well then may the Ruler of all things, our Lord Jesus Christ, direct this concern in such a manner, that it may serve to the temporal and eternal welfare of Abyssinia and of many countries of Africa. May he rouse up in the mind of the king of Shoa and his people a still more necessary desire, viz. to seek first for the kingdom of God and for his justice, then all other things will be given to them. I pray for this with you and all friends of the Christian cause.

VI.—*Final reply to the remarks of T. S.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,—Unless the parties are decidedly ultra in their views controversy seldom leaves them in the exact position they wish to occupy: such will in all probability be the result of my present discussion with T. S.

I think that a candid perusal of my two letters will give the impression that I objected not to the arguments of T. S. because "he is a young man." Arguments are to be estimated by their intrinsic worth come from what source they may, but mere opinions I apprehend may be differently estimated. Now it was in reference not to the age of T. S., for I know it not, but to his necessarily brief acquaintance with the languages of India, that I objected to the disparaging terms in which he referred to them. The use therefore he has made of my remarks borders I think on disingenuousness.

Not to provoke a continuation of this controversy, I simply reply to the interrogation of T. S. that those who have read the discussion of this subject from the beginning, as it has appeared in the C. C. O. only will know that I am not alone in my views.

May I be allowed, in conclusion, to suggest to my brethren at their conference, that resolutions of an important character and respecting which it is known that much diversity of opinion exists be published simply as they are adopted, or if it be thought necessary to add any remarks that they also receive the sanction of the brethren previously to publication. It is difficult not to attach something of official importance to remarks so appended, especially is this the case with readers at a distance.

Yours, as ever, sincerely,

Cuttack, Jan. 10th, 1841.

A. SUTTON.

Poetry.

LINES

Taken from a Scrap Book.

THE BETTER LAND.

Where shall we find that better land, more glorious than this,
 Where all is brightly beautiful and full of happiness ;
 Where ever to their tuneful harps, ten thousand angels sing,
 Glory to the Lord on high, who is their Gracious King ?
 Oh ! dark and fearful is the path to those bright realms of day,
 Yet if we seek God's face and pray, he will not turn away :
 To us his children on the earth, in mercy he has giv'n
 His word, to be a lamp of light, to guide our feet to Heav'n.

THE CITY OF GOD.

"Sad Pilgrim of Zion," I hear a voice say,
 "To the city of God, dost thou seek the way ?
 Now take up thy cross, and be guided by me,
 The gates of that city will open to thee,
 Without are the heedless that priz'd me too late,
 With weeping in darkness, they mourn their sad fate ;
 For deaf to my calling they ne'er can be mine ;
 To tardy repentance, all such I resign.
 'Tis sweet to give wisdom, to the simple in heart,
 And they from my counsel will never depart,
 On the wings of devotion their pray'rs to me rise,
 The incense most grateful that perfumes the skies.
 Though far be the distance, let none ever fear,
 While I hear the soft sigh and mark the bright tear,
 In the house of my Father, we surely shall meet,
 And there shall be great joy when they sit at my feet."

MY SAVIOUR.

Thy watchful eyes may dwell on me,
 And while thy pard'ning grace I see,
 My spirit fain would rise to thee ;
 My Saviour.

At morn and eve on bended knee
 With contrite heart, I bow to thee ;
 And wilt thou turn God's wrath from me ?
 My Saviour.

And when stern death shall set me free,
 In that dark hour, oh ! wilt thou be
 A very present help to me ?
 My Saviour.

Thy house of rest I hope to see,
 And I will put my trust in thee,
 For thou hast giv'n thy life for me ;
 My Saviour.

REVIEW.

Travels in the Burman Empire. By Howard Malcom. Illustrated with a map of South-Eastern Assia, and wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

Travels in Hindustan and China. By Howard Malcom. Illustrated with wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

Our former paper has prepared our Readers to expect that Mr. Malcom, whom we have now brought to the scene of his "official" inquiries, is not to be rigidly confided in so far as strict accuracy of detail is concerned. In fact, whenever he does go into details at all, he almost as a matter of course either overstates, or makes some blunder which may pass unobserved by his readers in the far west, but which cannot fail to be noticed and smiled at by any who have, as he would probably himself say, "eaten the mangoe and boated the Ganges or the Irrawaddy." Such, for example, is his long chapter on the Burman Herbarium, regarding which we may safely say that a greater number of mistakes will not easily be found in the same space in any book that has been published in or out of America for the last fifty years. In fact, Mr. Malcom does not know Botany. He has perhaps heard of the classes and orders, and seems to think that it will add attractiveness to his book if he stick on a Latin name at the end of every tree that he mentions. And so it has a *good* effect, and we have no doubt may go far to persuade some of the worthy citizens of the western republic, that Mr. Howard Malcom is a very learned man; but while it does this it will not tend to recommend the cause of missions to those who look to missionaries for information as to the products and peculiarities of the countries they are called to dwell in.

The mission of Mr. Malcom seems to have been of a very peculiar nature. We find him continually talking of his "official duties"—of his officially asking questions, of his officially summing accounts, and of his officially preaching through an interpreter. He makes the following statement on this point in his preface.

"My advantages have, nevertheless, been great. I was sent out, as the deputy and representative of one of the great American Missionary Societies, to examine into, and with the missionaries adjust, many points not easily settled by correspondence; to compare the various modes of operation in different missions; to survey the field; to compare the claims of proposed new stations; to comfort,

encourage, and strengthen the missionaries in their arduous work ; and to gather details on every point where the board lacked information. Such a mission gave me confidence, in the eyes of all classes, wherever I went, and toleration in making investigations, which might otherwise have been deemed impertinent. The time spent at each place was sufficient for deliberate inquiries, from various sources. In most places I found missionaries and civilians, who had lived long on the spot, and who gave me the fruits of mature and extended observations. My interpreters were in general not only thoroughly conversant with the language, but in the habit of familiar intercourse with the people, and possessing their confidence. Before leaving a place, I generally submitted my notes to several persons for a careful revision. If, therefore, I should be convicted of errors, they are such as the best informed persons on the spot have fallen into, and as my reader would have imbibed, had he been in my place."

Now such a mission we think should never have been undertaken. Our missionary societies ought to send no missionary to the field in whom they cannot repose the most unlimited confidence—confidence not only in his intentions but in his abilities, to discharge all the duties that can ever come in his way. When a man is sent therefore, there ought to be on their part the most sacred reverence (if the language contained a stronger term we would use it) exercised towards him. And really it is ridiculous to hear a man talking of himself as capable in the course of a few days of comparing the various modes of operation in different missions ; of "comparing the claims of proposed new stations," &c. These are matters that never will be determined but by patient and persevering trials, and we would not value at the price of a nut-shell any opinion that Mr. Malcom could express on any of these subjects. Most true, he might see whether in any one place a mission appeared to be in a healthy state, but the very circumstance that made the plan pursued at one station good, might make it altogether unsuitable to another ; while it might be absolutely impossible for a casual visitor to perceive any difference between the circumstances of the two stations. The fact is, the Burman mission has been singularly blessed in the long preservation to it of its revered founder, and if all the sufferings that he has borne, and all the experience that he has had, with all the communings with the Giver of all wisdom—if all this did not enable him, with the assistance of his no less estimable colleagues, to settle the affairs of the mission, compare contending claims and adjust the various modes of operation, it was madness in Mr. Malcom to attempt it, and delusion in the Board to entrust him with such a commission.

For all this we are well disposed towards our author, and therefore to prevent ourselves and our readers from getting into too bad humour with him we shall here introduce one of the finest passages in the whole book.

“ The next Sabbath, being the first in April, I preached to the brethren and sisters by vote of the convocation. We met in the new and unfinished chapel, built for the native church. The building though large for Burmah, is scarcely larger than many dining-rooms in India; yet, as our little band arranged themselves in one corner, we seemed lost in the space. There was, however, moral power in the meeting; and when I reflected on the recent origin of the mission, its small beginnings, and its various dangers and hinderances, the company before me was a most refreshing sight. Here were twelve missionaries, besides Misses Gardner and Macomber, and the missionaries' wives. Elsewhere in the mission were four evangelists and a printer, not computing those in Siam. The text was, “Glorify ye the Lord in the fires;” and every heart seemed to say Amen, as sentence after sentence came forth. It is delightful preaching to greedy listeners; and long had most of these been deprived of the refreshment of sitting under a gospel sermon. Mr. Judson had not heard a sermon in English for fourteen years.

“ As my eye rested on this loved little company, it was sweet to contemplate the venerable founder of the mission, sitting there to rejoice in the growth of the cause he had so assiduously and painfully sustained. His labours and sufferings for years, his mastery of the language, his translation of the whole Word of God, and his being permitted now to be the pastor of a church containing over a hundred natives, make him the most interesting missionary now alive. What a mercy that he yet lives to devote to this people his enlarged powers of doing good! And we may hope he will very long be spared. His age is but forty-seven; his eye is not dim; not a grey hair shows itself among his full auburn locks; his moderate-sized person seems full of vigour; he walks almost every evening a mile or two at a quick pace, lives with entire temperance and regularity, and enjoys, in general, steadfast health. May a gracious God continue to make him a blessing more and more!”

Altogether Mr. Malcom's book we have found on a careful perusal to be just what we expected to find it before we began to read it at all.—The undigested notes of a clever man with inadequate means of information, and without patience enough to make the best use of the means he had, with far too high an opinion of his own position and of his own abilities, still willing and anxious to do good, and apparently, notwithstanding his overweening estimate of the influence of himself and his book, not aware of the evil that his unguarded statements may produce. He says that he has put the Board in possession of “voluminous communications relative to his official doings;” and if they be of the same stamp with his communications to the public relative to plantains and mangoes, pepuls and banyans, Magellan's clouds and Portuguese men-of-war, we pray God that the Board may be prevented from attaching to them the slightest value.

With his remarks on the system of Boodhism we close our notice.

“ No false religion, ancient or modern, is comparable to this. Its philosophy is, indeed, not exceeded in folly by any other, but its doctrines and practical piety bear a strong resemblance to those of the Holy Scripture. There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all

cases either really beneficial to mankind or harmless. It has no mythology of obscene and ferocious deities, no sanguinary or impure observances, no self-inflicting tortures, no tyrannising priesthood, no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, &c., it seems to have followed genuine traditions. In almost every respect, it seems to be the best religion which man has ever invented.

"At the same time we must regard Boodhism with unmeasured reprobation, if we compare it, not with other false religions, but with truth. Its entire base is false. It is built, not on love to God, nor even love to man, but on personal merit. It is a system of religion without a God. It is literally atheism. Instead of a heavenly Father forgiving sin, and filial service from a pure heart, as the effect of love, it presents nothing to love, for its Deity is dead; nothing as the ultimate object of action but self; and nothing for man's highest and holiest ambition but annihilation.

"The system of merit corrupts and perverts to evil the very precepts whose prototypes are found in the Bible; and causes an injurious effect on the heart, from the very duties which have a salutary affect on society. Thus, to say nothing of its doctrines of eternal transmigration and of uncontrollable fate, we may see, in this single doctrine of merit the utter destruction of all excellence. It leaves no place for holiness; for every thing is done for the single purpose of obtaining advantage.

"Sympathy, tenderness, and all benevolence, would become extinct under such a system, had not Jehovah planted their rudiments in the human constitution. If his neighbour's boat be upset, or his house on fire, why should the Boodhist assist! He supposes such events to be the unavoidable consequences of demerit in a former existence; and if this suffering be averted, there must be another of equal magnitude. He even fears, that by his interfering to prevent or assuage his neighbour's calamity, he is resisting established fate, and bringing evil on his own head.

"The same doctrine of merit destroys gratitude, either to God or man. If he is well off, it is because he deserves to be. If you do him a kindness, he cannot be persuaded that you have any other object or reason than to get merit, and feels that he compensates your generosity by furnishing the occasion. If the kindness be uncommon, he always suspects you of sinister designs. In asking a favour, at least of an equal, he does it peremptorily, and often haughtily, on the presumption that you will embrace the opportunity of getting merit; and when his request is granted, retires without the slightest expression of gratitude. In fact, as has been already stated, there is no phrase in his language that corresponds with our "I thank you."

"The doctrine of fate is maintained with the obstinacy and devotedness of a Turk. While it accounts to them for every event, it creates doggedness under misfortune, and makes forethought useless.

"Boodhism allows evil to be balanced with good, by a scale which reduces sin to the shadow of a trifle. To sheeko to a pagoda, or offer a flower to the idol, or feed the priests, or set a pot of cool water by the wayside, is supposed to cancel a multitude of sins. The building of a kyoung or pagoda, will outweigh enormous crimes, and secure prosperity for ages to come. Vice is thus robbed of its terrors; for it can be overbalanced by easy virtues. Instances are not rare of robbery, and even murder, being committed, to obtain the means of buying merit. All the terrors, therefore, with which hell is represented, do but serve to excite to the observance of frivolous rites. The making of an idol, an offering, or some such act, is substituted for repentance and reparation, for all inward excellence, and every outward charity.

"It ministers also to the most extravagant pride. The Boodhist presumes that incalculable merit, in previous incarnations, has been gained, to give him the honour of now wearing human nature. He considers his condition far superior

to that of the inhabitants of the other islands in this system, and his chance of exaltation to be of the most animating character. Conceit, therefore, betrays itself in all his ways. The lowest man in society carries himself like the "twice born" brahmin of Hindustan.

