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THE  
CALCUTTA CHRISTIAN OBSERVER.

No. 10.—*March*, 1833.

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

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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.

A Friend at Cuttack has forwarded to us an interesting account of Bhubanesur, a well known ancient seat of idolatry in the district of Cuttack, accompanied with a drawing of the principal temple, &c. The author of these, who formerly supplied us with the spirited sketch of "the Procession at Juggurnauth," will, we are grieved to add, lend us his assistance no more. "To his surviving relatives," writes our correspondent, "it will be a source of satisfaction under this melancholy dispensation to know, that he died much respected by the residents at this station. He has lately expressed himself in a decided manner on those subjects which are of eternal importance, and we trust that he has exchanged his station here for 'another and a better world.' May his memory be cherished by those who knew him; and may we all learn to remember our latter end!"

We feel under considerable obligations to Dr. V. for the trouble which he has taken, in collecting and supplying us with so many materials that must prove serviceable in drawing up the intended Memoir.

The remarks on the Hadoo notion of the soul being a part of God, written in a letter by the late Rev. W. Barton in reply to a query on that subject, are quite acceptable, being, in their *object*, well suited to the design of our work.

Our indefatigable friend  $\delta$  has furnished an elaborate article on the genealogies of Matthew and Luke. In due season, this production will be allowed to present and vindicate its own claims on public attention.

The communication signed  $\nu$  is too idiomatic in style, and betrays too exact a knowledge of certain peculiarities, to be *entirely* and *bonafide* the production of a *Native*: at least, such is the impression made on our mind by the perusal of it. We think it argues considerable smartness of thought, and shrewdness of observation, on the part of the writer; but the analogies are rather forced, and the etymologies somewhat strained and inverted. We shall if the author has no objection, hand it over to the gentleman who contributed the observations on the miracle recorded in the book of Joshua, and if his faith be staggered or confirmed, we must again revert to the subject.

We shall be glad to hear again from Upsilon. Let him start more questions of a practical nature, and suggest as appropriate answers as he can devise:—most of our practical friends will be pleased and benefited thereby.

A legend of Juggurnauth in Bengalee, with an English translation, has been received under the signature of Didymus. More legends of a similar nature from the same quarter will prove acceptable.

Our friend W. has never told us how we are to dispose of the lengthy communication of A. P. We formerly noticed that it might be rendered a valuable contribution by being condensed in style and matter, and somewhat generalized in those parts that display a decided predilection in favour of a particular denomination.

Amicus and  $\alpha$  will be inserted, and though both of these may call forth some strictures, we trust that the authors will make themselves no strangers to us. Let them rest assured that our pages are always open to words of reasonable "reproof and correction," as well as to words of sound "instruction."

"Just Characters of the whole Bible and of Particular Books, gathered from the Ancients and others," shall appear in course.

The Editor of the "Journal of the Asiatic Society" will accept our best thanks for his valuable assistance. The structure and contents of the Meteorological Register inserted in that talented work is now so different from our own, as to render the possession of both a matter of interest to the scientific reader.

The Review of Wilson's Sanserit Dictionary is unavoidably postponed; it shall certainly appear in our next.

We are indebted to the Chinese Repository for a continuation of Mr. Gutzlaff's interesting Journal. Further extracts in reserve for April will, we are persuaded, be highly gratify our readers.

THE

CALCUTTA CHRISTIAN OBSERVER.

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*March, 1833.*

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I.—*A few general Thoughts on the Nature of Missionary Labour in India.*

A longer period of exertion has now passed, and more wealth has been expended than were required in the first age of Christianity to raise the standard of the Cross with triumph in every land; and yet, on *close* inspection, we are met with the appalling fact, that the stupendous citadel of Hindooism stands on a basis that has not been shaken. A few scattered outposts only have been carried, sufficiently important to raise the hope of ultimate success, but sufficiently insignificant to lay prostrate the gloryings of the assailants, and arouse them to a sense of the necessity of increasing the number, the vigour, and the discipline of their forces; unless they wish to continue the humiliating spectacle of an inveterate enemy, sitting at his ease, and, for ages onward, watching from his high towers, the distant and puny efforts of a feeble, toiling foe.

It is not our intention in this place to expatiate on the wretched condition of the Hindoos, with a view to excite commiseration, and justify an overflowing of zealous benevolence in their behalf. To enter into particulars would outstrip our limits, and after all, not meet the reality. To deal in a profuse variety of general terms, would neither inform nor satisfy the mind, though, in the case of many, such generalities might serve to render the picture more awful, by leaving the imagination to supply the deficiency. From the personal experience we have had, it were to belie the serious conviction of the understanding, did we not assert that those representations of the Hindoo character and condition appear to approach nearest the truth, that are shaded with the darkest colours. At the same time, it must be owned, that there never was a case in which mistake was more excusable, and mis-statement less reprehensible, as there never was a people that could more readily assume a fictitious character, and throughout sustain it with more admirable art. In the presence of men of wealth and influence, who have favours to bestow, or whose ample expenditure is the source of ceaseless emolument, never did flattery assume a form so insinuating, nor duplicity such an air of natural integrity, nor vice such

a cloak of impenetrable secrecy. And hence, judging from these specimens of deceptive artifice, we hear men gravely talk, aye, and write too, of the *amiable*, the *gentle*, the *innocent*, the *moral Hindoos*! But before those from whom no worldly favours can be expected, old nature frequently appears without a covering, and the exterior surface of flimsy moralities, at once sinks into hideous deformity. And were it only possible to remove the darkening veil of artificiality or distance, and expose the inmost recesses of Indian moral scenery, and bring the vision and the hearts of Christians into immediate contact with the childish fooleries, the meaningless rites, and inhuman brutalities that are constantly practised under the venerable name of religion, and above all the self-complacent infatuation with which multitudes dream of ascending by such steps to the throne of the High and the Holy One, before whom the heavens are not clean, and who charges even his angels with folly—ah, methinks, the spectacle were enough to cause those eyes to flow that never shed a tear over the degradation of fallen humanity, and those hearts to be inflamed with jealousy for the honour of the Lord of Hosts, one chord of which had never vibrated to the touch of religious affection.

It is one thing however to discern so much of the symptoms of a malady as to prove that it is truly alarming, and quite another to trace it to the proper source, discover the mode and extent of its operation, and prescribe a suitable remedy. A general conception will not suffice: it wants precision and particularity—and wanting these, any proposed remedy must be gratuitous in principle, and, in reference to the production of specified effects, the sport of accident.

On the present state of Hindoo society, viewed in its civil and religious aspect, it might be easy, as on most other subjects, to furnish a rough outline. And if intended merely to supply a literary blank, and not a chart for *practical* guidance, an outline might afford all the satisfaction required. It might be weighed by the judgment, contemplated by the understanding, and its details enriched by the suggestions of analogy; but in practice, might it not prove wholly delusive? From certain peculiarities of time, place, and circumstance, may not the very outline be so modified as to become useless or indistinct, and the analogical details unnatural or false? How eminently has the truth of this remark been verified, whenever *the home*, or preconceived, picture has been contrasted with *the realities* of every thing Indian? How often have even the choicest and most significant terms been found to mislead?—How often has the mind at first been made to wonder that the same words seemed to bear one meaning in India, and quite another in Great Britain, until made TO FEEL that the *things* represented are *only in some respects analogous, not identi-*

*cal?*—Still, much more might be done, than has ever yet been achieved, in conveying lively pictures of the moral and physical condition of the natives of India. The scantiness of minute and accurate information all regret: the deficiency no one has yet endeavoured fully to supply. This circumstance has excited the surprise of many, and called forth the violent vituperations of others: but all such expressions of surprise or censure betray more or less the ignorance of individuals who entirely overlook, but can never adequately comprehend, the nature and amount of those difficulties that impede the progress of inquiry in this hostile clime. The resources of government alone seem commensurate to the undertaking. And a master mind, possessed of all the advantages of penetration and experience, the philosophy of facts and the philosophy of principle, and all the facilities which a vigorous administration could afford, with hundreds of subordinate agents of various gradations, scattered throughout the provinces, would probably find the task of directing the different agencies, of collecting, discriminating, and arranging the mass of collected materials, no sinecure employment. It is much to be desired, that the real glory of the achievement should stimulate some highly-gifted and qualified individual to the attempt: and its vast utility when accomplished, would more than compensate an enlightened government. Be this as it may, it is the fact, that no Sir John Sinclair has yet arisen in the eastern world—that of Calcutta and its neighbourhood, there is no proper statistical account, far less of the various provinces of India\*. Now, since the main burden of useful practical inquiry must fall to the share of each individual, after his arrival in this country, and more especially to the share of those who wish to make the result of their inquiries to bear on the intellectual and spiritual regeneration of a mighty mass, whose properties are but partially known, every new labourer in the Missionary field, who is guided by the dictate of heavenly wisdom, must conclude it to be better by slow but certain measures, to disappoint the hopes of the sanguine, than by precipitate and unstable plans, involve in disastrous ruin the well-founded expectations of the prudent, and patient, and judicious.

In referring to measures, it must be obvious, that we intend not primary measures viewed abstractly, such as, the circulation of Scripture and works of useful knowledge, preaching the Gospel, education of the young, &c.—since of the abstract propriety of resorting to one and all of these methods, most intelligent Christians

\* The only *regular* attempt of the nature described is that which has been made by Dr. Buchanan, and the results of which have been published in successive numbers of “the Journal of the Asiatic Society.” But the sphere of this gentleman’s observations, and the objects contemplated by him, are comparatively circumscribed.

seldom entertain a doubt. The reasoning applicable to each is simple, but conclusive. God has in times past blessed the reading of Scripture; he may again bestow his blessing: let the Scripture therefore be circulated in the mode most eligible, and to the extent most practicable. God has already given efficacy to the preaching of the word; he may do so again: let therefore the word be preached at those seasons, and in the manner best suited to the convenience and capacities of the hearers. God has frequently smiled on the diligent prayerful training of the young; let therefore children receive the rudiments, and youth the higher principles of useful instruction, in the way which experience may prove best adapted to secure the desired end. So far, all who sincerely profess the Christian faith are agreed. And the grand source of difference in opinion arises from the *relative prominence* that is due to the various modes of disseminating truth—the proportion of interest, and resources, and labour, that should be lavished on each, and the distinctive forms which these must assume from peculiarities of climate, locality, and government, as well as the social, religious, and hereditary opinions, habits, and prejudices of the people.

At certain stages of the progress of society towards a more elevated state of refined enjoyment, the practicability of different plans that tend to accelerate the progression, must vary with the parts that have already sent forth the most vigorous shoots, and the ability to meet efficiently the peculiar exigencies of each. In India, books cannot yet be supplied in sufficient numbers in the native languages; and the imperfection of many of the present translations may for some time convert the zeal for distribution, into a zeal for careful and laborious revision. Again, the inhabitant of a cold country can never expect an enlarged freedom in “preaching,” when transported to this burning clime; and even before any profitable intercourse can be maintained with the Natives, much time must necessarily elapse in acquiring an idiomatic form of speech, in gaining such an intimate acquaintance with their habits of thought and long cherished opinions, as may enable him to address them with effect: and few, very few of the native converts possess any adequate qualifications for such employment. But, at present, there is in Calcutta, in particular, and throughout India generally, a great thirst for education, and any European Missionary may, on his first arrival, to a certain extent, find means for organizing schools on Christian principles, and, with a high degree of probability, expect an *immediate* reward for his labours. Consequently it is at once reasonable and natural that that which, *in the first instance*, is found to be most practicable, should first of all engage the attention, and call forth a portion of individual exertion. And when plans have been matured, and systems established, and trains of operations are in progress, the mind will not only be more at

liberty, but much better prepared to enter upon other connected or separated departments.

At the same time when measures of a particular description prove very successful, there is a danger of entertaining an overweening estimate of their importance, and a corresponding danger of neglecting others of a higher degree in the scale, though incapable of being moulded to the designs of expediency, or reduced within the range of ordinary calculation. When schools are seen every where to flourish, and send forth fruits with a rapidity characteristic of the very soil of these southern regions, while "the preaching of the cross" may appear to have failed a thousand times, the latter is apt to be overlooked as unimportant, or despised as utterly inefficient.

The circumstances that accompany and distinguish each species of labour tend also greatly to affect the views and practice of the labourer. Should he appear merely as a promoter of education, the Natives may appreciate his object, hail his presence, and extol his benevolence: and a reception like this, the cold hearted misanthrope *alone* can despise. But let him once propose to rear and educate souls for eternity, and the name of his God may be wantonly blasphemed, and himself may become the scorn of the rabble, or the laughing-stock of the profane: and no one can say, that there is any inherent predilection in human nature for such galling treatment.

The opinions likewise of many who merely call themselves Christians are apt unconsciously to prey upon the mind. By such persons, oral instructions, with a view to conversion, are held in absolute derision, as being symptomatic of a weak enthusiasm in desiring, or of foolish ignorance in attempting to conquer impossibilities. Or is the reference made to the *mode* of the attempt? Then are the river's bank, and the secluded field, and the lonely tree appealed to for the consummating proof of fanatical delusion. And have terms of reproach ever been wanting, when the spirit of calumny has been goaded on by inveterate hatred?

Now, the Missionary is a man, and as such, subject to all the frailties of humanity. His sensibilities not being blunted, his feelings not frozen, his heart not hardened into stone, he, like other men, must account harsh judgments, unjust censures, and cruel treatment to be "grievous to flesh and blood." But though felt to be grievous, it is his prerogative to prove that these things are not intolerable—that they may affect, but never change his determinations. Still, the man of God, who can most effectually resist their influence, must be eminent in faith, that he may be great in power. He must be no ordinary soldier: he must be a prince and a leader in the army of the faithful. No magnitude of threatened danger must quell his courage; no frequency of failure damp his zeal; no rudeness of insult blunt the edge of his benevolence. Partaker,

through the grace of God, of a divine nature, he is in some measure associated with the Omnipotent—and all the forms of opposition suggested by the spirit of error are through him brought as it were in contact with the divinity :—and who can then say that the contest will any longer be feeble, or the victory doubtful ?

Such ought to be the character of every true Missionary, and if so, such a man will not easily be led to abandon his purpose of “preaching the Cross,” if it appear to be an ordinance of divine appointment. It is not to be expected, that he can be put down by mere clamours, from whatever quarter they proceed. He is not only founded on an immovable rock, but elevated on a height of commanding prospect. With keen insight, he penetrates the true nature of things. In the outrages of the heathen, he discerns nought but the manifestation of the natural enmity of the heart towards God and his righteousness; and the certain proof that sin’s ravages are yet unrepaired, that repentance and conversion are unknown, and that his efforts to communicate the knowledge of these are not groundless. The outcries of those who profess the name of Christ against the preaching of the Gospel, as such, he identifies with the entire absence of that which makes profession of any value, and without which nothing can save the name from hypocrisy, nor the person from the woes pronounced against the hypocrite. When time and place are adduced as instances of the ridiculous, in that ridicule, whether playful or scornful, he beholds the consistency of men, who in the plenitude of their wisdom, overlook or despise the fact, that there is such a thing as difference of climate, and with difference of climate unbounded diversities in the modes and conditions that constitute social existence. Thus, in Great Britain, halls and assembly rooms, and churches innumerable, are open; and the humble cottage of the poor is at all times accessible. But what facilities does India offer to the man who “goes forth, bearing precious seed?”—Not its temples; for these are consecrated as the abode of some mis-shapen log, and a few menials to guard it from the attacks of noisome insects that prey unceremoniously on the lifeless, helpless deity :—not its private dwellings; since these would be in danger of being polluted by the tread of outcasts :—not its family circles; for to these the stranger finds no admission. In fact, except in large towns, the Indian’s hall of audience, his mart of business, and his retirement for the reciprocities of social intercourse, are generally to be found beneath the shade of the village, or traveller’s tree. And to these *must* the messenger of salvation often bend his course, if resolved that benighted Idolaters shall not live within his reach, and yet enter eternity, without hearing the sound of the glad tidings. And when want of success is urged as undoubted evidence of the folly, or inutility of “preaching,” the man of God still clings to principles

that are not the less real, though they may present a transcendental aspect to the disciples of a low and earthly philosophy. These latter move on within the contracted limits of sense: they place no confidence in what is not subjected to human measurement; they affect to contemn what does not admit of fixed previous calculation; and they cannot brook the toil and the trouble of an achievement which excludes all praise, and flourishes by the annihilation of human merit. Hence much of the zeal with which men of "liberal opinions" exclusively promote schemes of education. Here, the mode of operation is their own, and the glory of success is chiefly theirs. They have only to survey a particular field, weigh the lessons of a past experience, and contrast the nature and number of the obstacles to be overcome, with the force that can be brought to bear upon them; and they can, without fail, calculate on the appearance of a certain quantity of fruit, within a specified time. And in the retrospect, they can refer to the sagacity of their discernment, to the wisdom of their plans, to the singleness of their motives, to the unwearied vigilance of their superintendence, and to the triumphant nature of their success. And what results do they expect to follow?—All that is deemed worthy of possession,—praise, and fame, the darling objects of human ambition, and the main springs of even all philanthropy that originates from, and terminates in, the mere victim of mortality.

