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A table of contents for the *Calcutta Christian Observer* can be found here:

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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*JANUARY TO DECEMBER,*  
**1833.**

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THE  
CALCUTTA CHRISTIAN OBSERVER.

August, 1833.

**I.**—*Illustrations of the general principle that all things, not devoted to God's interests, are by Him regarded as worthless, and will, as such, be utterly destroyed.*

God, in his threatenings against Jerusalem by the mouth of the prophet Jeremiah, made use of these words :

*" Take away her battlements ; for they are not the Lord's." Chap. v. 10.*

IN strictness, every thing which God has made is his. The works of his hands are his, in respect of rightful property. They are his, also, in that they are under his control. He is not only Creator, but Lord. His are the silver and the gold, and the cattle upon a thousand hills. The earth and the fulness thereof are his. The sea is his, and he made it. " Kingdoms and thrones to God belong ;" for he raises or pulls down their monarchs at his will. Life is his, and death at his disposal. The winds and lightnings, tempests and the pestilence are his, for they come and go at his bidding. Wicked men are his, for he restrains them by his power, and holds them responsible to his judgment ; and the dark things of hell are under his almighty control.

But in another sense, some things within the limits of God's creation, are not his. Among those intelligent beings which he has made for his own use and service, there has come to be a broad division. While the one class of these rational beings are glorifying their Maker, and performing the services for which they were created, with a pure and elevated devotion,—the other class have withdrawn themselves from the service of their Lord ; and have not only withdrawn themselves, but have taken away the good things also of his creating, and are using them for the gratification of their own selfish desires. These rebellious and ungrateful children God refuses any longer to acknowledge as his. " They are not mine." Thus does he every where speak of them in his word: " Ye are not my people;" " Ye are not of God ;"—but of the saints, " They shall be mine, saith the Lord, in that day when I make up my jewels."

As the Lord refuses to own for his, those intelligent agencies who oppose themselves to his interests, so also those portions of the material world which his enemies have appropriated to themselves, and which are used in opposition to the interests of his kingdom, he speaks of as being not his. Every created thing which is not used in such a way as to glorify him, God disowns. In this sense he says of the battlements of wicked Jerusalem, *They are not the Lord's; take them away.* These words of the prophet, therefore, appear to contain this general sentiment: *that every thing, within God's dominions, which is not devoted to his interests, he regards as useless, and will destroy.*

It will be my object in the following remarks, to inquire, in the first place, why God has adopted, as a rule of his dealings with creatures, the principle, that every thing not devoted to his service is useless and fit only for destruction; in the second place, to notice some of the operations of this principle.

The first reason I offer why God requires supreme devotion to his interests, and punishes with destruction the want of it, is, that such a consecration to him, of all created beings and things, is due. Whenever God makes a requirement, it is because he has a claim. If he demands our services, it is because he has a right to them. And what stronger claim, what higher right need be sought for any where, than that which he who creates has to the thing created? If there is within the whole sphere of being a valid title to property, a title absolute and perfect, it is that which the Creator has to the creature. For what, then, did God create us? For what but that we might honor and serve him? Why did he build these immortal spirits, but that they might love him and thank him, so long as their existence, in this world and the next, continues? Why give us these bodies, framed with such wondrous art, and so admirably adapted to enjoyment, but that they might become temples for the indwelling of his Spirit? Why does he place men in this goodly world, and cause his sun to shine upon them, and his rain to refresh their meadows?—why crown their valleys with the harvest and their mountains with flocks, but that they may hold themselves and all their possessions devoted to his will? The Lord hath made all things for *himself*, says the inspired volume. Ah, what awfully daring spirits those are, who take the things which God has made for his service, and devote them to some other use! Yet this is what all sinners do. They have stolen God's bounties, and are turning them into weapons of opposition to his government. What right has the sinner to live upon this world, of God's own building, if he will not use it for his glory?

A second reason which I offer, why God requires, under the highest penalties, the entire devotion of all his creatures to his interests, is, that his interests coincide with the interests of the whole.

