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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 6.—*November, 1832.*

*• The 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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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.

NOTICES TO CORRESPONDENTS.

In the excellent Sermon which we have inserted in this number, on the death of the late Mr. Cleland, we perceive no allusion to the circumstances of his death. For the information of our distant readers we may state, that about the end of September last, at the commencement of the Doorgah Poojah Holidays, Mr. Cleland proceeded up the river, chiefly for the purpose of securing an opportunity for religious meditation. On Sunday the 7th October, he was overtaken by the gale that proved so dreadfully destructive throughout the whole of lower Bengal; and his pinnace was upset near Culna, about 40 miles north of Calcutta. A few days afterwards his body was found washed ashore, and was immediately conveyed to Calcutta, and buried in the Scotch burying-ground, amid the sorrowing regret of a bereaved community.

The communications of M. W. W., P., and Onesimus will in the course of time be inserted.

The Memoir forwarded by J. E. is very good; but the subject of it has so long since been gathered unto his fathers, that we fear, the publication of it now would be considered very much out of date.

Mc. F., &, and J. M. have been received.

R.'s Paraphrases from the Hindoostanee, are under consideration.

D.'s verses shall appear (if possible) in our next.

We shall be happy to hear from B. J. again. The lines which he has now sent us, are good; but not sufficiently polished for publication.

'The Mariner's Hymn,' is at present declined, from its unfortunate resemblance to the Boat Song in the *Lady of the Lake*; but we think the verses have much merit.

Respecting certain loose remarks which we know are current regarding our share in the publication of Mr. Wolff's Journals, we have at present only to remark, 1st, that as the author forwarded them to us on the understood condition of publishing them *entirely*,—the only alternative being, that not a fragment of them should be published at all by us,—we consulted the undisguised wishes of the majority of our subscribers in accepting the condition proposed, though by no means of such a nature, as we would voluntarily choose. 2d, that we do not hold ourselves in any respect responsible for many of the opinions or speculations, which have found a place in these journals, reserving to ourselves the right of freely expressing our sentiments on various doubtful topics, after the *whole* have been published.

The Decision of the General Assembly of the Church of Scotland with regard to the Rev. Mr. Irving; the Anniversary of the Methodist Missionary, the British and Foreign Bible, and the Baptist Missionary Societies; the acquittal of the Missionaries in Jamaica, with much other valuable intelligence from Europe, is necessarily postponed from want of room, although we have given our Subscribers 56 instead of 40 pp. as originally promised: all shall appear in our next. In the meanwhile we invite the communication of all intelligence from the Mofussil, as we particularly wish our work to be a record of the Progress of the Gospel in India.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 6.—November, 1832.

I.—*The Tears of Jesus at the Grave of Lazarus—A Sermon preached at Union Chapel Calcutta, on the lamented Death of W. L. Cleland, Esq. Barrister. By the Rev. J. Hill.*

John xi. 33—36.

“When Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled; and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him.”

The imperfection of the human mind is manifest in scarcely any thing more than in its incapacity to see clearly, and feel forcibly, many subjects at once, or even many parts of the same subject. The effects of this imperfection are felt in the common business of life; they are still more visible in the higher and nobler walks of literature and science, where to meet with a man extensively learned, and at the same time minutely accurate, is almost a prodigy. But its effects are most visible and most to be deplored in religion. There, for example, how common is it to meet with individuals who have confined their attention exclusively to one branch of the Christian system, its evidences, its doctrines, or its morals, instead of studiously aiming at a comprehensive view of the whole. In the great subject of the person and character of our Redeemer, who has not felt, from the stress, the very important stress, which is constantly laid upon his supreme divinity, some tendency to overlook, or but partially to recognise, his real humanity? We seem to forget that he was no less human than divine—*in all things made like unto his brethren*. This tendency is the more to be regretted in the instance specified, for thereby we often deprive ourselves of the consolation arising from several beautifully interesting features in our Lord's character. We will mention one in particular,—that susceptibility which there was in his mind for close and intimate friendship.

In the character of our Lord there was, it need scarcely be observed, a general, an universal benevolence, a benevolence which has been beautifully called “Friendship to all the world, friendship expanded

like the face of the sun when he mounts above the eastern hills* :” a love which many waters could not quench : an emotion which, like a tide, rolled over every other passion of his soul ; a principle which reproach, obloquy, meanness, ingratitude, desertion, so far from obstructing in its progress, seemed only to deepen in its channel, and to give strength and energy to its current. But from the Gospel history, it is not less obvious, that our Lord was susceptible of *particular* friendship :—a state of mind formed by the consent and harmony of dispositions, tastes, and habits ; by mutual esteem, and by reciprocal tenderness and regard. He had not only the expansive benevolence of God, but the feelings and the sympathies of a perfect man. As such, we read of “ *that disciple whom Jesus loved,*” and amongst others who were honoured with his particular friendship, was a family residing at Bethany, consisting of Lazarus, and his two sisters Martha and Mary. The circumstances recorded of this family are well known, and need not be here repeated ; it will be sufficient to say, that Lazarus died, and that the words of our text are expressive of the sorrow which our Lord felt at his death. Our first inquiry will therefore be into the causes of those tears which our Lord wept, and that sorrow which he felt at the grave of Lazarus. This being done, the subject will furnish us with several profitable reflections, suited to the present melancholy occasion.

I. Let us inquire into the cause of those tears which our Lord shed, and of those sorrows which he felt at the grave of Lazarus.

We are not surprised, that the children of Adam, the degenerate offspring of degenerate parents, born to trouble and exposed by sin to the wrath of God, should find abundant cause for tears. Were each of us to say with the prophet, “ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” it would not reach the depth of that catastrophe which has befallen us. Moreover, the world in which we live is a place of sin : it is not surprising then that it is a scene of sorrow ; for by the righteous government of Jehovah, sin and suffering are linked in a chain which is inseparable. *The wages of sin is death.* But how shall we account for the tears of Jesus ? “ He was holy, harmless, undefiled, and separate from sinners ;” yet on more occasions than one, we read of his giving expression to his grief, by the effusion of tears. To this inquiry it may be replied,

1st. That the tears of Jesus, wept at the grave of Lazarus, were the tears of sympathy with the sorrows of others.

In treating this part of our subject, we must request our hearers to recall for a moment what has already been said of our Lord’s

* Jer. Taylor.

real humanity, in which nature we have the most conclusive proofs, that he felt all the innocent emotions of a perfect man. Indeed, the Scriptures declare, that one of the special designs of his assuming our nature was, that by fellow-feeling, and personal experience of the trials to which we are exposed, he might be qualified to relieve the objects of his care. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

Of this nature, the nature of man, there is probably, scarcely a stronger or more deeply-rooted principle than sympathy: or that humane uneasiness, which is excited by the ills and griefs of others. This emotion may be discovered in every grade of civilized life; but stronger, more pure, and more exquisitely sensible, as the moral character is refined, ennobled, and improved. But the character of Jesus was perfect: such therefore must have been his sympathy with the woes and the sorrows of others. "In all our afflictions he was afflicted. Himself took our infirmities and bore our sicknesses."

He saw the breach made in the happy domestic circle of Bethany, the chasm it had occasioned in the minds of the sisters, their grief, and the general sorrow of the neighbourhood, at the loss of such a man, and the sight moved his benevolent heart; it touched a master spring in his soul; he mourned to see the tenderest ties violently burst asunder; he was grieved to behold those whom he loved bleeding under the fatal stroke of separation, and the purest joys become the sources of the bitterest pains. "When therefore Jesus saw her weeping, and the Jews also weeping, which came with her, he groaned in his spirit, and was troubled." "*He wept with them that wept.*"

2dly. They were the tears of friendship. "Our friend Lazarus," said he to his disciples, "sleepeth."

In a world like ours, proverbial for instability, a world which gives too many proofs of the correctness of the language of the prophet, "Cursed is man that putteth his trust in man, and maketh flesh his arm," in a world of sorrow and of death, the loss of a firm, enlightened, and affectionate friend is a loss which words can but feebly express, which nothing earthly can repair; not riches, nor power, nor worldly splendour: in all these, though courted by flatterers, and surrounded by multitudes, men have often felt that they were alone; that there was not a heart which sympathized, or a bosom which responded the emotions of their own. They felt that a faithful friend was above all price. Even the joys of life soon become insipid without friends, to whom we can impart our

pleasurable emotions; but if its joys cease to please, what must its sorrows be! they are insupportable. "To communicate one's self to a friend, works two contrary effects; *it redoubleth joys, and cutteth grief in halves*.*" But a friend, a true friend, our Lord had lost in the death of Lazarus: a man with whom he had probably often taken sweet counsel, and gone up to the house of God in company—a man who knew his joys and felt his griefs. For we may suppose that when wearied in body, and oppressed in mind by the obstinate unbelief of his enemies, and the mercenary meanness of his professed friends, he would sometimes retire at evening to the peaceful abode at Bethany, and there, on the bosom of friendship, lay to rest the sorrows of a heart, which might emphatically be said to be "*acquainted with grief*." May we not suppose, that in the affection and unbought kindness of that family, he felt a tranquillity something like the security of a well-sheltered harbour to a mariner who has turned in from an ocean in a storm? Was it then strange that he should weep at the loss of such a friend? If he were capable of tears, was not this a fit occasion to draw them forth? He wept as a man might weep over the death of his dearest friend; and when the Jews beheld his tears, they said, *Behold, how he loved him!*

3rdly. They were the tears of commiseration over the miseries of man.

They were wept at the grave, most likely in a place of sepulchres, where every object which met his eye, would be an emblem and a proof of man's fallen condition, of his ruined nature. He would reflect, that all which he saw, (and he saw much more than eyes like ours can see,) was the consequence of sin. To his eye would be present in long perspective all the heart-rending scenes connected with every one of those monuments of our mortality; the languor, the pain, the sickness by which each tenant had been brought to that "house appointed for all living." He would think of the awful extent to which the conquests of the king of terrors have been carried; the ages and generations through which they have been protracted. "*What desolation he hath made in the earth.*" He would reflect on the fears, the cares, the bitter anguish of the bereaved. Was it a husband or a wife, a parent or a child, a friend or a general philanthropist, how many cords vibrate here, all which have been rudely struck by the hand of death.

He beheld what ravages death makes on the human form; how the strongest and the fairest are blighted and withered by his touch; and bodies, made to be the residence of immortal minds, the temples of the Holy Ghost, are reduced to ruins, to putrefaction, and to dust. He knew that the *approach* of death was generally terrific, and that the *moment of dissolution* was not

* Bacon.

unfrequently with extreme anguish, acute suffering, and convulsive agony: driven away from the scenes and the society which by a thousand associations have become dear to them, they go into a land of silence, a region unknown to them, into the dreary solitude of the grave. All this he viewed, and viewed as the fruit and consequence of sin. "The soul that sinneth shall die." He beheld sin like an invincible conqueror, marching through the earth, and death and hell follow in his train. "By one man sin entered into the world, and death by sin; and death has passed upon all men, for all have sinned." This gives death its sting and the grave its terrors; this makes the history of man like the roll which Ezekiel saw, which was "written within and without, with lamentation, and mourning, and woe." What a prospect for an eye like the Redeemer's—an eye that looked far and saw deep—an eye that took in the full compass of the sorrow with all its dimensions. If heroes, no way renowned for sensibility or generous sympathy, have been known to shed tears as they looked over a field of slaughter, of carnage and of death, who can conceive, what tongue describe, the emotions which must have struggled in the Redeemer's bosom, as he gazed upon this scene of mortality? The Jews hung their harps upon the willows, and refused to sing, whilst the temple lay in ruins; but here to the mind of the Redeemer was presented a far more affecting spectacle:—the desolations which sin had wrought; the ruin of a nobler edifice; the wreck of a world.

4thly. They were tears of piety over unbelief and impenitence.

On several other occasions we read, that our Lord was grieved at the hardness of heart, and the obstinate unbelief of many who attended his ministry. He sighed deeply in spirit when the Pharisees sought of him a sign from heaven, tempting him: and he pathetically bewailed the want of faith in others who had witnessed signal displays of his power. "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you." The same cause, there can be little doubt, entered into his sorrow on this occasion: he was troubled, that the former repeated displays of his power should have produced so little effect. It is more than probable, that he had frequently conversed on the subject of the future state, the resurrection of the dead, the nature of this life as a state of probation, and the design of his own advent to this world, in the presence of the two sisters; but now neither what they had heard, nor what they had seen, was capable of preserving them from excessive grief, and almost overwhelming sorrow: "They sorrowed as those who had no hope." And when the Lord beheld it, he groaned in spirit and was troubled.

If however he was grieved with the sisters, he was much more so with the Jews. Looking around upon the assembled multitude, his eye beheld, and his heart pitied, many who instead of being

convinced by the stupendous miracle which he was about to perform, would through their perverseness, only be hardened in unbelief, and make it the means of more aggravated condemnation: thereby filling up the measure of their iniquity, that the wrath of God might come upon them to the uttermost. That such persons were present scarcely admits of a doubt; for in a subsequent part of the chapter, it is said, that whilst some believed, others went their ways to the Pharisees, and told them what things Jesus had done.

Moreover Bethany was in the neighbourhood of Jerusalem, at the distance only of about two miles; many of its inhabitants were present, and probably the city itself in view. He knew the day of grace with which that city had been favoured, a day of salvation, a morning without a cloud, a day created by the bright beams of the Sun of righteousness, which rose upon its inhabitants with healing in his wings. O happy Jews, had they but known their day! Oh happy Jerusalem, had she but improved her privilege! Soon would her peace have flowed as a river, and her righteousness been as the waves of the sea; her enemies would have been clothed with shame, but upon herself the crown would have flourished; salvation would have been her walls and bulwarks, and over all her glory, God would have placed a defence. But not milder was the morning, nor brighter the day, which she had abused, than dark and stormy would be the night that would soon set in upon her. What mercies they had despised! what miracles they had slighted! what offers of peace and pardon they had contemned! and beholding it, he wept over it, saying, "If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace!—but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." He looked at the grave of Lazarus, and thought of the day when graves would open to receive thousands upon thousands of the inhabitants of that devoted city; not to hide them from the storm or shelter their heads from the day of battle, but to be a passage to the deeper, darker grave of hell. And his spirit yearned at the prospect; he wept over them, and his tears seemed to say, "Oh! that they were wise, that they understood this, that they would consider their latter end." Such, we may conceive, were some of the causes of grief to our Lord on that occasion. We will now proceed,

II. In the second place, to those reflections, arising from the subject, suited to the present melancholy event.

1st. There are occasions when tears are not only lawful, but due.

To weep, by some persons has been considered an indication of mental weakness ; a proof of the want of dignity and firmness of character. Such persons seem to place the perfection of our nature, not in the right direction, or proper control of natural feelings, but in their suppression or total extinction. By aiming to make us more than men, they make us less than human. Not only do those feelings which are the sources of tears constitute one of the most beautiful features of man's mental economy ; but they were implanted in the mind by the gracious Author of our being for wise and merciful purposes. Of these feelings, tears are the natural and eloquent language ; a language so simple, that it requires no art to learn it ; so forcible, that few can resist its power ; so universal, that it is every where understood. Debarred from verbal converse by diversity of tongues, the whole family of man have here a channel of communication for the best feelings of the heart, a vehicle for the strongest sympathies of the soul. We can "weep with those that weep." But the heart itself is both relieved and improved by them : tears cool and refresh the fever of the mind, and help it to unburden itself of griefs too big for utterance. Entirely to repress them, hardens the heart into stoical indifference, and renders inert the generous emotions of pity and of love.

But tears on some occasions are not less dignified than amiable, and on none more so than when a man of inflexible firmness in his own griefs, a man who does not readily succumb under his own troubles, weeps over the sorrows of others. Such tears display a generous soul, a benevolent heart, a mind of true nobility, which is not contracted and shut up within the little circle of its own affairs, but looks abroad with a compassionate eye over the miseries of the whole family of man : such a mind is like the firmest and most durable marbles, which though almost impenetrable to the chisel, weep most under the action of the surrounding atmosphere.

Of this character was the mind of the great Apostle of the Gentiles. The world has never seen in a mere man a finer combination of all that is heroic, manly, or disinterested than met in the character of Paul. Under trials, which make other men's sufferings appear almost like childish tales, he could say, "But none of these things move me, neither count I my life dear unto myself:" yet the same Apostle could say, "I have great heaviness, and continual sorrow of heart, for my brethren, my kinsmen, according to the flesh." And when writing of the enemies of the cross of Christ, it was "*even weeping.*" But we may take still higher ground ; He who is the perfection of moral beauty, the excellence of moral dignity, the express image of his Father's

glory, in whose mind was a harmony and a concord unbroken and complete, even "*Jesus wept.*"

Let then your commiseration be worthily bestowed; let not your grief exceed the occasion which calls it forth; "sorrow not as those who have no hope;" and within such limits let your tears flow: reason and revelation, God and good angels, will all approve.

2dly. If the righteous are afflicted or bereaved, if they are removed by death, it is not for want either of pity or of power in their Lord and Saviour.

"Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" He undoubtedly could, as the sequel of the narrative proves; but he had then, and he has now, wise and gracious designs to accomplish, by what to us, appear to be the mysterious ways of his inscrutable providence. In these he has designs of mercy toward them that are removed, and them who remain. With regard to the former, he often takes them from the evil to come. He who sees the end from the beginning, knows every snare that lies in our path, and every trap which is laid for our feet; he is acquainted also with our nature, with the weaknesses of our character, and knows how they will be wrought upon by particular circumstances: he can see that the career which we have commenced, though at present smooth, even placid and inviting, is beset with dangers too formidable for us to encounter, or that it will lead to devious paths where we might make shipwreck of faith, and of a good conscience: and like a kind parent who sees the clouds lowering, he calls his children home before the tempest bursts; or as the fostering hen, which shelters her brood under her wings before the kite swoops on his prey.

But even where no such danger awaits them, what is this world, and what the present life, to a spiritual mind, to a mind alive to the beauties of holiness, and to the joy and peace which are at God's right hand? Is it not a world of sorrow and of sin? Is not his life embittered by discovering every day, not only in others, but in himself, an evil nature, "a law in his members, warring against the law of God?" Can he ever remit his vigilance but at the peril of his soul? And every step, as he advances, has he not to contend not only "with flesh and blood, but with principalities, and powers, and spiritual wickedness in high places?" Does he not often feel that he has been overcome, that he has dishonoured God, whom by infinite ties he was bound to obey? To such a mind is it possible that this life can be other than a pilgrimage of pain, or this world a land of darkness? "But I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The race is then

run, the journey finished, the combat ended, and each coming up as from battle, will receive from the hand of God a crown of glory, with these words, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

As it relates to those who remain, it may be observed, that every thing which promotes our spirituality of mind; every thing which makes the eternal realities of the future preponderate in the judgment, above the fleeting shadows of the present; every thing which assimilates us to the temper of Jesus, and fits us for the pure and undying pleasures of our future home, must ultimately prove a blessing. But in how many ways, under the blessing of God, do afflictions conduce to these ends. They loosen those ties by which we are bound and enslaved to this terrestrial state;—they strip the world of its false, unreal, but dazzling aspect, and teach us to judge of the value and importance of objects by higher, nobler, and juster principles, than the world's estimate; by the glory of God, the solemnities of eternity, the certainty and the awful consequences of the judgment-day:—they produce a holy solemnity in the mind, in which the "*still small voice*" of the Holy Spirit, which has been unheard in the clamour of mirth and revelry, becomes audible, and secures attention; they interpret Scripture and illustrate the promises; they prove the power and grace of the Redeemer; they "*teach us how to pray.*"

Nor are the beneficial effects of affliction confined exclusively to the righteous: they are among the means by which God often "*leads the blind by a way they know not;*" he removes the idol to which they have offered incense, due only to himself, that he may lead them to an object of firmer trust: they lose an arm of flesh, and are brought to lean upon the almighty arm of God; they are deprived of the mercies they have abused; and they then say with the prodigal, I will arise and go to my Father's house. The most careless are often aroused by the solemn event of death; it is a voice from the sepulchres, saying, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Not unfrequently the example of a good man is not fully appreciated till after his death; it is as one of those birds whose exquisite plumage is not seen till they expand their wings for flight; when such men are gone we feel almost as Abraham did, that "we have entertained angels unawares." It is especially so with regard to that part of their example which relates to benevolence. The real modesty, the unfeigned humility of a truly good man, makes him strive to conceal from every eye, but the eye of God, the good which he is doing. To use the words of Solomon, "The ointment of his right hand often bewrayeth him;" yet still the full extent of the good which he did is not known till he is removed; then it becomes visible by the dryness of the channels which he was wont to fill with the streams of his

benevolence. Thus whilst “the memory of the wicked will rot, the righteous will be had in everlasting remembrance.”