Wholly diverse in effect, and in the principle of its efficiency, is "the preaching of the Gospel." It is of a nature too sublime and Godlike, to be regulated by views of worldly expediency, or be imbued with efficacy from measures that originate in human sagacity. Its legitimate results are, the conversion of the soul towards God, and the progressive renovation of its nature. And in the production of these results, the holiest of men are recognized only as *instrumental, not efficient causes*. Their province is to proclaim "the glad tidings;" their privilege is prayerfully to look up to heaven for the blessing and the effect: and, oh, delightful thought! they *know* that they never shall look thither in vain. Their duty is to point to the balm that is in Gilead; their pleasure is to confide implicitly in the infinite sympathies of the Great Physician. And though there is a depth of depravity in the heart that will yield to no power that is merely human, they believe that a movement of Omnipotence will take place to destroy it: though there is a thick darkness in the soul, every effort to remove which would only sink man more deeply into despair, they feel assured, that the Spirit of God will kindle it with the splendours of heavenly light. In this mode of belief and assurance, is the reason of man prostrated? No: it reckons it the highest honour to yield to the Infinite Reason. Is the prospect of the soul's felicity disturbed? No: in the grandeur of the scene that opens to its contemplation, it is rivetted

with admiration and absorbed in delights. In the secret pavilion of creation, the God of grace is identified with the God of providence: and thence are found to proceed in parallel streams the two Prime Analogies of the universe. As most of the objects of which the universe is composed differ exceedingly in their natures, and are obedient to influences inconceivably various; yet *all* of them, suns, and planets, with their oceans, and islands, and continents, and all the elementary atoms of which these are constituted, are found to yield to that "Stupendous Energy," that pervades all space, and reaches even to the very outskirts of the material creation: so the minds of men are endlessly diversified in their nature, and submit to the controul of the most opposing influences; but *all* of them, of whatever hue or constitution, must yield to that irresistible Spiritual Agency which, in like manner, pervades the moral universe and sustains it in all its harmony,—which, issuing from the throne of the Eternal, *must* reduce into beauteous order that chaos of confusion, that at present deforms one province of God's dominions.

D.

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## II.—*Some Particulars relative to the Institution of the Brumha Shubha.*

This institution was planned and commenced about the year 1814. Its originator and chief supporter was Rammohun Roy, but he was joined also by Kaleesunker Ghosal, Brijomohun Mojundar, Ramnursing Mukhopadya, and a few other highly respectable Natives. The meetings were formerly held at the garden house of Rammohun Roy, but during the last five or six years, service has been regularly conducted once a week, at a house in the Chitpoor Road. Three eminent Pundits are engaged to conduct the service, viz. Ramchunder, Ootsobanundo, and a Hindoostanee reader, called Bawjee. The duty of the first is, to explain the text of Vyas, the object of whose writings is, to reconcile the dispute between those who declare the Vedas to be *eternal*, and those who affirm it to have been revealed at a certain time past. Ootsobanundo explains the *Upnishads*, which are subdivided into various branches, such as Vrihudarunyuka, Mandookya, Chandogya, Toitireeya, Prusna, &c. &c.; and Bawjee simply reads portions of the Vedas in the original Sanscrit language. The two first read and expound, in the Bengalee language, the science of the Vedas and Puranas; and after the service is concluded, any individual seeking information, has an opportunity of discussion with the Pundits.

The object of the Brumha Shubha is to make known that part of the Vedas which is either unknown, forgotten, or neglected. The Vedas, say the Pundits, consist of two parts, the Gyankhondo and the Kormokhondo; the first teaches the true knowledge and spiritual worship of God, and the last, the manner of performing

ceremonies, such as burnt-offerings, peace-offerings, and sacrifices in general, together with the several duties, social and religious, devolving upon the several orders.

Both are considered *necessary* by the *Vedantists*; they do not, as is generally supposed, *denounce* or *renounce* poojahs and sacrifices. They allege, that the uninitiated or ignorant cannot understand the *inner*, till they have practised the *outer*, religion;—that idols and ceremonies are a *means* to spiritual knowledge.

Nor is it the Vedas alone that the Vedant Priests profess to expound; they teach also the doctrines and practices prescribed in the Smritis or Puranas, the source of all their idolatry and superstition. The only thing that distinguishes the party from other religionists is, that they do not bow down to idols, but worship the one eternal, invisible Spirit, *having been*, as they arrogantly affirm, *sufficiently enlightened for the purpose*.

Some portion of the views entertained by the Vedantists has been published in about 18 pamphlets printed in Bengalee, and composed by Ramchunder; and an English translation of some of them has been made by Tarachand Chukerbutty.

The hymns, of which the annexed is a translation, were composed by Rammohun Roy, Nilmoney Ghose, Kaleenath Roy, and others. One half of the service consists in singing some of these hymns, and in this part of it, the audience seemed to me to feel the greater delight, for the sermon or exposition is certainly unintelligible to the majority.

The singing and music are very superior to what Europeans are accustomed to hear from Natives elsewhere. And though the *style* may not accord with their taste or notion of fine music, yet in this display will be found not only considerable execution, but truescience. The performance of Golan Abbas on the *toblah*, or small conical drum, played upon by the fingers, is truly astonishing, and is well worth *seeing*, as well as hearing. Bursts of applause frequently attest the admiration which his skill excites. The singing is similar to what is sometimes heard at nautches, but far superior. It is accompanied by the *toblah*, and also by the *tomburu*, which the *gaiak*, or songster, himself plays upon. This instrument is like a guitar, but the reverberatory is a large pumpkin. It is held in the left hand, and the strings, of which there are usually three, are swept by one finger. The *bealah* resembles our violoncello, and the *mondeere* are small cymbals, which have a very pleasing effect. These are the only instruments used in the Bṛumha Shubha\*.

\* Service was formerly performed on Saturday evening, and is commonly understood to have been transferred to Wednesday, for the express purpose of removing the impression that any one day of the week, rather than another, ought to be devoted to the public worship of God. There is to be an annual or biennial change of the day of the week on which divine service is held, so that each day of the seven will, in rotation, have its due share of homage.—ED.

The service is now conducted on Wednesday evenings, commencing at sunset, and terminates at about 8 o'clock. Any one who wishes, is at liberty, to attend. M. W. W.

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*Translation of a select portion of the Hymns sung in the Bṛumha Shubha, by M. W. W.*

1st. *Think of Him only.*

Who is every where the same, in the heavens *above*, in the earth, and in the water. He who created the world, hath neither beginning nor end. He knoweth all things, but no one can apprehend him. Let us therefore reflect upon him, who is supreme, the King of kings, and Lord of lords, richer and more excellent than all besides.

2.

O my soul, flatter not thyself, saying, "I am *this*," or "I do *that*:" consider rather, that thou art an instrument. Thou art indeed endowed with power to govern thy passions, and to act as thou choosest; but know, there is One, to whom thou art subject.

3.

All is vain without the blessing of God. Remember him who can deprive you of wife, children, friends, relatives, and wealth. He is the supreme, separate from the *triune* deity\*; to him belong no titles nor distinctions. It is written, "Blessed is he whose soul dwelleth on him."

4.

Boast not of youth, wealth, or connexion; for, "Time may deprive you of all these in the twinkling of an eye." Forsake the illusions of this passing world, and seek the kingdom of God (Bṛumha), for life is as unstable as the liquid drop on the leaf of the water-lily.

5.

Serve him who is alike the author of life and death, and then you shall not suffer the miseries incident to life and death. Consider, be careful, and avoid the gulf of wealth, connexion, and self-love; set not your affections on these.

6.

Life gradually wears away, but desires constantly multiply. O meditate on Him who hath neither desire nor passion†.

7.

*The world resembles the ocean.*

O my soul, the source of sin and corruption, who can cross the boundless ocean without the guidance of a skilful mariner?

\* The triune deity comprehends Vishnu, Bṛumha, and Siva, possessing respectively the three qualities of *Soto*, *rojho*, *tomo*, the creator, preserver, and destroyer. The Bramhuns affirm, that when God willed to form the earth, he assumed three spiritual natures, distinguished as above; but that he also exists in a separate or individual state as the supreme God without any *specific* title, or distinction of nature.

† According to the Hindoo religion, there are three moral or immaterial qualities viz. moral goodness, passion, and darkness or illusion (*maia*), by virtue of which God creates, preserves, and destroys. These qualities are not his *essential* attributes, but *assumed* merely when God *acts*; as, when he purposes to *create*, he is invested with *passion*; when to *preserve*, with *moral goodness*; when to *destroy*, with *darkness*; separate from these affections he exists like the air, invisible and inapprehensible.

The soul hath five faculties of sense ; hearing, seeing, smelling, touching, and tasting ; these are like cords attached to the neck.

8.

Excessive love is like the darkness ; desire like the storm ; and the will like the wave which flows perpetually. Self-love falls like showers of rain in a continuous stream ; lust, anger, and covetousness are like the frightful monsters of the deep.

9.

How can your eyes behold Him, whom even the soul cannot perceive ; Him, who is without qualities or affections, and unobservable by any of the senses ; Him, whose perfections the four Vedas cannot recount, nor the holiest sages describe ?

He who created the world by his will, who supports and destroys the world according to his good pleasure, is " TRUTH ;" seek earnestly to know Him.

10.

Man, that is day and night walking in ignorance, or that is eager only in the pursuit of pleasure, never reflects that his fellow-creatures are dying every moment ; though he sees *the trophies of death*, he cannot imagine that it will soon be his fate to die also. Alas ! how strange is this !

11.

O foolish creature, thou dost not regard thy true welfare ; the pleasures of this life, like wine enjoyed to excess, are only absurd. By excess, man becomes intoxicated ; drinking causes at first a pleasing insensibility, but the wretched being that indulges largely soon falls into a sea of troubles.

12.

O my soul, thou dost not consider, that when thou art young, vain of thy wealth, birth, and beauty, thou mayest be stripped in a moment of these *vanities*. Do not be foolishly puffed up with conceit of the being thou callest I, for thou knowest not what thou art.

13.

Who can describe his glory ? The Vedas, the Institutes, and the Sciences are weary in recounting his praises. Attend, O my peaceful soul. *He* is the source of life, the essence of mind, who, though unsustained, sustains the universe, ineffable, inconceivable, imperishable, insusceptible of disease, the luminary of the mind.

14.

O wisdom ! destroy thou my errors ; wisdom arising in the soul will beget boundless happiness. He dwelleth in the body as in a chariot, whose guide is the soul.

Aim your shafts at the enemy ; wherefore art thou afraid ? In the body are ten organs, which may be compared to ten horses ; the mind, which is under your control, is a bridle.

Avoid excessive love of luxury.

Reflection resembles the arrow, with which you should take a good aim. By aid of reflection, envy and her train can no longer subsist.

15.

By reflection and abstraction from worldly attachments, think of Him, before whom no being is. In luxury there are many sorrows ; and to flatter the voluptuary is sin. O my soul, avoid these errors, and reflect upon *truth*.

16.

Remember, O my foolish, thoughtless heart, how unprofitably your time is spent, your organs soon lose their power, and your breath gradually sinks. O ! how vile not to love truth, how despicable to be revelling in luxury.

Thou fanciest, *He* is far from you ; but *He* is every where present, yea in your very soul.

17.

Behold, and consider, he is the author of your being, your preservation, and destruction ; hear and obey his commands, and utter the truth, and *live*. O wayfaring man, whither art thou fleeing ? Despairing of your own soul, whither dost thou flee for refuge ?

Consider thy passions are like a strange land ; but they are not like thy home. Thine own soul is thine only refuge ; seek to cherish it in its proper abode, composed of five elements, and guided by six passions. Why dost thou distrust thine own soul ?

18.

O my soul, be not forgetful of *Him* who is everlasting ; and by whom the world is sustained and nourished. O think of *Him* who is the essence of all things, and who is omnipresent.

Subdue thy passions, humble thy pride, and with the sword of wisdom, sever thy attachment to earthly things.

19.

Remember that last solemn day, when *Death* will visit you ; your friends may then seek to comfort you, but you will be unable to respond to their sympathies. You shall behold your wife, children, and kindred, and mourn ; they shall stand before you fixed and speechless, and nought but lamentations shall be heard in your dwelling. Your eyes will grow dim, your pulse presently cease to beat, and your hands become cold. Beware, then, be not full of vain thoughts, separate yourself from carnal pleasures, and set your affections upon that which is durable and true.

20.

Since thou knowest that thou must one day die, why art thou so full of disquietude, envy and distraction ? This fair body, of which thou art so enamoured, shall lie prostrate mingled in dust.

21.

By art, a piece of wood, or a blade of grass may be preserved many years ; but all your endeavours to preserve the body from destruction will be fruitless. Understand, therefore, where thou art, and whither thou art hastening. Love your fellow creatures, and do that which is right.

22.

O my soul, my ever present companion, which way dost thou inquire after *God* ? Wherefore dost thou seek *Him* afar ? *He* dwelleth even in your own heart.

23.

Behold, O man ! how vain art thou, that thinkest thou knowest *Him* ; for though *He* is every where present, thou canst not perceive *Him*.

O my soul ! thou hast wandered over the world, and yet knowest not what is best for thee ; in vain hast thou traversed the paths of error.

24.

Regard thy body as a chariot, its proprietor thy soul, and let wisdom be thy guide. With the powers of your mind, curb your passions, the steeds of your chariot ; refrain from luxury, subdue your lusts, pursue the paths of holiness, and submit only to truth.

III.—*On the Duty of preaching the Gospel among the Villages.*

To the Editor of the Christian Observer.

SIR,

As I believe that your useful and interesting periodical is open for the reception of articles on all subjects connected with the glory and prosperity of the Redeemer's Kingdom, permit me (should you not be in possession of more important matter to fill your pages) to make a few observations upon the necessity of sending the Gospel to the villages in the upper provinces of Hindoostan. That many of the inhabitants of these villages are willing to hear, and in many instances to have the Gospel, the following remarks will sufficiently demonstrate. Missionaries frequently complain of their want of success among the heathen; but it plainly appears, that the proper mode of ensuring success has not been attended to. It is true, that at almost all military stations there is a Missionary placed, who performs his regular avocations like a chaplain amongst his stationary flock; and once or twice a year attends the melahs (fairs)\*: but in my opinion this mode of acting falls miserably short of the intention and wishes of the friends of Missions in Europe. I have frequently walked into villages in the Upper Provinces, and as well as my imperfect knowledge of the language would allow me, exhibited to the view of the villagers the matchless love of Christ, and the necessity of their believing in the atonement and sacrifice of the "Lamb of God," in order to their preparation for future happiness. I have frequently found them paying their devotions to the Ganges; and I have then exhibited to their view the insufficiency of its filthy waters, to wash away the guilt and pollution of their souls. I have found these villagers in every instance willing to hear of Jesus Christ. Some of them avowed that no minister had ever called at their villages to teach them about Jesus Christ. I could write a volume regarding my intercourse in the villages, and the willingness of the inhabitants to hear the Gospel. However, I only advance the above as a hint to Missionary establishments, to give more encouragement to their Missionaries, to go among the villagers and exhibit Jesus Christ as the Saviour of the world. It is not enough that a few Missionaries be placed at military stations; their duty and object is to be among the heathen, is to display amongst the villages the ensign of salvation, is to unfurl the blood-sprinkled banners of the Cross in the very empire of darkness, is to proclaim salvation finished on the cross, in those places where Satan's throne stands strongest. It

\* There must be some mistake here. Many of the Missionaries who reside at military stations are in the daily habit of visiting villages all around to the distance of 6 or 10 miles; and during the cold season, they spend two or three months in itinerating to much greater distances.—Ed.

is true, that the Missionary army is small, compared with the army of the enemy ; but the conquests of the King of Sion over the powers of darkness, are not by many nor by few ; but by the powerful sword of his sovereign grace ; piercing unto the dividing asunder of ignorance, superstition, and guilt from the heart. The smallness of the numbers of Missionaries ought not in any way to discourage the friends of the Gospel ; for we have the infallible testimony of heaven to encourage us in the holy work, and are assured, that he who holdeth in his right hand the stars of the Churches, will vindicate the honor of his cause—will triumph in his Gospel chariot; that all nations shall read with fear the inscription on his vesture and on his thigh, “ King of kings and Lord of lords,” and that Jesus shall finally reign amidst the glories of an universal monarchy.