—with the highest possible happiness of the whole,—and are therefore worthy to be supremely regarded. As he is a being of universal benevolence, he frames his laws and conducts his whole administration with the view to promote the good of his creatures. The happiness of the universe which he has made is his interest; it is this upon which he has set his heart. God does not sit upon his throne as a tyrant; the glory with which he encircles himself is not a selfish glory, but is identified with the highest good of his creatures. This is his great object, his great interest. For this he makes laws, and attaches a penalty to their transgression. These laws are necessary for the general happiness. What would be the condition of this world—of all worlds—if there were no such laws in existence; if there were no common centre around which the whole community of moral intelligences should move in harmonious concert; if there were no God to hold them responsible for their deviations from those rules, without which it were impossible for men or angels to live together and be happy? Those who are not devoted to the interests of that being who is the fountain of benevolence, sin not only against God, but against the universe. A conspiracy against him, is a conspiracy against the general good. Those who allow their own selfish desires to interfere with his government, are doing all in their power to break up the order and harmony of the creation, and to bring it into anarchy. They are arraying themselves against every other interest but their own private good. He who sets up self for his idol, is prepared to do any thing for the accomplishment of his object, though it might run all beings but himself, and prostrate even the throne of God. Whoever refuses to yield entire submission to his will, is tending towards this point. But for the restraints which are thrown around him, we know not how soon the last trace of loveliness would vanish from his heart,—how soon even the appearance of humanity, and generosity, and nobleness, would leave that abandoned spirit. This is the character of him who is not devoted to the interests of his Maker. This is the character which the Lord declares he has no use for. In God's eye, every selfish being is a useless being. And is it not fit that he should disown him? Is it not fit that the being, whose name is Love, should regard him as a nuisance—a blot upon the face of his creation? Is it not fit that at the appointed time he should give out the sentence of execution, "Take him away,—he is not the Lord's."

We see then the grounds on which the Lord adopts the principle, that whatever is not entirely devoted to his interests, is useless, and worthy only of destruction: let us also notice some of the most striking operations of this principle in the dealings of God with men.

1. We see the operation of this principle in the dealings of God with the wicked in the present world. Wherever there have been instances of notorious wickedness, there God has generally manifested, by some awful dispensation of his providence, his utter abhorrence of sinners and their works. How often, when men have grown bold in sin, has he struck down upon the world some fearful judgment, that has told, in language too plain to be misunderstood, how absolutely worthless he regards every thing not devoted to his use? In the early ages of the world, he gave a signal illustration of this principle, when he brought in a flood of waters upon the earth, to blot out from under heaven every trace of the ungodly, with their houses, and cities, and herds, and flocks, and all the goodly possessions he had given them. When, before that great destruction commenced, his eye looked down upon the world he had built, he beheld it crowned with fertility and beauty, and filled with every abundance which the heart of man could desire. Splendid dwellings, and villages, and cities, were rising on the plains; the cultivated fields were spread out like a garden before the eye; the beasts of the earth were roaming the fields and forest in their strength and gladness; and the fowls of heaven were rejoicing over the beauty of that bright world, when God looked upon it in his wrath. As we cast back our eye upon the world that then was, we are led to inquire, Is all this happiness, this scene of loveliness, this glory of the Lord's creation, to be destroyed? Is it possible that to-morrow he will stretch out his hand upon it, and make it desolate and dreary as the original chaos? Surely, might the sons of men say, here is an amount of wealth, and happiness, and glory, which is worth preserving. But God thought not so. It was nothing to him that the earth was full of life and joy; it was nothing to him that beast and bird were sporting on a thousand hills; it was nothing to him that the valleys were ripe with the harvest, that the vineyards were clustering in their richness, or that the trees were heavy with golden fruit; it was nothing to him that houses and villages, filled with youth, and gladness, and beauty, were planted thick in all the earth—since they were in the hands of his enemies. The world and its glory he regarded as worthless, if it could not be his. So long as it was used to gratify the selfish desires of wicked men, he could not find in it one redeeming quality, to induce him to spare it. So he resolved to spoil all its glory; to set it up as a beacon to warn the coming ages, that every thing not devoted to him he would devote to ruin. And the warning told, in a voice that heaven and earth might hear. When the great destruction came, it was a most awful illustration of the principle upon which God acts in regard to the things that are not his. Earth's guilty inhabitants understood it, as they climbed the tops of the mountains, and the