"We need not multiply these remarks. It is enough to move our sympathy to know that this religion, however superior to any other invented by man, has no power to save. Though we have no stirring accounts to present of infants destroyed, or widows burned, or parents smothered in sacred mud, it is enough that *they are perishing in their sins*. It matters little whether a soul pass into eternity from beneath the wheels of Juggernaut, or from amid a circle of weeping friends. The awful scene is beyond! May the favoured ones of our happy land be induced to discharge their duty to these benighted millions!"

We leave it to our readers to reconcile the contradictions of this statement in the best way they can. How a system can be at once "in almost every respect the best that man has ever invented," and at the same time be "literally atheism"—what consistency there is in stating that its "principles are peace and love," and stating in the next paragraph that "it leaves no place for holiness," and in the next that "sympathy, tenderness and all benevolence would become extinct under such a system had not Jehovah planted their rudiments in the human constitution," we cannot tell. The fact is, that Mr. Malcom has confounded things that are wholly different—the speculations and refinements of men upon the system with the system itself. It is a very easy matter for men with the Bible in their hands, to pilfer out of it some of its sublime and Godlike morality, and engraft that upon a system which is couched in allegorical narratives and fables, which will bear any interpretation that enthusiasm or design may please to engraft upon them; but when all this is done the religion of the people, full of atheism, immorality and destructiveness, remains just what it was before.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta is expected here in March.—Mr. Lockhart, the Medical Missionary of the London Society appointed to China, has proceeded to Chusan. We are rejoiced at this both on account of the religious destitution of the troops, and the sickness prevalent at that place.—The Rev. J. Hughes, Chaplain at Malacca, died of cholera after an illness of a few hours in December last.—The Rev. Mr. Krukeburg, of the Church Mission, has returned from the Straits.—The Rev. R. C. Mather, Mrs. Mather and family have left Calcutta for Mirzapore, the health of Mrs. Mather being so much improved, through the mercy of God, as to enable her to stay in the country.—The Rev. W. Glen, formerly of Moorshedabad, has been appointed to Mirzapore.—Rev. G. Pfander

and Mrs. Pfander have left for Benares, the scene of their future labors.—We are happy to announce the arrival of the Rev. Mr. Small and Mrs. Small connected with the Baptist Mission: may they long be spared to labor amongst the people of this land.—Letters have been received from the Rev. J. McEwen, formerly of Allahabad; he has reached the United States, after a visit to Britain, in safety.—The connexion of the Rev. C. Roer, M. D. with the London Missionary Society has ceased. Dr. Roer, we understand, has accepted a civil appointment in connection with the Salt Department.—The Rev. J. Reid, of the London Missionary Society at Madras, departed this life after an illness of a few weeks on the 8th of January, 1841. He was an intelligent, active and devoted Missionary.

We have as usual extracted the most interesting occurrences of the month from our contemporary the *Christian Advocate*.

2.—THE ANNIVERSARY OF THE CALCUTTA BIBLE ASSOCIATION

was held at the Town Hall, on Thursday evening, the 31st instant. *A. Beattie, Esq.* (in the absence of the Archdeacon, from indisposition,) presided. From the report read by the *Rev. T. Sandys*, we gathered that the Institution is in a prosperous state as it regards operations, but in the matter of funds in a state of complete exhaustion. The object of the Society will not allow it to remain long in such a case. The meeting was addressed by the *Rev. Messrs. Boyes, Boaz, Ewart, Smith, Messrs. J. F. Hawkins and J. W. Alexander*. The attendance was good and the spirit of the meeting very refreshing. The following resolutions were passed on the occasion.

Resolution I.—Moved by *Rev. R. B. Boyes*, seconded by *Rev. T. Smith*,

“That the Report now read be adopted, and that it be printed and published for general information, in the earnest hope that it may prove instrumental in promoting in the Christian community an increasing interest for the dissemination of the Holy Scriptures among all classes of the population.”

Resolution II.—Moved by *Rev. T. Boaz*, seconded by *Rev. D. Ewart*,

“That this meeting desires to record its devout thankfulness and gratitude to Almighty God for the increasing facilities for the dissemination of Divine Truth among the natives of this country; and earnestly prays that the scriptures distributed by the instrumentality of the association may, by God's blessing, lead the people to a saving acquaintance with the Lord Jesus Christ that they may become partakers of eternal salvation.”

Resolution III.—Moved by *J. A. F. Hawkins, Esq.*, seconded by *J. W. Alexander, Esq.*

“That the following gentlemen be the Committee and Office-bearers of the Association for the ensuing year. *President*,—The Ven. Archdeacon Dealtry. *Vice-Presidents*,—The Members of the Committee of the Calcutta Auxiliary Bible Society. *Committee*,—*Rev. C. C. Aratoon, W. Balston, Esq., Rev. T. Boaz, Wale Byrn, Esq., J. T. D. Cameron, Esq., A. G. Coles, Esq., Rev. Dr. Duff, G. E. Henwood, Esq. C. Kerr, Esq., P. Lindeman, Esq., Rev. T. Smith. Secretaries, &c.*—Treasurer and Cash Secretary,—*J. M. Vos, Esq.*, Bible Secretary,—*Rev. T. Sandys, Minute Secretary*,—*Rev. K. M. Banerjia.*”

The following, from the *Courier*, is an outline of the Addresses (with some corrections) delivered at the Anniversary of the Calcutta Bible Association, a short notice of which, with the resolutions, were given in our last number.

The Chairman briefly addressed the meeting; he said, he regretted, that he had been chosen, in the absence of the Ven'ble the Archdeacon, to take so feeble but prominent a part in the proceedings of this Meeting. He felt glad however, that on this the last evening of the year and also the last that he is likely to spend in this country, in all probability for ever, he was engaged in spending it in the promotion of so good and useful an object as the spread of the word of God to millions who would but for the efforts of this Society, in all likelihood never have known that such a thing existed. He then referred to the constitution of the Society, that it differed from the Auxiliary Bible Association only in this particular, that the Bible Association professed merely to circulate the Scriptures among the inhabitants within Calcutta, whereas the Auxiliary carried it to all parts of India.

Rev. T. Smith, in seconding the resolution, urged the claims of the Society on account of its general utility. Whatever sphere of Missionary labor we may feel especially called to engage in, the substance of all our preaching must be drawn from the Bible. Whether there be those who go forth over the length and breadth of the land, or those who in the streets and lanes and bazars of our populous cities endeavour to direct the attention of men to the things belonging to their eternal peace, they equally require a supply of Bibles for distribution; or whether we be engaged in schools or other educational institutions, we must have the Bible as a class-book and as a book of continual reference, or else the education we dispense will be of little value. Such a Society as this then does not interfere with any other Society or Missionary body, but rather is a useful and indispensable auxiliary to all. But there are those, who are not able and who are not called to preach the Gospel, who yet may by the aid of such a Society as this be made of God instrumental in conveying his choicest gifts to their fellow-men. Laymen are equally with Missionaries welcome to receive grants from the Association, and he rejoiced to learn from the report that so many laymen had, during the past year, received so large grants. Referring to some of the statements contained in the report, the speaker illustrated from these statements what has been called the self-evidencing power of the Bible. Here were instances in which men said, "Shall I lie? Have I not read the Bible?" "How can I lie now that I have read this holy book?" It is thus that the word of God shews its converting power; its sharpness as the sword of the Spirit for cutting even to the dividing asunder of the joints and marrow. But while it is a sword, and while it is abundantly sharp, it must be remembered that it must be wielded. It is the sword of the Spirit, and save as used by the Spirit himself will do little good. Hence while we ought to support such an Association as this to the best of our abilities by our contributions, we ought also to give it our prayers, for it is only by the blessing of God, which we have no right to expect unless we ask it, that the Society can prosper.

Rev. Mr. Boaz alluded in the course of his address to the removal, as noticed in the Report, of two of the brightest ornaments of the Christian religion during the past twelve-month, Rev. Messrs. Piffard and Wybrow; and news had just been received of the death of two other indefatigable laborers in the field of the Lord, Rev. Messrs. Hughes and Evans at Malacca; all these dispensations of Providence ought, he said, to humble us, and they are calculated to kindle in the hearts of all feelings of sadness, but that sadness is not without being mingled with a certain hope of a bright resurrection awaiting all those laborers who have gone before. The speaker then briefly alluded to the increasing facilities, which this and other Societies experienced in the dissemination of the glad tidings of the gospel to every creature. How well did

he remember the late Dr. Marshman, the last time he addressed the public in this Hall, mentioning that when Meetings similar to the present were first held in this country, the doors of the building in which they were, were obliged to be shut to keep those engaged therein from molestation. How glad would these men, who labored so earnestly then for the advancement of Christ's kingdom here, have been to hear letters read from young natives detailing the exertions which they were making to dispense the blessings of the Scriptures to their countrymen—and also to hear that there are educated natives who can both understand and appreciate the beauties of Holy Writ, and who will be the means hereafter of dispensing the word to thousands of their fellow-men.

Rev. Mr. Ewart seconded the Resolution. In the course of his remarks he likened the promotion of the cause of Christ here to an army in an enemy's country—the Association was its Commissariat, from which the supplies were to be obtained and the books the weapons; if the commissariat were wanting in supplies, the operations of the whole Army would be stopped. He further remarked on the necessity of having the Bible in the education of the native youth—and he did not think it right that any payment should be asked from the natives for the Scriptures, the only price he required was, that those to whom he gave the word should *read* it—and in thus diffusing the Gospel the Association's usefulness was manifest. The Bible moreover, by the exertions of those connected with this Society has been introduced into institutions where the Word is not taught or encouraged, and many inquirers have come from among them. *What we freely receive we freely give.*

The Chairman in closing the business of the meeting, spoke briefly on the utility of, and the advantages to be gained from, such an Association, and then referred to the time of their being assembled together being the last evening of the year 1840—one of those periods when all ought to look back on the occurrences of the past twelvemonth, and examine themselves whether they have done their utmost in the advancement of the cause of their Redeemer—and what they have done in the greater circulation of the Scriptures; is it not a thing which all would wish that the poor benighted people around them should be in possession of that knowledge which should make them wise unto salvation, and should not each wish to improve the moments as they fly? It is melancholy to reflect that so many labourers have been removed during the past year, and who knows but that some of those then assembled may be summoned away before another year has passed over them—these departed good men call aloud on all to follow them and look for their heavenly Master's approbation at that solemn hour when an account will be asked of them—they should seek to improve every moment, wherever they may be and in whatever employment they may be occupied.

Before the meeting broke up the *Rev. Mr. Boaz* begged to mention that the Report had omitted to notice a point of some consideration—the amount of funds. The collections during the past year were about 2,500 rupees, and the expenditure rather greater, leaving the Association about a hundred rupees in debt. He then begged of all to unite in commending into the hands of Providence their Chairman who had during his residence here led a life of piety and Christian zeal, and was now about to return to his native land.

A Prayer by the *Rev. Mr. Boaz*, concluded the business of the Meeting.

3.—THE 28TH ANNIVERSARY OF THE CALCUTTA AUXILIARY BIBLE SOCIETY

was held at the Town Hall, on Tuesday evening the 5th inst. C. W. Smith, Esq. presided. The following resolutions were passed on the occasion.

Proposed by the Rev. R. B. *Boswell*, seconded by the Rev. Dr. *Duff*, I.—“That the report, an abstract of which has now been read, be printed and circulated.”

Proposed by J. A. *Hawkins*, Esq. seconded by the Rev. A. F. *Lacroix*, II.—“That this Meeting acknowledge with gratitude toward God the increased distribution of the Holy Scriptures in the past year, and desire earnestly to implore the Divine blessing on the efforts made by this Society to spread more widely the word of God in this country.”

Proposed by the Rev. R. C. *Mather*, A. M. of Mirzapore, seconded by the Rev. J. *Innes*, III.—“That the following Gentlemen be the Committee for the ensuing year:—

“J. W. Alexander, Esq. W. Byrn, Esq. H. Chapman, Esq. C. Tucker, Esq. J. W. Cragg, Esq. Captain Graham, J. A. Hawkins, Esq. J. M. Vos, Esq. J. Lewis, Esq. F. Millett, Esq. Captain Roxburgh, Lee Warner, Esq.”

The Meeting was very *thinly* attended, but the spirit manifested was highly pleasing. The Society, it would appear, is in an efficient state, and promises by the blessing of God much usefulness in the new year. The following brief account of the speeches is afforded by the *Courier*.

The business of the evening was commenced by a short prayer by the Rev. Mr. Whiting of Meerut.

The *Chairman* spoke briefly on the great cause there was for thankfulness that this Society should be permitted to exist and flourish so many years, and that this should make all interested in the work, humble themselves and pray fervently for the continuance of its usefulness. He next adverted to the labours of their valuable Secretary—that the Committee had early in 1838 wished very much to meet with a Secretary, who could devote his whole time to the work of this Society. Their efforts to obtain such a person were successful, and we are now reaping the benefits arising from his Secretaryship. All are no doubt aware that Dr. *Hæberlin's* duties are very heavy; not only do the proofs of the Holy Scriptures pass through his hand before they go to the press, but he has other duties, besides the whole of the correspondence department: and it is bare justice to Dr. H. to mention this, for the Report will show how well all these onerous duties have been performed.