I think that many faithful men might be employed in this country, without any knowledge of Latin and Greek, as Missionaries. I know many Christians who are ignorant of both Latin and Greek, yet who have far more exalted conceptions of the plan of redemption, more experimental knowledge of the Saviour, more profound knowledge of the sacred record of heaven (the Bible), than other Christians, who are learned in almost all the oriental languages\*. The language of India and the teaching of the Eternal Spirit is what the Missionary requires; so that he may be enabled to exhibit the all-sufficiency of the atonement, and the unparalleled love of Christ to perishing souls.

Although we must be “still” at the dispensations of Heaven, although we must bow with submission to the will of Providence ; yet we cannot but mourn at the ravages which death hath of late been making in the Missionary army. Two of Zion’s valiant soldiers have within a year fallen before the conquering hand of death at Chinsurah. The life and death of that devoted servant of Christ, the Rev. J. D. Pearson, is alive in all our minds. And we have now to put on our garments of mourning afresh for another indefatigable labourer in the Lord’s vineyard, the Rev. T. R. Higgs. I must for myself say, that, I have never before seen, such a humble devoted servant of Christ as Mr. Higgs. His usefulness was not confined within his own sphere. He corresponded with Christian Societies amongst the military in a remote part of India ; and only when the men who at present compose the Cameronian Regiment shall have mingled with the dust of death, will their respect and regret for Mr. Higgs terminate. I would suggest, that the Sermon lately preached at Chinsurah, on the im-

\* All very true: but if it be a fundamental error to exalt human learning overmuch, it is not a less fundamental error to disparage it overmuch. We honestly believe that the man who is possessed of *all* qualifications, human and divine, will in general prove the most successful Missionary.—  
ED.

provement of Mr. Higg's death, should be published, and a number of copies sent to the soldiers of the Cameronians; between whom and Mr. Higgs the most endeared union as Christians existed.

Although the loss to the Mission cause is great, still, it is eternal gain to our departed friend. Now he mingles with the Church triumphant, and shouts with the blood-bought throng on high, to the praises of redeeming love. Now his seraphic spirit vies with angels, in looking into the mysteries of redemption. He was engaged in the army of Israel, and having "finished his course and kept the faith," he hath received the rewards of conquest, and the laurels of an eternal victory, crowned with his Saviour's glory, and clothed in the spotless robe of his righteousness.

Oh! that we may all be enabled to follow the example of Mr. Higgs, in humility and love to God; so that we may be like him prepared for death; and when along with him on the awful day of judgment we shall be summoned from the slumbers of the tomb, may we be enabled to shout, amidst the grand and awful convulsions of nature, amidst the terrors and splendors of judgment, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."

Should you consider the foregoing remarks, Mr. Editor, worthy a place in your columns, they are at your service.

I am, Sir,

Your's sincerely,

A FRIEND TO MISSIONS.

*Chinsurah.*

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#### IV.—*A Hint respecting the Propriety of employing Christian Servants.*

To the Editor of the Christian Observer.

DEAR SIR,

In revolving, as a mind that is much bent upon the one thing needful is apt to do, the means that might promote the establishment of our holy and true faith in this heathen land, it has often surprised me that nothing has ever been done towards the employment of Christians about our persons and in our families, instead of those sordid mercenaries, who, from amongst the tribes of the heathen, obtain their subsistence through our patronage and employment. How infinitely more congenial must it needs be to the feelings of a Christian master to have the attendance of persons professing his own faith, than to be dependant on the services of those, who, under the influence of blind prejudices, and a blank, benighted understanding, consider themselves lowered by their connexion with him, and whom nothing but the bait of high wages

will bribe into his service. A Christian master who feels any stirrings of zeal for the diffusion of truth and holiness, and the subversion of iniquity and falsehood, would obtain an opening for the most grateful exercise of these most excellent feelings, by the employment of Christian servants, which now perhaps, he is entirely cut off from; and he would be relieved of what must prove a constantly exciting cause of painful sensations, namely, his perpetual contact with other beings devoid of all sympathy with himself, whom he feels that his benevolence cannot reach, and who appear, but by the operation of a miracle, beyond the power of change. No one can deny that some means are wanted to do away that reproach to our Christianity in the eyes of the heathen, the mean and degraded state of the lowest order of those professing it; and I cannot conceive a greater conducive to this end, than receiving them as domestics into our families, where they would be secured from want, and, by pious masters, would have their spiritual and intellectual improvement also looked to. I offer these remarks in no other light than as a hint, which you may perhaps think it worth while to take up, and to enlarge on in your miscellany, in a way that may both serve the cause of the blessed religion of Jesus, and promote the comfort of his followers.

I remain,

Dear Sir,

*Mofussil.*

Very faithfully your's,

A SUBSCRIBER.

Much, very much may be said on the subject suggested in the above communication. We trust that some correspondent, who is practically versant with it, may be induced to offer us the matured result of his reflection and experience.—ED.

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V.—*On the Connection between the Vedas and the Vedant.*

ART. II.

Having previously shewn, from the difference of dialect, that the proper Veda belongs to an era far remote from that of the Vedanta and Upanishads, we are now to inquire how far the doctrine of the one corresponds to that of the other.

The Bhagawat Gita, which inculcates chiefly the Vedanti philosophy, is a book of great authority among the Hindoos, and is appealed to in the "Second Conference on Concremation" as being the "Essence of all the Shastrus\*." Let us first of all then hear its verdict on the doctrine of the Vedas.

\* P. 5.

त्रे विद्या मां सोमपाः पूतपापा यज्ञैरिद्धा स्वर्गतिं प्रार्थयन्ते ।।  
 ते पुण्य मासाद्य सुरेन्द्रलोकामच्यन्ति दिव्यां दिवि देवभोगान् ।। २०  
 ते नं मुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यैल्लोके विश्रान्ति  
 र्वं चयी धर्ममनु प्रपन्ना गतागतं काम कामा लभन्ते । २१ ।

ADH. IX.

“ The followers of the three Vedas, who drink of the moon-plant juice, being purified from sin, worship me in sacrifices, and petition for heaven. These having obtained the blessed regions of Indra, the prince of celestial beings, partake in heaven of the excellent enjoyments of the gods ; and after they have enjoyed that spacious heaven, return again to this world of mortals, when their merit is exhausted. In this manner, those who longing for enjoyments follow the religion of the three Vedas, are tossed about from one world to another, and enjoy this as their only reward.”

वेदेषु यज्ञेषु तपःसु चैव दानेषु सत्युष्णफलं प्रदिष्टं ।  
 अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्य ।

B. G. ADH. VIII. 28\*.

“ Know that the whole of the benefit which is manifested to accrue from the *Veda*, from sacrifice, from austerities, and from gifts, passes away, and that he only who applies his mind to wisdom, rises to the supreme and principal place of bliss.”

According to the Gita then, the Vedas can by no means lead a man to the place of perfect bliss. They can only conduct him to the sensual paradise of Indra, where after wallowing a while in low gratifications, he must like a falling star descend again to earth, to mingle with his fellow sensualists ; while the person, who, following the more refined doctrine of the Gita, applies his mind to know the one Supreme, attains unchangeable felicity.

The author seems to have despaired of finding a pure system of theology in the Vedas, and to have been content to look on them as nothing better than a body of gross polytheistic divinity.

But what is still more astonishing is, that the *Katha Upanishad*, of the *Yajur Veda*, translated by Rammohun Roy, and called by him a chapter of the *Veda*, and which proposes, as its chief end, the imparting of true notions relative to the soul, and the means of salvation, declares that this knowledge is not procurable by the Vedas. The words are: “ a knowledge of the soul is not acquirable from the study of the Vedas, nor through retentive memory, nor yet by constant hearing of spiritual instruction. But he who

\* In all the passages quoted, I have given the very words of the author and an exact reference to the place quoted, a plan, which I hope will be followed by any one who may see fit to controvert any of the positions here laid down.

seeks to obtain a knowledge of it, is gifted with it, the soul rendering itself conspicuous to him\*.”

When the author says, that a knowledge of the soul is not acquirable by the hearing of spiritual instruction, he means only, that hearing the instructions of the Gooroos and other teachers common among the Hindoos cannot lead to this knowledge; but he himself immediately lays down rules for its acquisition, adding, “No man can acquire a knowledge of the soul, without abstaining from evil acts; without having controul over the senses and the mind, ‘nor can he gain it with a mind though firm, yet filled with the desire of fruition:’ but man *may obtain a knowledge of the soul through his knowledge of God,*” and for obtaining this knowledge of God, he afterwards lays down rules.

So then, according to this Upanishad, the knowledge of the soul can be obtained by the rules there laid down, but not by the study of the Vedas. I hope then, it will not be deemed an immodest conclusion, if we infer that the Vedas and Upanishads differ as much in doctrine as they do in dialect. And perhaps, our readers are now prepared to go a step farther, and to conclude, that since the Gita and Upanishads, the two great props of the Vedanti system, declare, that by following the Veda, we can neither obtain supreme felicity, nor a knowledge of the soul; both systems cannot be true. If the Veda be a divine revelation, intended to lead men to the knowledge of God, and of the soul, those Vedanti works which declare it cannot impart that knowledge calumniate the Veda, and are the production of infidels; but if what they assert be true, then the Veda is not a divine revelation.

स. य.

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## VI.—“*On the Condescension and Love of Christ.*”

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2 Cor. viii. 9. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Perhaps we can produce no greater incentive to any laudable engagement, than a consideration of excellent and notable characters who have attended to similar pursuits with assiduity, intrepidity, and success. Among all the characters which can possibly be proposed for our imitation, no greater, no worthier can be held up unto us than the illustrious Son of God, who in his deportment, while veiled in clay, “left us an example that we might tread in his steps.” We find him proposing himself, and his disciples frequently proposing him, as a pattern for his people. Hence *he* says, “Learn of

\* P. 19, Translation of the Kuth Upanishad.

me, for I am meek and lowly of heart." Copy after your Divine Redeemer—not only attend to his doctrines, but mark his practice too, and make that the rule by which you measure your ways. Among the Apostles, Paul seems most forward to hold up the character of Jesus: and we observe him repeatedly inculcating on those whom he addressed the duty of walking "even as Christ also walked." To the Ephesians he says, "Be ye followers of God, as dear children;" and again, "Be ye followers of me, even as I am of Christ." It is true, here he bids them copy after himself, but then it is no farther than he imitates his Saviour—no farther than his conduct corresponded with the actions of Jesus. Thus respecting social virtues he says, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it."

In the context, Paul is engaged in exhorting the Corinthians to acts of bounty and benevolence. He expresses his approbation of their former liberality, and his desire for their farther exertions in behalf of the poor of the flock and the labourers in the vineyard of God. To excite their benevolence, he proposes an example for their conduct; and for want of a greater (and greater could not be) he presents Christ unto them. "For ye know"—you are well acquainted with (for it was but a little time ago that it was manifested) "the grace of the Lord Jesus Christ, who though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."—And did Christ do this for you? Did he exemplify his love in such strange expressions for you, and will you not of your abundance communicate to the support of his members? Will you see any of Jesus's brethren suffer, and not relieve them? Will you contemplate the glorious Gospel of the Saviour, and not labour to extend its influence? Ah! sure, ye never, never can withhold your earthly goods from Him, who hath not withheld himself, but given up his life for you. But leaving the immediate connexion and design of the words, let us more particularly attend to the truths they contain, by—

I. Taking a view of the Lord Jesus Christ, both in his ante-incarnate state, and also in his state of humiliation.—He was rich, but became poor.

II. We may consider the very important end or design of Christ's abasement: "that ye through his poverty might be rich;" and—

III. The assertion of the Apostle here, that the humiliation of Christ, and the glorious blessings which attend it, are the effects of free and sovereign grace; "for ye know the *grace* of our Lord."

I. We propose to view or consider the great Redeemer in his ante-incarnate state, or before he made his appearance in our nature. But here who can do justice to the exalted subject? Who

can extend his capacious powers, so as to comprehend Divinity? Who can form adequate conceptions of the Eternal Mind? Alas! in vain we inquire, for none but a Deity can ascertain the nature of his own existence. Were it possible for us to borrow the powers of angels, those exalted spirits who stand before the eternal throne, and enjoy the brightest emanations of Divinity—could we assume Gabriel's seat and Gabriel's mind—it would only expose us to more astonishment and self-amazement; and should the whole heavenly choir attempt to explore the Creator, every fresh attainment would make the succeeding one more difficult, because the incomprehensibility of their God would be the more manifested. With respect to us, indeed, there are various productions of divine power which exceed our reason, and cannot be penetrated by the wisest of our race: even our own frames, the union of matter and spirit, with various other objects, cannot be comprehended by our most diligent researches; and well might we adopt the poet's language—

“ His works so great, himself how wondrous then!

Nevertheless, although we cannot form adequate ideas of Him whom none by searching can fully find out, it is our duty and our noblest employ to seek for that knowledge which lies within our power, especially since the revelation he has given of himself will so far assist our inquiries;—since a certain acquaintance with him is essential to our happiness and safety, and since he will sufficiently reveal himself to all who diligently seek him. Let us then consider him, in connection with the particular description the Apostle gives us of his pre-existent state in the text. “He was rich.” The term rich signifies abundance of that to which it is applied: and here in the most unbounded sense was Christ rich—rich in all the attributes and perfections of Deity. For, saith John, “The Word was with God, and the Word was God.” Do we speak of wisdom?—with him were all the treasures of wisdom and knowledge. He was the fountain, the source from whence all intelligence did flow. Hence Paul calls Him “the wisdom of God,” not only as that person in whom and by whom the wisdom of the Father was manifested, but also as possessing and enjoying infinity of wisdom in common with the Father. And we find him revealing himself in the Book of Proverbs under the character of Wisdom. Doth not Wisdom cry, and Understanding put forth her voice? Counsel is mine, and sound wisdom; *I am Understanding*. I have strength, &c.” Thus Christ is revealed, as rich or abundant in wisdom; unerring in his designs, immutable in his will, and infallible in the accomplishment of all his purposes.

Do we contemplate power? Behold all power was his, and abundance of might. When we look around us, or look beneath us, regard

the globe in which we dwell, contemplate the vegetable and animal worlds, behold creatures formed from senseless clay, endued with power of voluntary motion—when we behold *man* placed as at the head of this lower world, consider the curious structure of his frame, and that immortal something which dwells within him,—does not the contemplation constrain us to acknowledge, that all these are the effects of infinite wisdom and power? Shall we, like pious David, raise our eyes from this terrestrial scene, and regard the boundless beauties which engage the attention in the upper regions? Shall we behold the sun and moon, and the stars which he hath formed? Shall we go farther, and contemplate the surprising order and delightful harmony of the heavenly bodies, trace the planets in their orbits, consider the laws by which they are governed, the regularity of their revolutions, and the sweet agreement which one part has with the whole, and their general tendency to the happiness and comfort of man—and can we help saying respecting them, These are

For ever singing, as they shine,  
“ The hand that made us is divine?”