waves of the Lord chased them ; they saw and felt how fearful a thing it was to be given up of God, as beings for whom he had no further use. The righteous family that floated above the desolate waters understood it; and angels knew what God meant, when he thus disowned the race of men which he had created. Would that sinners in later ages could understand this principle of God's government, and perceive, in season, what will be the end of all those who are not the Lord's.

God gave another fearful illustration of the worthlessness of every thing which has been perverted from his service, when he overthrew the cities of the plain. He cared not for their wealth and splendor, so long as they were abusing the gifts and advantages he had bestowed upon them. If righteousness had been there, then indeed would not these cities have been worthless in the sight of heaven. Had there been even fifty, nay twenty, nay, had there been but ten good men in all Sodom, God would have regarded it as worth preserving. Even the only man, whom the Lord acknowledged as his, must be removed before the fiery desolation could begin. But no sooner had this pious man and his family gone out from amongst the cities, than their use in God's creation was done, and nothing further with them had he to do, but to make them vessels of his wrath ; " and they are set forth as an example, suffering the vengeance of eternal fire." And had it now come to be the case with this earth, that there were no Christians here to sanctify it for the Master's use, we have no reason to suppose it would longer stand. No, the moment the last trace of his government was gone, God would look upon it as a nuisance, and would quickly turn its kingdoms into ruins.

But why need I mention individual instances, in which the operation of this principle has been illustrated by the dealings of God with wicked nations? All history is full of them. The annals of the world show most distinctly this one point, that where a people abandon God, he will abandon them. If he do not destroy them by any direct interference of his avenging hand, yet such a relationship has he constituted between virtue and prosperity, that in the ordinary course of things, no nation can long escape destruction, which has given itself up to notorious wickedness. The evils attendant upon luxury and idleness, and every kind of vice, are sufficient in their ordinary operation, to ruin, in a short period, the most flourishing and powerful people on earth. In this case, God has only to say, " Ephraim is joined to his idols, let him alone ;" and destruction follows of course.

To individual sinners, also, God often shows how little he regards their selfish interests. When they are just about to lay their hand upon some gilded pleasure—some coveted honors, he brings disappointment, and dashes their hopes in the dust. He shows

them that it is not his will that their unhallowed desires for earthly happiness should be gratified. The interest they so dearly cherish he thwarts by a thousand adverse providences. The honors they love, he despises; their wealth he looks upon as corrupted; and often, when they have advanced to great lengths in sin, he sweeps away their wealth on the wings of eagles; their possessions he lays desolate, and blots out their proud honors. Why does God thus thwart their plans, but because they are despicable in his esteem? Why ruin their possessions and honors, but because he regards them as nothing worth?

But God does not fully exhibit this principle of his government in all his dealings with sinners in the present world, because here is not the state of reward and punishment, but only of probation. God blasts the sinner's prosperity often enough to let him know that he sets no value upon it; but still he gives him prosperity enough to let him fill up his cup of wickedness. Sometimes the enemies of God are seemingly the most highly prospered of any on earth; their wealth rolls in like an ocean, and they flourish like the green bay-tree. Honors wait for them among their fellows, and they have all that heart can wish. They become mighty in power, and the years of their life are many. But this is not, because God values such enjoyments of theirs. It is because he will let them have their fill of worldly prosperity, and show out, in lively colors, the full picture of their depravity. It is because he has assigned this world to them, to see whether they will use it to his glory, or whether they will abuse it, and waste its advantages and blessings upon their own lusts, and turn them into weapons wherewith to overthrow his righteous government. He gives them this little season of enjoyment, because it is to be *all* they will receive throughout the period of eternal ages. Sinners therefore do greatly err, when they suppose they are the objects of God's favor, because they sometimes meet with prosperity. They ought rather to form their judgment from those cases, where God manifestly disregards, and tramples on their worldly interests. These cases give the true idea of the estimation in which he holds them and their possessions. These show distinctly that God values not the gratification of their selfish desires, that he is willing to disappoint them, and that whenever he does not blast all their prospects of earthly good, it is for some other reason than because he loves and esteems them.