Dr. Hæberlin read the report, which was very interesting. The Society had been working very successfully during the past year, they had distributed 42,000 parts of the Scriptures; which would make the whole amount distributed since the establishment of the Association 320,000 volumes—the funds of the Society showed the assets at the commencement of this year to be something above 13,000 rupees, but the whole of this sum is likely to be absorbed in the payment of bookbinders, &c. &c. The Report also noticed the establishment of a branch at Benares, which had worked excellently and had been of great assistance to the Parent one.

Rev. Mr. Boswell proposed the first Resolution. He adverted to the usefulness of the Society, the lowness of its funds, &c., but he would not have any to be discouraged by present circumstances, for they were, as it might be, driving piles *under* water, and the efforts of their labour will not be discovered for a long time; but others who may live after them will perceive and rejoice at the result of their efforts.

Rev. Dr. Duff seconded the above resolution, and in doing so adverted to and spoke powerfully against the workings of a certain section of the people, who take only *parts* of the Holy Writ as the word of truth, and do not judge it right to disseminate the *whole* to any but adults, but the report shows that both aged and young have received and benefited by it. He then described in beautiful language the similitude of a person endeavouring to perceive the beauties of a landscape in the dead of night, to a man ignorant of scriptural truth trying to perceive the beauties of gospel knowledge. This Resolution he wished it to be recollected went to the dissemination of the *whole* Scriptures and for that reason he hoped it would be supported.

J. A. Hawkins, Esq. C. S. proposed the second Resolution—He thought the Society had much cause for thankfulness for the increased facilities in the dissemination of the holy scriptures, but though on this and other reasons they had much to be thankful for, still they had some cause for sorrow also, and this resolution calls upon all interested in the advancement of the Redeemer's Kingdom, for their earnest prayers at the throne of grace—without which it would be useless to hope for continued success.

Rev. Mr. Lacroix seconded the above Resolution—and adverted to the numerous claims on the efforts of the Bible Society in controverting the efforts now making by the Jesuits. This should induce the friends of the Bible Societies to advance the interests of their Associations against those of the opposite party to the utmost of their ability. He then took a retrospective view of the proceedings of the Jesuits in the South Sea Islands for the introduction of their religion into those peaceful lands of late—because the Queen was not willing to allow the Romish priests that were sent there, to settle, it being against the laws of the land; the aid of a French frigate had been called in, the *Artemise*—which under a threat to blow their town down if the inhabitants did not comply with their demands, obliged them to nullify this prohibitory law, to compensate the priests for not being in the first instance permitted to settle, and to allow them to take up their future residence there; and their arrival there was the creation of strife among a peaceful people, and to tell them that what they were taught was not the word of God. The same scenes had occurred in the Sandwich Islands and in the same manner was the Popish religion introduced there; and let it not be thought because it has not been similarly done here yet, that it never will be—though they are unable to do it by force, they will do it by other means; and the spread of the gospel is the only weapon that will effectually oppose their advancement. At Madras they proceed in a different manner, they succumb to the superstition of the natives as much as possible.—While Mr. Lacroix was staying with a friend there, he was aroused one day with hearing great uproar in the streets, and directing his eyes to the spot where the mob was collected, he observed a large thing just like a car of Jaggarnáth, and naturally supposed the whole to be a native procession—but was quickly told that such was not the case, for it was a *Roman Catholic* one—there was the Jaggarnáth's car, like the natives', and instead of an idol being at the top of it, *there was an image of the Virgin Mary*; and this is the way they do it at Madras. Christianity has two principal foes, *infidelity* and *superstition*; it was the practice of infidels in the primitive ages not to destroy or hurt the Christians themselves, but to destroy the Bible, for in that was their strength—so is it with the Pope at the present time—the Grecian Church do the same; and *all* who oppose truth, oppose the dissemination of the Bible; but in opposition to their efforts let us do all in our power to promote its dissemination.

Rev. Mr. Mather (of Mirzapore), proposed the third resolution.—He noticed the privileges which the Missionary brethren and the Christian community in Calcutta enjoy over those resident in the Mufassal, and then adverted to what the Society had lately done—it had done much during the past year, the whole of the Bengálí and Hindi Scriptures had been translated; but he regretted that the *Urdú* version had not as yet been attained—the *Urdú* was a universal language in India; it was understood and spoken by the greater part of the population of every city and village in the Upper and Lower Provinces—it was a matter of astonishment with him that the question had been so long left dormant, it ought now to be sifted to the bottom; the blame rests on some one's shoulders, and the Committee ought to look into it. Muhammadanism is the very worst enemy to Christianity, the rise and progress of this religion had been most rapid, and it spread over the greater part of the Eastern hemisphere, and yet all these stays of Muhammad have been removed; it is marvellous in our eyes, for the work was not done by the presence of large armies or other means of a like nature, but solely by an act of divine Providence. The opening of Afghanistan for entrance of the Gospel has lately been another instance of the working of Providence—in Turkey and Persia too Muhammadanism is tottering, and both these kingdoms are at this moment the prey of any power who will take them—and though in some instances Christian countries are lending their aid to and taking the part of these states, still all his working for good—it appears marvellous to us. Algiers has also fallen into Christian hands. All these circumstances show that Muhammadanism will soon be utterly destroyed; but what does your Society do in co-operation with all these workings in other countries?—why has not the *Urdú*, the language of the Musulmans, a large and a clever shrewd set of people, formed a portion of the Society's labours?

The Chairman closed the business of the evening with a few remarks on the scantiness of the assembly on the present occasion compared with what it would have been had the occasion been one of festivity or pleasure—he could not imagine what could be a greater cause of attraction than to unite in considering the best means for giving the greatest blessing to the heathens around.

The doxology and the benediction by the *Rev. Mr. Boaz*, closed the business of the Meeting.

4.—THE ANNIVERSARIES.

The Anniversaries of the Bible Auxiliary Society and Association are calculated to excite feelings of the liveliest gratitude to Almighty God, and not less the many other Anniversaries of our religious institutions. Who in looking back for the last half century must not exclaim "What hath God wrought!" Yes, in the very city where fifty years ago the Sabbath was scarcely recognized, we have now not only recognized Sabbaths, numerous edifices for religious worship, but the Anniversaries of institutions designed to convert the natives to the knowledge of Christianity. These Anniversaries show to us that the existence of these Societies has not been productive of any of the mischiefs prophesied by the enemies of Christianity, but on the contrary of a large amount of good. Bibles, Tracts and other religious publications have been spread far and wide; inquiry has been excited, schools established and Christian Churches formed in every part of the land. While these Anniversaries excite to gratitude they will not fail to force upon the mind of the Church the idea of an increased responsibility. Having excited inquiry she must not cease to provide the means for satisfying it: no, with increasing vigor must she pursue her holy work of providing the means

of spiritual regeneration for the millions of India. May she hear her Master saying, "Occupy until I come." A sacred sadness too associates itself with these Anniversaries, and especially with those of the last few years. The Fathers where are they, and the Prophets, do they live for ever? Marshman, Penney, Piffard, Pearce, Wybrow, and a host of others, fellow-laborers in this same cause—where are they? They have gone to their reward, they cannot come to us, we must go to them. May we follow them as they followed Christ.

These Anniversaries show us too not only the genius of Christianity, ever Missionary, ever active, but afford us one of the strongest evidences of the continued intercession of our great High Priest. Because He liveth we live also.

5.—THE ANNUAL MEETING OF THE UNITED CHURCHES

for prayer, humiliation and thanksgiving, was held at the Union Chapel, Dharamatala, on the morning of New Year's day. The service was opened by singing, after which the Rev. J. Macdonald read portions of the Sacred Scriptures and offered prayer. The addresses were delivered by the Rev. G. Gogerly, and the Rev. R. C. Mather, A. M. of Mirzapore. The service was concluded by the administration of the Lord's Supper by the pastor of the Chapel, the Rev. T. Boaz.

In the afternoon, the Rev. A. F. Lacroix addressed the Native Christians in the Baptist Chapel, South Road, Entally. The devotional parts of the service were engaged in by *Shujaat Ali* and Mr. De Monte. The services of the day were very encouraging and will, we trust, issue in much good to many.

6.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Union Chapel on Monday evening the 5th inst. The address was delivered by the Rev. W. W. Evans, pastor of the Lal Bazar Church. Subject, the sources of encouragement in the work of Missions. Mr. Evans alluded, *first*, to the adaptation of the Gospel to all mankind; *secondly*, the essential unity of all those who love the Lord in sincerity; *thirdly*, the present state and tendencies of the Christian Church; *fourthly*, the promises and faithfulness of God. The address was from its subject, and the spirit with which it was discussed, very refreshing.

7.—PRIVATE THEATRICALS—GOVERNMENT HOUSE.

Our daily and weekly contemporaries have been holding discussions as to the propriety or impropriety of private theatricals, and of the consistency or inconsistency of condemning public, and approving of what are called private theatricals. With the disputes of our contemporaries we never interfere, nor do we purpose to do so now; but they have called our attention to the subject of the Theatrical entertainments which we understand are regularly given at Government House. As Christian Advocates we have no wish to introduce a system of moping melancholy, or banish from any circle whatever any kind of relaxation which is at once harmless in itself and suited in its nature to that circle. But in our humble opinion Theatrical representations are neither harmless in themselves, nor suited to the dignity of Government House.

We are quite prepared to maintain that *Theatrical performances of the best possible kind have an immoral tendency, inasmuch as by winding up and overstretching the sympathies and sensibilities of the audience and spectators, and calling these into exercise by imaginary scenes, they necessarily tend to blunt these sympathies and sensibilities and render them unfit for performing their part in the plain and unadorned scenes of every day life.* But it will

not be pretended that the scenic representations now under our consideration are at all of that kind. They are the trashy off-scourings of the stage, the silly, trifling, unmeaning productions which are not calculated to give rise to a single manly thought or noble feeling. Their sole object is to banish reflection altogether, and for a time to exclude all humane, benevolent, and laudable sentiments from the minds of the spectators.

But such representations, setting aside higher considerations, are totally unsuitable to the circle among whom they are represented. To convert the Government House of this vast empire into a minor theatre—to exhibit the civilians, the judges and rulers of this land, *and their wives*, in the character of actors and actresses, is to exhibit the Government of which they are the administrators as a contemptible thing. If the Governor General were to take into pay a dozen of native tamasha-makers, and let them exhibit their feats to all who chose to look at them,—while we could not any more than in the present case admire the taste, we should not see so much cause to lament the degradation implied in the proceeding. But surely the Government House circle are not so low in the scale of mind as to require such petty and improper amusements, for the sake of spending time. There are already scientific discourses introduced there; let these be extended and increased, for they will do no harm; and let men of literary taste and habits, who are as well qualified to give an attractive power to subjects of curious research in regard to the customs and literature of this land as is Dr. O'Shaughnessy to invest the discussions of scientific subjects with attractive power—let such men be invited to amuse and edify by dissertations on such subjects, and the servants of government will go from the Government House, as they ought ever to do, in a better state of preparation for the discharge of the duties of their responsible stations—the government will rise in public estimation, and the natives will not look upon their rulers as idle buffoons, but as men of wisdom and gravity, who are capable of wearing the sword of justice and swaying the sceptre of authority.

8.—MARTYN'S HINDUSTANI VERSION.

On inquiring the other day of the worthy Secretary of the Calcutta Bible Society for a few copies of Martyn's Urdu Version of the New Testament, we were surprised to find that they could not be furnished, that the former edition had been completely expended, and no resolution had been come to, to make a reprint. We are aware that Martyn's version is on the whole in much too high a style of language for general use, and therefore a necessity existed for having another version in a simpler style; but still, there is a large portion of native society which can best be reached by the distribution of Martyn's classical works, and for these a limited edition is absolutely required. A priori, it is rather a melancholy thought to imagine it possible for so learned, and talented and spiritually-minded a man as Martyn was, should have been permitted, while seeking divine direction, to spend the very best of his days in executing this translation, and yet after all he should have produced a work so unsuited to the wants of the people of this country, that the succeeding generation should be warranted by discontinuing its circulation, silently to confess its utter inutility. And we might well ask, Can such things be? However, we are not left to a priori reasonings, for the work is still required for circulation amongst the higher ranks of the Musalman population and we would strongly recommend the Bible Society to commence a reprint of it. We give our opinion in this matter as ourselves engaged in that department of labour which is most closely connected with this

question, and we believe, that ours is the general opinion amongst those missionaries who require to use the Urdu as a medium. We would suggest that the proposed edition should be neatly lithographed in the Persian character, as our type characters are not so acceptable and by no means so easily read as the facsimile of the written character produced by lithography.

9.—ARMENIAN PHILANTHROPIC INSTITUTION.

The Examination of this Institution was held on Monday last, and the proceedings throughout were, we understand, such as to afford much gratification and encouragement to all the parties concerned. For the following more detailed account we are indebted to the *Courier*.

The Twentieth Annual Examination of the Pupils belonging to the above Institution was held in the School premises, Hamam Lane. The Armenian department was most ably conducted by the Right Reverend Bishop Paulus, from the See of Etchmiatchin, assisted by the Reverend Ter David Mackertich, and the Reverend Ter Eleazer Andrew, and the English by the Reverend Messrs. Boswell, Sandys, Vaughan, and the Rev. Dr. Duff.