3rdly. What ample encouragement is here afforded to the afflicted, to apply to the Lord Jesus Christ for succour in the time of trial. “Thou shalt not oppress a stranger,” said Moses to the Israelites, “for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.” This argument applies with peculiar force and beauty to the sympathy of Jesus. He knows what it is to be afflicted; he has wept at the grave of a friend, and can tell how the heart is rent and torn with grief by such an event; he knows the bitter anguish which it produces, and though now he has ascended far above all heavens into the regions of peace and unruffled tranquillity, he did not leave his heart of tenderness behind him: “for we have not a high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” Let the afflicted cast their care upon him, for he careth for them; let them fly to him as a refuge from the storm and a covert from the tempest, as the shadow of a great rock in a weary land.

There are seasons and passages in human history when our dearest friends can avail us little: their sympathy may not want tenderness; their ear may not be heavy, nor their heart hard; but their “*arm is short, and cannot save.*” It cannot hold back the stroke of mortality, it cannot ease a guilty conscience, it cannot illuminate the valley and shadow of the grave. But there is balm in Gilead, there is a Physician there. Jesus can mitigate our dying agonies, or give us strength equal to our day; he can assuage the tempest of our fears, and to the rudest storm say, Peace, be still: he can allay the anxieties of a troubled conscience; he can disarm death of its terrors and the grave of its sting; he can let down the light of heaven on the soul, and when the eye is sealed to things earthly, he can reveal to the mind visions of celestial glory. “In the valley of Achor, he can open a door of hope.” “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”

4thly. We may learn, that though to our natural feelings death is terrible, it is not unconquerable.

It is not sufficiently considered by Christians in general, how much we owe to the Lord Jesus Christ, not only for the infinite mercies of redemption from the wrath to come; but for that clearer discovery, that brighter manifestation which he has afforded us of the nature and certainty of a future state. The doctrine of the resurrection of the body appears to be a doctrine purely of revelation; but even the immortality of the soul, whilst professedly believed by the majority of heathens, was held with so feeble a grasp, and seen with so dim an eye, that it might be considered

a subject of speculation, rather than belief; an amusement to the fancy, more than a source of consolation to the heart. To some of them it afforded a fine theme for eloquence; but in the day of adversity, that dark and cloudy day, it administered no hope, no peace, no solace to the mind. Death to them was a gulf of darkness, unilluminated by a single ray of light.

This gloom was partially dissipated by the revelations of the Old Testament. Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." David said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand pleasures for evermore." Daniel in prophetic strains exclaimed, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But so much brighter are the discoveries of the New Testament, that life and immortality may be said to be "brought to light by the Gospel." There the shadows resting on the long night of the grave are scattered; and truth beaming from the bright face of the *Sun of righteousness* emits a splendour which irradiates the darkness of the tomb: "Them who sleep in Jesus will God bring with him." "Verily, verily, I say unto you, the hour is coming, when the dead shall hear the voice of the Son of man; and they that hear shall live."

Not only the truths which he revealed, but many of the miracles which he wrought, tended to corroborate this momentous sentiment; and except his own resurrection, none more so than that which has been considered. He had raised to life the ruler's daughter; he had restored to his widowed mother her only son, whom they were carrying out for interment;—but here was an instance of a man not only dead, but who must have seen corruption. Yet with an authority which nothing could control, and a power which nothing could resist, he said, "Thy brother shall rise again." "I know," said Martha, "that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and crying with a loud voice he said, Lazarus, come forth." The dead hear his voice and awake, the pulsations of the heart are restored, the tide of life circulates, the limbs move, the man arises, and comes forth "the living, the living to praise God." What a proof and emblem of the day, when all that are in their graves shall hear the voice of the Son of man, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Death, though vanquished by the resurrection of Jesus, still as a vassal holds his dominions; the king of terrors is subject to the

Prince of life. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." As an enemy therefore, death to believers has no existence. To them it is not sent as the gloomy executioner of vengeance, but as a messenger of mercy, to call the exile home; to collect the scattered members of the family, whose names are written in heaven, into their father's house; to break their fetters and burst their bondage; to say to the prisoners, Go forth; to them that are in darkness, Shew yourselves; to bring them to mount Zion, unto the city of the living God, the heavenly Jerusalem; to an innumerable company of angels; to the general assembly and church of the first-born; and when all the purposes of the Redeemer shall be accomplished, when the number of the elect is gathered in, then "death, the last enemy, shall be destroyed. The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise." Then with his sceptre broken, his empire subverted, his shackles burst, and his captives set free, death, like Saul on the mountains of Gilboa, shall fall on his own spear; and death himself shall die. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

But it is time I should make some allusion to the mournful event which has called us together: we, like our Lord, have lately visited the grave; we have been to the house appointed for all living, and have there deposited, till the resurrection of the just, the mortal remains of a friend, and a Christian, a true benefactor to the human race. The sorrow evinced, and the marked respect paid to the memory of the departed, were great, but not greater than the occasion demanded. It was alike honourable for him to deserve, and you to pay, such a testimony of respect to his memory. It has fallen to the lot of few men to have as many friends and as few enemies as the deceased: indeed it was next to impossible to know him intimately, and not esteem and love him highly, in so remarkable a degree did he possess those qualities which secure affection, and disarm enmity. Kind, humane, affable, generous, intelligent, he seemed by nature formed for intimate and enlightened friendship: all which properties received a finish, and an air of perfection from the principles of religion; so that he presented to the eye the beautiful combination of the gentleman and the Christian, the acuteness of a man of sound and vigorous intellect, with the humility and modesty of a man of God.

It will not be uninteresting to his friends to know something of his personal history. He was born at Paddington, (London,) in the year 1797, and the five first years of his life were spent at that place. His grandfather was — Cleland, of Markland, in Lanarkshire, who had four sons; Walter, the youngest, was a merchant, and some fifty years ago resided in Calcutta, where he amassed a considerable fortune, and returned home to London: he then married the daughter of Sir Paul Joderells; William Lenox Cleland was the eldest son by this marriage. When he was five years old, his father was afflicted with paralysis, which induced him to remove from London to Scotland, to the country residence of the late Lord Meadowbank: but the disease increasing upon him, he went to Edinburgh. Here he soon became totally incapable of attending to the affairs of his family, and Mrs. Cleland's attention being almost exclusively devoted to him, the late Earl of Buchan kindly came forward to superintend the education of William Lenox. He first placed him at Mr. Taylor's Boarding School, near Musselburgh, at which he remained three years, always spending the holidays at Dryburgh Abbey, where the Earl of Buchan bestowed every attention upon the cultivation of his mind; and he was accustomed to mention with lively gratitude the debt he owed not only to the Earl, but also to his lady, for the assiduous attention they paid to the culture of his mind and of his heart. At his father's death, he returned to his mother at Edinburgh, and attended the High School, receiving lessons at the same time from a private tutor at home. From the age of thirteen to eighteen, his time was spent in the most unwearied diligence to close and severe study. The monuments he has left behind him of studies pursued during this period, and pieces written, some of which appeared in the periodicals of the day, furnish ample proof of his thirst for knowledge, and the application of mind with which he pursued it, as well as affording ample promise of the future man. Among the miscellaneous pieces, which he wrote, may be mentioned, "A Review of Ossian's Poems," and "An Essay on the Happiness of a Future State."

From his earliest youth, it appears, that his mind was of a serious, thoughtful cast; and amongst his papers of that time are many prayers which he wrote for his own improvement: and although in subsequent periods of his life he was often overcome by temptation, yet even then he was not without feelings of deep contrition, especially in moments of retirement, which he seems to have secured to himself through every stage of his life: and he has often been heard to say, that he never felt time hang heavily upon him.

In 1818, he commenced his study for the English Bar, to which he gave his undivided attention. He was called to the Bar in 1822, and in December of the same year, sailed for Bom-

bay : from Bombay he came to Calcutta in 1824, and was admitted to the Bar, of which, down to the day of his lamented death, he was a distinguished ornament for industry, integrity, ability, and every noble, generous, and gentlemanly feeling.

Though Mr. Cleland was always what would be considered a moral man, it was not till about three years ago, that his character received a decided change, when he became a sincere Christian. As this is a distinction not always made, it may not be improper to mention two or three marked features of the two characters. In the Christian character will always be found a supreme love of God, for his infinite excellencies, and for the boundless blessings which we derive from him ; deep self-abasement on account of sin ; and a holy surrender of the heart, with all its affections, to the government of the Lord Jesus Christ. But these are principles which are not found in mere moralists. Their supreme *object of pursuit* is different. The Christian pursues nothing as his ultimate object, but the glory and the approbation of God. "Wherefore we labour, that whether present or absent, we may be accepted of him." But it is possible to be moral in the eyes of the world, when God and his glory are excluded from the heart. Their *motives* are different. The motives of the Christian are drawn from heaven, and from the grand realities of eternity ; love to God the Redeemer, concern for his honour, and the honour of religion ; gratitude for the infinite mercies of redemption : those of the mere moralist arise almost entirely from the present state ; they are founded on reputation, on honour, on the tendency of things to promote worldly advantage. Such he was some four years ago, a mere man of this world : — a person not only engaged in its pursuits, but whose affections were absorbed by the interests of earth ; devoted, and exclusively so, to the affairs of this life ; governed by its maxims, and imitating its manners, with an almost total disregard of God and eternity. But God, "whose ways are not our ways, and whose thoughts are not ours ;" God who is rich in mercy, of his great love, wherewith he loved him, even when he was dead in sins, quickened him together with Christ : by grace he was saved. As there is something remarkable in the manner in which this change was brought about, at the same time something highly encouraging to others, to imitate his example, I shall state a few particulars connected with it. It would appear, that under the blessing of God, the change in his character was owing chiefly to his own private and serious reflection. About three years since (he might then have been some few times to this place of worship) he determined to devote one Sabbath day to a careful review of his past life ; the manner in which he had spent his time ; the objects which had chiefly engrossed his attention, and the ends and aims he was then pursuing : and such was the impression made on his mind by this review, that he could not look upon

himself, but with shame and self-abhorrence, as a creature who had received from God infinite blessings, but had returned only rebellion and ingratitude; the interests of his soul had been neglected; and God, in whose hand his breath was, and whose were all his ways, had he not glorified. He spent the night in humiliation and in prayer; and then resolved, that with God's aid he would commence a new career, in which the great end of his existence should be the glory of God his Saviour.

He was a man, who took nothing up by halves; that which was worth knowing, he always considered to be worth knowing well. He therefore commenced a very diligent examination of the evidences adduced in proof of the authenticity of revealed religion. This plan I have heard him speak of with great satisfaction, and recommend to others, not only as a source of information, but comfort and stability. A work which he read on this subject was Locke's Reasonableness of Christianity; and though he did not accede to all Locke's doctrinal sentiments, he thought the work possessed great merit. On the internal evidences he met with no work which exactly came up to his views of the subject, till he took up the latter volume of a very able series of discourses on the Evidences of Christianity, by the present Bishop of Calcutta*.

From the evidences he proceeded to the doctrines, and read Dwight's and Milton's Systems of Divinity, with many other theological works; bringing every statement and every train of argument to the test of the word of God. He examined with much care the points in dispute between Unitarians and those generally known by the term Orthodox. On the principles of the former, he read the writings of Dr. Channing of America; and though he admired his powers of eloquence, he considered him a most inconclusive reasoner. On the orthodox side of the question, he read Dr. Pye Smith's Scripture Testimony to the Person of the Messiah; and his remark to a friend after its perusal was, "Of this I am perfectly satisfied from reading that book; I can readily conceive a book, especially such a book as the Bible, may have passages in it of a metaphorical or figurative nature; but to suppose, as Socinians do, that almost the whole texture of the book,—a book intended by infinite wisdom, for the direction of mankind on the most important of all subjects, is of this character,—is per-

* I cannot permit this opportunity to escape me of recommending to the notice of every serious inquirer after truth, of those persons in particular who have not much leisure for reading, the very masterly Letters of Olinthus Gregory, on the Evidences, Doctrines, and Duties of the Christian Religion. Of this work the celebrated Mr. Hall said, he was acquainted with no book, in the whole circle of English literature, which was equally calculated to give young persons of cultivated minds, just views of the evidence, the nature, and the importance of revealed religion.

fectly absurd; but so it must be considered, if their sentiments are to be proved from it: their mode of proceeding with the Scriptures is at variance, in my opinion, with every fair system of criticism." He afterward read with equal satisfaction another work by the same author, (Dr. Pye Smith,) on Sacrifice and the Priesthood of Christ. With this work he was so much delighted, that he made a synopsis of its contents, which is amongst his papers.

He examined no less carefully the points of difference between Calvinistic and Arminian sentiments; and became himself a firm believer in those views denominated Calvinistic. He conceived he found them recorded in the Scriptures, and having satisfied himself that that volume was written under the inspiration of God, though he could not assign reasons for every thing he found there, he felt bound to receive it. Moreover, he was often heard to say, that apart from the authority which he conceived that system of doctrines had from Scripture, it was encumbered with fewer difficulties, and capable of a more rational and philosophical defence than the opposite: in proof of which he was accustomed to appeal to the writings of several eminent moral philosophers. And certainly nothing could more fully prove the fallacy of those fears sometimes professedly held for the cause of morality, should such sentiments prevail, than his conduct. We mean not to say it was perfect; no one could be more sensible of this, or more deeply humbled on account of it, than he was. Shortly before he left home he said, "If I am saved, it will be entirely through God's mercy and the merits of his Son; for in me is nothing which could recommend me to his favour." Yet amongst sinful creatures how rarely shall we meet with any thing making as near an approach to perfection as in him.

In private, in his family, and in his public walk, he not only exhibited, but adorned the doctrines of God his Saviour. Towards God, his obedience was devout, humble, cheerful, uniform, constant, equally remote from presumption and superstition. Towards men his deportment was just, charitable, generous; kindly affectionate; ever ready to do good; and ever carrying himself toward all with a mild, peaceable, and Christian spirit. He possessed also in no common degree that striking feature of a true follower of Jesus, deep solicitude for the welfare of others. He was anxious that all should be made acquainted with the truths of the Gospel from which he had derived so much consolation, so much real peace, so much unalloyed satisfaction. To one Society, the object of which is to propagate the Gospel amongst the heathen, his subscription and contributions amounted to eight hundred rupees a year: besides which, he supported at his own expence a native school adjacent to his dwelling, in which were more than one hundred boys: the erection of the school-house and the salary of the

teachers were all defrayed by himself. Nor did he overlook the temporal wants of the needy. Four native boys who were orphans, or whose parents were poor and infirm, he maintained, clothed, and educated. He subscribed to almost every public charity, and in how many private ways relieved the necessitous, fed the hungry, clothed the naked, was known only to himself and to his God. Almost the last request he made before he left home was, that his name might be put down as a contributor to the sufferers in Cuttack, with any sum annexed to it that the writer of these remarks might think proper. When such a man is removed, and removed under such affecting circumstances, what heart can refuse a tribute of sorrow, what eye to bedew his memory with tears? "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

But the subject has a joyous, as well as a mournful aspect. Cut down in the midst of his years, his sun seems to have set whilst it was yet noon; but blessed be God, it beamed brightly as it sunk, and will rise with unclouded splendour in the regions of immortal day. A short life, undoubtedly, his was, if we measure it by the number of years allotted to him: but "that life is long, which answers life's great end." Honourable age is not that which standeth in length of time, nor that which is measured by number of years; but "wisdom is the gray hair unto men, and an unspotted life is old age." Such age he had attained, and though removed from among us, may we not hope that his bright example will not be lost?—for,

"When such men fall, they fall like stars
Streaming splendour through the skies."

I call especially upon the affluent to imitate his example, and nobly come forward to spread amongst the benighted people of this land the savour of the Gospel of Christ. And we can assure them, that next to their own interest in Christ, no reflections, at the hour of death, will be more consolatory, than that they, under God's blessing, were the means of conveying to the people that sit in darkness, and in the region and shadow of death, the light of eternal life. It is thus that the blessing of the God of Abraham would come upon them, "*I will bless thee, and make thee a blessing.*"

Suffer me to trespass one moment longer on your attention, whilst I address myself to any present, who may not have yielded up their hearts to God; some such there may be in this assembly. How forcibly does this mournful event say to you, "Prepare to meet thy God." Is it not an awful consideration, to reflect that in your present state, wherever death finds you, it finds you as an enemy, as the avenger of the insulted rights of Deity. Not less his mercy than his justice are abused by your impenitence and unbelief. Jesus wept over the miseries which awaited lost souls!

what a proof of the depth and extent of their ruin ! Were you to see a wise man melted into tears, you would conceive the cause could be no trivial event. To what conclusion then should you come, when you see the Son of God weeping over lost souls ? Does it not seem to say, " Their redemption is precious, and ceaseth for ever." But shall the Redeemer weep over the souls of others, and have you no tears to shed over your own ; shall he shed not tears only, but blood, and will you remain unmoved ? Shall he throw off the brightness of his Father's glory, and stoop to the cradle, the cross, the tomb, for your salvation ; and will you not crucify the flesh with its affections and lusts ; will you not cast away the unfruitful works of darkness ; will you not seek to be free from the grasp of a fiend who is leading you to perdition ; will you not humble yourself before God, that he may lift you up ?

O awake to righteousness, and sin not. Be wise to-day ; to-morrow may be too late. You may then have passed the boundary beyond which the offers of mercy are ever made : there repentance, genuine repentance, will be hid from your eyes. " To-day if ye will hear his voice, harden not your heart, lest he swear, Ye shall never enter into my rest."

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mowr, in the kingdom of Khiva ; and from thence to Bokhara, Balkh, But-Bamian, Cabool, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

[Continued from page 232.]

Departure for Balkh.

21st March, 1832.—I left Bokhara, after having received a passport from the king, and Gosh Bekie consigned me into the hands of the chief of the caravan, making him responsible for my safety. Three Jews from Balkh accompanied me.—The caravan consisted of 60 camels and 100 persons. We made the first day 20 English miles. I proclaimed the Gospel of Jesus Christ to Jehudah Cashi from Balkh.

22nd March, 1832.—We made about 28 English miles through the desert.

23rd March, 1832.—Again 28 English miles through the desert. A mullah from Balkh, and some servants of Aishaan Khoja, governor of Balkh, who were our travelling companions, shewed to me very great attention. There were people of Aukhoy and Cabul in the caravan.

I never remained with the caravan, but rode on with the mullah of Balkh, who spoke Arabic.

24th March, 1832.—We arrived at Zendeer, a village fortified : 30 English miles this day's journey. This village is inhabited by Turcomans of the tribe of Zendeer, who are entirely subject to the King of

Bokhara. We stopped here till the morning, 26th March, 1832, when we arrived in the evening among the tribe of Kara Turcomans. They came out to touch my *Bible*, for which they have a great veneration. They gave to me sour milk and bread without payment.

Here we arrived at the banks of the Oxus, 30 miles from Zendeer, called Labbe Derya, "Lip of the Sea!"

30th March, 1832.—After 50 miles ride from the former place, or rather walk, for I walked on foot, we arrived at Kerke, where we crossed the Oxus. Kerke is inhabited by Tatshik, and through the kind care of Mullah Khoja Rooshnay, I escaped the oppressions of the governor of Kerke, who forced Moorcroft to give him money.

31st March, 1832.—We made 28 English miles, and slept in the desert.

1st April, 1832.—We made 28 English miles, and slept again in the desert.