2. We see the operation of the same principle in the dealings of God with Christians. Indeed, its operation here, if the Christian will but watch the providences of God, may be more clearly seen than in the case of sinners. For he deals with his children on this express principle, that whatever idols they set up, to fix their affections upon, he will take away from them. This is the discipline

by which he trains them to greater piety in this world, and prepares them for a seat in his kingdom. When the Christian takes his heart off from the interests of the Redeemer's cause, God almost invariably brings him into scenes of disappointment and distress, and takes from him the worldly objects which he held so dear, to show him that he must have nothing in his possession which is unconsecrated. Thus, while passing through this life, he is constantly undergoing a discipline, which, if it were duly observed, would teach him most distinctly how little his master values those things which are devoted merely to the gratifications of earth. He would find, by proper attention to the dealings of Providence, that whenever worldly interests get the uppermost seat in his heart, God adapts his chastisements to the circumstances of the case, in such a manner as to root out those interests, and to lead him to put his trust and his treasure in heaven. We are told in the sacred word, that if we are without chastisements, we are not the Lord's children; for the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth. The wicked may indeed sometimes be left to go on amid prosperity, and fill up the measure of their cup; but the Lord does not suffer his children to go on so. If then professed Christians find themselves enjoying a high degree of prosperity, while at the same time they are refusing to surrender themselves and all they possess wholly to the Lord—if, when they wander away from him, and set up other interests of their own, they do not find that these interests are torn from them,—if no trouble, no disappointment, no chastising stroke from the Father's hand comes upon them, in consequence of such disobedience, then they have great reason to fear that God does not own them. Both sinners, and every thing which is in their control, God regards as useless; but in respect to Christians, only those things of theirs does he regard as useless, which they have neglected to consecrate to his service. These idols he will indeed take away; but themselves he looks not upon as he does upon sinners—he regards them as his; and sooner would he see heaven and earth pass away, than he would see one of them perish. But while he saves them, it is as by fire. It is not till they are stripped of every interest of their own, and their whole soul and spirit intent upon his work, that he considers them the proper recipients of unmingled blessedness.

While in this world, Christians are under constant temptations to set up for themselves interests that are in opposition to the interests of their Lord; to hold in their hands wealth, and talents, and advantages, that are undevoted. And how miserably do they resist these temptations! Oh, it is a solemn truth, that Christians oftentimes hold in their hands enough that is not the Lord's, to sink them forever, if God were not infinitely gracious. Need we inquire how they do this, and when?

They do it, when they look abroad on their possessions, without remembering that the Lord gave them, and without wishing to hold them at his disposal, and to expend them in his service. For what does God give his children wealth? Simply that it may be used for his glory, and the advancement of his cause. When the Christian forgets that he is only a steward, responsible for the improvement he makes of every thing entrusted to his care, then he is resisting the claims of God upon him. When wealth rolls in upon his hands, and he has none to bestow for the promotion of benevolent objects, then he resists the claims which God has upon that wealth. When he sees a world perishing for the light of life, and hears from benighted regions the calls of those who are sinking into the eternal hell, and knows that without preachers, and bibles, and tracts, their damnation is almost certain; when he hears these calls and regards them not, and refuses to do his part in fulfilling the great command, "Go, teach all nations," and leaves the Heathen to go on to ruin; then does he most fearfully resist the claims of God. When he expends the good things which have been given him for purposes of luxury and extravagance; when he appropriates more to the personal use of himself and his family than is necessary for their convenient support; then he resists the claims of God. Whenever he takes a shilling from his pocket, and forgets to say, "This is the Lord's money, and what would he have me do with it?" in every such case he is forgetful of God's claim, and is in danger of misapplying his bounty. Whenever, too, in the accumulation of property, the Christian does it more for the sake of using it himself than for the sake of putting it into the treasury of the Lord, then he is manifestly guilty of a high disregard to the claims of God. Christians ought to engage in the business of life, and put forth their energies for the accumulation of property, for the express object of devoting it to the Lord, with as much assiduity as the worldling engages in his business for the sake of laying up an estate. The wants of the Church at the present day peculiarly demand the efforts of such Christians; men who shall engage in trade or other pursuits of life, from motives of pure benevolence; who shall make all their wealth and influence, and every thing they have and are, bear upon the extension of the kingdom of Christ. Were this feeling to prevail, it would not be many centuries before a light would be poured in upon every heathen island and upon every idolatrous temple, that should penetrate the thickest darknesses of the empire of Satan, that should shed on this redeemed world a glory it never yet beheld.