The first class, the greater part of which belonged to the third only a year ago, read portions of the History of England and Rome; also of Milton's *Paradise Lost*, in English; and their acquaintance with the grammar and construction of that language was sufficiently tested by being required to analyse and parse some of the most difficult passages. In Latin, they read parts of the first and second books of Virgil's *Eneid*, with a fluency and correctness not often witnessed in boys so young. Numerous questions were asked them on the Histories of Rome and England—on the Globes—and on the Maps of Europe, Asia and India, which they answered most satisfactorily. Their recitations in English and Armenian were delivered with a becoming tone and gesture, entering, as they evidently did, into the spirit of the authors whose sentiments they uttered. Several translations from some of the most select English writers into pure classical Armenian were submitted to the inspection of the company, and received with much satisfaction. Also about twenty pages of original poetical pieces in Armenian, and as these were the production of a lad only 14 years of age, they elicited much applause. Various specimens of plain and ornamental penmanship, both in Armenian and English, were exhibited and very much admired.

The other classes were examined in the different branches to which their attention had been directed; and though, on account of their extreme youth and the short period they had been in the school, their acquirements were but slender, yet was there every reason to believe that by patient perseverance in the course they are now pursuing they will soon be fitted to fill situations of importance with credit to themselves and advantage to others.

Several prizes, consisting of valuable books, pencil cases, maps, globes, &c. were distributed to the most deserving by the Right Revd. Prelate, who accompanied the bestowment with appropriate advice and commendations.

On the whole it appears that the Armenian Philanthropic Academy is an institution which reflects great credit on its venerable founders, and excellent managers; and is well worthy the countenance and support of the community to which it more particularly belongs. As a nursery it is eminently useful in training the younger branches of their families for spheres of usefulness and respectability in after life, and consequently presents the strongest claims to their patronage and encouragement.

10.—LADIES' NATIVE FEMALE SCHOOL SOCIETY.

The Anniversary of the Ladies' Native Female School Society was held at the Union Chapel, Dharamtala, on Wednesday evening the 20th ultimo. The Rev. T. Boaz in the chair. The meeting was well attended and very encouraging. The report read by the Rev. J. Campbell contained many interesting statements. The following extract will give our readers an idea of the operations of the Society.

Christian Girls.—This department remains as before under the superintendence of Mrs. Campbell and Miss Smart. The number of pupils reported at the last anniversary was 24; since that period there have been married two, died two, and admitted seven; making the total now supported by the institution 27. The neatness and order which prevail amongst these dear children, the habits of industry and economy induced, and the tokens of piety evinced by some of them, not less than the excellent deportment of several of the former pupils, are encouragements to go forward in the good, but arduous work of native female education and reformation. The pupils are taught in Bengali chiefly, (and in English to a certain extent) in all the branches of a useful and religious education; while all the different branches of needle-work, both plain and ornamental, are assiduously cultivated. Domestic duties are regularly engaged in by the girls in rotation. The attention paid by them to each other in sickness, stands out in striking contrast with the conduct of heathen children. The trials attending this department of labour are, however, very great, and require the strongest faith and most diligent perseverance and fervent prayer; yet we do hope that the era in the history of India is not far distant, when the prejudices which now exist in the native mind against the education of females, shall give way before the useful and obedient example of educated native Christian women.

Native Heathen Female School.—This little school, which is under the superintendence of Mrs. and Miss Lacroix, and daily visited by them, continues much as last year. The number of pupils has increased to 30. They are taught reading and writing in their own language. Some of the girls are able to read 'Conversations between a Mother and Daughter,' and other elementary books, and all are carefully instructed in the rudiments of Christianity, by means of a simple Catechism suited to their capacities."

The chairman opened the business of the evening by singing and prayer; after which he addressed the audience on the importance of religious education in general, and especially on the female population of this country. This was the dictate of humanity, self-interest and Christian duty. The influence of females in all countries is great for good or evil—it is the chief means by which the chains of Satan are rivetted on the minds of the young. He referred to the large proportion of females at the mela at Ganga Sagar, and the diligence with which they endeavored to inculcate on their little ones the elements and rites of their religion. This was an example worthy the imitation of Christian mothers.

The Rev. G. Gogerly would impress on the minds of all the importance of exerting themselves in the cause of God while life and energy was in our possession. He enforced this exhortation by various scriptural arguments, and concluded by an earnest appeal to the ladies present to exert themselves in the good cause.

The Rev. R. C. Mather, A. M. of Mirzapore, in a speech replete with interest and information, referred to the importance of cultivating at the same time the intellectual and moral faculties. This was a lesson which the Church appeared but now fully to have learned. Maternal Associations had been formed with this object in view, and well had they succeeded in other lands. This maternal influence might and ought to be

exerted here for good : it was only at present exerted for evil. We ought to prosecute this work in the spirit of *hope*. The Saviour in working out our salvation was influenced by hope—so we ought to be. *Prayer* was the very element of the Christian's life and success: it was adapted to all circumstances and all persons—even the dumb could pray in spirit. Our success might not be such as we could desire, yet should we be grateful that we had the lot of our Divine Master in the days of his ministration. Others might reap the fruit of our labors as his apostles did of his. Mr. M. alluded to the mysterious but wise orderings of Providence in bringing good out of evil. This was especially exemplified in the late famine in the Upper Provinces in which the orphans of heathens had been thrown on Christian bounty, many of whom had become truly pious. Mr. M. had the pleasure of baptizing some of these orphans on intelligent profession of faith in Christ just before his departure for Calcutta, and he hoped to induct others into the bosom of the Church on his return.

The *Rev. A. F. Lacroix* would only add his testimony to the truth of the principles advanced by the other speakers. In his usual happy and instructive manner he exhorted the newly appointed Committee not to be weary in well doing.

The Chairman briefly addressed the Meeting in conclusion. He pointed out two ways in which the interests of the Society might be subserved. —By endeavouring to rescue the many unhappy children who were constantly disposed of in Calcutta for the vilest purposes, from their helpless fate, and place them under the care of this and similar institutions. He referred to the case of a young girl just about to be married from the Society's institution to a native catechist, who was as devoted and pious as any Christian brought up at home, and yet she had been saved from being sold for the most abominable purposes through the instrumentality of a Christian lady. The Chairman said that the wise man had said—he that taketh part with a *thief* loveth not his own soul. Are we thieves then? it may be asked. Yes; God is the proprietor of all we have and are, and if we give not ourselves and our all to Him, we rob him of his due, and are looked upon by Him as we look upon those that purloin our property; and surely we cannot love our own souls if we can do that which can cause God to be angry with us, and thus disturb the peace, dim the hope, and blast the joy of the soul. Let us give ourselves to God.

The meeting closed by singing and prayer by the Chairman. The following are the resolutions passed on the occasion.

Moved by the *Rev. G. Gogerly*, seconded by *A. Grant, Esq.*

Resolution I.—That the Report now read be adopted, printed and circulated under the direction of the Committee.

Moved by the *Rev. R. C. Mather, A. M.*, seconded by the *Rev. W. Glen*,

Resolution II.—That this Meeting hails with feelings of delight the first dawn of that better day which they believe will soon shine on the Female Population of India, and yet while the present state of Female Education is such as to induce pleasurable emotions, the Meeting would not be unmindful of the fearful darkness which has to be dispelled ere the brightness and warmth of that better day pervade entirely the length and breadth of the land. We labor in hope in the midst of thick darkness and amidst the deepest responsibilities, and hence would we lift up our hearts to God in prayer that he would enable this and every similar Society to prosecute their labors in the spirit of prayer, faith and perseverance.

Moved by the *Rev. A. F. Lacroix* and seconded by *J. M. Vos, Esq.*

Resolution III.—That the following Ladies be appointed the Committee for the ensuing year:—

Treasurer and Secretary, Mrs. Campbell. *Committee.*—Mrs. Lacroix, Mrs. Gogerly, Mrs. Piffard, Miss Smart, Mrs. Dicey, Mrs. Hill, Mrs. Wells, Mrs. J. M. Vos, Miss Cockburn.

11.—THE CHURCH MISSIONARY ASSOCIATION.

We regret that we were unable to attend the Anniversary of the Church Missionary Association on Tuesday evening. This renders it necessary that we again avail ourselves of the Report of our contemporary the *Courier*, to whom we have been under favor several times for his accounts of our Anniversaries this year. It affords us sincere pleasure to find that our friends of the Church Mission are prosecuting their labors with so much zeal, perseverance and success. May God increase it a thousand-fold in the year on which they have now entered.

The 16th Anniversary of this Association was held in the Old Church Room on Jan. 19, and was numerously attended. The Chair was taken by the Rev. R. B. Boyes. The Report, which detailed the various operations of the Association in supporting Schools and Chapels for the instruction in the principles of the Christian religion, of the native population, was read by the Secretary, Wale Byrn, Esq., from which it appeared that the total amount collected for the carrying on of the objects in view since the publication of the last Report is 3225-12-6; and the expenditure during the same time 3146-9-3, leaving a balance of 78-3-3 in favor of the Association. Several Schools in and about Calcutta have for many years been supported by the Association, and have been instrumental in promoting among the Natives a desire to obtain that instruction which will enable them to fill with credit those positions in life which they may eventually occupy, for while the main object of the Association is to make known the way of salvation—it does not overlook the advantages which the pupils may enjoy by being suitably educated in those branches of learning which tend to the improvement of the mind, and the temporal condition of the pupils.

The resolutions passed at the Meeting were as follows:

Moved by C. W. Smith, Esq. C. S. seconded by the Rev. J. Osborne, and resolved unanimously—

That the Report now read be adopted, and printed for general information.

Moved by the Rev. T. Smith, seconded by the Rev. J. Innes, and resolved unanimously—

That this Meeting, responding to the call made in the Report, is anxiously desirous to make those exertions which it is befitting should be made on the part of Christians, for the furtherance of the objects of true Religion in this Heathen land.

Moved by the Rev. H. S. Fisher, seconded by Captain Roxburgh and resolved unanimously—

That, knowing that all human exertions unaccompanied by the divine blessing must fail of effect, this Meeting looks to that God whose purposes fail not, for support and encouragement in the accomplishment of every work having in view the promotion of his glory, and the salvation of souls, through the merits of Christ the Saviour of men.

Moved by the Rev. Mr. Pickance, seconded by the Rev. J. C. Thompson and resolved unanimously—

That Messrs. W. Byrn, M. D'Rozario, E. Edmond, C. Kerr, G. Killely, J. J. L. Hoff and T. W. Smyth, be the Committee of Management.

In moving the above resolutions most of the gentlemen who proposed them addressed the Meeting. Mr. C. W. Smith's address though very

brief was peculiarly applicable to the spirit of apathy and indifference in regard to religious matters, which to a lamentable extent pervades Christian communities in this country. Mr. Smith's observations embodied a great deal also that was impressive and calculated to quicken Christian minds to a lively interest in Missionary labour. The Rev. Mr. Osborne seconded the resolution, moved by Mr. Smith, and in so doing called on the Meeting to cordial co-operation, not merely on ordinary considerations but as members of the Church of England. The Rev. Mr. Smith of the Scotch Mission, next came forward to propose the second resolution, and with much animation called on the Meeting to "befitting endeavours." Unlike the preceding speaker, Mr. Smith did not urge on the meeting to more extended exertion, as Members of the Church of England, but taking a more enlarged and *telescopic* view, exhorted them as Members of the Church of Christ. Mr. Smith also made affecting mention of the late Rev. Mr. Wybrow, and passed some deserved encomiums in memory of that good man.

The Rev. Mr. Innes came forward next, and in the course of his speech related a very interesting anecdote bearing on devotion to the Christian cause. It was that of an old woman who on the occasion of a grand religious meeting at home applied to the Secretary for a ticket of admission. According to form the question was put to her if she was a subscriber. Her answer in the negative was met with a refusal to her request. She retired from the Secretary's room, but immediately returned saying that she was a subscriber, and at the same time explaining that she was too poor to contribute in money, but had subscribed to the advancement of the cause by the donation of her only son. The only other speaker was the Rev. Mr. Pickance, who also related a little anecdote on the happy result of prayer. A gentleman, the head of a family, was riding out one evening in company with one or two friends, when the conversation turned upon prayer, and the gentleman in question in a desponding tone remarked that he had had regular family prayers for many years, but could mention no benefit he had derived. One of the company upon this named the case of a female who had stated in the course of a conversation preparatory to the dispensation of the Lord's supper, that her first impressions of religion arose from the circumstance of family prayers being regularly observed in a family she once lived with. And this family happened to be no other than that of the very gentleman whose discouraging observation had elicited the narration of the case.

The Chairman in conclusion addressed the Meeting, pressing upon Christians the duty and privilege of endeavouring to bring the Native population to a participation in the blessings of Christianity; he expressed his regret at the absence of the President of the Association, the Venerable Archdeacon Dealtry, from indisposition; and he trusted that Christians generally would be increasingly desirous to do what they can for the extension of the Gospel of the Grace of God, among those who are still living in heathen darkness.

The Doxology was then sung and the meeting dissolved.

Subscriptions and Donations to the Church Missionary Association, will be thankfully received by the Rev. T. Sandys, Treasurer, and Wale Byrn, Esq., Secretary to the Association.

12.—SAILOR'S HOME.

It affords us sincere pleasure to find that the *Sailor's Home* is again rallying and affording promise of good to the class for whom it was designed. The *Seamen's Friend Society* attends to the spiritual welfare, the *Home* to the temporal interests of the brave but deluded men who are the best defence of their country. And who knowing their weakness and

the incentives to vice in Calcutta would not lift up his heart to God that every means may be blessed for promoting their interests. We sincerely pray that God would make the *Home* a resting-place for the souls as well as the bodies of our brave seamen.