2nd April, 1832.—We again made 30 English miles, and slept in the desert. Mullah Khoja Rooshnay of Balkh desired me to read to him something of the Gospel, and translate to him.—Thou Jesus Christ, who art over all, God blessed for ever, who art Jehovah our Righteousness!—thou Jesus, who hast redeemed me from all evil!—thou shalt establish thy kingdom on earth, from the city of Jerusalem to Samarcand, Balkh, and Bokhara! In the evening the merchants of Cabul came to me, and asked me whether I was in want of money, as they were ready to give it me, and I might give it back to them at Cabul! Mullah Khojah Roshnay requested to be allowed to touch my firman of the Sultan of Stambul, who is called the *Khaleefa* of the Prophet.

3rd April, 1832.—We again made 30 English miles, and slept in the desert.

4th April, 1832.—We slept again in the desert, 30 miles distant. We were frightened by the news that Mahommed Murad Beyk was coming with his band, called Kadeghan, to plunder the caravans; but the report proved to be a false one. We rode, however, swiftly—myself, the mullah, and the Jew, 80 miles before the caravan, and arrived at Balkh on the 7th of April.

Arrival at Balkh.

7th April, 1832.—I arrived at Balkh, and took up my lodging with Mullah Jehudah Cashi, the Jew, in the Jewish quarter, which is closed in by a gate shut up on the Sabbath-day. Both Chief Rabbis, Mullah Benjamin Cashmin of Meshed, for whom I had a letter from the Jews of Meshed, and Mullah Simkha, called on me. I entered with them into an argument about Jesus Christ, the very first hour of my arrival: they desired the Gospel in Hebrew, but alas! I had none to give to them. I promised them to try to send it to them, after my arrival in India. But Mullah Jehudah Cashi behaved very badly to me: for which he was reproved by the Rabbis. He actually had cleansed first a certain place as a room for me, but when he saw that I wanted to go to the caravanserai, he gave me a very nice room upstairs; he actually gave me nothing to eat, except some Indian corn, and cheated me as much as he could. My servant told me after this, that Jehudah Cashi had told him that he would try to get rid of me

as soon as he could, in order that I may not infect the Jews with my doctrine; and he believed that he did an acceptable work before God to cheat me as much as he could, for I was a heretic and not a Jew!

8th April, 1832.—I proclaimed the Gospel to Mullah Benjamin, and proved to him that Joseph's history was a type of Jesus of Nazareth.

At Balkh are 50 families of Jews; the rest of the inhabitants are Tatschik Osbek; Afghans and Arabs. Near Balkh are villages entirely inhabited by Arabs, who speak the Arabic tongue; one of the villages is called Jokhtan, probably of the Arab Tribe Joktan, who inhabit still the country Hatramawt, the Hazarmaveth of Genesis x. 26, and who are likewise mentioned in Genesis x. 26.

8th and 9th April, 1832.—I was again visited by Mullah Benjamin, to whom I preached that Jesus was the son of God. The more I see of this country, the more I am convinced, that there is not a more hopeful field for a Missionary than Turkistan. The Persian likes to read the Bible, and to converse about religion, for the sake of curiosity; but the Turcomans, and the people of Bokhara and Balkh, on account of feeling for religion. The Jews, though I openly professed my faith in Christ, permitted me to read in the Law of Moses in the synagogues.

Aishaan Khoja.

I called on Aishaan Khoja, the governor of Balkh, who is strictly subject to the king of Bokhara. He is a Soffee from Bokhara, and a *Khoja*. The word *Khoja* has two meanings—in Persia, the eunuchs are called *Khoja*, but at Bokhara and amongst the Turcomans, those who are of the family of Mahommed, are called so. He is very often driven out of Balkh by the king of Kontos, Mahommed Murad Beyk; and he then goes to Akhtsha, 8 English miles from Balkh, whence he makes excursions with his soldiers to Balkh, every night, until the people of Kontos are obliged to leave the city of Balkh again. Aishaan Khojah has no nose, and he has therefore covered that part with a handkerchief. He was just surrounded by mullahs, with whom he was reading *Jelaul*. There was a Nogay mullah from Caisan among them, who read and spoke the Russian tongue. Aishaan Khojah had heard that I was a lover of Jesus; he desired me to give him the Fatkha, (blessing.) I read a portion of the Gospel in the presence of the rest; and he desired Mullah Simkha, the Jew, who had accompanied me, to read a portion from the Old Testament to him. From him I learnt that Balkh was built by a son of Adam, and was first called Hanah, then Halah, then Balakh, and after this Balkh. Balkh was several times destroyed, and built up again; but it never was built up again entirely, after the great destruction of Tshingis Khan, who destroyed the town and put to death all the inhabitants thereof. Balkh may now have 10,000 inhabitants. Like as in Rome, one goes through an extensive tract of ground entirely desert, within the walls of Balkh, and then meets again with mighty ruins. Before its destruction, it must have been larger than Bokhara is now.

There are some effects of Moorcroft's in Aishaan Khojah's hands; and if somebody would go there with letters from the Governor

General of India, Aishaan Khojah would be honest enough to deliver them up; but as I had declared at Bokhara, that I did not come to this country for the purpose of reclaiming Moorcroft's property, I did not like to ask for them. Moorcroft's body was carried from Ankhoj to Balkh, and buried there in the sepulchre of the Jews; but the Jews protested against it, and he was taken away and buried separately. When I went back to my lodging, Jehudah Cashi shewed me the *Talmud* Treatise of Beraehath, in which it is said that God weeps every night three times on account of his having destroyed the temple, which Rabbi Elieser in that treatise proves by Jeremiah xxv. 30. "The Lord shall roar from on high, and utter his voice, for his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth!" I easily convinced Mullah Jehudah Cashi of the absurdity of Rabbi Elieser's interpretation. Mullah Jehudah Cashi confessed that there are stories in the *Talmud*, which have no common sense. Rabbi Elieser says in the same treatise of Beraehath, that there are three watches in the night: the first watch is when the ass cries; second watch, when the dog barks; third watch, the time the mother suckles. Rabbi Isaac Ben Samuel says in the same treatise, "God roars like a lion, and says, 'Woe that I have destroyed my house and burnt my temple, and sent my children in captivity among the nations of the world!'"

As I found the climate of Balkh very injurious to my health, for the water, and even the bread, is very unhealthy, and the people of Balkh look very yellow and pale, I determined to leave Balkh immediately without a caravan. I hired a muleteer from Cabul, and promised to pay to him on my arrival at Cabul.

Departure from Balkh.

10th April, 1832.—I left Balkh, and after three hours I arrived at Masaar, 12 English miles from Balkh.

A kind Hadjee of Masaar, i. e. a Tatshik, who had been at Mecca, gave me a room in his house. He was a relation of the governor of Masaar, in whose hands all the property of the companions of Moorcroft is, as journals, 300 volumes of English books, horses, white cats, and money, and even the greatest part of the property of Moorcroft and his companions sold. My muleteer, who was the muleteer of Moorcroft, and who asserts that the whole party were poisoned by the governor of Masaar, made me promise that I would not say that I was an Englishman; I managed it therefore in the following manner; and told my muleteer that I should not betray myself without telling one single lie.

Host. "Who are you?"

Wolff. "A Christian pilgrim, who was at Jerusalem."

H. "Where is your house?"

W. "In an Arabian colony; (for the inhabitants of Malta, you know, are descendants of the Phœnicians)"

H. "Who is the Hakim there?"

W. "Ponsonby Khan."

H. "How far are you from Stamboul?"

W. "We have a kind of boats called steam-boats, with which we go in three days." The investigation ended here.—However I wanted to go to the governor, and try to get hold of the Journals of Moorcroft's companions: but my muleteer protested against my going, saying, that he would leave me and go back to Balkh. The governor of Masaar is only nominally subject to the king of Bokhara; and is even frequently in alliance with Mahommed Murad Beyk of Kontos.

Masaar contains about 10,000 inhabitants, and is a famous place of pilgrimage; for they falsely and against all Mahomedan history pretend, that Ali, who is called here *Shahi Merdan*, the king of men, arrived riding upon a camel from Arabia, and soon after becoming ill, he said, "Upon the spot where my camel is standing, there I wish to be buried." He died, and was buried upon the spot where his camel stood, and after he was buried his camel disappeared, in the presence of thousands of people. Pilgrims come there from Afghanistan, Cashmeer, Chocan, Shahrabz, Hindoostan, Khiva, and Bokhara; and abundance of miracles are related which are performed there, such as sick camels becoming healed, barren women becoming fertile. In mentioning these false miracles performed at Masaar, the sorrowful delusion of my very dear friend Irving comes into my mind—a delusion, which I am sure, as sure as I am writing down these lies, will be of the worst consequence, as well to himself, to Irving himself, as to the church of Christ at large. It will be of very bad consequences to Irving himself; for one single conversation of Irving with Dr. Doyle in Ireland, or one single perusal of the Council of Trent, will make a Roman Catholic of Irving: for his abstruse way of thinking; his attachment to the Athanasian creed; his belief in the infallibility of an external church; his gigantic mind, which tries like Bossuet, Aquinas, and Bellarmine, and Albertus Magnus of old, to find *sense* where *no sense* is; and the circumstance of his being now unmercifully cast off and repulsed by intolerant Protestants, who have no patience nor consideration for an erring soul, will make Irving look around him, where to find rest, where to find hearing, where to find a smile; and neither hearing nor smile will be refused to him by Doyle, or by any Jesuit in the college of Maynooth, and Irving will abjure Luther, Cranmer, and Knox, and embrace the creed of the mitred Pontiff of Rome! Irving, come to me; I shall not cast thee off, even if I were unsuccessful in turning thy mind from thy present delusion, for I love thee like a brother in Christ!

Secondly, it will be of bad consequences to the church of Christ at large; for not only many a Miss Polly and many a Miss Patty will follow thy example, O Irving, but it will deter many in the Protestant church from giving implicit belief to the sacred writ, with regard to the sure word of prophecy, to the study of which they have been roused by you; and it will deter many from giving implicit belief to other portions of Scripture; and the spirit of expediency, which both yourself and myself detest, will get the upper hand. The disciples of Robert Taylor and Cobbet will increase in number; and I hear Popery shout for joy, and say, "Look at the state of the Protestant church, Irving has well done."

Such cases have been in my native country. This was the case with Frederick Schlegel, this was the case with Zacharias Werner, this was the case with Immanuel Veith, this was the case with Haller, this was the case with my friend Madame de Krudener, and this was the case with Spencer! But before I prove those *unknown tongues* spoken in the church of Irving to be a delusion beyond all doubt, in case the substance of the statements in the newspapers are true, and which are believed to be true by good people in India, where I am now writing down these lines; I say, that before I prove those unknown tongues to be a delusion, a thorough delusion, I must state my views about miracles.

It is a current maxim in the Protestant church, that miracles have altogether ceased since the time of the Apostles, and no miracles will be performed in future. This maxim is totally *unscriptural*.

1st. I believe that those who have faith enough can perform miracles, and speak with tongues existing in the world.

Proof. Mark xvi. 17, 18, "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That these miracles have not exclusively been confined to the Apostles is clear by Luke x. 17, and that those gifts have not been confined to the times of the Apostles is clear by this, that no time has been fixed, and this promise was a prediction for the future.

2ndly. I say that we are allowed to pray to God that miracles may be performed by the holy child Jesus.

Proof. Acts iv. 29, 30, "And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by thy holy child Jesus!"

3rdly. I believe that miracles have been done in the church after the time of the Apostles. The miracle at Jerusalem, which frustrated the attempt of Julian, the Apostate, to rebuild the temple, is testified by Ammianus Marcellinus.

4thly. I believe that miracles will be performed again before the great coming of the Lord in the clouds of heaven.

Proof. Joel ii. 28, 29, 30, 31. But with regard to the unknown tongues spoken in the church of Mr. Irving, there is not only not one single authority in Scripture, but it is even downright contrary to Scripture. The unknown tongues mentioned in Mark xvi. 17, were tongues understood by the pilgrims at Jerusalem; (Acts ii. 6, 7;) but those tongues spoken in Irving's church are understood by *no body*. How can the people say "Amen," saith the Apostle? There are in England, Spanish, Portuguese, Italian, and Polish refugees; there are two youths of Siam at London. If now those women were to speak those tongues, I would at once see the finger of God in it; for those Poles or Spaniards, hearing their tongues talked by people who never learnt them, would at once be struck with it, and try to obtain not only a political liberty for their country, but return and preach to them the

glorious liberty of the children of God. The Siamese youths would return, and proclaim to their countrymen the wonderful works of God ! But were such a woman even to speak in Arabic in an English church, where no Arab is present, I would tell her to hold her tongue, for it is against the Apostle's command ! Why did Luther abolish the service in Latin ? and the Latin is and was understood by many, and therefore not half so absurd, as those unknown tongues in Irving's church. I can speak an unknown tongue in a moment, which neither myself nor any body else can understand. I gave a proof at once, and even in rhyme :

“ Deedel, Doodel, Deedel, Dy,
Krale, Krele, Krole, Kry ! &c.

But it is no joke. The case is very serious, and it has given me many a sleepless night since I arrived in India. The Holy Spirit is not to be trifled with. Sins against the Holy Spirit are not forgiven.

12th April, 1832.—I left Masaar with a caravan for *Kholum*, which is likewise called *Tatsgora*, or *Tatshgerkhan*. It has about 8,000 inhabitants—all *Tatshik*, and a few *Hindoo* merchants. It was here that *Moorcroft* was surprized by *Mahommed Murad Beyk*, and carried to *Kontos*, where he was obliged to pay an enormous sum. The chief of the custom-house here is a *Hindoo*. I did not stir out of my room. It is 40 miles from *Masaar*, and the road very dangerous ; but though I had not stopt with the caravan, I arrived safely.

14th April, 1832.—We left *Kholum* or *Tatshgerkhan* or *Tatsgora*, and arrived at a village called *Hasrate Sultan*, 30 miles distant.

15th April, 1832.—We arrived at *Eybak*, 24 English miles.

16th April, 1832.—We arrived at *Khoram*, at a branch of the *Himalaya* mountains, a most splendid and magnificent range of mountains. The natives do not call this part properly *Hindoo Kush*, but I have forgotten the name ; 24 English miles.

At *Khoram Tshingis Khan* died.

17th April, 1832.—I arrived with my muleteer at *Roe*, 24 English miles from the former place ; inhabited by *Hazara*, who live in caves of the rocks.

18th April, 1832.—I arrived at *Hazara*, 24 English miles distant from the former place. As every traveller who was at *Jerusalem* is called by the people of *Bokhara* by the title of *Hudge*, I called myself thus. The people of *Doab* desired my blessing, which I gave to them ; they then asked my servant whether I was a *Musulman* ? My servant replied, “ *Yes.* ” I heard it, and said, “ *No.* ” Then they asked me why I gave to them the blessing ?

Wolff. “ I am a believer in *Jesus* ! ”

Chief of the place. “ Now say, ‘ *God is God, and Mahomed the prophet of God* ! ’ or we kill you ! ”

W. “ I am a believer in *Jesus* ! ”

The chiefs assembled the *mullahs*, who looked in the *Koran*, and I was sentenced to be burnt alive ! I appealed to *Mahommed Murad Beyk*, and told them that I was an *Englishman*.

Mullahs. “ Then purchase thy blood ! ”

W. "Take all I have!" And thus they did! They stripped me of every thing, even of my shirts, and the only bed cover I had! Doab is 10 miles from Roe.

19th April, 1832.—We arrived at Matar, 16 English miles distant from Doab. The Emeer, i. e. governor of that place, treated me kindly.

20th April, 1832.—We arrived at Kamard, 12 English miles from Matar. We were received hospitably by the Hazara chief Rehmüt Ullah Khan, who literally spends his time, as described in Isaiah v. 11, sitting under a rose tree: he has players around him, and drinks brandy.

21st April, 1832.—We stopped at Kamard. The road from Hasrate Sultan to Kamard is very dangerous, on account of a wandering tribe called Balkhawee, whose religion is not known. Some say, that they are *Sheah*: they are made slaves as often as they are taken prisoners. Rehmüt Ullah Khan had taken three of them prisoners whilst I was there; he very often invades their tents. Rehmüt Ullah Khan is a great friend to his master the king of Kontos.

22nd April, 1832.—We arrived at Serkhan, 28 English miles from Kamard. There I heard that two English gentlemen had arrived at Peshawar, with 15 servants, who were sent by the British Government to Masaar, for the purpose of reclaiming the property of those English gentlemen who died there. Emeer Mahommed Ali Beyk is nominally under the king of Kontos and Dost Mahommed Khan of Cabul. He is rather a robber, but I had nothing with me for him to take from me.

23rd April, 1832.—We arrived at Sarkh Dar, 20 English miles from Serkhan. This is the first place belonging to Dost Mahommed Khan of Cabul.

24th April, 1832.—We arrived at *But-Bamian*, which must have been in former times a large town. There are the ruins of several *But*, i. e. idols, still to be seen of an immense height; there are likewise the ruins of an old castle. The governor of that place is a servant of Haje Khan, one of the chief men of Dost Mahommed Khan. But Bamian is 30 miles from Serkhan. The governor gave me two letters, one for the chief of the village called Tobtshee, and the other for the village called Kaloo. The governor of But-Bamian however advised me not to tell Yezdeen Bukhsh, one of the Hazara chiefs, whose territory I had to pass, that I was an Englishman; for as he just now had declared himself a rebel against Dost Mahommed Khan, he would certainly try to extort money from me, as he did from Moorcroft.—We went that same day to Tobtshee, and remained there till the 27th April. Tobtshee is 12 miles from But-Bamian.

27th April, 1832.—We arrived at Kaloo. I delivered the letter to the chief of Kaloo. He was ordered by the governor of But-Bamian to assist me in my way to Cabul, as there was a great deal of snow on the road. The Hazara chief of Kaloo tore the letter, cursed my wife and children, the wife and children of the governor of But-Bamian, and the wives, slaves and children of Dost Mahommed Khan; and said, "We have sent a deputation to Dost Mahommed Khan: if he

grants our request, well ; if not, we stop every caravan, and put in irons every merchant that comes here." He however suffered me to continue my journey. We made as much haste as we could, and slept 20 English miles from Kaloo, and 28 English miles from Tobtshee, in a solitary house of an Hazara. The governor of But-Bamian had taken by force of arms possession of a castle belonging to the Hazaras, in alliance with the inhabitants of Kaloo, which was the reason of the ill reception I met with there.

28th April, 1832.—We arrived in the village of the rebellious chief Yezdeen Bukhsh, 12 English miles distant, but I was in such a miserable condition with regard to my clothing, that he never could have suspected me to be an Englishman ; and, after he had asked a few questions of my muleteer, without even looking at me, we continued our journey on foot, walking in the snow almost to the neck.

29th April, 1832.—We slept in the village called Sayd Kalaa, inhabited by Hazara, who have no beards, and governed by four Sayds, who are only nominally subject to Dost Mahommed Khan. One of the Hazara gave me his stable to sleep in—when suddenly a Sayd came, and said, that a Christian ought to sleep in the open air. If no snow had fallen, and if I had not been entirely stripped, I would have immediately followed his order ; but under these circumstances, I made an attempt to mollify the Sayd, who went away without saying one word more.

30th April, 1832.—We arrived at Sere Jesheme, 20 miles distant.—This village belongs to Nuwab Jabar Khan, brother of Dost Mahommed Khan. The people complained here very much of oppression.

30th April, 1832.—I arrived at another village belonging to the same man. Both villages are inhabited by Tatshee. I sent on my servant to Dost Mahommed Khan at Cabul, announcing to him my arrival in his territory ; and I pursued slowly my journey, and passed through the Afghan villages called Meidaun and Kalegare, and stopped in the village called Dedona, 50 English miles from Sere Jesheme. My muleteer took me into his house, but being afraid that I should not be able to pay him, he determined to keep me until my servant returned with an answer, that my debt should be paid. I prayed to Jesus Christ my Saviour to assist me in my present trouble, when suddenly on the 1st of May, 1832, my servant appeared with a horse from Lieut. Burnes, with clothes from Nuwab Jabar Khan, and a letter from Mr. Burnes, of which the following were the contents.