If Christians will not thus devote themselves and all they have to the interests of their Lord, how can they expect any thing else than that God will take away the good things which he has given them,—that he will send a blight upon their harvests, or the light-

ning upon their cattle, or let loose the fire upon their houses, or visit them and their families with sickness? He does send these afflictions upon them; and for this very reason, may we not suppose it is frequently that they are not suitably devoted to him? Would that Christians more frequently regarded such dispensations of Providence as a warning to them, not to set up for themselves earthly interests at the expense of their Master's cause. While they will not heed these admonitions, they must receive afflictions at the hand of their Lord. They pervert his gifts, and he takes them away. On the other hand, when they make such use of these gifts as he requires, he continues to increase their means of doing good, and gives them as much as they have grace to improve. He puts into their hands just as much influence as he sees that it is safe for them to wield.

Have we, the creatures of God, any thing about us which is not His? Do we constantly inquire how he would have us expend our wealth,—to what objects he would have us appropriate it? Are the various talents which he has entrusted us with, all put in requisition for the promotion of his interests on earth? Is every influence which we exert upon our fellow men a sanctified influence? Are we ourselves wholly given up, soul and body, to the obedience of Christ? Oh, it is a fearful thing for a Christian to possess any thing which is not devoted, any thing which God refuses to own for his. It is, too, a most ungrateful thing for those whom Christ has purchased with his own blood; whom he has redeemed from hell that they might live for ever in glory; how ungrateful is it for them to appropriate the least portion of their Lord's bounty to their own personal gratification, separate from his will. The professed disciple of Christ, who feels that he is his own, that his talents, and influence, and property are his own, has great reason to fear that God will one day say to *him*, You are not mine!

3. But the most perfect, as well as most awful illustration of the principle which we are considering, will be seen in the punishments of the world to come. When God shall assemble all the spirits which he has created around the throne of his judgment, and inquire who among them are devoted to his interests, and who among them have forsaken his service, then will he show how little he cares for them that care not for him. Then the sinner, who before had considered himself of high value and importance, will find how utterly insignificant and worthless God regards him; he will find himself a wretched being, for whom his Lord has no further use but to tread him beneath his feet, and exhibit him as a spectacle of his indignation and wrath. Oh, it will be a fearful thing, through the long ages of eternity, for a soul to be unconse-

ted to the interests of the Mighty One. While passing through life, sinners have little fear in saying every day, by their conduct, that they are not the Lord's. But when he himself shall speak out, and tell them they are not his, but are given over, henceforth to belong to Satan, the master whom they have chosen, oh, then they will fear. Then, in the hour of their distress, God will bid men and angels come and look on, and see upon what principle he deals with his incorrigibly rebellious subjects;—and the smoke of their torment, as it ascends up for ever and ever, will tell in the ears of all heaven, the fearfulness of being disowned by the omnipotent God.