Once more, shall we soar on meditation's wings to the place where the favoured Apostle once was taken, and faintly realize the nature of the spiritual world; contemplate the highest orders of beings who stand before the Majesty of heaven, and are the executors of his will and messengers of his pleasure; behold Raphael, and Gabriel, and Michael on their seats of glory, joining with innumerable companies of their sinless fellows, who sing their Creator's praise, and swell their lofty voices with the vast exertions of his power and the boundless perfections of his nature—shall we visit these scenes, and say, To whom do these all owe their original, from whom had they their birth? To the illustrious person whose perfections we are now contemplating, even Jesus the Son of God. For thus saith truth itself, “ All things were made by him, and without him was nothing made that was made. For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist.” ’Twas he that issued the heavenly mandate which commanded worlds to be. He said, “ Let there be light, and there was light;” he said, Let angelic natures exist, and angels stood before him. He said, Let man be constituted from the dust of the earth, and so the clay assumed human forms, and received powers of intelligence from the Creator's hand. These are the operations of the Son of God, and who, that contemplates these vast productions of his hands, can cease exclaiming, Behold he is wonderful in working! He is rich or abundant in power.

We might here enlarge our ideas, and contemplate all the revealed perfections of God the *Father*: we might search the sacred oracles,

and there find them all applied or considered as belonging to God the *Son*. Justice, truth, and mercy, with essential power, happiness, and glory, all dwell in him to whom our text refers. He is rich, were we to regard the expression in a vulgar sense with respect to possession. The Redeemer has immensity of possession. We esteem that man rich who can look on an extensive part of this spacious globe, and say, 'This is mine.'—But what ideas can we form of Him who can not only view this terrestrial ball, but regard all the creatures throughout infinite space, the huge orbs of light, the wonders of the nocturnal skies, and call them all his own?—"for the earth is his and he made it: the cattle upon a thousand hills are the Lord's, yea, the earth is the Lord's, and the fulness thereof." As to the heavens, they are all at his controul; for as he once "spake and it was done, he commanded and all things stood fast," so when the wheels of time have run their rounds, he shall speak, and the pillars of nature shall shake: He shall command, and universal conflagration shall ensue. "The elements shall melt with fervent heat, the heavens pass away as a scroll, the sun be turned into darkness, and the moon into blood, when that great and terrible day of the Lord shall come." Thus view the subject in what light we may, we behold the account strictly applicable to the ante-incarnate state of Jesus. He was eminently, essentially *rich*.—

But we have now a different view to take of this Divine character. We have taken but a glance at the shadow of his perfections: yet must see enough to fill us with humble adoration, and sublime astonishment. But were we to realize what now calls for our attention, our astonishment and amaze (if possible) would be abundantly increased. "He was rich, but he became poor." He seemed to eclipse his glory and his greatness; for "though he thought it no robbery to be equal with God," yet "he took on himself the form of a servant, and was made in the likeness of man." He made his appearance in this world, not clad in robes of royalty or shining with the external beams of Divinity; but assuming the lowest form and the meanest character. Shall we behold him in his introduction to our world, his passage through it, and his exit from it?

"In the fulness of time," we are told, "God sent forth his Son. He was born of a woman." But where shall we seek his birth-place?—in the metropolis of the country?—shall we inquire for the most magnificent structure and most beautiful palace?—there we may seek him in vain—these may give birth to earthly potentates, but it was not the the birth-place of the Lord of Glory. No ensign of earthly pomp marked the introduction of the Son of God amongst us. Witness, O ye eastern sages, and bear testimony, O ye humble shepherds:—where did your honored eyes first behold your Saviour? Where did ye first behold your infant God? At Bethlehem, one of the meanest cities of Judah, you found him; and even there his first companions were the beasts of the field—his birth-place a

stable—his cradle a manger. As to his extraction, it is true he was of the lineage of David, but he sprung from an obscure part of that royal house. His reputed father was but of a mean occupation, and various circumstances related concerning him seem plainly to indicate his poverty.

Nor did the Redeemer rise higher in the scale of earthly honor during his abode among men. It might naturally be imagined, that though obscure in his birth, yet when he came forth in public life, and manifested himself the Son of God with power, that then great honour would have been paid him,—that then his character would have been highly respected, and his person proportionably revered. But the history of his life acquaints us, that he met with a far different reception. “He was as a root out of dry ground, despised and rejected of men, a man of sorrows and acquainted with grief.” He became lower than any man—destitute, afflicted, tormented. He not only met with continued insult from the envious Jews, but was even destitute of those accommodations which are necessary to a comfortable existence below. Hence he complained that his circumstances were more necessitous than the winged fowl or savage beast. “The foxes have holes,” (said the suffering Saviour,) “and the birds of the air have nests, but the Son of man hath not where to lay his head.” And it is a well known fact, that so indigent was Jesus, that he could not satisfy the demands of the Roman Governor, but must work a miracle to pay a trifling tax for himself and his disciples. Thus poor became He who was so immensely rich.

Nor was it a transitory affliction. It followed him from the manger to the sepulchre; for being falsely accused by his malicious countrymen, we find him subjected to every insult and suffering to which poverty and ignominy could expose the vilest wretch that ever knew what existence meant. Let us view him in the High Priest’s hall. Behold Him whom angels worshipped, now spit upon by men; Him who swayed the general sceptre of nature, now mocked with a contemptible reed; Him whose head was late emblazoned with all the glory of Divinity, now wearing a crown of cruel thorn: Him who was the universal Lawgiver, who bound kings and loosened princes at his pleasure, now exposed to the Roman scourge, whilst the ploughs made long their furrows in his sacred body. Thus exercised with a variety of torture, let us follow him to the shameful tree, his lips exposed to the vinegar and gall, and his ears to the unjust taunts of the deriding rabble. In this extremity of torture he remained for the space of three hours, and gave up the ghost. Humiliation and poverty not only attended him to the close of life, but even after his death, his body was enclosed in another man’s sepulchre. Thus humble and thus poor became the Son of God. His life began in shame, and ended in ignominy as to all external appearances. Thus lived and thus died the Lord of glory, who though he was rich, “yet became poor.”

II. But let us consider the very important end and design of Christ's abasement.

And here how must our gratitude, love, and praise succeed our admiration and astonishment. We behold the great God, the most exalted of personages, at once assuming a character mean and contemptible. We inquire, in an excess of wonder, for the cause of this great transaction; and the reply is this, "that ye through his poverty might be rich." Wonder, O heavens, and be astonished, O earth, at this vast display of matchless grace. In order to excite this grateful wonder we might profitably contemplate our own circumstances, independent of those riches which we receive through this astonishing medium. For as no man can be well acquainted with the excellency of any gift until he is sensible of his need thereof, so a poor sinner cannot possibly put a just estimation on those riches which flow to him through the humiliation of Christ, until he is brought to an affecting sense of his native indigence and poverty. In what situation then was man, as Jesus found him? Truly he was not that glorious creature which our first parent was when he came out of the hands of his Maker. God is infinitely perfect; nor could any thing of an imperfect nature be the work of his hands. All his operations are perfect in themselves. And thus was man in his primeval state. Then he was enriched with supremacy over the lower world. A sinless body, and a mind corresponding with the perfections of God; for in the image of God made he man. But through the primary violation of the positive law of Jehovah, man has brought himself into the most distressing circumstances. Destitute of the approbation of his Maker, the ground cursed for his sake, a variety of accumulating troubles pouring like incessant billows on his mind, his situation is emphatically expressed by poverty. Poverty is a deficiency of that to which it refers, as riches intimate an abundance of it; and if we compare our circumstances by nature with Adam's in his Paradisiacal state, our minds must be deeply impressed with the propriety of the account before us of our real circumstances. Adam was a holy being. His understanding being well informed, and having no clouds of erroneous prejudices to obstruct the rays which beamed from the Spirit of God, he perfectly understood his Maker's will. His will in every thing acquiesced with the demands of Jehovah, and remained in sweet subjection to his Divine Father's good pleasure. His moral ability was equal to his desires, and he yielded obedience in all things. His God was the centre to which all his affections uniformly tended. In short, in all points of view, Adam was a holy being, for God created him upright. But alas! how mournfully is the scene changed! how is the gold become dim, and the fine gold alloyed. Every faculty of the soul depraved, and the whole man engaged in rebellion against God; no inherent goodness of his own to plead; his heart is fitly compared to a cage of unclean birds, in which is nothing to

be found but pollution and deformity. "There is none righteous, no, not one; all are gone out of the way; yea, altogether are become unprofitable; for all have sinned and come short of the glory of God."

Being thus deficient in purity, we are also destitute of all real enjoyment or happiness. These have a necessary connection with each other, for in proportion to our holiness so will be our delight. Angels are happier than men, because they are better. Adam, while in a state of purity, had every thing his most enlarged desires could demand: every terrestrial good, and every desirable superior blessing. He seemed as the chief favourite of Heaven, and that nothing might be wanting to complete his bliss, even God himself visited Paradise, and honored the happy man with his delightful presence. How replete with joy must have been the life of Adam, and how sadly awful the change which took place at his declension! Where is happiness now? surely not to be found with sinful mortals. The monarch on the throne of empire is a stranger to true felicity, nor can the humble cottager call happiness his own. The rapidity with which even those enjoyments we seem to possess flee from us, teaches us that if we sip a drop of real pleasure here, 'tis not the genuine production of earthly fountains. They yield nothing but streams of disappointment, vexation, and vanity.

Thus was man, independant of Jesus Christ, estranged from God, destitute of his favour, separated from happiness, and abandoned to wretchedness while here; and as the consequence of transgression, having nought but eternal misery to expect hereafter. No longer are the traces of the Deity to be found in his conduct, nor the happiness of Paradise experienced in his soul. He is a wretched outcast from the Lord; he is destitute of every desirable good, and has nothing but misery to call his portion.

But all these evils are rectified by Christ. Through his humiliation, man is restored to more than that from which he fell. As a guilty rebel, he is enriched with pardon through the bloodshedding of the incarnate Saviour. Though an unrighteous character, yet through the sacrifice of Jesus, and his exaltation in consequence thereof, he receives the graces and sanctifying influences of the Spirit; for Christ "ascended up on high, and led captivity captive, and received gifts for men, yea for the rebellious also." Through this medium he is made a partaker of the divine nature. His body is a temple for the Spirit to dwell in: he becomes an heir to all the promises, yea is an heir of God, and joint-heir with Jesus Christ. He is enriched not with corruptible goods or mortal treasures, but with "an inheritance incorruptible, undefiled, and that fadeth not away." He is admitted to the *relation*—he bears the *character*—and is entitled to the *privileges*, of a *son of God*. He may call heaven his own, and claim glory for his inheritance; and this, we are told, is through the poverty or abase-

ment of the Lord Jesus Christ. Indeed without this (I would speak with reverence) we cannot discern how God could be just, and yet be favourable to man. His law being broken, justice required satisfaction. Man could not possibly answer its requisitions, and therefore must have perished under an eternal weight of guilt. But the Son of God, by the assumption of our nature, rendered himself capable of suffering as a vicarious sacrifice, whilst the dignity of his person gave worth and efficacy to the atonement. Hence justice being satisfied, and the demands of the law fully assured; through the poverty of the God-man Jesus, every believer is enriched with the blessings of grace here, and of glory in the world to come. And oh! how far do these riches exceed what this world can possibly boast. The one is mean and sublunary, the other supreme and durable. Supreme, as emanating from the fulness of God; and durable, for it fadeth not away; yea, its perpetuity can only be measured by the eternity of Jehovah.

Seeing we are to be partakers of these privileges, through this astonishing way, is it not material to inquire into the primary cause of this important transaction, and its attendant blessings?—From the text then we proceed—

III. To shew that all is done of *grace*. “For ye know the *grace* of our Lord Jesus Christ.”

Grace, when used in relation to God, intends free and unmerited favour, or kind exertions of Deity, merely from his own good pleasure. In this sense, the Apostle uses it here: and that it does flow through this channel might, if necessary, be easily demonstrated.

1st. From God's independance. For he being pre-existent to and the Former of all things, all his creatures must necessarily be in subjection unto him; consequently all his transactions, whether of comparatively small or great importance, depend on his sovereign will: and surely then *all* this, which bears the testimony of goodwill as on its front, must be the effect alone of his sovereign grace; for what claim could creatures make on God, or what demands had they on his favour? He might have glorified his justice in the destruction of Adam, and every one of his children—but “he retaineth not his anger for ever, because he delighteth in mercy.”

2ndly. Repeated Scripture testimony demonstrates, that all our enjoyments flow from the free pleasure of God. Eph. ii. 10. “By grace are ye saved, through faith; and that not of yourselves, it is the gift of God;” and Titus iii. 4. “According to his mercy he saveth us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.”

3rdly, Christian experience. 'Tis said, “All thy children shall be taught of God;” and all who are God's people are by his Spirit

taught this lesson, that their salvation is of grace alone. To admit any thing beside as a co-partner with Jesus, is derogatory to his honor, and inimical to the truth of God. Indeed, till a man is brought to cast himself as a poor helpless destitute sinner, upon the mercy and grace of God, through Jesus Christ, the Scriptures give us no warrant to say that man's condition is safe: but on the contrary, those who are brought to an entire submission to the mode of free salvation, as revealed in the Gospel of Christ, and who evidence the reality of their dependance by the sincerity and universality of their obedience, of them it may be said, "Happy is the people who are in such a case, yea happy is the people whose God is the Lord."

#### VII.—*The Penny Magazine on Education.*

It is our intention to return again to this most important little periodical, but at present we notice it only for the sake of the answer it gives to the question:—What is education? The Society for the Diffusion of Useful Knowledge, of which it is the organ, has been gradually changing its tone, as it felt itself driven by the course of events to the inevitable necessity of making religion the foundation of any great national improvement. It has raised a spirit, which the ordinary spells cannot lay, and which bids defiance to all the expedients of political wisdom, and worldly experience. The men who composed it, had liberal and enlightened minds, and their motives, we believe, were at bottom benevolent: but they were not men of piety. They had forgotten the lesson of our Lord, or perhaps despised it as too simple, "Make the tree good, and his fruit good."

Now, however, they are convinced of its wisdom, and have come forward with the public announcement, that all true reformation must begin from within, and take chief cognizance of the heart and conduct. It is true, they talk of a mistaken notion of the term "useful," but it is a mistake which their own publications have done much to countenance; and it is also true, that they mention religion with evident reluctance, disguising it under the absurd name of a general education, and endeavouring still more unwisely to separate between moral and religious instruction; as if religion did not contain the purest and the only influential morality: nevertheless all this only makes the acknowledgment the more valuable, *that the first place in every system of national education is due to that which teaches a man his duty to God, and to his neighbour.* The following is the passage referred to—

"This may seem a very simple question, and very easily answered; but many who think so, would really be very much at a loss to answer it correctly. Every man, in a free country, wants three sorts of education:—one, to fit him for his own particular trade or calling,—this is professional education;—another to teach him his duties as a man and a citizen,—this is moral

and political education ;—and a third, to fit him for his higher relations, as God's creature, designed for immortality,—this is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness ; a thing so plain, that it seems foolish to state it. Yet people constantly take the word "useful" in another sense, and mean by it, not what tends most to a man's happiness, but what tends most to get money for him ; and therefore they call professional education a very useful thing : but the time which is spent in general education, whether moral or religious, they are apt to grudge as thrown away, especially if it interferes with the other education, to which they confine the name of "useful ;" that is, the education which enables a man to gain his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work on our business ; but no man is at work always. There is a time which we spend with our families ; a time which we spend with our friends and neighbours ; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless *men*, though we may be very excellent lawyers, surgeons, chemists, engineers, mechanics, labourers, or whatever else may be our particular employment. Now, what enables us to pass these times well, and our times of business also, is not our *professional* education, but our *general* one. It is the education which all need equally—namely, that which teaches a man, in the first place, his duty to God and his neighbour ; which trains him to good principles and good temper ; to think of others, and not only of himself. It is that education which teaches him, in the next place, his duties as a citizen—to obey the laws always, but to try to get them made as perfect as possible ; to understand that a good and just government cannot consult the interests of one particular class or calling, in preference to another, but must see what is for the good of the whole ; that every interest, and every order of men, must give and take ; and that if each were to insist upon having everything its own way, there would be nothing but the wildest confusion, or the merest tyranny. And because a great part of all that goes wrong in public or private life arises from ignorance and bad reasoning, all that teaches us in the third place, to reason justly, and puts us on our guard against the common tricks of unfair writers and talkers, or the confusions of such as are puzzle-headed, is a most valuable part of a man's education, and one of which he will find the benefit whenever he has occasion to open his mouth to speak, or his ears to hear. And, finally, all that makes a man's mind more active, and the ideas which enter it nobler and more beautiful, is a great addition to his happiness whenever he is alone, and to the pleasure which others derive from his company when he is in society. Therefore, it is most *useful* to learn to love and understand what is *beautiful*, whether in the works of God, or in those of man ; whether in the flowers and fields, and rocks and woods, and rivers, and sea and sky ; or in fine buildings, or fine pictures, or fine music ; and in the noble thoughts and glorious images of poetry. This is the education which will make a man and a people good, and wise, and happy. Give this,—and the ends of professional education can never be altogether lost ; for good sense and good principle will ensure a man's knowing his particular business ; but knowledge of his business, on the other hand, will not ensure *them* ; and not only are sense and goodness the rarest and most profitable qualities with which any man can enter upon life now, but they are articles of which there never can be a glut : no competition or over-production will lessen their value ; but the more of them that we can succeed in manufacturing, so much the higher will be their price, because there will be more to understand and to love them."