“ *Cabul, 1st May, 1832.*

“ MY DEAR SIR,

“ I most heartily beg to congratulate you, in the name of myself and my fellow traveller (Dr. Gerard), on the success which has attended your arduous and perilous journey through Toorkistan. We have just arrived at this city from India, on our route to that country, under instructions from the Supreme Government of British India, and for purposes which I shall unfold to you when we have the pleasure of meeting. I write these few hurried lines to beg you will not think of

delaying in the environs of this city, but come at once to Cabul, where you may equip yourself in any manner which you desire. You need not think of your dress, however bad; for although we are only about to enter our difficulties, you will find us without the dress, and without all the comforts of Englishmen. I learn, that you are thinking of putting up with the Armenians in Cabul; but I beg to offer you my strongest and most earnest advice to alight at where we are, the quarters of Nuwab Jabar Khan, the brother of Dost Mahommed Khan. The Nuwab himself anxiously expects you, and he is a sincere friend to Europeans, and desirous of cultivating their esteem. Every one of our countrymen, who has passed through this country, has shared his hospitality, and the good man himself has quite the character of a patriarch. The British Government has no intercourse with the chief himself. I need not say how glad we shall be to have you under the roof which shelters ourselves, and with how much pleasure we shall hear you recount the many adventures and dangers which are incidental to a journey like that which you have performed. Since entering Afghanistan in the middle of last March, I have been making many inquiries regarding you, but could glean no tidings till my arrival here, a few hours ago. I happened to be living with Lord Bentinck at the time the letters announcing your approach, from yourself and Captain Campbell, were received, but the long lapse of time had dimmed my hopes of meeting you.

“ I grieve to say that my fellow traveller has been for some time past much indisposed, but he joins me in wishing you to lose no time in coming here. Till then, believe me,

“ My dear Sir,

“ Your's most faithfully,

“ (Signed) ALEX. BURNES.”

I immediately set off for Cabul, only three miles distant from Dedona. I need not say that I met with a very kind reception from Nuwab Jabar Khan, and Messrs. Burnes and Gerard.

In the afternoon the Jews and the Armenians called on me. There were formerly 50 families of Jews, and 50 Armenians here, both of whom were brought here by Ahmed Shah from Meshed 60 years ago; but, as they are no longer allowed to sell brandy, most of them have left Cabul. The Jews went 10 months ago back to Meshed, and the Armenians to Erivan. There are only now at Cabul four Jewish families, and four Armenian men, and 19 Armenian women. I proclaimed the Gospel to the Jews.

2nd May, 1832.—The two principal Armenians, Simon Macartitch and Keork Jorab David, called on me, and desired me to preach next Sunday in their church in the Persian language, which I did. They informed me that two Armenians are in the military service of Runjeet Singh, king of the Seiks. Both Armenians are stationed at Cashmere. The name of the one is Vasgan Baghtasar, the name of the other Hokabus Hoannes. Vasgan Baghtasar is from Erivan, and Hokabus Hoannes from Cabul.

Dost Mahommed Khan of Cabul.

4th May, 1832.—Lieut. B. and myself dined with Dost Mahommed Khan, the ruler of Cabul. He entered with Lieut. Burnes into a conversation, about the state of India, its revenues, about China, &c. and as he knew that I was a *Mullah*, he desired one of the mullahs to converse with me.

Afghan Mullah.—"Who was Jesus?"

W.—"The Son of God!"

Afghan Mullah.—"God has no wife!"

W.—"There are even among men different kinds of sons. A benevolent man, who brings up an orphan, clothes and feeds him, becomes thus the father of the orphan, and the child becomes his son. We are all in a certain sense the sons of God, for he is our Creator and Preserver. Jesus Christ is the Son of God, for he was born, as your *Coran* itself states, by the power of the Holy Spirit; and as the *Coran* beautifully explains it, God said, 'Let it be, and it was.' Jesus is called the Son of God, for the fulness of the Godhead was in him bodily.—His spirit of wisdom and his spirit of might!—We would consider those who say, that Jesus was the Son of God like a son from a man and wife, to be an infidel!" Lieut. Burnes.—"But your explanation is not that of the Bible, and the Church of England; for both believe that Jesus was the Son of God, like a son from man and wife."

W.—"Shew this to me in the Bible or in the Articles of the Church of England."

Lt. B.—"I am sure that your views are not orthodox."

Afghan Mullah.—"To what place did Jesus go?"

W.—"He went to heaven!"

Afghan Mullah.—"How was this possible, that he should go to heaven with a body?"

W.—"How do you wish me to consider you? if as a believer in the *Coran*, I shall answer from your own *book*. If I have to consider you as a *Kafer* (Infidel), I must take another ground!"

Afghan Mullah.—"God forbid that you should take me as a *Kafer*; I am a *Musulman*!"

W.—"Then how could Mahommed go to heaven, which is asserted by your *Hadees*?"

Afghan Mullah.—"The Angel Gabriel brought him there!"

W.—"And Jesus was brought by the power of God! and it is even stated in the *Coran* that Jesus went to heaven."

Afghan Mullah.—"I read the Gospel of Luke and Matthew when at Kandahar!"

W. to *Lt. B*.—"Is it not delightful to see that so many Mahommedan mullahs I have met with should have read the Gospel? Here you have now one instance that there are Mahommedans who read our books!"

Lt. B.—"Do you think that the reading of a book can produce a change of sentiments?"

W.—"Not always, but how many have changed their sentiments by reading Gibbon, Hume, and Voltaire. I know an American who read

the Coran, and changed his sentiments. Why should this not be possible by reading the Gospel?"

Dost Mahommed Khan observed, the Mussulmans do not believe in the Coran alone, but likewise in the Bible (Toureet), Psalms of David (Zuboor), and the Gospel (Anjeel).

Dost Mahommed Khan sent for one of his slaves of the Kafer Siyapoosh, in order that I might question him. He was a boy, about 12 years of age, of white colour. I asked him the name of God in their language, and he told me that they called God *Imree*.

5th April, 1832.—The Armenian called again on me, and told me that they were in possession of a book written by Meden Nerses, Patriarch of Ech Miazines, who wrote a book of visions, in which he predicts, that all the Armenians shall collect around Mount Ararat before the coming of the Lord, in order that they may not see Antichrist.

6th May, 1832.—I preached in Persian, in the Armenian church. All the women came and fell at my feet, praying, that I would assist them to leave Cabul and go to Jerusalem; they are not oppressed by the Mussulmans, but they have no means of subsistence.

Chiragh Kush, Jeragh Kush, Light-killers.

At Cabul and the surrounding villages, a sect of Ali Hahie, believers in the divinity of Ali, are existing, who are likewise called Jeragh Kush, Light-killers, for they extinguish the lights on a certain night, and commit abominations. A whole village of Mussulmans near Cabul abjured the Mahommedan creed, and turned Jeragh Kush. The neighbouring villages have now began a crusade against them. Cabul is inhabited by

- 1, *Tatshik*.
- 2, *Afghans*.
- 3, *Jehansheer* people, Persians from Shanshee.
- 4, *Cashmeer* people.
- 5, *Hindoos*.
- 6, *Mowr Alnehaare-Mawunelcheree* (i. e. Bokhara people).
- 7, *Poolooj*.
- 8, *Arabs*, carried there in the time of *Nadir Shah*.

The Jehansheer people are friends of Abbas Mirza, and wish him to come, and they are the people who invited him to come.

Kaffres Siyapoosh.

At the N. E. from Cabul are the Kaffre Siyapoosh, who say that they are descendants of the Koreish, but I shall speak afterwards more at large about them.

Mullah Mahommed Ali Bobe.

In the company of Mr. Burnes, I met with Mullah Mahommed Ali Bobe, born at Tolegan, near Poona, in the service of the Hon'ble Company, as surveyor. He has been 1, at Japan; 2, China; 3, Siam; 4, Java; 5, Sumatra; 6, Coromandel Coast; 7, Bengal; 8, Takka; 9, Malabar; 10, Hindoostan; 11, Punjab; 12, Himalaya; Mountains; 13, England; 14, Isle of France; 15, Afghanistan. He speaks 1, English; 2, Persian; 3, Portuguese; 4, Malayan; 5, Malabar; 6, Gujrate; 7, Mahratese; 8, Hindoostanee.

Mullah Khodadad, an Afghan,

Called on me and gave me the following information about the descent and origin of the Afghans. Afghana was the nephew of Asaph, the son of Berachia, and Afghana built the Temple of Solomon; and one year and a half after Solomon died, he was banished from Jerusalem to Damascus, on account of ill conduct. In the time of Nebuchadnezzar, the Jews were driven out from Palestine and carried to Babylon, whence the descendants of Afghana went to the mountain of Ghore, and in the time of Mahommed, they turned Mahommedans. This is the oral account I heard from Mullah Khodadad. In order that the public may know every thing about the Afghans, and every one judge for himself, I shall mention every thing I hear and read about them to be descendants of the ten Tribes of Israel.

Accounts given in the book called *Majmooalansab*, a collection of genealogies, written in Persian.

- 1, Jacob begat Judah;
- 2, Judah begat Ushruab;
- 3, Ushruab begat Ukhnaakh;
- 4, Ukhnaakh begat Felegh;
- 5, Felegh begat Talut, i. e. king Saul;
- 7, Talut or Saul begat Irmiah, Jeremiah;
- 8, Irmiah begat Afghana.

Keish, the son of Ameer, in the time of Mahommed went to Medinah; and Khaleed asked about the condition and state of the Afghans. Mahommed himself asked the names of them. Keish, the son of Ameer, turned Mahommedan, and he received the name of Keish Alrasheed, the brave, to be derived from Pushtan, or the name by which they call themselves, and their language they call Poostoo, from *Mahommed*, and the Afghans received the name of Pataan, Mast Root, after their conversion to *Jerusalem*. The *Majmooalansab* gives then a second genealogy from Keish, son of Ais, upwards to Adam.

- 1, Keish, son of Ais;
- 2, Ais, son of Sabool;
- 3, Sabool, son of Atalea;
- 4, Atalea, son of Naim;
- 5, Naim, son of Marra;
- 6, Marra, son of Haland;
- 7, Haland, son of Secandar;
- 8, Secandar, son of Samaan;
- 9, Samaan, son of Ghaneen;
- 10, Ghaneen, son of Malool;
- 11, Malool, son of Salam;
- 12, Salam, son of Salakh;
- 13, Salakh, son of Karat;
- 14, Karat, son of Atham;
- 15, Atham, son of Phalul;
- 16, Phalul, son of Karam;
- 17, Karam, son of Amaal;
- 18, Amaal, son of Hoseifa;
- 19, Hoseifa, son of Minhaal;

- 20, Minhaal, son of Keish ;
- 21, Keish, son of Aleem ;
- 22, Aleem, son of Ishmual (Samuel) ;
- 23, Ishmual, son of Haroon (Ahron) ;
- 24, Haroon, son of Kamrood ;
- 25, Kamrood, son of Abiah ;
- 26, Abiah, son of Saheeb ;
- 27, Saheeb, son of Talal ;
- 28, Talal, son of Loe ;
- 29, Loe, son of Ameal ;
- 30, Ameal, son of Tarij ;
- 31, Tarij, son of Arzand ;
- 32, Arzand, son of Mandool ;
- 33, Mandool, son of Salam ;
- 34, Salam, son of *Afghana* ;
- 35, *Afghana*, son of Irmiah (Jeremiah) ;
- 36, Irmiah, son of Talut (Saul) ;
- 37, Talut, son of Keish (Kish) ;
- 38, Keish, son of Ataba ;
- 39, Ataba, son of Ais ;
- 40, Ais, son of Rooeel ;
- 41, Rooeel, son of Jehudah ;
- 42, Jehudah, son of Jacob ;
- 43, Jacob, son of Ishak (Isaac) ;
- 44, Isaac, son of Abraham ;
- 45, Abraham, son of Tarukh ;
- 46, Tarukh, son of Nahor ;
- 47, Nahor, son of Sarugh ;
- 48, Sarugh, son of Hud (i. e. Heber) ;
- 49, Hud, son of Ghaber ;
- 50, Ghaber, son of Salekh ;
- 51, Salekh, son of Fakshad ;
- 52, Fakshad, son of Sem ;
- 53, Sem, son of Noah ;
- 54, Noah, son of Lamekh ;
- 55, Lamekh, son of Manusalakh ;
- 56, Manusalakh, son of Idies, i. e. Enoch, Genesis v. 21.
- 57, Idies, son of Mehlaleel ;
- 58, Mehlaleel, son of Anwash ;
- 59, Anwash, son of Shith, i. e. Seth ;
- 60, Shith, son of Adam.

Keish Abd Alrasheed had three children : 1, Sherbantee ; 2, Padhantee ; and 3, Karakhshate.

From these, there are 395 divisions of Afghans :—

Sherbantee,	had 105 tribes.
Padhantee,	had 25 do.
Karakhshate,	95 do.
Mathantee,	52 do.
Koorantee,	120 do.

Sherbanee had two sons; 1, was called Sharaklboon; 2, Kharashboon.

Sarakhboon had five children; 1, Sherbanee; 2, Tareen; 3, Mujana; 4, Barej; 5, Ormoroo.

Sheranee had one son, who had four sons; 1, Dadam; 2, Dabood; 3, Jalwani; 4, Barbeel.

Dadam had four sons; 1, Omar; 2, Seidani; 3, Babar; 4, Mujani.

Jalwani had seven sons, six children of his own, and one adopted.

The adopted son was called Banke-Kheil, which is now a celebrated tribe of Afghans.

Omar had seven children, whose tribe is called *Shebeanee*, who are divided into 1, Kasb; 2, Yakoob; 3, Thakhtan; 4, Muntakar; 5, Abulfond; 6, Maheem; 7, Hameer.

Babor had two sons; 1, Anjar; 2, Sanjar.

Sanjar had five sons; 1, Masood Kheil; 2, Khorea Kheil; 3, Ibrahim Kheil; 4, Ismael Kheil; 5, Yakoob Kheil.

Tareed had three sons; 1, Tor; 2, Sefeen; 3, Audul.

Tor had four sons: 1, Malmoone; 2, Kandar; 3, Teke; 4, Baboo.

Malmoone had two sons; 1, Haroon; 2, Ali.

Kandar had five sons; 1, Mandoo Szeze; (Szeze means sin;) 2, Mangul Szeze; 3, Nekhbakhtane; 4, Manase; 5, Tanlase.

Karoon had nine children, seven children of his own, and two adopted children; 1, Noor Szeze; 2, Malken Szeze; 3, Ismual Szeze; 4, Bado Szeze; 5, Aydar Szeze; 6, Yakoob Szeze; 7, Aboo Bekr.

Adopted—1, Kerbela; 2, Sayd Szeze.

Aboo Bekr had four sons; 1, Ahmed; 2, Haykul; 3, Khan; 4, Harya.

Tor had two sons; 1, Kok; 2, Baade.

Sefeen had four sons; 1, Wadeer; 2, Sooleeman Lagh; 3, Jaam; 4, Oonjee.

Awdal had three sons; 1, Baruch; 2, Papal; 3, Aliko.

Barej had two sons; 1, Daood Lagh; 2 Hussein.

Daood Lagh had six sons; 1, Sheeka Sahed; 2, Mathe Szeze; 3, Badal Szeze; 4, Jopan; 5, Shakur Szeze; 6, Shabooke Szeze.

Hussein had five sons; 1, Bargande; 2, Suhab Szeze; 3, Isaker Szeze; 4, Mandoo Szeze; 5, Dood Szeze, of whom many are at Cabul.

Kahrashboon had three sons; 1, Gaud; 2, Jam, and 3, Kaan Szeze.

Gaud had two sons; 1, Ghora; 2, Sheika.

Ghora had five sons; 1, Dowlut Yar; 2, Khaleel; 3, Manoo Szeze; 4, Szeerana; 5, Jawkan.

Dowlut Yar had two sons; 1, Moomand; 2, Daoo Szeze.

Moomand had 11 sons; 1, Yakoob; 2, Kolaa; 3, Hargan; 4, Malhee; 5, Omar; 6, Mandoo; 7, Mahyaar; 8, Koke; 9, Moosa; 10, Kheil; 11 Khaleel.

Khaleel, son of Ghor, had eight sons; 1, Ishak Szeze; 2, Baroo Szeze; 3, Saral Szeze; 4, Mallae Szeze; 5, Noor Szeze; 6, Aboo Szeze; 7, Aka Szeze; 8, Salar Szeze.

Daoo Szeze, son of Dowlut Yaar, had three sons; 1, Mahmoon; 2, Youssuf; 3, Chandakee.

Sheikha, son of Koond, had four sons; 1, Farkalane; 2, Gighyane; 3, Omar; 4, Youssuf.

Omar, son of Sheika, had one son, called Maudoo; and a daughter of Youssuf, the brother of Omar, married Mandar, and on account of this day, they are called Youssuf Szeze. Of Youssuf Szeze, two branches came; 1, Youssuf Szeze; 2, Mandar. And Mandar, the son of Omar, the brother's son of Youssuf, married a daughter of Youssuf. Of Youssuf, four sons came; 1, Elias; 2, Ako; 3, Malhi; 4, Ysa, i. e. Jesus, or Joshua.

And Mandar had four sons; 1, Mamo Szeze; 2, Khetr Szeze; 3, Rajar Szeze; 4, Masoo Szeze.

Manoo, son of Mandar, had three sons; 1, Kamaal Szeze; 2, Ama Szeze; 3, Otman Szeze.

Otman had four sons; 1, Sadoo; 2, Aka; 3, Kakna Szeze; 4, Ali.

Sadoo had six sons; 1, Beh Jaad; 2, Khafar; 3, Oman; 4, Meer Amed; 5, Aba Kheil; 6, Muhammad.

Children of Jamaud, son of Kharashboon.

Jamaud had eight sons; 1, Kheishke; 2, Naxbe Szeze; 3, Katane; 4, Nookhe; 5, Muhamed Szeze.

Kheishke, son of Jamaud, had six sons; 1, Shorcane; 2, Salmahak; 3, Gaslane; 4, Khareer Szeze; 5, Omar Szeze; 6, Batak Szeze.

Shorcane, son of Kheiske, had three sons; 1, Owatoo Szeze; 2, Hussein Szeze; 3, Khalaf Szeze.

Toora had five sons; 1, Jonoon; 2, Shehabedeen Szeze; 3, Aref Szeze; 4, Ibrahim Szeze; 5, Ashoo Szeze.

Hussein, son of Shocane, had three sons; 1, Malhi Szeze; 2, Bohdeen Szeze; 3, Shanoo Szeze.

Khalaf, son of Shorcane, had six sons; 1, Badhawalad; 2, Ysa Walad; 3, Moosa Walad; 4, Ali Walad; 5, Osman Walad; 6, Mebwalad.

Bebe Matto, i. e. Lady Matto, had three sons; 1, Ghelseya; 2, Ibrahim; 3, Sewanee. There is however a doubt about Sewanee having been the son of Bebe Matto, Lady Matto*.

Ghel Szeze had three sons; 1, Ibrahim; 2, Toolar; 3, Poolar.

Loode had three sons; 1, Nease; 2, Seane; 3, Tootane.

Sewane had three sons; 1, Soone; 2, Serpal; 3, †Balle.

Kharakhshate had three sons; 1, Daane; 2, Babe; 3, Mandoo.

Daane had four sons; 1, Cakar; 2, Naghar; 3, Davee; 4, Vanize.

Kakar had 24 sons; 18 sons of his own, and 6 adopted sons; 1, Faghrak; 2, Jetram; 3, Szebran; 4, Sanghoose; 5, Khaste; 6, Tamar; 7, Yoonos Kheil; 8, Arboo Kheil; 9, Jelal Kheil; 10, Mikrane; 11, Anaj; 12, Waseen; 13, Sargane; 14, Ghanee; 15, Tongharee; 16, Moosa Szeze; 17, Maale.