At a Meeting of the Calcutta Sailor's Home, held 13th January, 1841.

Sir J. P. GRANT, President, in the chair.

The Secretary read the report of the Home as follows.

THIRD ANNUAL REPORT OF THE CALCUTTA SAILOR'S HOME.

The Committee of the Calcutta Sailor's Home have now to lay the third annual report of that institution before its subscribers and friends.

The committee are happy to say that the Home continues to be well resorted to by nearly all the respectable seamen who frequent Calcutta, and it is a subject of congratulation to know, that Sailors who have once resided at the home, invariably return to it on their getting to this port. This is perhaps the best proof which your committee can offer of the opinion entertained of the institution, by those for whose benefit it was established. The general character of the Sailors admitted into the Home during the past twelve months, may be gathered from the fact, that out of the entire number of 603 only 5 were expelled on account of bad behaviour. The tabular statement exhibits the number and class of seamen received into, and shipped by the Home, during the past year.

The committee regret that the house which was liberally afforded by Government for the use of the Home, free of rent, is no longer in their possession, Government having given notice to the committee to vacate it on 31st June last. The committee, after making every inquiry for suitable premises, took the house No. 25, Dharamtalla, for twelve months, from 1st July 1840, at a rent of Co.'s Rupees 351 per month. This large item in their expenditure has reduced the funds of the Home to a very low ebb, and it falls so heavily upon them that without support from Government, to the extent of house rent or increased contributions from the public, there is little prospect of continuing an institution which has been of the greatest benefit to the seamen in general who frequent Calcutta. This has been represented by the committee to Earl Auckland, who did not, however, give any pledge that Government would accede to the wishes of the committee, and assist them to the extent of house rent; but he presented the Home with the munificent private donation of Co.'s Rs. 1,000.

The committee have availed themselves of the services of the Rev. Mr. Chill, to officiate at daily prayers, and have the satisfaction to state, that although the attendance is small still there are always some of the inmates who attend.

The committee have pleasure in stating that the Home, under its present superintendent, Mr. Roberts, has been uniformly quiet and orderly. The Police not having had any occasion once to interfere. This is considered good evidence of the general character of the inmates.

The committee refer to the appendix annexed as to the state of finances, and would earnestly entreat the friends of the Home to increase their contributions and to exert the influence they may possess to get assistance from the mercantile and shipping interests in Great Britain trading with this port, who have truly the greatest interest in the prosperity of the Calcutta Sailor's Home, so that an institution designed for the good of European sailors frequenting this great and increasing mart for European goods, may not be allowed to sink for want of the needful means.

It only remains for the committee to return their grateful thanks to Government for supplying medicines to the inmates of the Home, gratis; to Dr. Maxton for his gratuitous attendance, and to the subscribers and

donors for the generous support they have given to the institution during the year now closed.

Moved by Mr. Bruce, seconded by Captain Vint,

Resolution I. That the report now read, be adopted, printed and circulated for the information of the subscribers and the public.

Sir John Peter Grant read the following address proposed to be submitted to the mercantile interest in Great Britain, in the hope that support may be given to the Calcutta Sailor's Home from that quarter.

ADDRESS OF SIR J. P. GRANT.

The benefit to the Mercantile Naval Service of the country, from the institution of Sailor's Homes wherever they have been instituted on sound principles, correctly managed, and adequately supported, the subscribers to the Calcutta Sailor's Home and their committee of Management believe to be generally acknowledged. The careless disposition of Sailors, their recklessness where their own most material interests are concerned, their incapacity to encounter fraud, even of the grossest description, and their readiness to yield to the temptations of unhealthy and demoralizing dissipation, it is needless to enlarge upon, since these things are well known to form almost essential parts of their character, and to adhere to them in every part of the world where they may touch the shore. It were, perhaps, extremely difficult, if possible, to find sufficient Seamen to supply the commercial wants of Great Britain, if it were not for the number of men of this careless and bold disposition, who are glad to mix the excitement of the dangers and hardships of the sea, with the temporary but unrestrained and boisterous pleasures of the shore. Upon the question, whether it be considered as one in morals or in politics—how far it were desirable to eradicate their passion for these indulgencies, or wholly to prevent its gratification it is needless to enter, since both one and the other are impossible. It is not, therefore, at these unattainable objects, that the institution of a Sailor's Home does or ought to aim. But it contents itself with pursuing the more practicable objects of attending, with the Seaman's consent, to his interests, where he is indisposed to attend to them himself. Of protecting him against frauds—of lessening the temptation to unhealthy and demoralizing dissipation, by affording him at a reasonable cost, comfortable board and lodging, suitable to his habits and taste, without being injurious to his health, and at least withdrawing from him altogether the necessity of being exposed, if he seeks for some indulgences, to the perpetual temptation of such as are the most destructive of his moral character and his bodily sanity.

What may be the state of things in this respect in the West Indies, or in other places under a tropical climate, the subscribers to the Calcutta Sailor's Home do not pretend to say. But they know full well that there is no port in Europe where so much evil of these descriptions prevails, in all that respects a British Seaman as in Calcutta.

The frauds practised upon him by the Natives, the language spoken by none of whom he understands, but by a few who have learned English for the purpose of practising those frauds, in getting cashed, or pretending to get cashed for him, his impress bills, in charging for the bad food, and destructive intoxicating liquors, with which they supply him, the hot, airless and unwholesome punch houses, or brothels in which, without the establishment of a Sailor's Home, he would still be compelled to live if he would sleep on shore; the practices resorted to, in order to induce him to desert his ship, or to keep him intoxicated till the ship should be gone, in order to make a profit of his engagement with a new ship; his exposure to the most injurious effects of this frightful climate,—to the diseases attending it,—to those following upon his dissipation, aggravated by the climate in

such a manner as to render them of ten-fold the malignity of similar diseases in Great Britain, most frequently fatal, always in a high degree debilitating, and generally incapacitating him for pursuing his voyage home in the ship on board which he served coming out, if he becomes able to pursue it on board any ship of the season—these evils have ever prevailed here among the British Seamen in the most intense degree.

The individual hardship and distress which was thus suffered by the Seamen in Calcutta, before the institution of the Sailor's Home, are well known to every body acquainted with nautical affairs, and to all the Magistrates and Police Officers in the city. But the mischiefs produced by that state of things to all the mercantile and shipping interests, not only belonging to the place, but trading with it, will be readily admitted by every Captain who has commanded a ship previous to 1838, which traded between Calcutta and Great Britain. They are of a nature to delay the sailing of ships on their return from Calcutta to Great Britain—to prevent their leaving Calcutta so well and ably manned as they otherwise would do, to lessen the benefit to be expected by the owner from engaging crews out and home. And to render it difficult for Captains to obtain English crews, or such additional English men, as they may require when leaving Calcutta, of such a description as they can depend upon. Often have ships been obliged to stop half way down the river, till they could obtain from Calcutta fresh men in the place of those they had previously hired in Calcutta, who had deserted and come back to the punch houses.

The subscribers to the Calcutta Sailor's Home are happy to be able to say, that a great part of these evils has been removed by their establishment. During the last year, the Home supplied board and lodging to

Officers,.....	87
Seamen,.....	603

690

Five men only out of 603, were expelled for misbehaviour. No. Policeman ever entered, or was required to enter its doors. No complaint was preferred by any inmate, nor by any officer of the institution against any inmate. There has been no quarrelling, no riot, no outrageous drunkenness, no discontent, and blessed be God no sickness—517 able, hale, and well conducted Seamen have been supplied to the ships in the river, and the managers of the institution have heard of few desertions.

It is humbly thought that this institution has claims upon that part of the shipping and mercantile bodies of Great Britain, who trade with Calcutta, not less on the score of an attention to their own interests, than on that of humanity and sympathy with an honest, hard-working and intrepid race of men their countrymen, which the subscribers to the Calcutta Sailor's Home feel entirely convinced, they will consider as possessing still higher claims to their liberal contributions and support.

It will be seen by the abstract hereunto annexed, that for the past year, although no debt has been incurred, the expenses have fallen, and part of the sum at the command of the institution by only rupees 25-7-2, or about £2-10 sterling; and that the annual income for this year, has fallen short of the expenditure, the balance in hand on the 31st of Dec. 1839, having been rupees 443-6-10, and having on 31st Dec. 1840 been reduced to rupees 25-7-2, making an excess of expenditure during the year of 417-15-8, or about £41-16 sterling, to which will fall to be added a half year's rent of the house, which was saved during the past year, the house formerly afforded by the Government not having been resumed till the 1st of July. This would increase the deficit to rupees 2141-16. Not only is it

necessary, that the permanent future subscriptions, should exceed the present amount subscribed by more than this sum, in order to enable the institution to go on at all, but in order to render it safe, the subscription must be such as to afford a small annually increasing fund as a small stock, to provide against unforeseen contingencies, which, as long as the supplies are so nearly on a level with the necessary and ordinary expenditure, may at any time, stop at once, the working of the institution, and the immediate suffering this would produce after its having so long prospered, in addition to the painful disappointment of future hopes, it is unnecessary to describe.

Moved by Mr. Leach seconded by Captain G. Vint.

2. Resolved, that the address be printed and circulated among the mercantile community with the request that they will communicate the same to their various correspondents in Great Britain, interested in shipping and mercantile concerns, with their urgent recommendation for support.

Moved by Mr. Bruce, seconded by Mr. Grant,

3. That the following gentlemen be nominated a committee for the year ensuing.

President, Sir J. P. GRANT.

Captain J. H. Johnston.	Mr. John Cowie.
„ Thomas Leach.	„ John Porteous.
„ George Vint.	„ J. S. B. Scott.
„ Wm. Balston.	„ John Storm.
Mr. Colin Campbell.	„ Edward Whyte.
„ J. W. Cragg.	„ Charles Dearie.

Moved by Mr. J. W. Cragg, seconded by Captain W. Balston,

4. That the thanks of the meeting be given to Sir J. P. Grant for his kindness in presiding, and for the general interest he takes in the welfare of the institution.

SAILORS' HOME, 31ST DECEMBER, 1840.

Officers remaining on the 31st December, 1839,.....	5	
Officers admitted from 1st January till 31st December, 1840.....		149
		<hr/> 154
Shipped,	133	
Berths ashore,	12	
Left,	2	
Remain on the 31st December 1840,.....	7	
		<hr/> 154
Foremast men remaining on the 31st Dec. 1839,	25	
Ditto admitted from 1st January till 31st December, 1840,		578
		<hr/> 603
Shipped,	517	
Berths ashore,	6	
Left,	18	
Expelled,	5	
Remain on the 31st December, 1840,.....	57	
		<hr/> 603

ADVANCE NOTES.

There have been 468 Impress Notes cashed between the 1st January and the 31st December 1840 amounting to.....Co.'s Rs. 10,877 12 3
 Uncollected on the 31st December, 1839,..... 189 5 6

11,064 1 9

Refunded by Agents, 9,929 14 11
 Losses on the said Notes*, 647 2 4
 Remain to be realized, 407 0 6

11,064 1 9

Amount of Deposits up to 31st December, 1840,9,604 4 0

* Much of this loss arises from the circumstances of two or three Ships meeting with accident in their way down the River, and compelled to return for repair when the crews left.

Dr. SAILOR'S HOME, 31st DECEMBER, 1840.

To Balance of last Account, 463 6 10
 To Subscriptions and Donations, 6,505 0 0
 „ Impress Notes, 9,929 14 11
 „ Board, Bar, Registry, Cashing, &c..... 7,763 15 9
 „ Shipping Fees, .. 153 0 0

24,815 5 9

Receipts, 24,815 5 6
 Expenditure, 24,789 14 4

Balance in hand, 25 7 2

To Deposits of Officers and Seamen,9,104 4 0
 „ Ditto Balance from last year's Account, 500 0 0

9,604 4 0

Impress Notes uncollected, 487 0 6
 Value of Stock in Godown, 526 0 2
 „ of Slops in hand, 184 10 0

Cr.

By cash paid Impress Notes,10,877 12 3
 „ „ Bazar Liquors, Wines, Beer, &c. 8,669 4 1
 „ „ Salaries and Establishment, 3,697 3 3
 „ „ House Rent to 30th Sept. 1840, 1,053 0 0
 „ „ Printing and Advertisements, 191 0 9
 „ „ Furniture, 117 0 0
 „ „ Slops, 184 10 0
 „ Balance in hand, 25 7 2

24,815 5 6

By Deposits Drawn, 9,296 4 0
 „ Balance in hand, 308 0 0

9,604 4 0

13.—THE MELA AT GANGA SAUGOR.