VIII.—*The Reformer on the Polygamy of the Coolin Brahmuns.*

The editorial remarks of the Reformer of the 11th February last, on the Polygamy of the Coolins, with one or two slight exceptions, afforded us unfeigned pleasure. We regard them as alike honourable to the head and heart of the writer, and intend accordingly to do them all the justice we can by re-publishing them entire. We wish our readers to be aroused to an adequate sense of their duty towards the vast but wretched community that surrounds them. And if all of them cannot join us in laying the reforming axe to the root of the great “Upas tree” of superstition and idolatry, that overshadows and blights the otherwise fair surface of this land, we wish them to seize at least the pruning knife, and prove helpful in lopping off some of the most pestiferous of the branches. That a practice so utterly unnatural as that of a wholesale polygamy, for the sake of filthy lucre—a practice so contrary to the dictates of sound reason, so abhorrent to the genuine feelings of humanity, and so subversive of the best interests of society, should have prevailed so widely and so long, may well fill us with sorrow, though it cannot excite our astonishment. It is the direct, legitimate result of Pouranic Hindooism—that hideous system, so fraught with the fatal power of excluding all good, and concentrating all evil. From the blind votaries of such a system, what could we expect, but excesses, growing apace into absolute monstrosities? And if left to themselves, how could we reasonably expect corruption to issue in life, or extinguished vision in the effulgence of sunshine? The apparent apathy of the Christian public, on the other hand, may be fairly attributed to their general inacquaintance with the subject. The Suttee atrocity they well knew, and therefore, year after year, they wrote against it in pamphlets and periodicals, and denounced it in popular assemblies, until the voice of an outraged community was heard and obeyed in that celebrated Act that crowns the name of Bentinck with honour, by having crowned humanity with one of the highest triumphs of good feeling and enlightened reason. But the lawless practice of Coolin polygamy does not stand out so fearfully palpable to the senses as did the horrid rite of Suttee. Both the practice itself, and its revolting accompaniments, are shrouded from the view by the concealments of domestic privacy. But now when, through the quickening impulse that has come from abroad, the Natives themselves, having ears, begin to hear; having eyes, begin to see; having understandings, begin to comprehend; and as the fruit of their hearing, and seeing, and comprehending, begin to rise up as the voluntary reporters of the enormities that are practised amongst them, and the voluntary petitioners for an effective remedy, what remains but that all who sincerely name the name of Christ

should cheerfully second their truly praise-worthy endeavours, and never withdraw their co-operation until triumphant success attend their joint efforts. But it is time to let the Reformer speak for himself.

“ The triumph of reason and humanity over demoralizing ignorance and superstition having been consummated in the abolition of the Suttee, it is time we should turn our attention to other superstitions and abuses which continue to degrade the Hindoos, and to prevent their emancipation from the chains of ignorance, and its offspring, immorality.

“ Polygamy among the Coolin Brahmuns is a prolific source of evils not only to themselves, but to all those who are permitted by the doctrines of caste to form any kind of alliance with them. It is however as opposed to the principles of our Shasters as it is to the dictates of sound reason. To prove the evil and demoralizing tendency of polygamy to the English reader, whose mind has been enlightened by the acquirement of moral knowledge and early association of sound principles, would be to attempt what has been already accomplished; for we are persuaded neither Englishmen, nor those who have adopted their notions on morality and social obligations, will for a moment withhold their unqualified condemnation of so unjust and unnatural a practice as polygamy. Indeed, a glance at the laws of England is sufficient to convince the most superficial observer, that this practice is in direct violation of those laws, and that it is an outrage to the feelings of the people who have enacted them. It is however otherwise with the great mass of the Hindoos. Brought up in ignorance, not only of the improved system of morality which directs the enlightened nations of this age, but also of their own Shasters; cherished from their very cradle by the hand of superstition, and taught to reverence the Brahmunic inventions from their mother’s lap; they require at this eleventh hour to be told, that polygamy is a vice, that it is opposed to their Shasters, that it is opposed to reason, and that it is the cause of great evils; nay, they require all these truisms to be proved to them by demonstration. Such are the effects of education! It has been truly said,

’Tis education forms the human mind,

Just as the twig is bent, the tree’s inclined.

“ To those of our countrymen who are not yet convinced of the evil tendency of polygamy, we would strongly recommend an impartial inquiry into its effects on society. We would recommend to them to divest themselves for a moment of that great reverence for Coolin Brahmuns which has in a manner spell-bound all the energies of their mind, and to inquire how the system works. We are persuaded they will rise from such inquiries and reflections with a very different opinion on the subject. It will not be difficult for them to discover that when one man possesses a dozen or fifty wives, whom he has married for the sake of money, and who continue to live at their paternal homes in different parts of the country, receiving visits from their husband like those of angels “few and far between,” the consequences of such matrimonial alliances cannot ensure that domestic happiness for which marriage was instituted, and which is actually enjoyed by those who confine themselves to its natural limits—an alliance between one man and one woman. We appeal to the experience of those who have had the misfortune of marrying several wives. Let them think of the jealousies, the bickerings, the quarrels, the adulteries, nay even murders to which polygamy gives rise; and then say, whether we are not right in maintaining that it is an evil—it is the bitterest bane of society. But nothing appears to us more irksome and displeasing than to sit down to prove seriously what must be evident to

every one who has reflected on the subject. It is therefore a strict inquiry and impartial examination of the evil that we principally recommend to our countrymen. In many cases, reason and Shasters do not agree: but in this they are in perfect accordance with each other. Munoo however makes some exceptions. He allows a man to take another wife in case the former one be barren, become leprous, or be otherwise unfitted for the duties of a wife. But this can afford no ground for the system which is followed by the Coolins, and which we are impugning.

After having thus expatiated on the flagrant enormities of the practice he reprobates, the Reformer next proceeds to give an account of its origin, with a view to prove, that as its advocates cannot appeal to reason in its defence, so neither can they appeal to any of the acknowledged Shasters. In this way, he completely demolishes the only stronghold to which an Orthodox Hindoo might betake himself for refuge.

“ According to the Shasters, Brahmuns are classified into three principal orders, the *Coolins*, the *Shrittres*, and the *Bongshojohs*. The first of these are required to possess the following nine qualities, viz. good conduct, modesty, learning, a fair reputation, to have been on the various pilgrimages, devotion or belief, to have unexceptionable connexions, religious austerity, and universal charity. Those of the second order are required to possess all the qualities except that of having unexceptionable connexions. And those of the last order are not required to possess any of these qualities. Before the time of *Bullalsen*, a great Rajah, all Brahmuns intermarried in each other's families promiscuously, and there was no polygamy among them except in cases allowed by *Munoo*. *Bullalsen*, however, strictly forbade such intermarriages, and confined each order within its own members. Some time after, one *Debee Bur* divided the Coolins into thirty-six classes, and prohibited the intermarriage of the members of one class with those of another. All these classes however can marry the daughters of the *Shrittre* and *Bongshojoh* Brahmuns: but cannot allow their daughters to be married to any but those of their own class. The *Bongshojohs*, who are the lowest order among the Brahmuns, rise in the estimation of the people by giving their daughters in marriage to the Coolins, whilst the Coolins sink in proportion. These absurd rules have been the cause of all the mischief which is now arrived to such a height as to cry aloud for a radical reform. The Coolins, being forbidden to marry their daughters but in their own family, are often obliged to give four or five daughters to one man, and sometimes to marry within the forbidden degrees of consanguinity. But the chief source of evil is the desire of the *Bongshojohs* to raise their families by Coolin alliances, and of the Coolins to accumulate money, and to live by the bribes, (for we cannot give it a better name,) offered to them by the *Bongshojohs*. A Coolin who has once married the daughter of a *Bongshojoh*, and thus lost that purity which he is supposed to possess, makes up his mind to transform this sort of low alliance into a regular traffic. He goes about marrying into as many rich *Bongshojoh* families as he can, of course upon being handsomely paid for it. A *Bongshojoh*, who has acquired money, naturally desires to raise his family; and without any regard to the comforts of his children or the dreadful immorality of the system, sacrifices his daughters to his family pride. He soon finds one of these fortune-hunting Coolins, and the bargain being settled, and price paid down, his daughter is married to this fellow, who the very next day goes in search of other jobs of the same kind, leaving his ill-fated wife to mourn in solitude her hard fate, the cruelty of her parents, the abuse of Hindooism, and the indifference of our

Rulers, who, though noted for their high estimation of the fair sex, have allowed thousands of them to be thus sacrificed to avarice and pride. The evil does not end here ; for the man sometimes visits his wife's family in the course of his perambulations. But not without being paid for it : each visit costs the family a sum of money which they can ill afford to pay, and should misfortune render them incapable of paying for the husband's visits, the wife must be content to live all her life without seeing the man to whom she is betrothed. In fact, the Coolin marriage is a complete mercenary traffic, totally void of mutual affection. It is a bane to society, in which it causes a thousand immoral irregularities. It is a stigma on the character of the nation, and ought to be removed without delay.

“ These Coolins being aware, that they can earn an easy livelihood, and eat the bread of idleness by marrying into rich Bongshojoh families, become totally regardless of cultivating their mind, or of acquiring any useful knowledge. Their Coolin parentage having insured their success in this matrimonial traffic, they never think of possessing the other eight qualities required from them by the Shasters. They are thus the most ignorant and haughty set of people that the country can be cursed with, their sole profession consisting in ruining the happiness of hundreds of innocent females.

“ Is it necessary on this occasion to call upon our countrymen to co-operate with us in banishing this great evil from society? The nature of the case should of itself suggest to them the propriety of coming forward, one and all, to join in petitioning our rulers for the abolition of this root of immorality. Let not our well-disposed countrymen think that Government will lend a reluctant ear to their prayer. The cause is such that we are fully persuaded a less liberal Government would take it up : how much more that which is under the direction of our present, much-esteemed Governor General, through whose instrumentality the horrid rite of Suttee has been abolished, and various other important reformations effected. The interference of Government in this matter would be perfectly justifiable, for polygamy is no more enjoined by the Shasters than the Suttee rite was, and it is equally repugnant to the laws of England. Some cavilers are apt to say, that Government has no right to interfere in the domestic concerns of its subjects. To this flippant objection we would reply, that when domestic rites cause the demoralization of the people, and are opposed to the spirit of the laws, Government is not only justified in interfering, but is in a manner pledged to interfere, provided by so doing it does not interfere with the religion of the subjects, which we have shewn would not be, were polygamy to be made punishable by law.

“ In conclusion we earnestly, but most respectfully call the attention of our Governor General to this crying evil, and humbly pray his Lordship would take the subject into consideration.

Most cordially do we second this petition, most earnestly do we join in this prayer. We do more. We strongly urge our cotemporary not merely to write warmly, but to act boldly ; not only to suggest wisely, but to execute fearlessly. About two years ago, the subject was keenly controverted between the Editors of the Chundrika and the Durpun ; but the controversy ended in nothing decisive, and certainly, in nothing *practically* beneficial. Let the Reformer, now that he has entered the field, nobly prosecute what he has begun. Now is the golden season : now is the time for action. Let him forthwith summon a meeting of his enlightened countrymen : let them assemble in the hall of the Brumha Shubha :

which has been recently honoured as the chosen place for the display of Hindoo humanity and Hindoo intelligence. Let the present subject be fairly and openly discussed: let the liberal Hindoos publicly express their indignation at the continuance of what is so abhorrent to human nature: let them at once embody their sentiments in the form of a petition to the Government; and sure we are, that the present Government will not turn a deaf ear to *such* a petition. We should be delighted to call upon the Christian public to petition also; but *on such a subject*, the petition of the Hindoos themselves must reach the Supreme Authority with ten-fold force. At the same time, we hold ourselves ready to lend any assistance which may be required, and to aid in the promotion of any reasonable plan for the abolition of a practice which, as Christians and as men, we cannot but abhor.

P. S.—After the preceding remarks and extracts were sent to press, the Reformer of Monday the 18th reached us, in which we find an able continuation of the exposure of the infamous practice of Coolin polygamy. After observing that, in consequence of the provision made by the benign providence of the Creator in the equal proportion of males and females, throughout the world, no difficulty can ever prevail in the formation of matrimonial contracts, the Editor proceeds still farther to shew, how the wise economy of nature has been set at nought by the foolish and mischievous attempt of misguided or mercenary men, and how such deviation becomes the “fertile mother” of shameless transgressions and consequent misery. Amongst these, he instances the species of slavery to which the criminal practice gives rise.

“Those Bongshojoh families who are in the habit of giving their daughters to the Coolins, feel considerable difficulty in procuring suitable consorts for their sons. There are, however, other Bongshojohs who instead of paying the Coolins for the supposed honour of their alliance, offer up their daughters to the other Bongshojohs, but not without being paid for the virgin; for say they, ‘If we are to be deprived of the honour of Coolin alliance, we must be paid an adequate sum in exchange for our daughters.’ The price of the girl is settled precisely in the same manner as that of any unfortunate female captive offered up for sale in the slave markets of Constantinople. Like the Turkish Corsair, the unnatural father of the Hindoo girl, swayed by one only motive—pecuniary gain, enters into three or four different engagements at the same time with the intending purchasers of his daughter, he endeavours to excite the desire of possession in these purchasers by tantalizing them, and thus having raised the price of the girl in this slave or matrimonial auction, (whichever you choose to call it) he disposes of her, of course, to the highest bidder.

“Thus it is that slave trade in reality is carried on in the very metropolis of British India, under the very eye of the British authorities. Whilst our Rulers are engaged in abolishing slave trade on the coast of Africa, the states of Gwalior, and all other places, their endeavours are set at perfect nought, and their praise-worthy exertions mocked to scorn by these sellers

of their own offspring, who carry on the same prohibited traffick with impunity, under the ample cloak of matrimonial contract according to ancient custom."

After some additional remarks, the writer thus sums up the evils arising from the polluted source which he has patriotically exposed to the light of day.

"We are first to observe that the Coolins giving their daughters to none but those of their own class, and yet marrying forty or fifty wives, there is a most undue proportion of females among them, causing all the immorality and crimes we have noticed in our last, and which is the natural consequence of such departure from the wise economy of nature. Secondly, the Coolins who carry on this traffick obtain their livelihood by it, and are thus the most useless members of society—nay, we feel authorized to say, the pests of the community to which they belong. Thirdly, a portion of the Bongshojohs having given their daughters to the Coolins, are forced to obtain consorts for their sons by the offer of money; which is the source of that matrimonial slave-trade which we have just been deprecating. Fourthly, the poorer Bongshojohs having sold their daughters to the others, are themselves deprived of wives. For, on the one hand, in consequence of the rules of caste they cannot marry any but a Brahmun's daughter, whilst on the other a suitable consort cannot be procured without money, which those who have not cannot marry, and must be content to live in a state of celibacy, or run into the immoralities and excesses to which that state too often tempts a man unguarded by uncompromising principles and a strict adherence to the paths of virtue. But oh! how little of these is to be seen among the uneducated portion of our countrymen."