* We see by this that the Eastern people often take their genealogy from the mother's line. As, for instance, *Joab* the son of *Zeruiah* in the Book of Kings.

† The Afghan kings, who governed in Hindoostan, were descendants of Lady Matto.

Adopted sons, 1, Joorme ; 2, Beedar ; 3, Gargaronoo ; 4, Formole ; 5, Leenar ; 6, Taran.

Toorqharak, son of Kakar, had four sons ; 1, Sanjar ; 2, Yoonoos ; 3, Kheil ; 4, Sundal.

Sanjar had 12 sons ; 1, Ali Kheil ; 2, Arboo Kheil ; 3, Seerat ; 4, Keiva ; 5, Hyrtam Szeze ; 6, Othman Kheil ; 7, Awdal ; 5 others are not mentioned.

Jatram, son of Kakar, had two sons ; 1, Aboo Bekr ; 2, Hasane.

Aboo Bekr had two sons ; 1, Elias ; 2, Sanatea.

Elias had four sons ; 1, Adam ; 2, Satam ; 3, Omar ; 4, Hasane.

Sanatee had three sons ; 1, Youssuf ; 2, Kheebe ; 3, Ysa.

Ali, son of Saran, had four sons ; 1, Sadoo Szeze, of whom Shah Kamran, present king of Heraut, and the ex-kings Shah Zemaan and Shujah al Mulk, now at Loodhiana, descend ; 2, Meer Szeze ; 3, Ghoree ; 4, Hydar Szeze.

Sebroo, son of Kakar, had four sons ; 1, Shude Szeze ; 2, Ango Szeze ; 3, Fatimah Szeze ; 4, Ato Szeze.

Sankho Szeze, son of Kakar, had eight sons ; 1, Shade Kheil ; 2, Bajo Kheil ; 3, Ayoob Kheil ; 4, Tajo Szeze ; 5, Mandoo Szeze ; 6, Mema Kheil ; 7, Mame Szeze ; 8, Sekander.

Kaste, son of Kakar, had seven sons.

Danar had six sons.

Waseen, son of Kakar, had seven sons.

Sergane had eight sons.

Ghane had nine sons.

Farghare had 10 sons.

Moosa Szeze had 11 sons.

Mava had 12 sons.

Yous had 13 sons.

Sam Kheil had 12 sons.

Aba Kheil had 15 sons.

Jelal Kheil had 16 sons.

Mahrane had 18 sons.

Anaj had 17 sons.

The Afghans had 23 kings, who governed Hindoostan ; 18 are celebrated, and five are obscure. They governed India 137 years. The following are celebrated ; 1, Sheer Shah. He governed India from the frontier of Bengal to Cabul ; 2, Isleem Shah ; 3, Sultan Bahlul ; 4, Sultan Sekander ; 5, Ibrahim Shah—these governed over the whole of Hindoostan ; 6, Sultan Atle ; 7, Sultan Shah ; 8, Sultan Ahmed Loghane ; 9, Sultan Ahmed Adal ; 10, Sultan Mahmood ; 11, Sultan Sekander, nephew of Sheer Shah ; 12, Sultan Ibrahim I. died a Martyr ; 13, Sultan Behadoor ; 14, Sultan Jelal Addeen ; 15, Sultan Mahomed ; 16, Ferooz Shah ; 17, Sultan Kalloo ; 18, Sultan Ashrof ; 19, Amed Sultan. All these were descendants of Bebe (Lady) Matto.

The following historical books give an exact account of the Afghans ; 1, Tawareekh Jehaangeer ; 2, Tawareekh Nesaame ; 3, Harwee ; 4, Tiskere Darweeza ; 5, Majmooa Alansab.

I wrote their genealogy on purpose, in order that every one may be able to judge for himself whether the Afghans may be classed among the

descendants of the ten tribes. I confess, that I have many doubts about it. Tradition is not altogether to be rejected, but even their tradition about it is general. Some believe them to be the descendants of Khaleed, and there are other fabulous accounts existing about their descent.

I shall give a specimen of Afghan words, by which one can see at once that the language differs widely from the Hebrew. I found only one word in the Afghan language which is Hebrew, viz. the word *Or*, *Light*, which is likewise *Or* in Hebrew. Those who are inclined to believe the story, say, that as the Jews are despised every where, no nation would pretend to be descended from them, if it was not actually the case: but it must be observed, that the Mahommedans draw a great line of distinction between the Children of Israel and the Jews; and though they ignorantly trace their descent from Jehudah, the son of Jowal, they are highly offended when they are called descendants of the Jews. Besides this, in their genealogy of the Bible they begin with Jehudah, and come down to Saul. It is true, that some of them begin with Benjamin and come down to Saul, but even this proves that they know not what they are about; they make Jeremiah a son of Saul, of which the sacred writ is not only entirely silent, but likewise Jeremiah lived quite at a different period; and one meets with the Jewish name of modern Jews. I suspect therefore, that their whole genealogy, which is mentioned in writers not above one hundred years old, is a fabrication of some Jews returned to Jerusalem.

But I must give a specimen of Afghan words, which I have taken partly from Elphinstone's Cabul, partly from the Afghans themselves.

<i>English.</i>	<i>Afghan.</i>	<i>English.</i>	<i>Afghan.</i>
God	Khoda	Camels	Osh
Heaven	Ashman	Wine	Keri
Father	Polar	Tongue	Shebe
Mother	Mor	Finger	Ghute
Son	Zal	Nose	Posa
Daughter	Lor	Eye	Slareke
Brother	Wror	Eye-brows	Roose
Sister	Khor	Brain	Wojole
Husband	Mera	Cheeks	Mokh
Wife	Shere	Beard	Sheera Szeene
Boy	Alek	Ears	Wag
Man	Seray	Neck	Urneg
People	Kell	Shoulders	Woolle
Stem	Sen	Arms	Lasooone
Water	Obo		

The construction of their grammar is entirely different from the Hebrew and other oriental languages; for instance: in Pushtan, I ask, Kawoom; Thou askest, Kawee; He asks, Kawaa.—If these words are Coptic, the Afghans would be the descendants of the mixed multitude mentioned in Exodus xii. 38. And as this supposition of their being the descendants of the Copts is mentioned in the historical book Muttalla Anwaar, it ought to be inquired into.

Mr. Elphinstone.

The name of Mr. Elphinstone is mentioned throughout Afghanistan with affection—They call him Jesistin. Hajee Meer Abdool Khan

Tooranee Popul Szeze was his friend ; he called to-day on me, and said that he has a great desire of going to London to see Jesistin, his friend.

10th May, 1832.—I asked Mullah Khodadad to-day whether the Sheeah or followers of Ali are not considered as Mussulmans by the Sunne. He replied, that the Sunne mullahs are on this account divided into two parties ; 1, The Muhoddeseen (i. e. Sunne of Cabul) say, that all those Mussulmans who accept the Haddes as the Sheeah do, must be considered as Mussulmans ; 2, Mawural Naharee (i. e. the mullahs of Bokhara) say, that the Sheeah are Kefereen, Infidels. The Wahabites, are considered by both parties, and by the Sheeah, as Infidels. I had to-day a long conversation about Christ with a Mussulman mullah.

Many Sheeahs from the mountains of Cabul called on me and wished to know whether Abbas Mirza had not some intention of coming to Cabul. I ordered them out of my room.

Old Man.

11th May, 1832.—A Persian, Kusween Khaled by name, called on me ; he was brought here by Ahmed Shah after the death of Nadir Shah. He served under Nadir Shah, and went with that conqueror to Bagdad. Khaled is 114 years of age, he has never been ill but once—his memory is preserved. He was here at the time the Armenians were brought here by Ahmed Shah, and wonders that all those people were dead. He has survived five generations of his children's children.

Royal Prince.

A fine looking young man, in ragged clothes, entered my room while I was sitting with Mr. Burnes. We asked who he was :—he replied, I am Jelal Addeen, son of a king. Shahzadeh, the son of Shah Sunjaar, who is now at Loodhianah with Shujah al Mulk. Dost Mahommed Khan gives me no bread to eat. I have not eaten any thing for these three days. I am hungry, can you not give me a few rupees ? I gave to the unhappy prince four rupees. He bowed and thanked me, and went away glad to have received four rupees. It was Prince Jelal Addeen, son of a king Sunjaar, of the royal branch of the Sudzeye, a descendant of king Timur, and of Lady Matto, who governed the land of Hindoostan in former times. Prince Jelal Addeen begs Dost Mahommed Khan, the slave of his father, for bread, and he is refused !

[To be concluded in our next.]

III.—*Biblical Criticism, No. I.*

To the Editor of the Calcutta Christian Observer.

SIR,

I propose sending you from time to time the results of my inquiries into the meaning of the word of God, especially into the meaning of those passages involving doctrinal or philological difficulties. In elucidating these, I do not always succeed to my own satisfaction, and therefore put my sentiments and suggestions forward, not more with the desire to impart instruction to others, than with the hope of receiving it myself. I trust the attention of your clerical correspondents will be drawn by this communica-

tion to that very important department of sacred literature, Biblical criticism; and that articles upon important variations in the text, upon valuable MSS. and upon the original languages of the Scriptures, will sometimes appear in the body of your work, as they have obtained a place in the prospectus. Amid these weightier matters, I can scarcely expect desultory "Gleanings from a student's note-book," to find a place. They are presented with diffidence, accompanied with the prayer, that the Father of lights would accept my humble offering at the shrine of Divine Truth, and bless my efforts to win my fellow-men to a critical study of that Book of which it has been justly said, that it contains "shallows which a lamb may ford, and depths in which an elephant may swim."

With these prefatory remarks, allow me to introduce to you my first gleanings from

Genesis iii. 8.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden."

From the translation of the first clause of this verse, most persons are induced to suppose that there was a visible manifestation of the Divine Being upon this occasion; that in bodily shape God did actually traverse the garden of Eden in the cool of the day. This was the impression long made upon my own mind by the words, in which I was confirmed by the few commentaries I could consult. The frequent appearance of "the Angel of the covenant," under the Old Testament dispensation, was supposed to solve any difficulty connected with this rendering. But however convenient and satisfactory this explanation, the necessity for the supposition of a personal appearance is obviated by a reference to the original. This solves the Gordian knot without cutting it, and supplies a meaning simple and sublime, derogatory neither to God nor his word, and in perfect accordance with the usage of the Hebrew language.

The original is:

וּשְׁמַעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מְהַלֵּךְ בְּגַן לְרֵיחַ הַיּוֹם

Vaishmeu eth-kol, Jehovah Elohim mithhallelk baggan leruach haïom ;—

And it is literally enough rendered, "and they heard the voice of the Lord God, walking in the garden in the cool of the day," except that the translators have failed to give the reflective signification of מְהַלֵּךְ *mithhallelk*, which is in Hithpael conjugation. Yet even thus, what meaning the translators attached to the expression I know not. The difficulty I conceive to be removed by supposing the "voice of the Lord," here mentioned, to be thunder, intentionally preceding the awful inquisition about to be made, to terror strike the offenders, and which did in fact render inquisition unnecessary to conviction, by the self-condemning

efforts at concealment made by the culprits in consequence of hearing it.

That thunder was an usual accompaniment of communications from Deity, is proved by the circumstances attendant upon the delivery of the Law at Sinai. "And it came to pass on the third day, in the morning, that there were *thunders* and lightnings, &c. &c." Exodus xix. 16. "And all the people saw the *thunderings* and the lightnings, and the noise of the trumpet, and the mountain smoking, &c." Exodus, xx. 18.

This may also serve to explain John xii. 29, viz. a voice preceded or accompanied by thunder.

"The voice of the Lord" was a phrase in familiar use among the Oriental writers to express thunder, and would doubtless convey the idea with sufficient clearness to the mind of a Jew. That short but sublime Psalm, the 29th, which appears to have been composed during a thunder-storm, or suggested by the recent occurrence of one, contains no less than *seven* repetitions of the phrase in such a connection, as leaves no room to doubt that thunder is intended. Where it first occurs in the third verse, the second clause of the parallelism presents the explanatory words. "The God of glory thundereth."

קול יהוה על המים אל הנבר הרעים

Kol Jehovah al hamāim El-hakkāvod hirim.

But how can it be said, that thunder walks, and that in a garden too? I turn to Ex. xix. 19, and I find the *same verb* (but in a different conjugation), which is used in the present case, rendered "*sounded*." "And when the voice of the trumpet *sounded* (הילך holek) long, and waxed louder and louder," &c. &c. Now to give the force of the Hithpael, we might say, "*re-sounded*," and then the passage would read thus: "The voice of the Lord God *resounded* (or reverberated) through the garden in the cool of the day"—referring, at the same time, in the margin, to Psalm xxix. 3, for the meaning of "the voice of the Lord."—"The cool of the day" was probably the evening—it may have been the hour set apart by Adam and Eve, for their devotions. If this were so, how terrible to have the apprehensions of a guilty conscience thus realized, and hesitating prayers of trembling petitioners met with the voice of thunder, and the searching question, "What is this that thou hast done?" Such a supposition, you will say, is gratuitous. True, there is *little* to support it; but there is also *nothing* to oppose it, and it may be allowed, to heighten the dramatic effect, like Doddridge's conjecture on John v. 17, so long as we aim neither to build up a doctrine, nor overthrow an error by the aid of so feeble an hypothesis.

REVIEW.

A new Self-Instructing Grammar of the Hindoostanee Tongue. By Sanford Arnot.

Europeans in former days proceeding to the East had the language of a strange people to acquire, without the means necessary to the acquisition. Their circumstances resembled in some degree those of the Israelites in Egypt, who were compelled to produce bricks without straw. In such a situation, the language of complaint was loudly uttered; and that being heard, excited the pity of some, and the strenuous efforts of others, to afford relief; and the time has at length arrived when adequate means are furnished to remove the distress, and supply the wants of every individual. There are now in most of the popular dialects of the East, Grammars, Dictionaries, and Reading Books to be obtained. Instead of the language of complaint, we have now that of inquiry, as to which of the works that have been produced is most suitable for a student. Without taking upon us to decide this difficult question, on which there must necessarily be a variety of opinions, we may state, that there are now in the Hindoostanee the following introductory works—Gilchrist's East-India Guide, Grammar, Monitor, &c. Shakespear's Grammar, Dictionary, and Muntakhabati, (Hindee or Hindoostanee Selections;) Taylor's Dictionary; and the same abridged by Mr. Carmichael Smyth, which is a very useful work for beginners; Yates's Introduction, containing a practical Grammar and Selections for Reading; and Arnot's New Self-Instructing Grammar.—Beside these initiatory works, many others have been published, as the Tota Nama, Akhwan us Sufa, Hidayut ul Islam, Ukhlaki Hindee, Araishi Muhfil, Bagh-o-Bahar, Hindoostanee Selections by the College of Fort William, DaCosta's Translation of Tytler's Elements of General History, the Scriptures, Common Prayer Book, Tracts, &c.; so that no person now wishing to study the language can complain of the want of elementary and other books.

We come now to the examination of the Self-Instructing Grammar published by Mr. Arnot. The work is very neatly printed, and is calculated to invite rather than disgust the student. The author has proposed by the publication the accomplishment of the following objects:

“ First. To give a clear and methodical account of the language, free from those abstruse speculations which can only serve to perplex and retard the beginner. Secondly. To combine the advantages of both the foregoing systems, without the defects of either: all the oriental words are accordingly represented in their proper character, with the pronunciation in Roman

letters accompanying them side by side. Thirdly. To fix the gender of every noun in the language by precise rules and tables of exceptions—a point never before attempted in any Grammar published in this country, although so necessary to grammatical accuracy; and to enable the student to use the only “English and Hindoostanee” Dictionary extant, in which the genders are entirely omitted. Fourthly. To give a fuller view of the noun, which is shown to have two cases that were formerly overlooked, viz. that of the accusative and the agent, which have generally been confounded with the nominative and the instrumental. Fifthly. To point out more clearly the distinction between active and neuter verbs, and the use of the instrumental case, and that of the agent with its symbol. Sixthly. To give a more concise view of the regular verb, which is reduced to about eleven tenses, with a table of the irregulars. And lastly. To illustrate the rules of syntax by short examples, from approved authors.”

As the value of the work is allowed by the author to depend upon the success with which he has prosecuted the above objects, it becomes necessary for us briefly to remark on each particular.

1. We readily grant, that Mr. Arnot has given a clear account of the language. There is only one point on which we feel at issue with him here, and that is in the introduction of the Nagri alphabet into the first chapter of the Grammar. As the body of the work is in the Persian character, it appears to us, that the introductory chapter should have been the same; and that, if it were necessary for the Nagri to be explained, it should have been done in the Appendix, that the attention of the student might not be distracted with two characters at the very commencement. We are however of opinion, that in one work, only one of the characters ought to be used; for if the Nagri is to be introduced, it should be carried throughout. and in that case any one can perceive, that it would be best for the student to have two Grammars, one in the Persian and the other in the Nagri characters.

2. The second object of Mr. Arnot is to unite two systems of spelling words, which have hitherto been separated; the one had given the words, &c. in the Roman letters only, and the other in the Persian letters.—He proposes to give them in both. This is an advantage to the student, while he is becoming familiar with the alphabet. We know not why the Hindoostanee Essay at the end was exempted from this general rule, unless the author found that his plan carried to its full extent would occupy an unwarrantable space.

3. The third object attempted in this work, is to fix the gender of every noun in the language by precise rules and tables of exceptions. This had been done in Yates's Introduction, but as that work was not published in England, Mr. Arnot conceived that he was justly entitled to make use of the labours of his predecessor. Indeed it matters not to the student, whether the idea was original or borrowed. It must be acknowledged to be important to a correct knowledge of the language. On this part of the subject, however, we are not able to understand why Mr. A. should call without exception

the whole list of feminine nouns beginning at page 107, *irregular*. For a work to be irregular, it must be contrary to some rule; but many of those nouns are feminine without violating any rule. There is no rule which declares that words ending in \ominus are masculine; consequently if a word ending with \ominus should be feminine, it is no violation of the rule.—If some words ending in \ominus are masculine and others feminine according to the *usus loquendi*, we may say, that they are arbitrarily masculine or feminine; but we cannot say they are irregularly so, unless they are in violation of some rule.

4. The fourth object is, to give a fuller view of the noun, which is shewn to have two cases that were formerly overlooked. This remark applies to the instrumental and ablative case, but chiefly to the former. In this, it appears, Mr. Arnot did not lead the way, for he observes :

“ In one part of the subject, he (Mr. Yates) has had sufficient boldness to avoid an error, or rather an absurdity into which Schulz had fallen, and which Gilchrist followed. The particle *ne* (of which more hereafter) is described by Schulz as an expletive, a convenient term, often applied by philologists to such little words as they do not exactly understand. Dr. Gilchrist contented himself, like Schulz, by passing over *ne* as an expletive; and when a rational view of it was suggested by Mr. Shakespear and other able orientalists, the Doctor got into high dudgeon. He persisted, and still persists, in maintaining his former view of it. In yielding the point, he would fall into a disagreeable dilemma, by admitting either that he stumbled upon an error, which a small share of penetration would have prevented, or that he adopted his doctrine from Schulz, without questioning its validity. But to turn to Mr. Yates; he treats the *ne* as a postposition used to denote the agent of an active verb in certain tenses. The noun having *ne* subjoined is said to be in the instrumental case, a term borrowed from the Sanscrit, corresponding with the Latin ablative in such sentences as the following :

A puero	epistola	scripta	est
“ Larke ne	chithee	likhee	hai”

This concluding example well illustrates the subject, and shews, by the agreement of the verb with *chithee*, that it is as in Latin the nominative and not the objective case, as opposers contend; and this being granted, we are under the absolute necessity of regarding *larke ne* as the instrumental, or as it would be called in Latin the ablative case. While our author has, we think, wisely maintained the existence of an instrumental and an ablative case in Hindoostanee, the one formed by \underline{i} *ne* and the other by \underline{se} , we are at a loss to conceive what could induce him to alter their order, putting the agent or instrumental case last. The order of these cases has been established by the authority of the Sanscrit language for some thousand years, and still meets the approbation of those who have entered most deeply into the consideration of the subject: so that we cannot perceive any reason for disturbing that order.