We have, as opportunity has served, made it a point of informing our readers of the nature and effects of the different Hindu festivals, and this as far as possible from personal observation. In previous papers we have spoken of the abominations of the Rath and Charak pujas. Within the last few days we have had an opportunity of witnessing the celebrated mela, at Ganga Saugor. This mela is considered one of the most sacred of the Hindu festivals, and hence an immense concourse of people were gathered together from almost every part of India; Hardwar and Allahabad alone exceeding it for duration and number. The distance at which it lies even from Calcutta, and much more from the other cities of India, or even from cultivated districts, and also from the navigable branch of the Hugly, renders the pilgrimage to this part one of no ordinary difficulty. This, together with the legends connected with the place, and the idea that here the sacred Ganges becomes the sea, renders the pilgrimage one of the most meritorious. The object of the pilgrimage is to lave in the sacred stream, and by this means secure ages of bliss; for a pilgrim to die at Saugor secures perpetual salvation, and hence many aged people visit it in the hope of returning no more; to be carried away by a tiger is deemed an elysium of a death. We understand that at least a dozen were so carried off this year. The place itself on which the mela is held is a mere sandbank, about a mile in length and about a quarter of a mile broad,—of a crescent form, with the wide sea opening in front, and the back covered by a dense jungle. At one corner stands the solitary temple of the celebrated Sanyasi Cupil Mani, one of the greatest of the sages of the Hindus. This temple is the last remnant of what has evidently been a large monastic institution for devotees, the ruins of which may be walked over at low water. These ruins shew that the buildings must have been very extensive as well as massive. The temple itself is built of the concha stone brought from Orissa,—but such are the encroachments of the sea, that the last relic of this evidently once extensive building, if not efficiently repaired, will soon moulder away and be among the things that were. In the interior of the temple are two stones, professedly a representation of Cupil Mani and Mahadéb, and in the courtyard is a stone which you are told is the celebrated horse connected with Cupil Mani's history;—yet are they like neither to things in heaven above nor in the earth beneath, nor could the Sanyasis themselves decipher the hieroglyphics. The puja consists in various ablutions, offerings of rice, fruit, &c. to the Ganges: repeating of mantras, remaining three times twenty hours on this miserable sandbank in temporary huts, presenting an offering and worship to the sage and his temple. This temple is the property of an Akra or college of Sanyasis, who doubtless reap at this mela an abundant harvest. The Maha Mahanta, or chief of the Sanyasis, accompanied by his principal men, sat under a canopy, receiving equally the offerings and worship of the people. On this narrow strip of land were congregated from every part of India on this occasion about sixty thousand souls, the larger portion of which must have been females. The following graphic description by Mr. Chamberlain about twenty years ago will give our readers a vivid view of the scene presented to us in our late visit in a brief space.

“Jan. 13.—Gunga Saugor.—Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sandbank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has

been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing, and making salams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this, they say, cleanses them from all sin: this is very great holiness. In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed. But the Company have now placed sepoy's along the side, to prevent this. A European serjeant and fifty sepoy's are now here for that purpose."

To describe the infatuation, misery and wretchedness of these poor deluded people would require a pen much more eloquent than ours. It beggars all description. The correction of the evil is beyond every power save vital religion. We dispensed amongst these poor people many thousands of tracts and several copies of the gospels. The eagerness to possess books containing an account of the gospel, especially after preaching, was most extraordinary; in fact, had we possessed thousands more than we had, we could have dispensed them to persons who evidently valued them for their contents. We leave the advocates of the purity and amiability of the Hindus to their own reflections after witnessing these abominations in connection with their most holy things.

14.—THE LAST OVERLAND.

The last overland announces to us the gratifying intelligence that our beloved Sovereign has given birth to a daughter, and thereby the succession to the throne, if God should spare the life of the young Princess Royal, is secured in that line which has conferred so many blessings on the British people—blessings both civil and religious. Public thanksgivings were, we believe, offered in the congregations at the Scotch Kirk, Union and Baptist Chapels last Sabbath.—The war with Egypt has been, we doubt not, brought to a close. The Pasha of Egypt defeated in Syria and deserted by the French and his own troops, appears to have adopted as a dernier resort the terms offered to him by the allied powers; but at what a cost of life and property has this merciless oppressor of his country effected his own humiliation! We trust by this event Palestine will be opened to the Jews, and Syria with all the region round about become a field on which the messengers of the gospel shall proclaim the glad tidings of great joy without let or hindrance.—At length there does appear a prospect of the parties interested in a comprehensive steam communication with India uniting—at least in England. We sincerely wish it might be so, for who cares by whom the thing is accomplished so long as we have a regular, speedy and economical means of corresponding with the father-land.

15.—DISSENTERS' MARRIAGES.

In 1838 those interested in the Marriages of Dissenters in India presented a Memorial on the subject to the Governor General in Council. To that Memorial the following reply was received.

“Legislative Dept. In reply to your Memorial presented to the Honorable the President in Council, I am directed to acquaint you that a reference on the subject of the legality of Marriages performed by Dissenting Ministers in India has been made to the Home Authorities, who have been requested, in case of there appearing a necessity for the measure, to give the necessary directions for a legislative enactment to remove with as little delay as possible, all doubts on the subject of the legality of such Marriages.

I have, &c.

T. H. MADDOCK,

Fort William, the 3rd Dec. 1838.

Offg. Secy. to the Govt. of India.”

No further information having reached the parties interested, a second letter was addressed to his Lordship in June last, to which the following is a reply.

“Legislative Dept. With reference to your letter dated the 19th of June last, I am directed by the Right Hon'ble the Governor General of India in Council to inform you that a communication has been received from the Hon'ble the Court of Directors stating that the subject of Marriages by Dissenting Ministers is now under the consideration of the Law Officers of the Crown and of the East India Company, and that so soon as their opinion and advice shall have been received, a further communication will be made to the Government of India.

I am, &c.

FRED. JAS. HALLIDAY.

Council Chamber, the 4th Jan. 1841.

Junr. Secy. to the Govt. of India.”

The parties making this application had no doubt in their own minds as to the legality of the Marriages performed by those differing from the Episcopalian and Presbyterian Churches; all they sought was a *declarative* law on the subject in order that each pastor might if requested perform the Marriage ceremonial for his flock. The delay in arriving at a decision has been, we think, unnecessarily great, for the question has been long since discussed and legislated upon in Britain; and it were but an act of justice, and all that the memorialists prayed for, that they might be placed on the same footing with their friends in Britain. We sincerely hope that the matter will not be permitted to linger on for two more long and tedious years.

16.—DEATH OF THE REV. JOHN REID, BELLARY.

We sincerely regret to announce the death of another excellent Missionary of the London Society, the Rev. John Reid of Bellary. He was, as the following extract will fully testify, amply endowed with the spirit of that faith he labored to dispense.

“It is with feelings of no ordinary regret that we announce the decease of the Rev. John Reid, of the London Mission, at Bellary. Intense application to his arduous duties, and exposure in their performance brought on, says our correspondent, a severe attack of liver, which, after a month's confinement, terminated thus fatally on the 8th January. Mr. Reid's remains were attended to the grave by a large concourse of Natives, chiefly his own congregation, whose heartfelt grief at the loss of their Pastor and friend was evidently sincere. The Natives of Bellary will indeed long have reason to deplore the death of this amiable and truly conscientious Minister of God, whose whole life was devoted to his Missionary duties, for which he was most eminently qualified by a general knowledge of Oriental languages, and especially a perfect acquaintance with Canarese, the language of the people, amongst whom he could not fail to be greatly endeared, for his practice in truth went

ever hand in hand with the precepts that he inculcated; in proof whereof we need but state one of many instances of his active benevolence; namely, that in the dreadful famine which prevailed in the Ceded Districts some seven years since, the amiable gentleman adopted twelve orphan children, who were perishing of want, and these he has since fed, clothed and educated out of the very limited salary that he received, as a Minister of the Gospel, from the London Missionary Society! Mr. Reid's life was in fact one of conscientious self-denial, and unassuming piety; and it is to be hoped that in the presence of his Saviour he now enjoys its meet reward!"—*United Gazette.*

17.—THE 11TH ANNIVERSARY OF THE CHRISTIAN TRACT AND BOOK SOCIETY.

The 11th Anniversary of the Christian Tract and Book Society was held at the Town Hall on Tuesday evening last. *C. W. Smith, C. S.* in the chair. The meeting was opened with prayer by the Rev. J. Macdonald of the Scottish Mission, after which the chairman briefly addressing the meeting.

The Report which was read by the Rev. T. Smith was an able exposition of the principles and design of the Society, a defence of Tract distribution and a statement of facts connected with the operations of the Society, from which we gathered, that during the year about five and a half laks of tracts had been printed and distributed; the Society commences the year with a prospectively heavy debt.

Affecting reference was made to the removal of the Rev. W. H. Pearce, one of the fathers of the Society, and the Rev. C. Piffard, one of its warmest and best friends. It was also announced that the Benares Tract Society had become an incorporated part of the Calcutta Society. The letters received from the Missionaries and other tract distributors together with other interesting details were not read: they will appear in the appendix to the report. The first resolution, viz.,—*That the Report now read be adopted and printed and circulated by the Committee,*" was moved by the Rev. R. B. Boswell, and seconded by Captain Rozburgh. The Rev. R. B. Boswell, in moving the report, said,—

He rejoiced in the matter of the Report—it was exceedingly encouraging. The Tract Society was a very excellent institution; it dispensed divine knowledge in the most effectual way to overturn error. This was the method adopted by the prophets; their prophecies were written as tracts; also the beloved Reformers—those noble men—they wrote small but effective tracts and scattered them abroad in the land and they did a mighty work. Mr. B. made a pleasing reference to the way in which the land of Canaan was apportioned to the Israelites, or rather to the direction in which the man of God was commanded to look to the east and west, &c. This he thought indicated the direction in which the gospel should be spread, and the world be apportioned to Christ. The very titles of the tracts were often striking, and might arrest attention and benefit the soul.

The Rev. T. Boaz, in moving the second resolution—"That this meeting is desirous to give thanks to the God and Father of our Lord Jesus Christ for the measure of good that he has been pleased to effect by means of this Society during the past year,"—said:—

The Resolution which has been committed into my hands refers to success, a theme on which it is ever delightful to dwell.

For hope, the soul's inspirer,
Is relit by prosperous deeds.

A small measure of real success indicates a larger degree of prosperity, as the first streaks of the golden sun in the morn's horizon assure us of a bright and cheering noon—it brings with it a fluttering yet thrilling

pleasure. A larger measure of success augments that pleasure, as it is indicative of the coincidence of our plans with the wants of the objects we would benefit. Our joy is then unlike the thrilling and fluttering pleasure of childhood; it acquires the nerve and vigour of the joy of youth. But the fullest measure of success wakes up a joy like unto that of harvest, when the husbandman, having watched and tended with a parent's care the precious seed through the cheerless months of winter and the precarious period of spring, is about to gather into his garner a hundred-fold—the fruit of his labor and the reward of his toil—

With joy surpassed alone by angel choirs
 When rebel man returns to God,
 He on his golden sheaves exulting rides
 And shouts with honest rapture, "Harvest home."

We know that these different grades of joy have been experienced by Angelic beings at different periods of the history of our world, when success has attended divine plans for its benefit. When the Lord the Creator opened the womb of the morning and shed the lustre of heaven's light on the newly formed world, the sweet chords of angelic minstrels were heard; they rejoiced in the success which had crowned the creative efforts of the Deity in forming a residence for the noblest of his works. As the light of mercy increased and shed its lustre on our prostrate world, the best ordered minds in that world—Angelic minds, increased in rapturous delight, for they saw the progress of that good work which was to overturn the dominion of the prince of Hell. But when the last scene in the plan for the recovery of man was exhibited—when the Son of God burst through the restraints of eternal love, that he might wear the badge of servitude—when the light of heaven dimmed its lustre by enshrining itself in flesh—when the whole force of heaven's love like a resistless torrent rolled its way to earth to sweep away all sin,—then the celestial choristers raised their loftiest note—they followed him to earth. "They wondered where the scene of love would end." When they saw Satan vanquished they,

"Clapped their triumphant wings, and cried,
 The glorious work is done,"

and returned to heaven to swell the chorus of the blessed. May we not on this occasion, in a degree at least, feel as did these noble spirits. It may be—nay it is actually the case, that we are not called as yet to join in the anthem of the Millennium; our success is not complete; the harvest song is not ours, nay we may not even be called to rejoice in a medium measure of success, yet we may and have had the success of childhood, and with it should come the joys and hopes, as well as the fears and anxieties, of the youthful age. It were vain in us to expect the pleasures of matured life, when we are only called upon to celebrate the 11th Reported Anniversary of the Institution, but though young in years it has through God's mercy performed an Herculean work. From its commencement, and during the past year it has dispensed lakhs of tracts, and we may say of it,

"What, were it but to count each crystal drop,
 Which mercy's dewy fingers on the souls of men distils
 Through it?"

But the resolution refers to success—now success is a comparative term. It may be achieved with much less time and energy in one place and situation than another; or it may be forcibly apparent in one district, inducing a mocking pleasure, while in another it may be dimly if at all manifested for a long period; yet after the means employed have effected the purpose, the success in that more apparently hopeless field shall be such as to induce the fullest and most permanent joy. It may

he attained with much less ease in one district than another. Let an agriculturist hie him to the Islands of the Pacific, where the soil only waits for him to upturn it and cast into its soft and humid bed the precious grain. Briefly shall he reap the reward of his toil—let another pursue his course to India, and betake himself to the crested Sunderbun forests, where for many a long and weary year he must wend his way through many a fearful obstacle at the imminent risk of his capital, labor and life, ere he shall clear enough and reap enough to induce him to proceed in hope. But with a far larger tract before him than the narrow limits of the Pacific Island when all shall be brought under the fruitful tillage, then he shall reap as the fruit of his labor a much richer harvest both as it respects quality and permanency than his island fellow-laborer. Nor are the moral and spiritual features of the two fields unaptly illustrated by their agricultural conditions. The one after a few years of labor yielded a productive harvest to the gospel laborers; the other after many a weary year has but yielded a produce sufficient to induce the church to labor in hope; but the time shall come when India shall yield a richer harvest, for she shall not pour more lavishly her barbaric gold into the laps of her merchant princes, than she shall bestow her millions to adorn the diadem of our divine Lord. In one district success may be sudden, and it may draw off the sympathies and energies of the church from the present promising fields; but the time shall come and that unexpectedly when the less promising field shall yield such a harvest of success as shall cause her to rejoice,—saying, not, what have we, but, what hath the Lord wrought?