With the Reformer we cordially unite in deploring the excesses of every kind to which the unnatural practice gives at once existence and increasing aggravation: with him, we heartily join in asserting that nothing short of striking at the very root of this prolific tree of immorality ought to engage the thoughts or stimulate the efforts of the Philanthropist: and with him, we fervently rejoice at the prospect of the amelioration that would thus be superinduced on the present degraded condition of so large a portion of our fellow creatures:—but, he will readily excuse us for not being able to keep pace with him in the farther declaration, that the removal of this one monstrous excrescence from the Social Body would "restore them (the Hindoos) to their primitive virtuous state." Oh, no; we *know* that the source of human depravity is too deep and pervading in its influence to yield to such a remedy; and we *believe* that the gospel alone furnishes the *true* panacea of human ills and human miseries. And we earnestly exhort our co-temporary "to come and see,"—to inquire, and examine, and meditate patiently, continuously, and prayerfully; and if he discover the true nature of that moral disease that has spread its ravages over the whole family of man, and the true nature of the all-sufficient remedy, we doubt not that he will be equally zealous in promulgating the knowledge of such invaluable discoveries. But, as already stated, we feel thankful for a *portion*

*of good*, when we cannot obtain *all*: and on this principle, we hail with delight the present noble endeavours of the Reformer; and would again urge him with all moral earnestness to give prompt attention to the practical suggestion which we have offered; and lose not a day in calling a meeting of his countrymen to petition the Government.

ALPHA.

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IX.—*The Bishop of Calcutta's Ordination Sermon.*

A Sermon preached by Daniel, Bishop of Calcutta, at an ordination holden on Sunday, January the 6th, 1833, has lately been published. In the dedication to his Reverend Brethren, the Bishop states the cause of its publication as follows: "In begging your acceptance of the following discourse, I can most unfeignedly assure you that I assented with no little reluctance to the wishes of the Archdeacon, of the Presidency Chaplains, &c. when they requested me to publish it." The subject of discourse, taken from Acts xxvi. 17—20, is thus designated by the writer, "The commission for promulgating the Christian faith, which St. Paul, in that noble discourse before Agrippa from which the text is taken, testifies that he received from Christ himself." In considering this commission, three leading topics are successively expounded: "1. The *great end* which the Apostle had to keep in view in executing it: 2. The *primary instructions* which he delivered in order to that end: 3. The *spirit and manner* in which he discharged the whole office." The general practical parts of the Sermon are in all respects worthy of him who was so familiarly known and beloved at home, as Daniel Wilson. And as for the rest, some may remark that there is nothing new enough to excite much attention, and others that there is nothing strong enough to create much opposition. The worthy Author's *forte* manifestly lies in the exposition and defence of vital Christianity; and we cannot help regretting that he who penned the fervent, soul-awakening appeal prefixed to the new edition of Baxter's Reformed Pastor, should ever have been induced to descend to the lower platform of party polemics. As repeatedly announced and honestly professed, we are truly Catholic in our views. We rejoice in the spread of the Gospel, and care little about the name of the denomination that may be honoured in accomplishing so glorious a work. We look to the soul, and we look to eternity; and we tremble to think of allowing paltry earthly distinctions to make us undervalue the worth of the one, or diminish the sublime grandeur of the other. Oh, that the universality of Christian love would overspread every land, and, by the effulgence of its glory, cause every black spot of disunion, and bitterness, and selfishness to disappear for ever!

ALPHA.

## Poetry.

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To the Editor of the Calcutta Christian Observer.

SIR,

Should the following paraphrases from the Hindoostanee appear likely to interest your readers, perhaps you will give them a place in your valuable periodical.

I am, Sir,

9th October, 1832.

Your obedient servant, R.

### THE QUESTION,

*Sent by a Sarbarahkar to a Missionary.*

THE World, my friend, with catching joys,  
 With hopes of wealth, with pomp and noise,  
 Has proved a snare to all.  
 Amongst its captives, captive I  
 Would burst its bonds, its fetters fly ;  
 Yet, baffled all my skill, I lie  
 A victim to its thrall.

In dreams and strong delusions lost,  
 With eyes to see, yet blindly tost  
 From deep to deeper gloom,  
 Blest were I, could I follow those  
 Who spied its guile, its snares and woes,  
 And all its bliss and false repose,  
 Cast off for joys to come.

### THE ANSWER.

The World, my friend, that all beguiles,  
 Is stript of its deceitful smiles  
 By Christ the Lord of man.  
 If then, you would its snares evade,  
 Pray—lowly at his footstool laid ;  
 Peruse his word\* ; accept my aid  
 To help you as I can.

He rescues from delusion's sway,  
 And vision grants to those astray  
 In error's gloomy road.  
 He bears our sins and curse away,  
 Gives faith to fight and grace to pray,  
 To those who through eternal day  
 Shall dwell in his abode.

\* A New Testament accompanied the answer.

## THE HEART HEALED.

O! fancy one, some lonely pilgrim, cast  
 On a far island in the cheerless main,  
 Whose heart and memory sicken o'er the past,  
 Who looks for ever to the deep in vain;  
 With hopes that cheat him, till he loves despair,—  
 Content, because he must, to perish there.

Such was *I* once—and such are all who feel  
 This earth a desert, and who seek in vain  
 Some cure, alas! they know not what, to heal,  
 E'en for an hour, that fixed corroding pain,  
 Which flies from sympathy, and scorns her art,—  
 That deep, deep malady, a broken-heart.

Hope fails around us, from within, above;  
 Affections wither; and we wander on,  
 With rankling hearts, that languish still to love  
 Those cherished once; but O! their power is gone—  
 This, this is anguish, aye, a depth of woe,  
 That souls who ne'er have loved can never know.

But more than all, with every pang will blend  
 The dread remembrance of unpardon'd sin,  
 The chilling thought that God is not our friend!  
 'Tis hopeless all, to look for Hope within  
 Where *He is not*,—where sin's destructive breath  
 Sheds nought around it but despair and death.

'Thou child of darkness! why that smile of pride?  
 The fruitless wish to mask the deep despair  
 That lurks within? from me thou canst not hide  
 The hopes that die, the soul that withers there;  
 Years, years of suffering were enough to tell  
 What is a breaking heart—I know it well.'

And who but *HE*, the Dying Lamb, alone  
 Could feel for me? for O! his tender heart,  
 In all its quick intensity, hath known  
 What suffering is; when every human art  
 Had failed to heal, one breath of love divine  
 From his dear lips, restored this heart of mine.

One touch of his, and lo, my heart was whole!  
 The gift of health was in his gracious hand:  
 "Live! Live!" he cried, and my reviving soul  
 Broke forth in praise:—I felt it all expand  
 With holy sympathies unknown before,  
 And though I wept for sin, despaired no more.

Sweet time of love! the tide of passing years  
 Rolls harmless o'er its memory—O! I cling  
 To that dear hour, when hopeless sorrow's tears  
 First ceased to flow,—joy's safe and balmy spring!

When first on me a pardoning Saviour smiled,  
And, with a look of pity, called me, "Child."

Alas for thee ! unhappy child of sin—  
Dead to its God, thy soul knows nought of this ;  
No gentle retrospect of joy within,  
No glorious prospect of eternal bliss,  
No ray of light to chase the dark despair  
That broods o'er all—for *Jesus* dwells not there.

O ! could I hear one sigh of pure desire,  
One breath of prayer, one note of rapture swell  
Fresh from thine heart, that like a broken lyre  
Lies silent now,—a seraph's tongue might tell,  
How all my soul with holy joy would hail  
The welcome sound—but O ! my own would fail.

None but thy God can tune each silent string  
That slumbers there ; can bid that heart of thine  
Touched by his hand, with notes of gladness ring  
With the sweet melody of love divine.  
Come then to him, his quickening mercy prove ;  
Come seek with me, come share with all above  
That gem of richest worth, a bleeding Saviour's love.

Oct. 15, 1832.

D.

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#### A WISH.

JOHN XIV. 26, 27.

O for favouring gales to guide us  
O'er Life's troubled sea,—  
Peace of mind, and Hope beside us,  
As we onward flee !

O to land in yon bright Heaven,  
In some happy bay,—  
Sin and care for ever driven  
Far, O far away !

O to feel the Spirit dwelling  
In these hearts of ours,  
Like the sky-born dew-drop welling  
Through sun-withered flowers ;

Back the faded glories bringing  
Of our golden prime ;  
Wishes cold, and faint hopes winging  
For the better clime.

M.

## Missionary and Religious Intelligence.

### CALCUTTA.

#### THE CALCUTTA DISTRICT CHARITABLE SOCIETY.

From the Report of this Society, just published, it appears that the Funds of the Central Committee are formed of a liberal Donation from the Government of Eight Hundred (800) Rupees per mensem, renewable annually upon application to such effect; and of the Subscriptions and Donations of benevolent individuals, who may be disposed to confide in the Society, and to further its interests.

The amount thus contributed in the past year was Sicca Rupees 23,727.

The Funds of the District Committees consist of the Church collections on Sundays, and at Christmas, and the occasional Donations of individuals, residents or friends.

The Bank of Bengal are the Treasurers of the Central Committee.

Figured Statements of the Monthly Receipts and Disbursements of the Society are to be found at the close of the Report, with lists of all Pensioners deriving support from the Funds.

The total Receipts for the past year have been Sicca Rupees 50,649. 10. 1. and the total Disbursements, Sicca Rupees 45,656. 5. 9; and the Balance in favor of the Society on 1st December, 1832, was Sicca Rupees 14,750. 11. 1.

In the year 1831, the Receipts were Sicca Rupees 48,979. 0. 0; and the Disbursements Sicca Rupees 41,342. 2. 8, exclusive of the receipts and disbursements in the Cathedral District for four months; and the Balance in hand on 1st December 1831, was Sicca Rupees 9757. 6. 9.

One Donation in particular the society cannot refrain from especially acknowledging in the Report. The Masonic Lodge, Kilwinning in the East, having more funds at their disposal than were necessary for their immediate wants, transferred Five Hundred Rupees to the Central Committee, with a letter, to be found in the Appendix, breathing the true spirit of Christian Philanthropy.

#### CALCUTTA CHURCH MISSIONARY ASSOCIATION.

The annual meeting of the Calcutta Church Missionary Association was held in the rooms attached to the Mission Church, on Tuesday evening the 12th Feb. The business of the meeting commenced at half past seven o'clock, when the Rev. T. Dealtry was called to the chair; after which, a hymn was sung, and the Rev. Mr. Stevens engaged in prayer.

Mr. Dealtry explained the objects of the Association, and then called on Mr. W. Byrn, the Secretary, to read the Report of its operations during the last year. The following is all that we consider necessary to publish of the Report.

'The Committee, in adverting to the expectation generally raised at the announcement of a report, would observe, that the limited influence of the Association does not afford grounds for the collection of many facts, or for very extended observations. Yet the Committee are sure, that their report will not prove altogether uninteresting, if it only make known that the means which have heretofore been employed are still used in inculcating moral and Christian instruction amongst the natives of Calcutta.

'There are seven schools situated in various parts of Calcutta, in which about 400 boys receive instruction. The boys read the Acts of the Apostles, Gospels, Ellerton's Dialogues, and Bible Histories; and are taught the elements of Geography, Arithmetic, and Bengalee Grammar.

'The effects produced by preaching the Gospel are to be seen in the eager desire manifested by some of the natives to be informed of the truths of Christianity, and in the conversion of numbers from the worship of dumb idols to the service of the only true God. On this latter point, it may be mentioned, that, during the last year, no less than 32 individuals, 21 of whom were adults, have been baptized at the Church mission Chapel, Mirzapore. At one period of time it was rare to hear of two or three conversions, but now, through the blessing of God, that number is almost annually increasing.

'The balance against the Association amounts to Sa. Rs. 323-10-5, which was due to the late Firm of Alexander and Co. and which has since been paid to the Assignees. The accommodation which was afforded to the Association by the Bank of Hindoostan no longer exists; and to be enabled to carry on their work, they renew their entreaties for that pecuniary assistance of which the Association is so much in need. The Committee conclude their report with an earnest appeal to all who are desirous to promote the temporal and eternal welfare of the natives of India, and especially to those who are members of the Established Church of England, for that support to this institution,

which will enable them to go onward in their labours, and to become increasingly useful in diffusing the blessings of Christianity, and of a sound education, in this populous city, and its neighbourhood.

The following are the resolutions passed at the meeting, the whole of which were carried unanimously.

1. That the report now read be adopted, and printed for the information of the Christian public.

2. That the operations of the past year afford an encouraging inducement to extend every aid and support towards the association in the prosecution of its labours, for the moral and spiritual welfare of the natives of Calcutta.

3. That the marked success which, under the blessing of God, has attended the preaching of the Gospel, as adverted to in the report, is a subject which cannot fail to be highly gratifying to every Christian heart, and to lead to an humble acknowledgment of the mercy of God, as shown in the conversion of sinners to the truth.

5. That the undermentioned Gentlemen be appointed the Committee for the ensuing year: viz.

Messrs. W. BYRN,  
W. BALSTON,  
J. DONAR,  
J. DUNSMURE,  
N. GRANT,  
J. J. HOFF,  
C. KERR,

Messrs. C. MURRAY,  
J. RICHARDSON,  
M. D'ROZARIO,  
P. S. D'ROZARIO, (Sub-  
Treasurer)  
W. RYLAND, and  
J. THOMPSON.

5. That this meeting deems it necessary in all who are engaged in this work to be in constant prayer to God for crowning with his blessing all efforts that may be made for the evangelization of the heathen.

6. That the thanks of the meeting be given to the chairman for his kindness in taking the chair.

#### EXAMINATION OF THE MIRZAPORE SCHOOL.

On Friday 15th Feb., a public examination of the Native youths attached to the Mirzapore English School of the Church Missionary Society was held before the Bishop of Calcutta and a number of Native and European gentlemen. After the classes were examined, the Bishop expressed his satisfaction at the progress of the pupils, and assured them of his kind and Christian wishes towards them—explaining to them and the natives around, his objects for having traversed a large ocean from England to India, and exhorting them to consider with humility the claims of Christianity as a revelation from above. He dwelt particularly upon the practical effects of Christianity upon the human heart, and warned his young hearers against pride—pride by which man fell out from a state of purity and holiness.—*Enquirer*.

#### CEYLON.

##### EXAMINATION OF THE STUDENTS AT COTTA.

The Annual Examination of the students in the *Christian Institution at Cotta* was lately held in the lecture room of the Institution, before the Right Honourable the Governor and Lady Wilmot Horton, and a large assembly of the ladies and gentlemen of Colombo.

The examination commenced at about a quarter before one o'clock, and continued, with an interruption for tiffin, till a little after five.

The following are the subjects in which the students were prepared to be examined: Theology, English Reading and Grammar, Latin, Greek, Hebrew, Geography, Arithmetic, Algebra, Geometry, and Trigonometry; but the time allotted to the examination had expired before all the subjects had been brought forward, so that the last two were omitted.

In English, a passage selected by his Excellency from Goldsmith's History of England was read by the students, and various Historical and Grammatical questions were correctly answered.

In Latin, His Excellency selected for the students of the first class a chapter in the second book of Cæsar's Commentaries, which they got through very satisfactorily. They were afterwards put into a passage that happened to be of very difficult construction, and in which, consequently, they were less successful. The second class read in the *Delectus*. Many Grammatical questions were proposed to both classes, all which were readily and correctly answered. A passage in the *Delectus*, extracted from Xenophon, was selected for the Greek class, their reading and construing and parsing of which seemed to give great satisfaction.

The Hebrew class read and construed part of the 12th chapter of the book of Genesis.

## SINGAPORE

We regret to learn that the Rev. Mr. Burn, chaplain of Singapore, has been removed by death. The following is the character, and we know it was well deserved, given of him in the Singapore Chronicle. "The character of Mr. Burn is extensively known, and too justly appreciated to require our eulogy; we could only wish that all in his station were as well qualified for their office, and that to such just and striking views of Divine Truth, were added, in the hearts of all his associates in the ministry, the same enjoyment, and exemplification of its influence, and the same earnest desire that it might be 'the power of God to the salvation of all who heard him.' He stood pre-eminent for some of the rarest attainments in Christianity, adding to a powerful mind and fertile imagination the generally dissociated qualities of self-diffidence and humility, almost to a fault.

"He has left a void in the private and social circle, a desolation in the hearts of his dearest friends, which can only be supplied by the widow's God—the friend who sticketh closer than a brother.' Mr. Burn was the son of Major-General Burn, author of "Who fares Best, the Christian or the Man of the World?"