5. The fifth object is, to point out more clearly the distinction between active and neuter verbs. This is of more consequence

in Hindoostanee than in any other language with which we are acquainted, because it regulates not only the object but the agent too. In other languages, a neuter or intransitive verb affects only the objective case, which cannot follow; but in Hindoostanee, it extends to the instrumental case, which cannot stand before it; while on the contrary active verbs in the perfect and all its compound tenses, must be preceded by or connected with the instrumental case. Important as is the observance of this distinction, in order to the correct speaking and writing of the Hindoostanee, it is in common conversation, like the rules relating to gender, almost universally neglected. We regret extremely, that Mr. Arnot should on this important subject have chosen an inappropriate word for an example of an intransitive or neuter verb. There are two verbs which, though active in most languages, are by a strange anomaly regarded as neuter in Hindoostanee. The one بولنا to speak, and نينا to take. The first of these Mr. A. has taken as his paradigm of a neuter verb, which to say the least we think unhappy.

6. Our author has certainly attained his sixth object in giving a mere concise view of the regular verb; having included the whole of it in one page for the active noun, and having given only two tenses of the passive. But we seriously question, whether this brevity is an advantage, and whether it does not lead to the fulfilment of the old adage, *Brevis esse laboro, obscurus fio*. We think in every Grammar a complete paradigm of a regular verb in the active and passive voice should be presented:—so that what Mr. Arnot has laboured to attain as an advantage, we cannot but in this particular regard as a defect.

7. The last object is, to illustrate the rules of syntax by short examples from approved authors. Introductory to these rules the author remarks:

“ Though a thorough knowledge of idiom and construction can be acquired only by the practice of reading, translating, analysing, and writing exercises in the language under a preceptor, an outline of the general rules of Syntax may now be perused with advantage. As the Hindoostanee, however, is so simple in its structure, and we have already partly anticipated this branch of the subject, it will be unnecessary to be very prolix in this place.”

Had the syntactical remarks interspersed in the work been reserved to this their proper place, and the etymological remarks, with which this part closes, been comprehended under the 3rd chapter, we think it would have been an improvement in the arrangement.

In concluding, we may remark, that though we observe nothing original in Mr. Arnot's work, and do not consider it free from some serious defects, yet we do think it well worthy the attention of those who are just commencing the study of the Hindoostanee language. It has the words in both the Persian and Roman charac-

ter, together with the meaning, so that they will be able to instruct themselves and pronounce the words properly without the aid of a teacher, which seems to have been the principal object at which the author aimed. 'This appears from the title of the work 'Self-Instructing Grammar,' and from the preface, in which the following remarks occur :—

" Only two orientalists can be said to have undertaken to give a complete Grammar of the language: the first was formed on the plan of representing the oriental words in the Roman character only; the other, on the contrary, represented them only in their oriental dress. The first had the disadvantage of withholding from the student a most essential part of the knowledge of the language—the capability of reading it in its native characters, of enjoying its literature, or of holding written communication with the Natives of the East: it was besides encumbered with a vast quantity of abstruse speculations, which seem to belong rather to the philosophy or metaphysics of human speech than to the Grammar of any particular tongue. The second was so decided an improvement, that it would have felt little more to be desired—but that it obliged the student to collect the pronunciation of the oriental words solely from characters which to him as a beginner are necessarily strange and uncouth, seeing that they run in an opposite direction, and are formed on a plan altogether different from those of any European alphabet. Hence, to enable him to become sufficiently familiar with them, so as to be capable of consulting his Grammar with facility and advantage, would often require a longer period than he could devote in this country to preliminary study; within which period, however, with a more accessible Grammar, he might have completely mastered the leading principles of the language. Consequently the want of such a work must have operated as a discouragement to entering upon the study at all, and induced many either to abandon it entirely, or to have recourse to the works written in the Roman system. These views, founded on personal observation of the theory and practice of the language among the learned Natives of India, and extensive experience in the mode of teaching it, have led to the composition of the present treatise."

Poetry.

For the Calcutta Christian Observer.

"ALL IS VANITY."—ECCLES. xii. 8.

Yes, "All is vanity!"
 Th' ascetic's den, the spendthrift's festival,
 Yea, I inscribe, whate'er man's wishes be,
 Light vanity on all.

Wealth, like a glittering flood,
 Pour'd its full tide by my paternal dome;
 What others seek through paths of toil or blood,
 I quaff'd unsought at home.

Alas! it fail'd in power
 The spirit's thirst to quench—it's waste renew—
 I learn'd its worthlessness—and in that hour
 Sage-like*, afar it threw.

Then witching Love allured,
 Fair as the beacon light upon the steep :
 Led by her friendly beam my bark was moor'd
 Where the rude billows sleep ;

But the deceitful tide
 My bark with thousand perils soon beset :
 Fain would I then down fair Selemnust glide,
 Love's treacheries to forget.

I wore the student's bays,
 And from my compeers won the coronal ;
 I pored o'er tomes of new and olden days
 With zeal unmet in all.

I wrote, I spake,—the tone—
 The bent of other minds from me was ta'en :
 They lit their torches at my shrine—my own
 All dark the while has lain.

Wealth's river ceas'd to flow ;—
 Love wreck'd my bark ;—my bays 'gan wither'd be.—
 Thus 'tis with joys that spring from earth,—all show
 Earth's insufficiency.

All is but vanity !
 All *love*—save that which is divinely taught ;
 All *love*—save that whose links to God on high
 Chain every captive thought.

All *wealth* alike is vain,
 Hard toil to win—bootless to give delight—
 But Christ's eternal treasures—these who gain
 May Egypt's treasures slight.

What is the sum of all ?
 Of all I've seen, and heard, and felt, and known ?
 Joy springs for none ; to none will bliss befall
 Save who serve God alone.

BEN SOLOMON.

* Crates, a contemporary of Euclid, threw his gold into the sea, from the contempt he had of wealth.

† The river Selemnus in Achaia had the power of producing forgetfulness of the object beloved—upon which Pausanias quaintly remarks : *Εἰ δὲ μέτεστιν ἀληθείας τῷ λόγῳ, τιμιώτερον χρημάτων πολλῶν ἔστιν ἀνθρώποις τὸ ὕδωρ τοῦ Σελέμνου.*—Lib. VII. 229.

Missionary and Religious Intelligence.

CALCUTTA.

EXAMINATION OF THE NATIVE CHRISTIAN BOARDING SCHOOL, UNDER THE PATRONAGE OF THE BAPTIST MISSION.

This Institution has for its object the intellectual and moral improvement of Native Christian Youth. It was commenced about three years ago, but for a year or more the number of inmates was very limited, not exceeding four or five. During two years past the number has increased to thirty-nine, (i. e. twenty-seven boys and twelve girls,) all of whom are the children of native converts, in connexion with the Baptist Mission.

The Examination was held at the residence of the Rev. G. Pearce, Simla, on the 24th October, in the presence of a considerable number of Ladies and Gentlemen. It commenced with the Female Department of the School, when the whole of the girls replied accurately to various questions put to them from the 1st Bengalee Catechism. The second class then read in a very ready and pleasing manner Pearson's second part Nettee Kotha, and answered readily the questions put to them upon the lessons which they read. The first class read in the Gospel of Matthew with great fluency, and likewise answered with great propriety the interrogations of the examiner. These two classes contain seven girls. The remaining five girls not being able to read fluently were not examined. We were informed, however, that they were coming on with pleasing progress. On the day of Examination, one-half of these girls had not been in the institution one year, and none of them, excepting one, more than a year and a half. All entered it without any previous advantages.

The education of the boys consists of English and Bengalee. In Bengalee, they appeared to have made great progress. Of the twenty-three boys examined, one only could not read—a very little boy who has not been in the Institution more than seven months. The Bengalee classes were four: 1st class read and gave an analysis of Ancient History; the 2nd class read Pearson's Geography, and showed a considerable acquaintance with the Map of the World; the 3rd class were examined in the History of Joseph, and with which they appeared minutely acquainted; and the 5th class read in the 1st Reading Book. In English, the 4th class read in the Spelling Book; the 3rd class in the 1st part English Reader; the 2nd class in the New Testament and History of Joseph, and the 1st class in Ancient History, Geography, and Grammar. While all the lads went through their several parts with great readiness, the more advanced appeared greatly to excel in their acquaintance with Scripture History and Geography. With the account of the creation of the world, the fall of man, the deluge, the history of Abraham and his descendants to the destruction of Jerusalem, they seemed familiarly acquainted, and could with readiness, in maps illustrative of Scripture History, point out the chief countries, cities, mountains, and rivers, and mention the most remarkable events which have happened in those places.

Although it could not with propriety be said, that the English attainments were extensive, yet when it is remembered that by far the greater part of the children have not been more than two years at school, and entered it without knowing the alphabet of their own language, it must be confessed that their progress has been rapid indeed. We look forward with pleasure to the future attainments of these interesting children—interesting because of the abilities they possess, and interesting because, we have reason to hope, that their attainments will in many cases, by the blessing of God, be consecrated to his service in this heathen land.

We must not forget to add, that if we were gratified by the *intellectual* progress of these youths, we were much more so by what we have heard and seen of their *moral* improvement. Instead of those habits of deception, falsehood, servility, and selfishness, which we are constrained to witness in native children, who constantly associate with their countrymen, we have often remarked in these youths, that regard to truth, that frankness, gratitude, and delight to please, which distinguishes the children of a happy family in England. The school indeed is an interesting, and by the blessing of God, we doubt not it will prove a successful, experiment, to shew how much may be done by the withdrawal from vicious companions, the parental care of Christian instructors, and the blessed influence of a truly Biblical Education, to train up a race of native children with the moral habits as well as the intellectual qualifications, which many of the most favoured youth of Great Britain exhibit.

We cordially recommend this promising Institution to the prayers of our Christian readers, and the establishment of similar ones, where practicable, to our Missionary friends of various denominations.

BAPTISM OF BABOO KRISTNOMOHUN BANERJEE.

On Wednesday Evening, the 17th October, Baboo Kristnomohun Banerjee, a Coolin Brahmin, and Editor of the Enquirer newspaper, was publicly baptized at the house of the Rev. Mr. Duff.

This sacred ordinance was administered in the presence of a numerous and highly respectable company of ladies and gentlemen, and of upwards of forty natives, the majority of whom are quondam pupils of the Hindoo College, and were some of its brightest ornaments.

The service was commenced by the Rev. Mr. Mackay, in a short and impressive prayer. Mr. Duff then advanced with the young convert before the audience, and addressed him at considerable length on the nature of that rite by virtue of which he was admitted into the Church of Christ; and concluded by asking in the most solemn manner several questions relative to his present views and resolutions.

The first question was to the following effect:

'Do you renounce all idolatry, superstition, and all the frivolous rites and practices of the Hindoo religion?' To this the Baboo replied: 'I do, and I pray God, he may incline my countrymen to do so likewise.'

2nd. 'Do you believe in God the Father and Creator of all; in Jesus Christ as your Redeemer, and in his sacrifice, as the only means whereby man can be saved; and in the sanctifying influences of the Holy Spirit?' To this, with considerable emotion, he replied, 'I do, and I pray God will give me his grace to do his will.'

A few other questions having been proposed and appropriate answers returned, Mr. Duff administered the ordinance in the name of the Father, Son, and Holy Ghost, and then engaged in prayer, the whole company kneeling and apparently wrapt in the most intense devotion; for the circumstances connected with the present occurrence excited extraordinary interest. The fact of a sensible young man having received a liberal education, and a Coolin Brahmin, throwing off the shackles of a grovelling superstition, and embracing for his faith the glorious Gospel, after a long and patient investigation, with the sacrifice of the affections of a tender mother and fond relations, exposed to the ridicule and cruel hatred of his countrymen; and despite of these, counting them as dross for the excellency of the knowledge of the truth, and eventually avowing his conviction of that truth, and receiving the outward sign of that visible grace of which he is now the subject, was indeed enough to excite that deep interest which was so conspicuously manifested.

For the edification of the Natives who were present, Mr. Duff delivered a very appropriate and impassioned discourse, calculated to rouse their attention to the awful consequences of neglecting so great a salvation as that offered in the Gospel. He earnestly invited them to imitate their friend in a patient and persevering investigation of the claims of Christianity, and warned them not to trifle with the opportunities which they enjoyed of making themselves familiar with its evidences. The service then concluded with prayer, and the company withdrew.

SEVENTH REPORT OF THE CALCUTTA BETHEL SOCIETY.

The services connected with the Floating Chapel have been conducted, as usual, on Sabbath mornings and Wednesday evenings. Since the commencement of the rains, the latter service has been discontinued; but will be resumed, if possible, on the setting in of the north-east monsoon. Congregations, varying according to the number of vessels in port, have on the above occasions assembled together, and manifested a degree of serious attention, as creditable to themselves as it was pleasing to the Committee. The very limited stay in Calcutta, of the individuals for whose benefit the Society is established, renders it exceedingly difficult to speak with any certainty of the effects resulting from its labours; but the Committee cannot but indulge the hope, that the incorruptible seed of the kingdom, which for ten years has been sown by the Society, has in some instances brought forth fruit to eternal life. Discouragements have existed, and do still exist; but relying on the promise of God, the Society has continued its quiet, unassuming work, and week after week, and month after month, the Gospel of God's grace has been proclaimed, and many a wandering dissipated mariner has had his attention directed to the "Lamb of God which taketh away the sin of the world."

In the last report, it was stated, that a Government vessel had been purchased for the purposes of the Society, for 4,000 Rs. That of that sum, 2,000 Rs. remained to be paid. An Appeal was therefore made to the liberality of the Christian public; and it is with gratitude to God, the Committee acknowledge the readiness with which that Appeal was met. The whole sum was shortly realized, the debt was discharged, and now the vessel is the property of the Society. To W. T. Beeby, Esq. for advancing the required sum, and to all those friends who kindly contributed towards the liquidation of the debt, the Committee beg to tender their sincere thanks.

In commending the Society to the continued patronage of the Christian community, the Committee would remark, that the grand doctrines of the Gospel, untinged by the peculiarities of sects or parties, are constantly preached by the ministers who officiate on board the Seamen's Chapel. This Society is connected with no particular body of Christians—was established when no other of the kind existed; and its simple aim then was, and now is, the glory of God, and the benefit of a race of men who are almost entirely cut off from the means of grace, and who generally are sunk in ignorance and sin. The service afforded to this Institution by the ministers of different denominations has been gratuitous; and for upwards of 10 years they have been at their post, in all weathers, seeking for no other remuneration than the blessing of God to rest on their efforts, and the pleasure arising from doing good.

The Society at present is a little in debt; two bills for printing are due to the Baptist Mission Press, and one bill to Messrs. Sheriff and Co. for repairs done on the vessel, in all amounting to 279 Rs. Some caulking and other trifling matters are still to be done on the vessel, which may perhaps amount to 50 or 60 Rs. more.

CUTTACK.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your first No. you seem to invite communications from the Mofussil regarding the progress of the Gospel among the people. In accordance with that invitation, I have sent you some account of the conversion and subsequent baptism of two Hindoos, the one a Khondite and the other a Mahantee, which, if you think likely to be of any use, in what may emphatically be called "the good cause," you are very welcome to, for the Asiatic Department of the Observer.

Cuttack, Sept. 22nd, 1832.

C. L. C.

On Lord's-day September the 9th, the ordinance of baptism was administered to two candidates.

The name of the elder candidate is Bholeram, and the younger Mahadeb-das, They are both heads of families. The family of the former consists of eight souls, exclusively of himself; but Mahadeb's family consists only of himself and his aged mother. From the change in their conduct, and their apparent experience of some of the practical truths of the Gospel, we hope they are become united to the spiritual Church of the Redeemer.

The mind of Bholeram has, for many months past, been well disposed towards Christianity. He has attended religious means, in company with a number of other persons, who have for some time been baptized; but his brother has been most useful to him. However, he has had difficulties in his family which have not only prevented his coming forward earlier to own the Lord, but greatly injured his mind. His wife and children, and other friends, calculating that loss of caste would be the result of his becoming a Christian, exerted all their influence to keep him from the native Christians, and other means of grace which might deepen his impressions. They also represented, that as he had a son and a daughter marriageable, he ought, for their sakes, at least, to put aside the question of religion, till after they were married and fixed in the world; for that no person would be united to them after their caste was gone. Just as these difficulties appeared more or less important, his mind was more or less open and communicative on the subject of religion: yet it was evident that he retained a regard for the Gospel in his heart; and after some time, when he perceived that delay was not likely to make things better, he resolved to act with decision. After six weeks had passed, in which his experience appeared improving, he one day came over to Cuttack, and requested to be baptized. He remained about a fortnight, to allow us opportunities of becoming satisfied as to his change of mind; and then, as stated above, he was received into the Church of Christ by Baptism. Bholeram maintains his family by cultivating two pieces of land, and by working a hackery. He, and his eldest son, moreover, work at daily labour. He cannot read himself, but his son can; and by his means he is able to conduct the worship of God in his family;—his son reading a portion of the Scriptures, and himself engaging in prayer.

Mahadeb became acquainted with us more than a year ago; and occasionally came to Qoriya worship, as also to make particular inquiries about Christian doctrines. Eight months ago, he requested and received a New Testament, which was a great means of enlightening and encouraging him. As he could easily maintain his family, his practice has been, to work with his hackery in the forenoon, and spend the afternoon in reading his own and the Christian Scriptures. By these means, it soon appeared that "the entrance of God's word giveth light." He laid aside the majority of his heathen books, and choose the New Testament for his Shastra. About six months past, he told his relations that if he lived till New Year's day, he should unite himself with the Chris-

tians. They hoped that six months would bring some change, and appear not to have felt much apprehension that he would adopt his resolution. On the arrival of New Year's day, which falls about the beginning of September, he went out in the forenoon as usual with his hackery and bullocks, and returned at noon. After feeding the animals, and attending to some other jobs, he informed his relations, that now the day was come, and he was going to join the Christians. That he was convinced theirs was the way to heaven; and that to walk therein was of more consequence to him than the loss of all besides. So saying, he bid them farewell, and went off to the house of one of the native brethren*. The old woman, his mother, soon followed him; but it will be of no use to notice particularly the abuse he bore from the members of his caste, or the persecution he went through from this period to the morning of his baptism; it is enough just to say, that the friends of his betrothed girl, persuaded the old mother to give a petition to the magistrate to prevent his purpose; in consequence of which Mahadeb was obliged to appear at the cutcheree several times. This step was rather a loss than an advantage to their cause, as the magistrate ordered that he (Mahadeb) should be left at liberty to do as he might think proper in the matter complained of. He felt encouraged, and returned to his own house with his friends; and through nearly the whole of Saturday night was employed in conversation with his relations. The relations of his betrothed girl were most violent; and excited and persuaded his mother to those extreme measures she adopted. Under their instruction she applied to the magistrate, consulted conjurers, and mixed some stupefying poison in Mahadeb's food, which once made him seriously ill. But for them his mother would have been early reconciled to his change of religion; as he had always been kind to her, and promised to be more so now.

The following, which I myself heard, may serve as specimens of the language and spirit of his relations and caste, when dissuading him from his purpose. His mother said to him with peculiar emphasis, "Ah Mahadeb! was it for this you sucked these breasts? Was it for this I fed you in childhood? Was it for this I paid a teacher to teach you wisdom? Was it for this, Mahadeb, that, refusing to live with my other children, I choose to reside with thee? Oh Mahadeb! why do you do this? What! would I not give you a house, Mahadeb? What! would I not give you a pair of bullocks and hackery, Mahadeb? What! would I not give you a cheroot, Mahadeb? Seventy years of age, yet must I see this, O Mahadeb?" The poor old woman's address was moving, but it was wrong. She ought to have rejoiced; and would, could she have seen things in a true light. The address of a sister-in-law was more stormy and violent, and much less affecting than the mother's. She addressed him in the following manner, on the Lord's day morning previous to his baptism. "If bitten by a snake you had died, Mahadeb! If eating poison you had died, Mahadeb! If devoured by a tiger you had died, Mahadeb! If falling in a well, you had been drowned, Mahadeb! If hanging yourself by a rope you had died, Mahadeb! You will be a great man now in the Phirengee's house, Mahadeb! You will get lots of liquor and meat now, Mahadeb! Ah! Ah!" At ten o'clock, Mahadeb left his house, and the storm subsided; as they found their opposition was useless. The baptism of this man had become notorious by the steps his own people had taken; and by 4 o'clock on Lord's-day, people were directing their steps towards our neighbourhood; and as soon as it was known that the ceremony would take place in the Christian village (in the midst of Bow-bazar), the people crowded to the place in great numbers; and when I arrived, about half past four, they were all orderly seated around the tank, which is in the form of an amphitheatre, and has high grassy banks. After silence was obtained, the service commenced by singing that hymn of Krishnoo which commences thus:—

"O thou my soul, forget no more,
The Friend who all thy misery bore;
Let every idol be forgot,
But O my soul, forget him not."