An occurrence reported in the last overland despatch relative to the siege of Acre strikes me as not unapt to the purpose. It is said that the besiegers having raked that city for many hours, the smoke of their own cannon prevented their witnessing the carnage which they had effected; the shades of evening warned them to desist, and they waited like faithful warriors to recommence with the dawn of the morning their work of destruction. When the morning rose a deep silence prevailed and they landed expecting to receive their enemy's fire. With their treacherous silence, they entered the fort, not to contend man with man in deadly conflict, but to view their, but the day before valiant, enemies slaughtered and silent in death; one shell from their vessels had touched the magazine of the material of the enemy and caused it to explode with an awful carnage. And so one day will it be with the Armies of the living God in this land. They have planted themselves beneath the ramparts of the enemy's citadel and sometimes carried the warfare into the very fortress itself. By their many means they do throw many missiles into the citadel. Your very tracts find their way, as we have heard to-night, into the very zenanas of the Hindus, but we see not their effect, yet know they must work mightily, and on some day when the enemy's fire shall cease, and the Armies of the living God shall wait with breathless anxiety beneath the ramparts, awed by the prevailing silence, and shall enter expecting a deadly encounter at every step, they shall be astonished to find the Magazine of error exploded, its watchmen still in death at its doors, and the banner of mercy and truth floating on its ramparts. We have had this success at least, the knowledge of the gospel has been spread far and wide by tracts, by education and by preaching the gospel. The sleep of ages has been broken; for if not, what mean these heavings and throings both in public and social Hindu life?—What mean these dissatisfactions with and inquiries concerning things as they are in the zennana and in public life?—What but that the leaven of the gospel has begun to work. The speaker then referred to the evident change in the Mela at Saugor, which he, in concert with his

esteemed friend the Rev. Mr. Lacroix, had just visited. There was the inaugural fight of the olden time.—It was true there was the sword and the dagger, the helmet and the shield, but they wanted the valor of the antient time. There were the Sanyásis with all the abominations of their state, but they wanted the boldness of their race in the presence of divine truth. There were infants, but only a few, and of these none were given to the Ganges. There were women, but they did not shrink from inquiry.—Nay, though they formerly would have come to sacrifice their children, they now asked for books for them to read at home,—a pleasing testimony to the effect of education. There was the whole mela but it wanted the spirit—it moved along with a listless and lifeless air. This was his own conviction when compared with the other pujas that he had seen, and it was more strongly the conviction of Mr. Lacroix, who had seen it about five times before. Many new devices had been hit upon by Satan to render the mela more attractive. The most remarkable was a preaching woman accompanied by a band of musicians. She descanted with considerable eloquence on the nature of God, the soul, &c. The desire for tracts was intense, so much so that the laborers were obliged to pass through the bazars in a quiet manner, giving the books only to such as could read. Let the Society proceed in its good work encouraged by past success, and God shall bless it of a truth.

The resolution was seconded by J. W. Alexander. Esq.

Dr. Duff moved the third resolution—“*That this meeting, convinced of the importance of this mode of disseminating Evangelical truth, desires to respond to the call contained in the Report, and in their several spheres to do what God may enable them for increasing the efficiency of the Tract Society.*” We regret our inability to remember even the shadow of *Dr. Duff’s* eloquent and masterly address.

He adverted to what the Society had already done—to the forcibleness with which the Report was penned and the powerfulness of its appeals. He explained the object of the Society as a Tract and Book Society, and enforced its claims on general grounds. But it was especially in reference to the young—the education of the young—that he would found an argument for the support of this Society. What prodigious efforts were now being made by men to attain and spread every kind of knowledge. The heavens above,—the earth beneath—the ruins of art and the temples of nature—rocks, hills, dales and records—all were ransacked to add to man’s knowledge. This knowledge was arranged in the most specious garbs and came pouring into our circles in the shape of Annuals—Registers—Guides—Magazines, &c. But what was the end of it all? Was God in it?—No; and if so, it was only to weaken the influence of truth. In the vast mass of all these publications there was that which *magnetized* man’s mind into the non-importance of divine truth. It is at such an era and under such circumstances when this flood of irreligious knowledge is rushing over the minds of men, that this and similar Societies should come in and make a vigorous effort to disperse sound and scriptural knowledge. The march of intellect, said *Dr. Duff*, as it is called, will be found, to the cost of many souls, the march of ignorance in reference to the knowledge of the Gospel. He concluded by a powerful appeal to all present to aid the operations of the Society.

Rev. Mr. Evans seconded the above resolution, and in doing so referred to what had already been said regarding the success which had attended the Society’s exertions during the past year, and then wished each one present to put to himself the question—How can I bestow my aid to circulate books? to which he would answer—In three ways. *First*, by speaking of the Society whenever and as often as fitting opportunities occurred—by telling one’s friends of its objects, and, *Mr. Evans* felt

certain, by this means its list of subscribers would be quickly increased. Why should not, said he, this Society form the theme of an evening's conversation at the tables of its friends and supporters?—the benefits arising from this would be great. *Secondly*, by each one present, himself setting an example by becoming a contributor to the Society, and not merely being contented with attending assemblages upon occasions like the present, but by enlisting himself in promoting the interests of the Society to the utmost. And *thirdly*, there is a mode in which both rich and poor may join—by presenting this Society before the throne of grace and mentioning it by name to Almighty God for a blessing from him to aid it in disseminating the gospel. Mr. Evans then related a very simple but amusing anecdote, and one very *apropos* to the subject; he said, one of his friends had a large family and while the boys were playing in the garden one of them fell into the tank—immediately there was great excitement among the other boys, they hurried here and there, and did everything to provide means for extricating their brother; they succeeded in doing so. When the head of the family afterwards heard of it, he called all his boys together and asked each what means he had thought of to rescue his brother from his perilous situation—the eldest said, “I fetched a rope, father, to throw to him”—the second said, “I brought a ladder to throw into the water in case the rope should not do”—and so on the gentleman went through the remainder, till he came to the youngest, and asking him in a similar way—“And, John, what did you do to rescue your brother?” John answered—“Father, what *could* I do? I am so young, I could not do anything—I stood on the bank of the tank and *cried as loud as I could*.” Thus, said Mr. Evans, if we cannot get a rope or a ladder, we can each *cry*—if we cannot give our substance or our time, or anything else to the advancement of the objects of this Society, we can *plead* before the throne of God, and plead constantly too, for this as well as all other Societies engaged in evangelizing the natives of this country—then each in every station of life can do something towards helping to bring about the time when all the nations of the world shall acknowledge the gospel.

H. C. Tucker, Esq. moved,—“That the friends constituting the Committee of the past year be re-appointed with the addition of C. W. Smith, Esq. and F. Millett, Esq.”—

A. Grant, Esq. seconded the resolution.

Mr. Tucker urged upon the assembly their deep responsibilities before God and in prospect of the judgment he urged them to a faithful discharge of the duties imposed upon them and a faithful apportioning of their substance to the Lord.

The Chairman in putting this resolution, remarked that though the present Meeting was now about to be closed, the season of usefulness was only commencing—that the Society deserved the support of every one who covets the pleasure of being instrumental in diffusing the knowledge of the gospel—and none should go away with the delusive idea that by being present at the Meeting he had done all that was required of him—prayer, unceasing prayer and exertion were required of each, if he was desirous of seeing idolatry vanish from this land.

The Rev. T. Sandys in conclusion offered his thanks to the Society for the great assistance it afforded to him and his fellow-labourers in preaching the gospel: and exhorted the audience to continue in well-doing. The doxology was sung by the assembly and the meeting closed. The spirit which pervaded it was very pleasing, although the attendance was by no means such as the importance of the Society and interests of the cause would have led us to anticipate.

18.—BURRISAL SCHOOL.

To the Editor of the Friend of India.

SIR,—I venture again to occupy a portion of your paper in giving you an account of the annual examination of the Boys of the Burrisal School which took place on the 4th inst. Although perhaps but few of the readers of your Journal have a local interest in matters connected with this part of Bengal, yet all I presume must derive a pleasure from hearing of the advancement of Education, since by that alone can we expect to undermine the prejudices which form such a barrier to the spread of Christianity amongst the ignorant Natives of British India. In conversing with some of the most respectable Hindus, I heard them express the conviction that their children would probably forsake the religion of their forefathers, and I have been astonished at the apparent resignation, or rather indifference with which they look forward to such an event. For the pleasure they derive from the improvement of their children in science seems far to exceed the fear with which they naturally look forward to such a result. With such a state of public feeling amongst the Natives regarding education, may we not hope that the day is coming when knowledge shall have dispelled the clouds of superstitious ignorance in the "land," and under its influence with the divine blessing, that the labours of our Missionaries will be rewarded with an abundant harvest. The interest of our last examination was greatly increased by the presence of Mr. W. N. Garrett, the worthy founder of the Seminary, who likewise on the present occasion occupied the chair. The pleasure with which he observed the progress of the boys, together with his strict impartiality in examining them, and the encouraging words he expressed to the successful pupils as he presented the prizes, sufficiently shew the great interest he took in the institution which he had established but a few years ago. The examination lasted from 11 till nearly 5 P. M., and was conducted by the gentlemen present, among whom were Messrs. W. N. Garrett, B. Golding, R. Sturt, C. T. Sealy, J. Knott, F. Hawkins, and many Natives of respectability, while the sides of the School-room were crowded with Natives anxiously watching the proceedings, and evidently delighted at the emulation displayed by the boys in contending for the rewards of merit. When I mention that this has been the first examination in which prizes have been distributed, I trust I shall be excused in thus dwelling upon the particulars of a scene well calculated to influence every mind with pleasurable feelings. As a particular instance shewing the certain advantages of industry and perseverance, a Native lad who obtained the first prize for English Composition, Geometry, History and Geography, and is now at the head of the School, only commenced his alphabet two years and a half ago. It was remarked by one of the gentlemen present, that this circumstance spoke volumes for the indefatigable exertions of the master, the Rev. Mr. Bareiro. The progress made by the boys since last I addressed you, is really astonishing. Prizes were distributed to the different classes in the following branches of education, viz. English Composition, General History, Geography, Arithmetic, Geometry, and English Grammar, and great proficiency shewn by all. Hoping you will excuse this lengthened communication,

I remain, Your's truly,

R. R. STURT.

*Burrisal, 8th January, 1841.
Friend of India.]*

19.—THE ELEVENTH ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S SCHOOL.

The Eleventh Annual Examination of the General Assembly's Institution was held at the Town Hall on Friday the 22nd instant. The Rev. J. Charles, D. D. presided. The number of pupils present must have amounted to upwards of 800. Several of the friends of religious education were present, as well as many of the alumni of the other seminaries in Calcutta. The examination was conducted by the Rev. Messrs. Duff, Mackay, Charles, Macdonald, Smith, Capt. Richardson, and F. Millett, Esq. The examination was very close and the result most satisfactory. A programme of the subjects which have formed the study for the past year will be found below. The testimonies of some of our contemporaries in reference to the examination are also appended. The number of pupils during the past year has been on the increase, and a department entitled the *College* department, has been formed with a view to carry on the more matured pupils in the highest branches of knowledge. There are at present twenty-two pupils in this department. Prizes were awarded. The principal ones were by universal consent awarded to Mahendra, a Native youth, who has distinguished himself in a remarkable manner in many branches of study. His Essay on the advantages of sound knowledge to the Hindus, was most erudite and eloquent, and well deserved the prize.