## SIAM AND CHINA.

JOURNAL OF A RESIDENCE IN SIAM, AND OF A VOYAGE ALONG THE COAST OF CHINA TO MANTCHOU TARTARY, BY THE REV. CHARLES GUTZLAFF.

(Continued from page 96.)

THE navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration for improvement is proposed, they will readily answer,—If we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-po, called also Teen-how, 'queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fulkeen, near the district of Fuh-chow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—“follow the spirits,”—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humour, and recourse is had to the demons of the air. When all endeavours prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread sail without having conciliated the favour of the demons, nor return from a voyage without showing their gratitude to their tutelary deity. Christians are the servants of the living God; who has created the heavens and the earth; at whose command the winds and the waves rise or are still; in whose mercy is salvation, and in whose wrath is destruction; how much more, then, should they endeavour to conciliate the favour of the Almighty, and to be grateful to the Author of all good! If idolators feel dependant on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows; what should be the conduct of nations, who acknowledge Christ to be their Saviour? Reverence before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanksgivings, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains; they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat, and are cheated by one another, whenever it is possible; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best-arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a Directory; which, being the result of centuries of experience, is pretty correct in pointing out the shoals, the entrances of harbours, rocks, &c. As they keep no dead reckonings, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Lately, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeen. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavoured to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of Protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious Gospel of Christ, they will have to show, that the spread of divine truth, opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the Protestant mission; the translation of the Bible; the publication of tracts on a great variety of subjects; the establishment of the

Anglo-Chinese college, and numerous schools and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labours, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian Archipelago, and of whom many become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-labourer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teen-tsin, the commercial emporium of the capital, met with a repulse. This junk afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital, in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing every thing that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfil his proposals.

During this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teen-tsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3rd of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalnac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain, 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy; and averse to the instruction of his countrymen; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions, and anxious to amass wealth; he became my friend and neighbour. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bankok. Being skilful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed

himself to be a man of truth; he was my private friend and associate, in every sort of trouble. One of the captain's brothers-in-law was the clerk; he denominated himself (from the moment I stepped on board), my younger brother; paid attention to the instructions of the Gospel; and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of railery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assistant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also, as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons, on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-labourers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwo, from the Tung-an districts in Fuhkeen. I took, also, the name Shih-lae,—wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation. Now, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of musquitoes, which are a better defence to the country than the miserable forts, built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time river-water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yo, a Fuhkeen man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a strong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam, has a Siamese noble for its patron: the patron of ours was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact, all my friends expressed their fears for my life, which might fall a prey, either to the rapacity of the sailors, or the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favour, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavoured to alleviate my sufferings in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his

great mercy, will make the written word, the means of bringing multitudes of those who read it, to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which was constantly filled with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favour. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Kokram,—formerly the resort of pirates;—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese generally make an offering to this indolent idol. Those on board the richly laden junks, make an offering of a pig; poor people, are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavoured, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings who have no other home to hope for than an earthly one.

After having passed Cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibnn, a place of considerable trade, and inhabited by Siamese, Chinese, and Cochinchinese. Pepper, rice, and betelnut, are found there in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships, proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "If you can do this, you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told him that in a few hours we should see Palo Way. On this island, 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugees troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungthung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year 1790, he made a descent upon his own territory, gained over a party, expelled the usurpers, conquered Tonquin, and by the assistance of Adran, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese ambassador. Though the Siamese acknowledge,

nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country; yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is entrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teen-tsin, only four reached that harbour; and of these, one was wrecked on her return-voyage.

At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the Gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's Gospel, which details the Saviour's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious Name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle, and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles, to some of the neighbouring harbours visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken; and a person who had always much influence in the deliberations of the company advised, that such should be offered to the mother of heaven, Ma tsoo-po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favour, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a very romantic appearance; particularly Padaram, Varela, and San-ho. Many rivers and rivulets disembogue themselves along the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochinchinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favour of strangers.

On the 10th of July, we saw Teen-fung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teen-fung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manilla, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fubkeen; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavours to convert them; and to this day, many of the people profess to be Christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and, with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad: they visit Tonquin, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months a junk is finished,—the

sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island; and both junks and cargoes being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually despatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the Gospel. And almost all of those, who came annually to Bangkok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the Gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination. Soakah\*, in Chaou-chow-foo, the most eastern department of Canton province, bordering on Fuh-keen. This district is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Ting-hae (the chief emporium), Ampeh, Hae-oo, Kit-oo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them go, every year, to the various settlements of the Indian archipelago, to Cochin-china, and to Hainan, or gain their livelihood as sailors. Being neighbours to the inhabitants of Fuhkeen, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeen men have gained the ascendancy, and use all their influence to destroy the trade of their competitors.

(To be continued.)

## EUROPE.

### RELIGIOUS STATISTICS OF GREAT BRITAIN.

The number of Wesleyan Methodists in Great Britain is more than 1,000,000; of members in communion, 272,175; of ministers, 1,000. The number of Methodists, who have separated from the parent stock, is at least 210,000, of whom 70,000 are members. The Calvinistic Methodists in Wales have 300 congregations, and in the remainder of England, 150. The number in the three denominations of Dissenters in England, at various periods, is as follows:

	<i>Presbyterians.</i>	<i>Independents.</i>	<i>Baptists.</i>	<i>Total.</i>
1812	252	799	582	1,583
1827	204	1,205	805	2,212
1829	258	1,289	808	2,434

Of the Presbyterian congregations, 235 have become Unitarian. There are 486 Independent Churches in Wales, Ireland, and Scotland; and in the same countries, 500 Baptist Churches. In Great Britain, the three orthodox denominations of Dissenters—Presbyterians, Independents, and Baptists—have 3,000 places of worship, and a population of more than 1,000,000. The population is somewhat larger than that of the Methodists. In Great Britain, there are 7,500 places of worship, for all classes of Dissenters, including Methodists; and 12,000 for the Established Church of England.

*Contributions.* Of the Benevolent Societies, supported entirely by Dissenters, the income is as follows:

London Missionary,	£41,590
Baptist	„ 12,720
Wesleyan	„ 50,071—£103,381.

\* On page 56, in our last number, Soo-ae-kea has been given as the Mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and, consequently, the Mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr. G. having only inserted, in the MS. he left with us, the names of the places, according to their Fuhkeen pronunciation. *Ting-hae* is Ching-hae-heen, and *Jeao-ping* is Jeao-ping-heen. *Hae-oo*, and *Kit-oo*, we believe to be Hae-yang-heen, and Kee-yang-heen. *Soakah* is a small port near the mouth of the Jaou-ping river.

Of those supported entirely by the Established Church, the income is as follows:

Church Missionary,	£47,840
Jews' Society,	14,000
Christian Knowledge,	9,200
Gospel Propagation,	6,250—£77,250.

Of the income of the principal remaining Societies, such as the British and Foreign Bible, &c. the Dissenters and Methodists contribute at least one-half.—*Am. Qr. Repr.*

#### ECCLESIASTICAL ESTABLISHMENT IN SPAIN.

The Spanish Church rejoices in 58 archbishops, 684 bishops, 11,400 abbots, 936 chapters, 127,000 parishes, 7,000 hospitals, 23,000 fraternities, 46,000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, 400,000 monks and nuns.

#### UNITED STATES.

##### AMERICAN EPISCOPAL CHURCH.

At a meeting of the clerical and lay deputies, who organized the Protestant Episcopal Church in the United States, and adopted its "General Ecclesiastical Constitution," the Rev. Mr. Provoost was Chairman of the Committee that drafted and reported that document, which was wisely modelled after the Federal Constitution of the new Republic. In the early general councils of the Church he was a prominent member; was elected Bishop by the clergy and laity of New-York, in 1786; was soon after honoured with the degree of D. D. by the College of Philadelphia; and when the Archbishops and Bishops of England consented to confer the Episcopal character on such persons as might be recommended by the Church in the United States, Dr. White, bishop elect of Pennsylvania, and Dr. Provoost, bishop elect of New-York, repaired to England, and were consecrated in the chapel of the Archiepiscopal palace at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, on Sunday, February 4th, 1787. The new prelates soon set sail from England: and after 'a very tedious and boisterous passage,' during which Dr. Provoost was 'so ill, that it was feared he would not live,' they reached New-York, April 8th, 1787, on Easter Sunday.

It was indeed a high festival to the Church in the United States. An AMERICAN EPISCOPATE was secured at last! Two native citizens were duly consecrated by the Archbishops and Bishops of England, successors of the Apostles of the Lord.

The Episcopal Church of America is therefore now completely organized, with all proper officers to continue her existence: and, with a constitution, like that of the present Episcopal Church in Scotland, formed upon the model of the primitive Church, antecedent to the time when the civil powers undertook to patronize it, being unconnected with any civil establishment.

Since the time when she was thus regularly constituted, and became complete in her orders, as well as independent in her government, this Church has enjoyed an uninterrupted course of prosperity—has been gradually "lengthening her cords and strengthening her stakes"—while, at the same time, there has been an increasing degree of piety and zeal among her members. She is found in all parts of the country. She can now boast of a bench of eleven bishops, all of them respectable men, and some of them of distinguished piety and learning; together with a large body of clergymen, and congregations, which are annually and steadily increasing.

Their bishops are chosen by a majority of the officiating presbyters, in the respective dioceses, of whom there must be at least six before they can proceed to elect a bishop; but they have neither patronage, cathedrals, nor palaces; so that like St. Paul they chiefly "dwell in their own hired houses." Nor have they any revenues attached to the Episcopacy. It has, however, been found that the bishops, by being obliged to take charge of a parish for their support, are obstructed in that oversight which they ought to take of all the churches; and therefore many of the States are endeavouring, by donations and annual collections in the Churches, to raise a "Bishop's Fund;" but no State is obliged to do so by any law to that effect.

All the presbyters are left to themselves with regard to where they may settle; or it much depends on their popular talents; for their appointment does not rest with the bishop, who can neither place nor replace a minister of himself, but entirely depends on the free choice of the people. No individual can have the gift or presentation of a parish; nor can any bishop, or convention of bishops, place over a church a pastor, without the consent of the vestry or the congregation, according to the charter; for some churches choose their minister by the vestry, who are annual church officers, as in England, &c.; and others by ballot, by the whole congregation, as was uniformly the practice in America before the Revolution.—*Calcutta Christian Intelligencer.*

## RELIGIOUS DENOMINATIONS IN THE UNITED STATES OF AMERICA.

Denominations.	Min.	Ch. or Cong.	Communi- cants.	Popula- tion.
Calvinistic Baptists,.....	2,914	4,334	304,827	2,743,453
Methodist Episcopal Church,.....	1,777		476,000	2,600,000
Presbyterians, <i>General Assembly</i> ,.....	1,801	2,253	182,017	1,800,000
Congregationalists, <i>Orthodox</i> ,.....	1,000	1,270	140,000	1,260,000
Protestant Episcopal Church,.....	558	700		600,000
Universalists,.....	150	300		500,000
Roman Catholics,.....				500,000
Lutherans,.....	205	1,200	44,000	400,000
Christians,.....	200	800	25,000	275,000
German Reformed,.....	84	400	17,400	200,000
Friends, or Quakers,.....		400		200,000
Unitarians, <i>Congregationalists</i> ,.....	160	193		176,000
Associate and other Methodists,.....	350		35,000	175,000
Free-will Baptists,.....	300	400	16,000	150,000
Dutch Reformed,.....	159	194	17,888	125,000
Mennonites,.....	200		30,000	120,000
Associate Presbyterians,.....	74	144	15,000	100,000
Cumberland Presbyterians,.....	50	75	8,000	100,000
Tunkers,.....	40	40	3,000	30,000
Free Communion Baptists,.....	10		3,500	30,000
Seventh-day and other Baptists,.....	70	80	4,400	44,500
United Brethren or Moravians,.....	23	23	2,000	7,000
Millennial Church, or Shakers,.....	45	15		6,000
New Jerusalem Church,.....	30	28		5,000
Jews and others not mentioned,.....		150		50,000

## DOMESTIC OCCURRENCES.

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

## MARRIAGES.

## JAN.

22. Lieut. T. V. Lysaght, H. C. European Regiment, to Miss O'Halloran, daughter of Brigadier General O'Halloran, C. B. commanding the Dinapore Division of the Army.  
 25. Mr. J. C. Thompson to Miss D. A. West.  
 28. Dr. Bermond, of Chandernagore, to Miss Eliza Rowson.  
 31. R. Walker, Esq. Civil Service, to Miss J. M. Young.

## FEB.

4. Elliot Macnaghten, Esq. to Isabella, only daughter of the late John Law, Esq. Bengal Medical Service.  
 9. Mr. Thomas De Souza, to Miss Mary Gomes.  
 — At Dinapore, James M. Mackie, Esq. to Mrs. Anna Matilda Rotton, youngest daughter of Capt. T. Edwards, of the same place.  
 12. William Stevenson, Esq. Assistant Surgeon, 33rd B. N. I. to Margaret Mary, eldest daughter of Capt. R. Stack, H. M. 45th Foot.  
 13. Mr. William Howard, to Isabella, second daughter of Mr. André Arson.  
 18. At Seebpore, James Lothian Wilkie, Esq. to Miss Anne Robert.  
 19. Captain G. R. Carmac, of H. M. 3rd Regt. Buffs, to Henrietta, second daughter of Major J. Maling, Presidency Pay-master.  
 — Captain G. Jellicoe, of the Resolution, to Miss Sarah Rivers Brooke.

## BIRTHS.

## JAN.

9. At Kurnaul, the lady of Lieut. Chester, of a son.  
 11. At Hissar, the lady of Civil Surgeon Mac Anally, of a daughter.  
 15. At Akyab, the lady of Captain Dickenson, of a daughter.  
 18. At Mynunising, the lady of R. Walker, Esq. Civil Service, of a daughter.  
 20. At Pooalah, in Tirhoot, the lady of Capt. Gwatkin, of a daughter.  
 — The lady of S. Davis, Esq. Civil Assistant Surgeon, Patna, of a daughter.  
 23. At Tirhoot, the wife of Mr. W. Kennedy, of a daughter.  
 25. The lady of Dr. J. R. Vos, of a daughter.  
 26. Mrs. A. L. Davis, of a daughter.  
 27. At Chinsurah, the lady of Lieut. C. Carter, H. M. 16th Regt. of a daughter.

28. Mrs. A Fleming, of a son.  
— At Gurrourrah, the lady of the late Dr. J. A. D. Watson, of a daughter.
29. Mrs. George S. F. Ross, of a son.
31. At Barrackpore, the lady of Lieut. K. T. Sandeman, 33rd N. I. of a son.  
— Mrs. J. Rodrigues, of a son.
- FEB.**
3. At Bhaugulpore, the lady of F. O. Wells, Esq. Civil Service, of a son.
8. The lady of Capt. Younghusband, of a son and heir.
9. Mrs. B. MacMahon, of a daughter.
11. At Chinsurah, the lady of Brevet Captain Bell, H. M. 16th Regt. of a daughter.
14. The lady of Capt. Wintour, of a daughter.
16. The lady of Mr. R. Wood, of a son.
16. At Meerut, the lady of J. R. Hutchinson, Esq. of the Civil Service, of a son.
17. Mrs. C. C. Burkeley, of a son.
18. The lady of Mr. J. Wood, of a daughter.  
The wife of Mr. R. Aubrey, of a son.  
At Kidderpore, Mrs. M. Earls, of a daughter.
23. The lady of James Graves, Esq. of a son.