Afterwards prayer was offered, and then an address, wherein the different reasons for our conduct, as alleged by the people, were denied, and our motives explained to them. They allege, that for every candidate we get 50 rupees; and that the persons baptized get *rozekar* (a daily allowance), or at least some money. Gungadhore said something just before the ordinance took place, with all his heart, and with all his voice. The multitude understood what was said, and appeared satisfied with the reasons given. The person who baptized now descended into the water, followed by the candidates, while the people sat in breathless silence, and the two converts were baptized in the name of the Sacred Trinity. Mahadeb's malla was broken off, and thrown away, while he was in the water; at which the spectators had much ado to forbear laughter. After the baptism was over, the multitude rushed away, apparently pleased; but some expressed their disapprobation by hissing. The service of the evening, though not so public as the

* In another account I said, he called as he returned from work; this was a mistake.

above, was equally delightful. Our English chapel was pretty well filled with Christian Natives, and at the Lord's Supper, we had three* new communicants. We all, I believe, felt that the blessing of God is not confined to class or language. A sacred pleasure filled all hearts, and made it one of the most profitable communion opportunities that has been felt in that place. The new members were reminded of the duties of their new relations, and had the nature and design of the ordinance explained to them; and the day ended with improvement in understanding, and I hope increase of Christian feeling in most of our hearts.

On Monday morning, the writer of these lines accompanied Mahadeb to his house and to his aged parent. She said, "Ah, you have obtained your lakh of rupees, and have killed my son." I said, "No, here is your son, alive and well. He says he will feed and help you more affectionately than before." After some little conversation, the old lady said, she could eat no rice without her son, and took him into her house to prepare him his food. When she took him into her house, the relations gave over their persuasions; and ever since (now a fortnight) they have maintained peace towards them both.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The Thirty-second Anniversary Meeting of this Society was held on Tuesday morning, May 1, in Exeter Hall; the Bishop of Lichfield and Coventry in the chair. The Report, after noticing the several changes which had occurred in the Committee and official situations of the Society, proceeded to state what were its resources and operations during the past year.

The Report, in giving an account of the funds of the Society, regretted a very great defalcation in their amount. For the year, ending March, 1831, they amounted to 46,584*l.* 16*s.* 7*d.*; but for the year, ending March, 1832, they were only 40,751*l.* 18*s.*; being a decrease of 5,832*l.* 18*s.* 7*d.* Of this sum there was a decrease of 683*l.* under the head of benefactions; 500*l.* under that of legacies; and nearly 5000*l.* under the head of ordinary contributions. The Committee, however, anticipated, that a few of the branch associations had not yet remitted their funds, and that these would, probably, amount to 1500*l.* The expenditure for the year 1830-1 was 43,941*l.* and this year it exceeded by nearly 3000*l.* the amount received: if the means of the Committee were not augmented by a considerable amount, it would be compelled to abandon some part of its operations.

The Report then took a review of the state of the missions in various parts of the globe. In Western Africa, there were three Missionaries, having under their care 683 communicants, 1338 children in the Day-schools, and 684 in the Sunday-schools. In reference to these stations, one of the Missionaries wrote that they had schools; religious private meetings, and evening service once in the week; all that was wanting was the breath of the Spirit, to infuse into the means a life-giving power.

In reviewing the state of the missions in India, the Report noticed, in a very feeling manner, the death of Dr. Turner, Bishop of Calcutta, after so short a period of labour, in a work upon which God had so signally set the seal of his approbation. The cheering anticipations of the Committee, however, had not diminished. Although the Protestant Church had lost four prelates in that region during the short space of five years, there were the most decisive evidences, in other respects, of the approbation and blessing of God. The Report stated, that in consequence of the mortality which had prevailed among the Anglo-Indian bishops, the Committee had memorialized the government to increase their numbers. The Report also congratulated the Society and the meeting on the appointment of Dr. Wilson to the vacant bishoprick, because his steady attachment to the interests of that Society, and his zeal in every good work, might be taken as a satisfactory indication of the good pleasure of the Almighty in reference to that interesting region of the globe. In Northern India, the Committee had been unable to supply the stations with Missionaries, but they were looking forward to form students in the Institution at Islington to occupy many of its stations. There had been sixty-seven persons admitted to Baptism during the year, and a small band of native Christians were now witnessing the power of the Gospel in their lives.

At Madras, and the out-stations, the number of communicants was eighty-three. Many circumstances occurred to try the faith and patience of the native Indians who embraced the Gospel, but the excellency of the principles of our Divine religion was fully manifested in their external conduct. Lying, drunkenness, thieving, and every species of vice, had been banished from among them; and they were, in fact, a new creation. In the entire of this district, there were now nearly 10,000 natives under Christian in-

* The mother of one of the native Christians had been baptized a fortnight before; but had not yet communicated.

struction. In the South Seas, the cause of the Society was also prospering. A second Missionary had been sent to New Holland. In New Zealand, there was a marked change in the character and conduct of the people. Their savage-mindedness had been greatly softened down; and they were not only willing to listen to the Missionaries, but had solicited them to come and settle with them. The important work of translating the Word of God was here going on, and the Liturgy had also been translated. There were 271 natives under Christian instruction in this island.

In noticing the missions in the West Indies, it was observed, that one of the Missionaries had, in a recent communication, pointed out the injurious consequences of withholding the Sabbath from the slave. It raised a high and strong barrier against the progress of religion amongst them. As one proof of the beneficial effects of religious instruction on the minds of the slaves, it was stated, that not a single slave in the estates of Mr. Wildman had taken part in the insurrection in Jamaica. In conclusion, the Report announced, that unless the friends of the Society came forward promptly with their contributions, the Committee must abandon some part of its operations.

The very Reverend the Dean of Salisbury, the Rev. Professor Scolefield of Cambridge, J. W. Cunningham, W. Jowett, the Bishop of Calcutta, Revds. J. A. Stewart, C. Simeon, and Baptist Noel, severally addressed the meeting.

The Report stated, that in May last, there were seventeen students in the Institution at Islington; there were now nineteen: five had been sent out to foreign stations during the year, and one had only been prevented from going out by a serious illness which occurred after his ordination.

LONDON MISSIONARY SOCIETY.

The Thirty-eighth Anniversary of this Society was held at Exeter Hall, on Thursday, May the 10th. At an early hour, every seat in the large hall was occupied, and there being hundreds unable to procure admission, it was resolved to hold another meeting in the small hall, which also was filled by a highly respectable audience. Mr. Dyer, Secretary to the Admiralty, was called to the chair. The meeting was commenced with singing. The Rev. T. Luke, of Taunton, prayed. The Rev. J. Clayton, one of the Secretaries, read the Report. It opened by announcing the death of nine of the Society's most valuable labourers, and also of five of the Directors, including some of its earliest friends. We regret we cannot follow the Report in its detail of the several stations of the Society—a few brief extracts must suffice.

In the *South Sea Islands* there were, when the last accounts were sent away, thirty-nine stations; fourteen Missionaries; two artisans; fifty native teachers; thirty-nine congregations, the average attendance at which was 22,000; twenty churches, containing 3371 members; thirty-seven schools, and 7000 scholars.

In *China*, Dr. Morrison continues his important labours in preaching in Chinese and English. Nor is it less a matter of gratitude, that his native assistants have maintained, unshaken and unsullied, their Christian profession amidst the temptations and perils by which their path has been attended. Since their last Report was presented, the Directors have had the satisfaction to learn, that three natives of China have by the rite of Baptism, been added to the church. Leangafa has been employed in superintending the printing of 5000 copies of Scripture Lessons, for which the requisite funds were raised in China.

Mr. Beighton continues his indefatigable exertions in the Malay department with more encouraging hopes of success than heretofore. During the past year, 1051 Bibles, Testaments, and portions of the Scriptures; 771 Scripture Catechisms; 1,999 Tracts; and 400 tickets, with texts of Scripture, have been put into circulation.

In the *Ultra Ganges*, there are five Stations, eight Missionaries, one European and three native Assistants, twenty-five schools, and 672 scholars, and two printing establishments. There have been printed 500 Scripture Lessons, 11,500 Tracts, 3000 School Books. Works distributed at two stations, 152 Bibles, 483 Testaments, 1570 portions of Scripture, 10,999 Tracts, and 10,071 Catechisms, School-Books, &c.

In *India*, there are pleasing indications, that the Lord is about to make bare his holy arm. The foundations of the popular superstition are undermined; and the opinions of the people undergoing a most extensive and important change; and the Lord is removing many of the barriers to the spread of the Gospel.

In *Neyoor*, one of three Stations in Travancore, which is under the care of Mr. Mead, a number of families in thirteen villages have publicly renounced idolatry, or Mahometanism, during the past year. Some have sunk their idols or emblems of idolatry in the river; others sent them to the Missionaries, by whom they have been shipped for England, and are now on their way to Austin Friars. In one village, the head

man and ten families have renounced idolatry, and fifty other individuals are inquiring. In the three stations in Travancore, there are fifty-three congregations; about 6000 individuals professing Christianity and receiving Christian instruction; 108 schools, containing 3,704 scholars.

In the *East Indies*, there are:—thirty-two stations and out-stations; thirty-five Missionaries; five European assistants; sixty-six native assistants; thirteen churches; 239 communicants; 223 schools, and 7541 scholars; two seminaries; thirty-eight students; five printing establishments, at two of which have been printed 32,000 parts of the Old and New Testaments; 43,000 Tracts; 6000 School-Books; and 300 Hymn-books. Works distributed at the five stations:—sixty Bibles; twenty-seven Testaments; 4961 portions of Scripture; and 57,161 Tracts.

The Divine blessing continues to descend on the labours of the Missionaries in St. Petersburg.

In *South Africa*, there are twenty-three stations and out-stations; twenty Missionaries; seven catechists and artisans; one native assistant; fourteen churches; 691 native church-members, or communicants; twenty-eight schools; 2500 scholars, and one printing-press.

There were, when the last returns were sent home, in the African Islands, including Madagascar and the Isle of France, four stations; six Missionaries; sixteen European and Native Assistants; three Churches; 121 Native Members; sixty-seven Schools, and 2720 scholars.

The church at George-Town contains 148 members, and eighteen or twenty persons are waiting for admission. The Church at the out-station of Fort Island contains forty. The church and congregation have defrayed the expense of enlarging their chapel, though it amounted to two-thirds of the original cost. They are affectionate, united, and peaceful; and active in promoting the spread of the Gospel. Fourteen persons were added to the church in New-Amsterdam last year.

In *South America*, there are four stations, three Missionaries, and one native assistant; four churches, containing 349 native members; and four schools, in which 1308 scholars receive Christian instruction.

In the several parts of the world, connected with the Society's operations, there are

113 Stations and out-stations,	
92 Missionaries.	
19 European	} Assistants.
133 Native	
54 Churches.	
4771 Members or Communicants.	
391 Schools.	
22,193 Scholars.	

Being an increase during the year of

22 Branch Stations.
2 Missionaries.
4 Churches.
820 Members or Communicants.
39 Schools.
1496 Scholars.

The Society has 13 Printing establishments, at eight of which 139,000 books, including 33,000 portions of Scripture, have been printed; and from nine stations, 115,000 copies of books have been put into circulation.

There has been an important increase in the most effective means of good; and under the Divine blessing, a proportionate addition of fruits; among which, with deep humility and holy gratitude to Him to whom alone all praise is due, the Directors would notice the addition of 820 converts to the church on earth, besides the numbers who have left the most satisfactory grounds to conclude that they have departed from the church on earth, to join the spirits of just men made perfect before the throne.

W. A. Hankey, Esq. presented the Cash Account, by which it appeared, that the total receipts of the Society, during the past year, amounted to 35,568*l.* 8*s.* 8*d.*; the expenditure to 39,240*l.* 10*s.* 7*d.* The Society had been under the necessity of selling 3,700*l.* exchequer bills, and was now in debt to the Treasurer the sum of 882*l.* 5*s.* 1*d.* The income of the Society has in all its branches been this year 6250*l.* less than it was last year. That portion resulting from legacies has been short 2740*l.*; while the expenditure of this year has exceeded the last by upwards of 1000*l.*

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

OCT.

1. Mr. Mathew Godinho, of Bandel, to Miss Mary Anne Sweeting.
At Allahabad, Mr. J. Rawlins, to Mrs. M. A. Bolton.
2. At the Cathedral, Mathew Williams Carruthers, Esq. Civil Service, to Miss Josephine Parker.
At the Cathedral, Mr. A. Valente, to Miss C. Williams.
At Dacca, E. J. Ommaney, Esq. Engineer, to Elizabeth, daughter of the late J. W. Martin, H. M. S.
At Almorah, Capt. E. Marjoribanks Orr, of the 58th Regiment N. I., to Miss Lucy Maria Courtayne.
3. Mr. A. J. Tulloh, to Miss Elizabeth Lewis.
At Berhampore, Lieut. C. H. Cobbe, of the 6th Regiment N. I., to Sarah, daughter of Col. Dennis, of H. M. 49th Regt.
11. Mr. Anthony De Lemos, to Miss Mary Smith.
At Chuprah, Mr. George Henry Dessa, to Miss Anna Elizabeth Rogers.
12. At Lucknow, Mr. Robert Carnegie, to Miss A. Bull.
21. At Buxar, Mr. H. McMullen, to Miss Catherine Garse.
22. At Chinsurah, Capt. Charles Kierlander, H. C. M. S., to Mrs. E. H. D'Anselme.
25. At Allahabad, John Dunsmore, Esq. to S. Amelia, daughter of A. J. Colvin, Esq.
30. At Serampore, Charles Guthrie, Esq. 46th Regt. N. I., to Mrs. Eliza Griffith.
31. Mr. D. A. Disandt, to Mrs. Charlotte Field.

BIRTHS.

OCT.

1. At Dum Dum, the lady of Assistant Surgeon Barber, of a son.
At Jeetwarapore, (Tirhoot,) the lady of T. Shearman, Esq. of a daughter.
2. The lady of Charles Hogg, Esq. of a daughter.
At Chinsurah, the lady of R. T. W. Bens, Esq. of a daughter.
3. At Hyderabad, the lady of Major General Sleigh, C. B. of a daughter.
6. The wife of Mr. James Keymer, H. C. Marine, of a son.
7. At Entally, Mrs. James Ogilvie, of a daughter.
At Dum Dum, the wife of Assistant Steward Sylvester, of a daughter.
At Dinapore, the lady of Lieut. G. P. Thomas, 64th Regiment, of a daughter.
At Jubbulpore, the lady of Lieut. Edwards, 18th Regt. N. I., of a daughter.
At Meerut, the lady of R. A. Master, Esq. 7th Light Cavalry, of a son.
10. At Howrah, Mrs. Ambrose, of a son and heir.
11. At Myhier, the lady of Lieut. and Adj. Anson, 18th Regt. N. I., of a daughter.
12. Mrs. M. Hassell, of a son.
Mrs. M. Gonsalves, of a daughter.
At Entally, Mrs. J. Van Griken, of a son.
13. The lady of C. A. Cavorke, Esq. of a daughter.
14. The lady of A. Agabeg, Esq. of a son.
At Allahabad, Mrs. C. Hardingham, of a son.
15. At Subathoo, the lady of Lieut. Col. Sir Jer. Bryant, Judge Advocate General, of a daughter.
At Chandernagore, Mrs. Drugeon, of a son.
16. At Banda, the lady of J. Row, Esq. of a daughter.
The lady of F. Gouldsbury, Esq. Civil Service, of a daughter.
18. The lady of G. A. Avetick, Esq. of a daughter.
The wife of Garrison Pay Sergeant G. Gray, of a daughter.
At Cawnpore, the lady of Major Maddock, Commanding the 10th Regt. N. I., of a son.
20. Mrs. C. A. Sealy, of a daughter.
21. At Noacolly, Mrs. N. Joachim, of a daughter.
22. Mrs. J. Cook, of a son.
The lady of H. H. Wilson, Esq. of a daughter.
23. At Chinsurah, the wife of Mr. M. De Rozario, of a daughter.
Mrs. Caroline Kellner, relict of the late Mr. C. F. Kellner, of a son.
25. Mrs. W. Crouch, of a daughter.

26. Mrs. Elizabeth Esperança, of a daughter.
At Barrackpore, the lady of Capt. R. A. Thomas, 48th Regt., of a son.
The lady of Wm. Bedell, Esq. of a son and heir.
27. The lady of the late Charles Fleming Hunter, Esq. of a daughter.
The wife of the Rev. W. Robinson, Minister of the Loll Bazar Chapel, of a son.
28. At the Old Church Parsonage, the lady of the Rev. R. B. Boyea, of a daughter.
At Serampore, Mrs. N. J. Gantzer, of a daughter.
At Berhampore, the lady of G. R. B. Berney, Esq. C. S., of a daughter.
The lady of W. C. Breen, Esq. of a daughter.
29. The lady of J. Innes, Esq. M. D., of a daughter.
At Barrackpore, the lady of Capt. J. S. Winfield, of a daughter.
31. The lady of Capt. T. T. Harrington, of a daughter, still-born.

DEATHS.

- Oct.
1. At Dinapore, Francis Charles, son of Francis and Sarah Smith, aged 8 months.
 2. Caroline Sarah, the infant daughter of R. Swinhoe, Esq.
At Midnapore, Lieut.-Col. Doveton, Commanding the 38th Regiment N. I.
Mary, wife of Mr. E. Lulham, Engineer, H. C. Steamer Ganges, aged 21 years.
 3. At Dum Dum, Mrs. Ann Pearsall, aged 17 years.
 4. At Gornah, the infant son of Wm. S. Charters, Esq. M. D., aged 7 months.
 4. At Almorah, Capt. I. W. Stiles, of the 38th Reg. N. I.
 5. Herbert Hawes, Esq. a chief officer in the H. E. I. Company's Mercantile Service, aged 52 years,
At Chandernagore, Mr. Norton, aged 46 years.
At Juanpore, Capt. Geo. Cracklow, 6th Regt. N. I.
 7. Emelia, daughter of the late Mr. A. Gordon, aged 25 years.
At Chinsurah, Quarter-Master W. Rowan, H. M. 16th Foot.
At Bareilly, Ensign Geo. Halloway, 44th Regt. N. I.
 8. Mr. John De Monty, aged 32 years.
Mrs. M. Rodrigues, wife of Mr. Joseph Rodrigues.
 9. Silvia, widow of the late Mr. Daniel Bridges, H. C. Marine, aged 102 years.
At Howrah, Mr. John Wood, Shipwright, aged 26 years.
At Meerut, the lady of R. A. Master, Esq. 7th Light Cavalry.
 11. Mrs. Eliza Margaret Harding, aged 79 years.
Drowned, W. Lenox Cleland, Esq. Barrister at Law, aged 34 years.
At Allahabad, Capt. Tacks, H. M. 39th Regt. of Foot.
At Myhier, the infant daughter of Lieut. and Adjutant Anson.
 12. At Futtehghur, Mr. P. Reed.
 13. The infant son of Mr. James Keymer.
At Secunderpore Factory, Mr. Thomas Scott, eldest son of Mr. T. B. Scott, aged 25 years.
At Allahabad, Mr. W. Walker, of the Magazine Establishment, aged 36 years.
 14. Richard Mitchell, infant son of R. Aubrey, aged 10 months.
At Chandernagore, Capt. John Mein, aged 60 years.
At Dacca, Brigadier J. Burnett, C. B.
 16. Mrs. Anne Weldon, relict of the late Mr. Joseph Weldon, H. C. Marine, aged 51 years.
At Poosa, Mrs. Farrell, relict of the late W. M. Farrell, Esq.
At Nessendipore, in Jessore, F. E. Durand, the infant son of M. Durand, Esq., aged 8 months and 8 days.
 17. Geo. Godfrey, Chemist and Druggist, aged 30 years.
 18. At Chandernagore, Charlottee Lydia, the lady of W. Macleod, Esq. aged 34 years.
 19. Mrs. Harriet Duget.
 20. Mrs. Victoire Cornelius, and on the following day, the 21st Oct. her husband, Mr. Francis Cornelius, Register of the Board of Trade.
At the house of R. Stewart, Esq. the infant son of Capt. H. Heymas, H. M. S., aged one year.
 21. At Entally, Elizabeth, eldest daughter of the late Joseph Empson, aged 16 years.
Mr. James Henry Bowers, aged 21 years and 4 months.
At Moisingunge, near Kishnagur, the infant son of Mr. C. H. Blake, aged 10 months.
 22. At Garden Reach, Jacob Frederick Plusker, Esq. of Chinsurah, aged 46 years.
Mr. William Grey, aged 28 years, 1 month, and 9 days.
Mr. G. Eaglestone, aged 48 years.
 23. At Chandernagore, Mr. J. H. Drugeon, aged 28 years.