We have watched the progress of the Assembly's Institution for many years with the intensest interest. It gave to Christian education a concentratedness and force which it had never possessed before in this country. We say this without in the slightest degree wishing either to detract from the excellent plans of the pioneers in the good work of Christian education, or of unduly exalting those who were directed in the providence of God, to adopt measures evidently in consonance with the divine arrangement, but with a view to give honor where it is due, where God has himself manifestly bestowed it. Some missions have been distinguished for their labors in translations—others for composing and printing useful works—others in preaching; and it has been the lot of our Scottish brethren to be eminent in providing an educational institution every way worthy the cause they desire to propagate, and well calculated, under the divine blessing, to attain and exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Such being the case we have watched with the deepest anxiety the progress of the Assembly's Institution—not its progress in itself so much, though this is of the deepest moment, and it has been steady and gratifying; the laborers have sustained their parts with unabated ardour and zeal, converts have been afforded to stimulate them in their work, and conviction of the truth of our holy faith has been generally impressed on the majority if not all the matured youth connected with the Institution, giving promise of a future and extensive harvest. This is cheering enough, but the external progress and growing influence of the Institution is still more invigorating. The number of the pupils continues to increase, and this notwithstanding the conversions which have happened, and the alarms which have been sounded in the very fortress of Hindu society. The masculine efforts which bigotted Hindus, and the more polished Vedantists have made to thin the ranks and diminish the influence of the Institution—private influence and public prohibitions—maternal affection and parental authority—the influence of the press, and the prospect of highest patronage, have not been able to prevent a constant accession to the numbers of the pupils. This shows

that there is a strong feeling of confidence in the conductors of this excellent Seminary amongst the parents and guardians of the young men—confidence in their abilities, integrity and perseverance; for it is a fact well known to the native community that the Missionaries would if they could bring every pupil from the darkness of Hinduism to the light of the Gospel: but this impression is also identified with the idea now inseparable from Missionary Christianity the native mind that no force save the force of reason and no power save that of the Spirit of God will be employed in the conversion of souls. We rejoice in this signal triumph of truth in so short a period, for who could gravely have predicted that at the eleventh annual examination of the Institution it should have gathered 800 pupils—have had a most erudite and eloquent essay read on the highest of all subjects by a convert—the most talented pupil in its college department, and that it should have exerted an influence so potent even over the minds of adult Hindus as to lead them (despite all kinds of influence exerted to produce a contrary effect) to commit the religious training of their children to the hands of Christian Missionaries;—but so it is, and not only in connection with this seminary, but every other similar institution in this and the sister presidencies. We are especially gratified by the testimony of our native contemporary, the *Bhaskar*, to the usefulness and the laudableness of Missionary labor, and especially of Christian Schools—in fact, the testimony of all our contemporaries, whatever private views they may cherish, to the disinterestedness, perseverance and successful efforts of Missions in this department, is one of those signs of the times which should be a source of encouragement to persevere in the good cause through good and evil report until success shall command that which the enmity of the human heart will not at the onset of such labors admit can flow from the efforts of Christian Missionaries. We must, with the *Friend of India*, express our surprise at the absence of the patrons of Christian education at the examination—the professed friends of the mere education of the people could not be expected to give their attendance; yet we certainly think both the advocates of such an education as well as the highest authorities in the land, would lose neither the confidence nor affection of the people they are called to rule by attending the examination of Institutions in which their own religion is taught in connection with the highest branches of secular science. We leave the extracts from our contemporaries, and the programme to speak for themselves.

“ It is a delightful fact connected with the history of this Institution, that many of its pupils should have so drunk at the fountain of knowledge as to remain to matured life in order that they may reap the reward of all their past toils in acquiring the highest branches of knowledge and the highest honors of the school. A department for carrying on the higher branches of knowledge, called the college department, has been instituted during the past year. But that which is most delightful in connection with this institution is, that notwithstanding the bold and fearless advocacy by its founders and teachers of an uncompromising Christian education, and of their intention if prospered by God to convert their pupils to the Christian faith, that it should more than equal in numbers the *patsala* and college which has Government for its patron, and in which Christianity is systematically expelled, the Bible prohibited, inquiry on religion unsanctioned, and God himself almost excluded; and yet so it is, and so it ever will be, that a faithful straightforward determination to teach men the truth, shall secure the confidence (even of those who are heedless of that truth themselves) in those who profess to be the preceptors of the rising race. Let our friends and all similarly engaged but pursue their honorable and faithful course, and the time

will not be far distant when these seminaries where God and our Lord Jesus are honored, shall so secure the confidence of the whole native population, that institutions in which men are afraid to teach any, even their own faith, shall be left as a monument of the folly of an age which thought that God would permit man to guide his creatures into the way of happiness without instructing them in the knowledge of Himself—as he formerly left a nation still grovelling amid the twilight of a prostrate reason, who would have worshipped that reason instead of himself, to become the prey of every guilty passion unchecked even by the socialities of a nominal Christianity.”—*Advocate.*

“The first fact of peculiar interest that presented itself on this occasion, was the numerical prosperity of the Institution. After the class lists had been expurgated, by the exclusion of all absentees for whose absence a satisfactory reason had not been given, the number of pupils still stood so high as *Eight Hundred and Seventy*; which shows an increase of Two hundred and ten, above the strength of last year. Of this great body of pupils, a division has been made, which the progress of their education more than warrants. The Institution, now embraces in itself both a College, and a Preparatory and Normal School: in the former of which there are 49 pupils, and in the latter 821. No one will dispute the claim to the appellation of a Collegiate Institution, of a Seminary, where Brown’s Philosophy and Laplace’s *Mechanique Celeste* are text books in Mental and Physical Science.

“Both the number and the attainments of the pupils have risen far too high, to allow of any thing like an adequate exhibition of the state of the Institution, in a popular examination of a few hours. The perusal of the Programme which, for the satisfaction of our readers we subjoin, will give a better idea of that, than any report of the examination. The literal justification of the Programme, by a detailed examination of the various classes in their several studies, seemed to have been abandoned in despair by the Examiners. Of the School department, the higher classes were thrown into one, and then questioned freely on any branch of their studies which was suggested at the moment. Much the same process was adopted by the Collegians. They were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both Sacred and Profane; and in every thing, gave proof of the thoroughgoing, instruction to which they have been accustomed. In Mental Philosophy the exercise was rather an extemporaneous disputation than an examination: and much animation, was thrown into it by the suggestions of Captain Richardson. It shewed great power of thought. A prize Essay, in the same department of study, by Mahendra Lall, the Christian convert, was partly read, and corresponded exactly with the intellectual character displayed by himself and his fellow-students in the argumentation of the day. This young man also carried off Mr. Macfarlan’s gold medal for the Student of highest general proficiency; for the assigning of which, a searching examination by written questions and answers, without books or assistance of any kind had been conducted for, we believe, six days, for about five hours each day. By this ordeal he had acquired a place much above all the other competitors. He also obtained a silver medal for an Essay respecting the Jews.”—*Friend of India.*

(Translated from the *Bhāskar.*)

The annual examination of the General Assembly’s School was held on Friday last, and was attended by many respectable English Gentlemen and Natives.

The examiners and spectators were much pleased with the answers given to the several questions put to the scholars. The Missionaries are worthy of boundless praise for the money they spend and the labours they undertake for the benefit of all persons; Mr. Alexander Duff especially by the gift of knowledge, enlightens the eyes of many of the natives of this country therefore the gratitude which the people of this country owe him, is beyond measure inexpressible.

Some may say that the Missionaries impart knowledge with the view of bringing people under their influence; that is, their desire is to cause the professors of other religions to become Christians: on this account, through the medium of an English education they endeavour to engage the affections of their pupils in the worship of Christ. We also confess that it is indeed their great aim to bring people to embrace the religion of Christ, but the Missionaries ought not to be reproached on this account; because all sects endeavour to convert others to their own, religion. This practice it is well known exists even among Hindu sects such as the Shaktos and the Baisnobs and others; the Hindus indeed do not expend either money or labour to spread their religion, but the Missionaries do this to the utmost of their ability and are therefore worthy of the greater praise. Those whose children are educated in Mr. Duff's school ought to think upon the many benefits, which that kind-hearted and excellent gentleman has conferred upon them; the parents are not put to the expense of a single pice for the education of their children; that gentleman has gone about begging money in various countries, and expends it in filling the treasury of these children's minds with the riches of knowledge. Now these riches may be employed by his pupils in the support of their families without being exhausted, and with care and reflection they may pass their days in comfort. The parents of these scholars brought them into this world indeed, but Mr. Duff, by giving them the eyes of knowledge, has imparted to them the riches by which they can pass their time in comfort with their families, and having respectfully invited them, he has delighted them by the impartation of inexhaustible riches. Where can they find such a benevolent friend as Mr. Duff, therefore the fathers and grandfathers of these children ought to call upon that gentleman, and by some mark of respect express their great gratitude.

Programme of the Tenth Annual Examination of the pupils attending the General Assembly's Institution.

On account of the advanced studies of the higher classes, the Institution, in the month of May last, was divided into two great departments—the one, preparatory; the other, Collegiate. The studies in the latter department are so arranged as to occupy in regular succession, a period of *at least four years*. Agreeably to this arrangement the *first year's class* in the college department is the *lowest*.—During the past year, care has, as usual, been taken to correct the class-registers, *monthly*, so as to exhibit, as nearly as possible, the number of *bonâ fide* pupils. The number of names *at present* in the registers, after all have been struck out for whose absence a satisfactory reason has not been assigned, is, in the School department, 821; and in the College department, 49. From sickness and other causes of fluctuation, the number in *actual daily attendance* will always be about a *fifth* less than that exhibited by the registers.

COLLEGE DEPARTMENT.

FIRST YEAR'S CLASS.—22 STUDENTS.

Branches of study.

Bible,—first four books of Moses, four Gospels and Acts.—Horne's Manual of the Evidences of Christianity—whole.—Poetical Instructor, 224 pp.—History of England—whole.—Political Economy (Clift's), 162 pp.—English Composition.—Arithmetic.—Algebra, Simple Equations.—Geometry, first six books of Euclid.

Plane Trigonometry.—Lardner's Pneumatics.—Bengali, Hitopadesh, 40 pp. and Madhab Chandra's Grammar, 16 pp.—Hindustani and Persian. Sawal o Jawab and Panda Nama.

SECOND YEAR'S CLASS.—11 STUDENTS.

Branches of study.

Bible, nearly the whole.—Horne's Manual of the Evidences of Christianity, the whole.—Jewish Calendar, &c.—Lectures on Christian Doctrines, 31 Lectures.—History of Charles Vth. 332 pp.—Cowper's Poems, first Book of the Task—Leechman's Logic, the whole.—English Composition.—Geometry, Heights and Distances, Mensuration of Surfaces, Land Surveying, Mensuration of the Circle.—Algebra, Arithmetical and Geometrical Progression, Binomial Theorem, Theory of Logarithms and Logarithmic Arithmetic.—Mylne's Astronomy, the whole.—Practical Astronomy.—Construction and use of the Sextant—Brewster's Optics.—Bengali, Hitopadesh, 47 pp. Madhab Chandra's Grammar, 25 pp.—Hindustani and Persian, Sawal o Jawab and Panda Nama, 28 pp.—Bengali and English versions.—

THIRD YEAR'S CLASS.—8 STUDENTS.

Branches of study.

Bible, Paley's Evidences, Lectures on Theology.—Clift's Political Economy, the whole.—Milton's Paradise Lost, four books.—Duncan's Conic Sections, the whole.—Solid Geometry, eleventh and twelfth books of Euclid.—Physical and Practical Astronomy, use of instruments:—Text Books, Mylne and Herschel.—Statics, including the Composition and Resolution of forces, Mechanical powers, &c.—Brewster's Optics.—Mental Philosophy, Dr. Brown's first vol. and part of second vol.—Bengali, Madhab Chandra's Grammar, &c.—Hindustani, four Gospels, Chér Darvesh, and Hindustani Reader.

FOURTH YEAR'S CLASS.—8 STUDENTS.

Branches of study.

Have finished all the preceding branches of study, together with a full course of Analytical Trigonometry and Analytical Geometry; and during the present Session have studied—Bible, Brown's Mental Philosophy, first vol. and part of second vol.—Thomson's Differential Calculus—the whole—Thomson's Integral Calculus—first principles.—Laplace's Mécanique Céleste, first chap.—Essays on different subjects.

PREPARATORY AND NORMAL SCHOOL.

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Branches of study.

New Testament, two Gospels and part of the Acts.—Horne's Manual of the Evidences, 65 pp.—History.—Marshman's Brief Survey, first and second vols, the whole.—Marshman's History of India, down to A. D. 1450, 174 pp.—Goldsmith's History of England, to Charles I.—Murray's English Grammar.—Macculloch's Course of Reading, 167 pp.—Arithmetic, Simple Interest. Algebra, Division of Fractions.—Geometry, first and second books, and 20 props. of third book of Euclid.—Bengali Hitopadesh, 74 pp.

SECOND CLASS.—34 SCHOLARS.

Branches of study.

New Testament, Gospel by Matthew, part of Luke, and of John.—History, Brief Survey, whole of vol. first and 43 pp. vol. second.—Sessional School Collection, whole. Murray's Grammar, whole.—Arithmetic, Decimal Fractions.—Geography, Keith's Use of the Globes.—Geometry, all the first book of Euclid.—Bengali, Hitopadesh 47 pp.

THIRD CLASS.—36 SCHOLARS.

Branches of study.

History, Brief Survey, vol. first, 159 pp. Sessional School Collection, 180 pp.—Macculloch's Grammar, 136 pp. Clift's Geography, the whole.—Arithmetic, Single Rule of Three. Geometry, first book of Euclid, definitions and five props. Bengali Hitopadesh, 34 pp. Translation into English and Bengali.

FOURTH CLASS.—49 SCHOLARS.

Branches of study.

Fourth Instructor, 10 pp. Macculloch's Grammar, 164 pp.—History of Bengal the whole. Brief Survey, vol. first 24 pp.—Clift's Geography, the whole.—Arithmetic, Compound Division.—Bengálí, Hitopadesh, 32 pp.

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SIXTH CLASS.—74 SCHOLARS.

Branches of study.

Third Instructor, the whole. History of Bengal, 48 pp.—Macculloch's Grammar, 152 pp. Clift's Geography, 28 pp.—Arithmetic, Reduction. English writing.—Bengálí, Hitopadesh, 15 pp.

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Second Instructor, 14 pp. Grammar, parts of Speech. English and Bengálí writing.—Bengálí Spelling Book, 40 pp. Chánakhya Slok, 6 pp.

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