## DEATHS.

- JAN.**
22. Near Penang, on board the Steamer *Enterprize*, Sir W. O. Russel, Kut. Chief Justice of the Supreme Court, Bengal.
33. Mr. A. Thomas, aged 32 years.
26. Miss C. Smith, aged 18 years.  
— Miss H. Artillery, aged 28 years.
27. Mast. C. Gilchrist, aged 16 years.  
— Mast. E. W. Gordon, aged 16 years.
29. Theodore, the son of Mr. and Mrs. R. Z. Shircore, aged 11 months.
- FEB.**
1. Mr. A. Black, aged 70 years.
2. At Jessore, Capt. Burgh.  
At Serampore, Mrs. Draper, relict of the late James Draper, Esq. aged 53 years.
3. Miss Elizabeth Dorcas Fowlee, aged 13 years, 3 months, and 13 days.  
At the General Hospital, Mr. H. Gordon, late Hospital Assistant, aged 19 years.
9. Mr. George Potter, Head Assistant H. C. B. Garden, aged 38 years.  
Master R. Smith, aged 7 years, 8 months, and 9 days.  
The infant daughter of Mr. J. J. Marques, aged 6 months.
10. At Howrah, Captain C. H. Bean, Assistant Salt Agent, Sulkea, aged 48 years.
12. Miss Ann Branigan, aged 22 years.  
Mr. John Aiken, aged 23 years.
13. Mrs. E. Hayer, wife of Mr. F. Hayer, Head Cutler to the H. C., aged 18 years.
16. In Camp, at Dudka, of Jungle Fever, Cadet William Stiles, aged 18 years.
17. Ann Priscilla, the daughter of Mr. John Pereira, aged 5 years, 7 months.
20. George Chisholm, Esq. aged 78 years, 11 months and 27 days.
21. By a fall, David, the second son of David Ross, Esq. aged 3 years, and 4 months.  
Mrs. Ann Morris, aged 33 years.
22. Mrs. F. J. Bowers, aged 18 years, 10 months, and 19 days.
23. At Mrs. R. Reichardt's Seminary, Miss Ellen Shean, aged 17 years, and 9 months.

## Shipping Intelligence.

## ARRIVALS.

- JAN.**
29. Isabella Robertson, (bark) Hudson, from China 22nd Dec. and Singapore 4th Jan.  
*Passengers from China*:—Miss Philip, M. Pereira, Esq. A. Robertson, Esq. Sr. Monteiro, Mr. Albrigo, Country Service. *From Singapore*, Capt. Christie, H. M. Buffe, A. C. Davidson, Esq. J. McClure, Esq.
- FEB.**
4. Nabob, (Amr. Brig) B. Moore, from New-York, (date not mentioned).  
— *Enterprize*, (H. C. Steamer) West, from Penang 26th January.  
*Passengers*:—Lady Russel, Mrs. Murchison and 2 children, Hon. K. Murchison, G. Scott, Esq.
5. Competitor, (bark) A. Thompson, from Moulmein 20th January.  
*Passengers*:—Mrs. Thompson, and child, Lieut. Collins, 25th B. N. I. Captain R. Jump, Country Service.

6. Lotus, (brig) T. Wilson, from Greenock 23rd August.  
 — Alexander, J. G. Jones, from Mauritius 28th Nov. and Covelong 22nd January.  
*Passenger from Maurilius*:—Mr. James Doward.  
 — Tauje, (A.) Hajee Almas, from Bombay 22nd Oct. and Aleppe 9th November.  
 — Ruby, Thos. Hill, from Madras 10th and Covelong 20th January.  
*Passenger from Madras*:—Mr. J. J. Jein.
7. Thalia, W. H. Biden, from London 18th Sept. and Cape of Good Hope 5th Dec.  
*Passengers from London*:—Mrs. Carter; Mrs. H. Forsyth, Mrs. Absabon, Misses Tickell, King, and Walker, Col. Tombs, Capt. Conslade, Capt. Williams, Ensign A. Hogg, H. M. 44th Regt. Messrs. John Turner, J. Adams, Davidson, and W. Skinner, Cadets; Children, W. Carter, Vernon Carter, Caroline Carter, Isabella Carter, Matilda Carter, Samuel Carter, and Robert Carter.
10. Novo Dourado, (P. Bark) M. T. DaLuz, from Macao 15th Dec., (Singapore date not mentioned), and Penang 22nd January.  
*Passengers*:—M. DeMello, Merchant. From Penang, J. Aah, Apothecary.
11. Mercury, (bark) C. Bell, from Singapore 22nd January.  
*Passengers*:—Mr. Whitehead, and Mr. E. Cockley.  
 — Dover, (Amr.) John Austin, from Boston, 24th August.  
*Passengers*:—Mrs. Hill, Thos. Hill, and Eliza Hill, children; Mr. Edward Anstin, Supercargo, Mr. H. Brook, Clerk, Mr. W. C. Gorham; Thos. Dunn, Mr. T. H. C. Brown, and Mr. W. Sentas.
12. Magicienne, (H. M. S.) J. H. Plumridge, from Madras 31st January.  
 — Georgian (Amr.) J. Land, from Philadelphia 5th Sept. and Singapore 20th Jan.
13. Adelaide, (barque) A. Steel, from Cochin 22nd and Aleppe 25th December.  
 — Caledonia, (ditto) A. Symers, from Penang 25th November.  
*Passengers*:—Mrs. Davidson and child, Mrs. Malardith and child, Capt. Davidson, 13th Regt. N. I. Capt. Allan, C. C. Jackson, Esq. B. C. S. Suppanjee Moosamanjee, Esq. one European and eight natives, one European and one Malay Female Servant.  
 — Resolution, G. Jellicoe, from Madras.
16. Victoire Lise, (Fr. bark) from Bourbon, 18th December.
17. Louisa, (Schooner) W. C. Walker, from Penang, 17th January.
19. Anne Schooner, H. Murphy, from Ceylon 23rd December, and Madras 5th Feb.
20. Sir Archibald Campbell, (brig) C. Robertson, from Singapore. 13th and Penang 24th January.
23. King William the Fourth, E. D. O. Eales, from Bombay, 16th and Cochin 20th Jan.  
*Passenger from Bombay*:—Mr. Butler, Mariner.  
 — Nerbudda, F. Patrick, from Port Louis, 17th Nov. Madras, 8th Jan. and Cheduba, 17th February.  
 — Will Watch, W. Barrington, from Madras 14th February.  
*Passengers*:—Mrs. Maidman, Miss Pringell, Miss Collins—Rev. T. Hodson, Mr. Frith, Mr. J. Bruce, Mr. J. Gonсалves, and Mr. N. Antony.

## DEPARTURES.

## JAN.

25. Falcon, D. Ovenstone, for China.  
 26. Futtle Main, (Arab) Syed Mahomed, for Muscat.  
 — Amelia, (Portuguese) J. J. Rebeiro, for Lisbon.  
 — Abgarris, T. S. Rogers, for Bombay.  
 29. Nassur, (A.) Hajee Anber, for Muscat.

## FEB.

5. Bencolen, (H. C. C. S.) Tullis, for London.  
 — Malcolm, Eyles, for London.  
 7. Emma, (Schooner) J. King, for Khyouk Phyou.  
 — Ernaad, J. L. Gillet, for Madras.  
 11. Hydrose, (Bark) Nacoda, for Madras.  
 — L'Victorine, F. E. Lefort, for Havre De Grace.  
 13. Arnold Wells, (Amr.) F. Dawson, for New-York.  
 14. Hamon Shaw, (Brig) R. G. Wilson, for Penang.  
 15. Mellekel Behar, (A.) Mahomed Rajah, for Red Sea.  
 — Maria, (Schooner) T. Daniel, for Moulmein.  
 16. Sultan, T. Mitchell, for Madras.  
 18. James Pattison, Thos. Bolton, for London.  
 — Kusrovie, H. M. Potter, for Persian Gulph.  
 21. Lord Amherst, J. Hicks, for London.  
 — Constance, (F.) C. Gellis, for Bourbon.  
 — Anna, (Brig) J. Somerville, for Masulipatam.  
 23. Victoire, (F.) J. Desse, for Havre De Grace.  
 — Fyzrobany, R. Noyes, for Muscat.  
 24. Lotus, (Brig) Thos. Wilson, for London.  
 — Indus, (French) C. Balais, for Bourbon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1833.

Day of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain Gauge, No. 1.
	Observed Height of the Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	Obsd. Ht. of Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	Obsd. Ht. of Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	Obsd. Ht. of Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	Obsd. Ht. of Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	Obsd. Ht. of Barom.	Temper. of the Mry.	Of the air.	Of an Evap. Surface.	Wind Direction.	
1	30,296	54	50	44	N.	356	59	61	52,5	N.	328	61,7	66	57,8	N.	250	64	69,5	59	N.	250	63,5	68,5	58,3	N. E.	270	63	64	60	N.	
2	250	84	46	48	N. N. W.	308	57,7	62	52	N. N. E.	256	61	65,5	55	N. W.	212	63,7	70,5	55,5	N. W.	196	64	70	55,3	N.	188	65	69	57	N. W.	
3	249	51,7	48,5	45,5	N. W.	300	58	63	55	N. N. E.	228	61	70	58,3	N. W.	160	63	73	59	N. W.	138	63,7	72	59,5	CM.	132	63,5	71	59	CM.	
4	174	52,5	50,3	50	N. E.	238	59,3	66,5	56,3	N. N. E.	200	62	72	39,7	CM.	176	64,5	76	62	N.	150	64,7	74	61,7	N.	148	65	73	61,7	N. E.	
5	184	55	52,5	52	CM.	250	61	69	61	N. N. E.	216	63	75,3	64,7	N. E.	166	65	78	65,7	CM.	170	66	77	69	N. E.	170	66	75,3	67,7	N. E.	
6	250	58	56	55,5	N. E.	292	64	74	66,5	N.	270	65,3	76	68	N. E.	210	68,5	81	71,5	CM.	204	69	78,5	71,5	N.	200	68	75	72	CM.	
7	252	58	56,3	56,3	CM.	296	64	71,5	64,3	N. E.	266	66,3	76	68	S. W.	188	68	78,7	68,5	S. W.	166	68,3	78	69	W.	156	68	77	69,5	W.	
8	200	60	59	58	N. E.	242	65,3	73	67,3	N. N. E.	220	67,7	77	65,5	S. W.	144	69	79,5	65,7	W.	134	69,5	79	65	N. W.	126	69	77	66	CM.	
9	202	64,5	59	57,7	W.	248	66	70,5	61,5	N.	202	69	76	61	N. W.	200	70,5	79,5	65,3	N. W.	148	69,5	78,3	64,5	W.	158	69	71	65	CM.	
10	196	59,5	57	54	W. W.	272	64	71	62,5	N.	200	67	76,6	61	N. W.	150	68,5	79	63	S. W.	142	69	78	62,5	W.	150	68	70,3	63,5	W.	
11	164	58,5	56	53	N.	216	64	70,3	60,5	W.	166	66	75	62	N.	108	68,8	79	64,3	S. W.	084	69,5	77,5	69	N. W.	096	70	76,5	68,5	N. W.	
12	070	56,3	56,7	55	CM.	130	64,3	71	62,7	S. S. W.	070	68	79,5	68,8	S. W.	046	69,5	82	70	S. W.	020	70	81,5	70	W.	036	70	78,5	69,5	W.	
13	052	64	59	58,7	S. E.	124	66,5	71,5	65,5	S. W.	100	68,5	77,7	67,3	S. W.	012	70	83	67,5	S. W.	998	71	82	68,5	S.	938	70	78	69,3	S. E.	
14	050	66,5	63,3	62	S. W.	098	67,3	73	64	N.	050	70	79	64,7	N. W.	018	71,5	81,3	65,3	N.	018	71,5	81	65	N. W.	028	71,7	79	65,3	CM.	
15	146	65,3	60	56,3	N. E.	110	67	71	60	N. N. E.	164	68	77	63,5	N.	132	69,7	77,7	64	N. W.	100	70	77	64,3	W.	106	69	76,5	64	W.	
16	094	60,3	57	53,7	N.	210	65	69	60	N. N.	080	67	77	66,3	S. W.	020	63,3	78	66,3	S. W.	002	68	77,5	65	S. W.	022	68,5	76,3	64,3	CM.	
17	078	64,5	59	59	E.	128	66	70	64	N. E.	086	68	77,5	66	E.	052	70,3	79	67,5	S. W.	050	70	76	67	N.	056	70,3	75,5	66,5	N.	
18	074	66	64,7	58	N. E.	130	66,5	66	62	N. E.	088	67,3	69	64,3	N.	070	67	66	60,5	N.	070	67	67,5	60,5	N.	088	67	67	60	N.	
19	144	60	58	57	N. N. W.	240	64	65,7	60	N. N. W.	202	66,5	72	61	N. W.	160	68	74,7	60	N. W.	152	68,3	75	63	N.	150	68	72,3	61,3	N.	
20	188	58,2	55	50	N. E.	250	65	69	56,3	N.	248	65,3	70	57	N. E.	168	65,5	74,5	60,7	N.	170	66,5	72	60,5	N.	156	66	70	59	N.	
21	234	57	52,7	50	CM.	300	62,5	66,3	58,5	N. N. E.	264	64	71,5	60,3	N. E.	208	65	73	65	W.	186	66	72,5	66	W.	186	65,7	70,5	64	CM.	
22	216	59	52	50,3	N.	262	61,3	65,5	58	W.	228	63,5	71	60,5	N. E.	170	64,7	74	62,5	CM.	168	65	72,5	62	N. W.	170	65	71	62	W.	
23	216	55	53	52	CM.	266	61,3	68	57,5	N. N. E.	250	63	72,5	61	N. E.	180	65	75	63	S. W.	170	65,3	75	63	W.	178	65	72,5	63,5	W.	
24	246	55,5	52	52	N. N. E.	282	62	67,5	60,5	N. N. E.	250	64	73,5	63,5	N. E.	200	65,5	75	66	S. W.	200	66	75	68	N. E.	200	66	72,5	68	N. E.	
25	254	55,5	52,5	52,5	N. N. E.	310	63	70	61,5	N. E.	250	64,7	75	65	S. E.	182	66,5	77,5	68	N.	188	67	77	66,7	W.	190	67	75,3	67	CM.	
26	230	60	58,5	57,3	N. N. E.	278	65,5	74	68	N. E.	250	68	77,5	69	S. W.	182	69	79	70	S.	180	69	75	69	S. E.	176	67,7	68	55	S.	
27	246	60	59	56	N. N. W.	256	65	72	65	N.	250	66	73	65,3	W.	146	69	79	65,3	N. E.	140	69	78,5	64,5	N. E.	170	68,5	73,5	64	CM.	
28	248	60	56	55	CM.	294	64,5	71	62	N.	250	66	77	66	N.	180	67,7	78	64,5	N. W.	164	68	76,7	64,7	W.	174	68	75,3	64	N.	
29	240	59,7	56,5	56,5	N.	290	65	71,3	63,7	N.	246	68	77	67,5	N.	190	69,3	79,5	69,3	W.	182	70	79	69,7	E.	196	69,5	77	68	N.	
30	164	60	57	56	N.	224	65,7	72,5	63	R. E.	182	69	77	67	N.	120	70,5	80	67,5	N.	108	70,3	79,5	67	N.	112	70	78	66,5	N.	
31	150	60	57,5	57	N.	198	66,5	72,7	63	N.	150	68,5	78,5	66,5	N.	088	70	81,2	68,7	N.	080	70,2	80,5	67,5	W.	092	70,2	78,5	69	W.	

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PUBLICATIONS

OF

*The Calcutta School-Book Society.*

At the request of the Committee, we insert with pleasure, for the information of conductors of Schools and others, a list of the Hindoos, Arabic, Persian, and Hindoostanee Publications in the Catalogue of this Society.— They will be found very moderate in price, and may be procured from the Depository, Circular-Road; or of any Bookseller in Calcutta.

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	Rs.	As.	P.
Primer, .. .. .	0	1	0
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Ditto, Vol. II. .. .. .	0	10	0
Ditto, Vol. III. .. .. .	0	9	0
Map of the World, .. .. . per doz.	1	0	0
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Tant's Summary Index to Bengal Civil Regulations, ( <i>Kholasah</i> ), .. .. .	1	0	0
Persian Arithmetic, .. .. .	0	8	0

HINDOOSTANEE.

Hindoostanee Grammar, ( <i>Gilchrist's Risala</i> ), .. .. .	0	12	0
Hindoostanee Fables, (Persian character), .. .. .	0	1	6
Ditto ditto, (Nagree ditto), .. .. .	0	2	0
Pleasing Instructor, ( <i>Khirus Afza</i> ), .. .. .	0	8	0
Hindoostanee Spelling Book, Part I. .. .. .	0	3	0
Ditto ditto, Part II. .. .. .	0	4	0
Brown's Arithmetic, ( <i>Itmi Hisab</i> ), .. .. .	0	8	0
Looking Glass, ( <i>Lurkonka Durpun</i> ), .. .. .	0	4	0

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