24. Mrs. Matilda Peterson, aged 22 years, 2 months, and 11 days.
At the General Hospital, Mr. John Crabbe, aged 23 years.
At Chandernagore, Miss Felicita Le Franc, eldest daughter of A. Le Franc, Esq.
25. Mrs. Susan Goodall, wife of Mr. E. Goodall, aged 30 years.
At Benares, Anna, wife of the Rev. A. Hammond, Dist. Chaplain, aged 27 years.
28. At Howrah, Mr. M. DeSouza, aged 60 years.
At Berhampore, the infant daughter of G. R. B. Berney, Esq.
29. At Barrackpore, the infant son of the late Capt. T. Haslau, 25th Regt. N. I., aged 2 years.
Frederick Emma, the infant daughter of Robert and Elizabeth Platts, aged one year and one day.
30. Walter, the infant son of H. Lane, Esq. Commercial Resident at Hurrupaul, aged 2 months.
Mr. John Abbott, 1st Royal Veteran Battalion—date not mentioned.

SHIPPING INTELLIGENCE

ARRIVALS.

Oct.

1. Abassey, (Arab.) Nacoda, from Juddah.
Fazarobanny, (Ditto.) from Ditto.
4. Soloman Shaw, (Ditto.) Nacoda, from Muscat.
5. Duke of Lancaster, Hannay, from Liverpool 17th June.
Passengers:—Mrs. Smith, Mrs. Dallas, Miss Colquhoun, and Capt. Smith.
6. Dorea Dowlut, (Bark,) Nacoda, from Juddah 8th July, and Aleppe 13th Sept.
Sabina, (Spanish Frigate,) M. H. Gomes, from Manilla 3rd April, and Bombay 10th September.
Harrier, (H. M. Sloop of War,) S. L. H. Vassall, from Trincomalee 20th Sept.
9. Cavendish Bentinck, R. Humphreys, from Rangoon 21st Sept.
Remarks. The Brunswick totally lost. Passengers, crew, and most of the treasure and letters saved. Mr. Hart, Leadsman, drowned.
11. Ametie, (F.) Pouvereau, from Bordeaux 5th June.
Passenger:—Mr. Francis Ford.
Fenelon, (Amr.) H. H. Greene, from Boston 30th June.
Passengers:—Mrs. Hancock; Miss Cummings; Rev. T. Simons, Missionary; Mr. R. B. Hancock, Missionary Printer; Mr. G. M. Thacher, Supercargo; Messrs. G. G. Hubbard and C. A. Poullord, Clerks.
Timor, (Amr.) J. Henry, from Boston 13th May, Padang 18th August, and Madras 27th September.
Passengers:—Miss C. S. Weeman, Capt. A. Savage, and D. S. Kendall, Esq. Supercargo.
12. Petite Nancy, (F.) C. Trelo, from Bordeaux 30th June.
Star, (Amr.) M. Griffing, from Philadelphia 1st September, Madeira 12th, and St. Jago 30th July.
Calcutta, (F.) P. Saliz, from Bordeaux 25th June.
Cornelia, (Amr. Brig,) James More, from Baltimore 31st May.
Childe Harold, Thomas Leach, from London 21st June.
Passengers:—Mrs. Alexander Colvin and child; Mrs. Smithson; Mrs. T. S. Rawson; Misses Jane Blagrove and H. Hodder; Major H. Ross; H. V. Hathorn, Esq. James Brewster, Esq. Writer; T. S. Rawson, Esq. Merchant; Thos. Fox, Esq. Free Merchant.
13. Vesper, (Bark,) Brown, from London—(date not mentioned)—and Bombay 15th Sept.
Passengers:—Mrs. Mary Ann Brown and Mr. T. B. Finey.
14. Bolton, (H. C. C. S.) Aldham, from London 10th June, and Madras 30th Sept.
Passengers from London:—Mrs. Burrigge; Col. D. Fowles, Madras Cavalry; Col. Beecher, B. Cavalry; Captain Thompson, M. I.; Captain Ellis, H. M. 13th Light Cavalry; Captains Whylic and Thorpe, Madras Infantry; Cornet Scott, B. C.; Cornets Burrigge and Rose, H. M. N. I.; Ensign White, B. I.; Mr. Beecher, B. C. S.; Messrs. Fowles and Campbell, Madras Artillery; Mr. Tottenham, Madras Cavalry; Mr. Money, B. Artillery; Mr. Inglis, B. Infantry.
15. Lord Hungerford, Farquharson, from London 5th June and Madras 28th Sept.

Passengers from London:—Mrs. Dick ; Mrs. Wynch and child ; Mrs. Lewis and child ; Mrs. Francis ; Misses Shakespear, M. A. Shakespear, Law, Barnes, Liddall, Bruce, and Tooke ; W. F. Dick, Esq. and E. Wilmot, Esq. Civil Service ; Lieut. G. Farquharson, B. N. I. ; Mr. Newcomen ; 1 Corporal and 5 Privates, H. M. 16th Lancers.

From Madras:—Miss Watts.

Mary Anne Webb, Hesse, from Liverpool and Madras—(date not mentioned.)

Passengers from Madras:—Capt. O. Dell, 25th N. I., and Capt. E. Worthington.

17. London, Wimble, from London 19th June, and Madras 25th Sept.

Passengers from London:—Mrs. Campbell ; Mrs. E. Wintle ; Mrs. Dalrymple ; Mrs. Shaw ; Misses Loveday, M. A. Campbell, J. Campbell, E. Campbell, C. Campbell, and Marcus ; J. A. O. Farquharson, Esq. Civil Service ; W. J. Shaw, Esq. ; and J. J. P. Gibbon, Esq. Merchants ; Lieut. J. Guthrie, Engineers ; Lieut. M. N. Ogilvie, 10th Regt. Cavalry ; J. Dalrymple, Esq. Surgeon ; Mr. J. Staples, Cadet ; Messrs. Reddle and Thomson, Free Mariners.

Hydros, put back from Sea, with loss of her anchor.

22. Water Witch, (Bark.) A. Henderson, from China 17th August, and Singapore and Penang—(date not mentioned.)

Passengers from Singapore:—J. Fergnsson, Esq. and Mr. Lardner.

24. Coromandel, Boyes, from Portsmouth 23rd May, Madras 25th September, and Vizagapatam 8th October.

Passengers from London:—Mrs. Jennings ; Miss Campbell ; Rev. Mr. Jennings, Chaplain ; Messrs. Maxwell, Hay, and Dick, Cadets ; Mr. Mainwaring ; Mr. Humphreys. *From Madras*:—Mrs. Conolly ; Mr. Conolly, Madras Civil Service ; Mr. French ; Master Strainge.

25. Fazell Currim, Nacoda, from Bombay 22nd September.

Belhaven, (Brig.) Crawford, from Glasgow 17th June.

Passengers:—Lieut. J. W. Scott, B. G. A., and Mr. James Jamison.

26. Hindostan, Redman, from Portsmouth 23rd May and Madras 23rd Sept.

Passengers from London:—Messrs. P. D. Warren, J. H. Greene, and G. Brown Cadets ; Messrs. Shepherd and Porteous.

Robarts, Wake, from Bombay 7th September, Aleppee and Madras 7th Oct.

Passengers transhipped from the Ship Hindostan:—Mrs. Homes ; Mrs. Alexander ; Misses Pringle and Agnes Pringle ; Captains Pringle and Homes, and Lieut. Hopper, B. N. I. ; Lieut. Alexander, B. A. ; Mr. John Morley.

7. Kusrovie, Nacoda, from Bombay 28th August.

29. Cecilia, (Brig.) P. Roy, from Rangoon 14th October.

Duke of Buccleugh, Henning, from London 3rd, and Portsmouth 12th, July.

Passengers:—Lady Ryan ; Misses Frances and Louisa Ryan ; Edmund Burke Ryan, Esq. ; Master Charles Ryan ; Mrs. Longueville Clarke ; Mrs. Holmes ; Mrs. Charles ; Mrs. Allen Colquhoun ; Misses Eliza and Henrietta Sherriff ; the Rev. Professor Holmes ; the Rev. James Charles ; Lieut. Col. Thomas Mackerell, H. M. 44th Foot ; Major Hugh Morrierson, 57th N. I. ; W. A. Venour, Esq. ; Dr. D. Murray, H. M. 16th Lancers, and seven servants.

Layton, (H. C. C. S.) Saunders, from London 23rd June and Madras 11th Oct.

Passengers from London:—Lieut. Col. H. Cock, H. C. S. ; Captain Robert Stewart, H. C. S. ; Mrs. Stewart ; Mrs. H. Salter ; Mr. Edward Hope ; Cornet Scott, 6th Bengal Cavalry.

DEPARTURES.

Oct.

2. John Adam, Butler, for London.

3. Princess Victoria, J. C. Snell, for London via Cape.

22. Palmira, W. Loader, for London.

Passengers for the Cape:—Mrs. Hawkins ; Capt. E. S. Hawkins, 38th B. N. I. ; Children—Miss Elizabeth Amelia Hawkins and Master Edward Lindsay Hawkins.

For London:—Mrs. Maling ; Mrs. J. Gale ; Miss Maria Wolf ; Capt. John Milner, 9th Light Cavalry ; Lieut. Richard Murray, R. N. ; Lieut. W. S. Prole, 37th B. N. I. ; Lieut. C. W. Haig, 5th B. N. I. ; and T. Newton, Esq. Childreu—Misses Harriet Mulgrave Maling, Jane Ann Maling, Sophia Welchman, Isabella Douglas Gale, Mary Ann Douglas Gale, Frances Maria Manning, Georgianna Manning ; Masters Henry Manning, Archibald Gale, Walter Welchman, Edward Welchman, and Chapman ; Lieut. W. Tollemache, 22nd B. N. I.

24. Zoronster, (Brig.) Patton, for Penang, Malacca, and Singapore.

25. William Wilson, Miller, for the Mauritius.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October. 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent noon.					Max. Temp. and Dryness observed 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.		
1	29.807	79,	1,8	n.	cu.	.864	88,	8,1	n.	cu.	.790	90,	10,3	n.	cu.	.740	92,	12,	n.	cu.	.722	85,7	7,2	n.	cu.	.728	85,5	7,3	n.	cl.		
2	.799	78,5	1,3	n. w.	do.	.840	85,	5,1	n. w.	do.	.786	89,5	9,8	n. w.	do.	.723	91,	13,5	n. w.	do.	.712	90,3	11,8	n. w.	do.	.714	84,	4,8	cm.	do.		
3	.779	80,	2,1	cm.	cl.	.851	86,	6,1	do.	do.	.801	87,7	7,8	do.	do.	.735	91,3	9,	n.	do.	.725	90,3	9,6	n. e.	cl.	.731	85,3	4,6	do.	do.		
4	.816	78,5	1,	cm.	cu.	.860	88,	8,5	n. e.	do.	.814	90,	11,8	n. e.	do.	.726	91,3	12,	n. e.	do.	.734	86,	7,5	do.	cu.	.737	83,	4,8	n. e.	cu.		
5	.822	78,	1,8	n. e.	do.	.861	85,5	7,6	do.	ci.	.822	86,7	9,2	do.	do.	.733	89,5	10,6	do.	do.	.763	77,3	1,6	s. e.	rn.	.765	76,	1,3	s. e.	rn.		
6	.758	76,	1,8	do.	rn.	.823	76,3	1,8	do.	rn.	.764	75,	0,8	do.	rn.	.692	74,5	1,	do.	rn.	.688	74,7	1,8	n.	do.	.664	74,5	1,	n. e.	do.		
7	.561	77,1	2,1	E.	do.	.522	77,1	2,8	E.	do.	.480	76,7	3,0	S.	do.	.654	80,0	4,0	SW.	do.	.201	80,0	3,5	S.	do.	.320	79,2	3,0	SW.	do.		
8	.665	74,	1,8	s. w.	do.	.755	78,5	3,8	n. w.	cu.	.729	82,5	5,	do.	ci.	.697	84,7	6,5	do.	cu.	.696	84,5	6,	do.	ci.	.699	79,5	1,6	cm.	cl.		
9	.747	74,	0,8	s. e.	cl.	.796	82,3	4,8	s. e.	do.	.769	85,5	7,3	s.	cl.	.699	87,	9,1	do.	cl.	.697	87,3	8,6	s.	cl.	.705	84,	4,8	s.	do.		
10	.711	78,5	1,	s. w.	do.	.790	83,5	5,8	s. w.	cl.	.751	88,5	9,	s. w.	ci.	.693	91,	11,8	do.	cl.	.691	90,5	11,6	do.	do.	.698	86,5	6,5	cm.	do.		
11	.748	78,	1,2	do.	do.	.826	83,7	7,	do.	do.	.795	89,	12,	do.	cl.	.734	91,7	13,	do.	cl.	.733	90,5	13,6	s. w.	do.	.737	86,	8,5	do.	do.		
12	.855	73,5	1,6	cm.	do.	.926	82,3	10,2	n. w.	do.	.884	87,5	14,3	n. w.	do.	.825	91,	15,5	n. w.	do.	.825	90,	14,1	n. w.	do.	.839	83,	5,6	do.	do.		
13	.884	73,	1,3	s.	do.	.952	83,	7,5	s. w.	do.	.911	87,3	11,6	s. w.	do.	.855	89,	13,5	s. w.	do.	.844	87,3	12,3	w.	do.	.840	83,	7,5	do.	do.		
14	.870	73,5	0,8	cm.	do.	.930	85,5	11,3	do.	do.	.891	87,5	11,3	do.	do.	.848	89,	12,8	do.	do.	.823	88,3	12,4	s. w.	do.	.841	82,5	6,8	do.	do.		
15	.879	73,	1,3	do.	do.	.956	84,	7,8	n. e.	do.	.902	87,7	9,7	n. e.	cu.	.855	87,8	13,9	n. e.	cu.	.853	87,3	13,6	n.	do.	.859	83,	6,8	do.	do.		
16	.930	71,7	1,2	do.	do.	.968	83,7	9,	n.	do.	.924	86,3	10,3	do.	do.	.863	87,	14,3	do.	cl.	.857	86,	13,3	do.	ci.	.865	80,5	7,	do.	do.		
17	.893	71,5	1,3	do.	do.	.969	82,7	11,	n. e.	do.	.926	85,	12,1	do.	cl.	.856	87,	13,	n.	cu.	.849	85,5	11,6	do.	cl.	.849	82,	8,3	do.	do.		
18	.867	71,7	1,	do.	do.	.917	82,5	8,3	n. w.	do.	.878	84,5	10,3	n.	do.	.816	87,	11,5	n. w.	cl.	.816	85,	10,8	n. w.	do.	.829	82,5	7,5	n.	do.		
19	.863	72,5	2,8	n. w.	do.	.899	81,7	8,9	do.	ci.	.861	86,	10,5	n.	ci.	.800	86,7	10,5	do.	ci.	.795	85,8	10,1	do.	ci.	.800	82,3	7,1	cm.	cis.		
20	.833	74,7	3,	n. e.	cis.	.900	80,7	6,	n. e.	cis.	.856	84,5	7,	do.	cis.	.798	85,	7,3	n.	cis.	.792	83,5	12,6	cm.	cis.	.793	81,5	4,3	do.	do.		
21	.837	75,7	1,8	do.	rn.	.916	74,3	1,6	do.	cy.	.877	74,5	1,8	do.	rn.	.845	75,3	1,8	n. e.	rn.	.828	75,	1,8	n. e.	rn.	.828	74,5	1,3	do.	rn.		
22	.867	76,	2,3	cm.	cis.	.906	79,3	4,1	do.	cu.	.860	81,	5,1	do.	cu.	.784	82,8	6,1	do.	cu.	.782	82,5	5,5	do.	cis.	.797	78,	2,8	do.	do.		
23	.808	74,7	0,8	do.	do.	.868	77,	1,8	cm.	do.	.805	81,6	3,6	do.	do.	.752	82,3	4,	do.	do.	.745	81,5	3,8	do.	do.	.751	78,	1,8	s. e.	cu.		
24	.777	76,	1,3	s. e.	do.	.829	82,3	3,8	s. e.	do.	.769	83,8	4,8	cm.	do.	.708	85,3	6,6	s. w.	do.	.695	84,7	7,2	s. w.	cu.	.705	82,	4,8	cm.	cl.		
25	.780	76,	1,3	cm.	cu.	.842	81,	4,3	s. w.	do.	.814	83,3	6,8	s. w.	do.	.760	85,7	8,8	do.	do.	.752	84,7	7,7	n. w.	do.	.775	82,	5,7	do.	cu.		
26	.863	74,5	1,3	n.	do.	.927	80,3	5,3	n.	do.	.880	82,6	6,6	n.	do.	.829	83,3	8,4	n. w.	do.	.829	83,	7,	do.	do.	.859	78,	2,8	n. w.	do.		
27	.934	74,5	1,	cm.	cl.	.993	80,	5,2	n. e.	do.	.956	80,5	5,	n. e.	do.	.887	85,5	9,	n.	do.	.883	83,5	8,	n. e.	do.	.898	81,5	7,3	n.	cl.		
28	.941	73,	2,3	n. e.	cis.	.994	82,	6,1	do.	do.	.955	84,3	9,1	do.	do.	.872	86,7	10,8	n. e.	do.	.870	86,	10,8	do.	do.	.909	81,3	5,6	cm.	do.		
29	.946	75,5	2,8	cm.	cu.	.018	79,8	4,6	do.	cis.	.984	82,5	6,8	do.	cis.	.937	85,	1,8	do.	rn.	.924	75,5	2,3	do.	cis.	.937	76,	2,1	do.	cis.		
30	.955	73,5	1,3	n. e.	cu.	.009	77,	3,	do.	do.	.983	77,3	3,1	do.	n.	.921	76,5	3,	do.	cis.	.919	76,	2,5	do.	do.	.898	75,	1,8	do.	do.		
31	.893	73,	1,8	do.	rn.	.954	74,	1,1	do.	rn.	.898	75,	1,3	do.	rn.	.832	76,5	2,3	do.	n.	.822	74,5	1,5	dc.	n.	.811	74,	1,3	do.	cy.		
Mean,	29,837	74,7	1,6			.898	81,5	5,7			.855	84,3	7,8			.794	85,6	9,2			.789	84,1	8,3			.795	80,8	4,8			8,16	6,01

Note.—On the 7th it blew a heavy gale, beginning in the north-east, and veering round to east, south, and south-west. As the Barometer was much affected thereby, its altitude on that day is omitted in the monthly averages.

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