Perhaps there are some of my readers who are not the Lord's. Dying sinner, how do you expect to stand in the day when God shall undertake to deal with you? What will you answer, when he shall inquire why you did not devote the life he gave you to his glory? This day of reckoning between you and your God will come. You may put it off,—you may forget it,—you may shut your ear against every warning:—but that day will come. It is even now drawing nigh upon you. Yes, dying sinner, it will come before you think of it. Why not, then, make your calculations to meet it? If you have thus far spent your whole life in disobedience of God, why live so any longer? Why not come now, as a poor sinner, and fling yourself down before the footstool of mercy, and say to God, that you will be his, from henceforth, and forever? You may become an heir of glory, this very day, if you will.

But if, my impenitent readers, you are determined to live for yourselves, and pursue your own darling interests, yet remember, I pray you, that a few days more, and God will dash those darling interests for ever. Carry this thought with you, while passing through the gay scenes of this life, that for an hour of pleasure you may reap immortal wo. And if you can carry this thought with you, and still enjoy your guilty pleasures, go on. And when you and I stand before God,—and when this universe stands before God,—and you begin to say, Lord, Lord,—then shall you hear a voice from the eternal throne, saying, They are not mine; and it shall be added, as the gates of destruction open, Take them away!

B.

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## II.—New version of Job, 28th Chap.

Job xxviii. 3—12. This passage has been often interpreted as referring to the Deity, and such a view of it has given occasion for the complaint that it is “inextricably perplexed and mysterious.” But let it be regarded as representing the deep skill and ingenuity of *man*, which, though they enable him to proceed to a surprising extent in his physiological researches, are yet totally incapable of guiding him to the most important of all sciences, that of wisdom ; and then the whole chapter will be perfectly clear and strikingly animated.

It is no uncommon thing in Hebrew for a verb to be used without a noun : e. g. in verse 23 of the preceding chapter, כָּפּוּ (man, people, or, as in French, *on*) shall clap. In the 1st verse of this chapter also we have the verb פָּרַף (men, or they) *purify*, without a nominative expressed : so in the third verse, פָּרַף deriv.

of פָּרַף to cut through or into ; whence the Arabic قَصَّ *cutting* and قَصَّ *boring*.

But without indulging in criticisms, perhaps at the expence of my reader's patience, I would give the following as a translation of the whole chapter.

## Job xxviii.

1. Verily for silver there is a mine,  
And a vein for the gold which they purify.
2. Iron is extracted from the earth,  
And the rock poureth forth copper.
3. Man delveth into the regions of obscurity,  
And examineth, to the utmost limit,  
The stones of darkness and the death-shade.
4. From the matrix he breaketh up the veins,  
Which, though nothing thought of whilst under the foot,  
Are drawn forth and made current in the world.
5. The earth of itself bringeth forth food ;  
But under it there windeth a fiery region.
6. Among its precious stones the sapphire has a place,  
And the gold ores belong to it.
7. There is a path unknown to any fowl,  
And on which no vulture's eye hath glared :
8. Which the rapacious beast hath not trodden,  
Nor the dingy lion passed along.
9. Man, appropriating the sparry ore,  
Subverteth the mountains at their foundations.
10. In the rocks he cutteth out water-courses ;  
And his eye discovereth every precious substance.
11. He restraineth the currents from oozing,  
And maketh the sullen gloom to become radiance.
12. But where shall wisdom be found ?  
And where is the place of understanding ?
13. Man is ignorant of its course ;  
Hence it cannot be found in the land of the living.

14. The abyss saith, It is not in me ;  
And the sea saith, It is not with me.
15. Fine gold shall not be bartered for it,  
Nor silver weighed in valuation of it.
16. It is not to be appreciated with the ingot of Ophir,  
With the precious onyx or the sapphire.
17. Neither can gold nor the pellucid gem be its equivalent,  
Nor jewels of the finest gold, its exchange.
18. Mention cannot be made of coral or of pearls ;  
For the attraction of wisdom is beyond rubies,
19. The chrysolite of Ethiopia cannot be compared with it,  
Nor with pure gold can it be estimated.
20. Whence then cometh wisdom ?  
And where is the place of understanding ?
21. Since it is concealed from the eyes of every living one,  
And hidden from the fowls of heaven.
22. Destruction and death say,  
We, with our ears, have heard tidings of it.
23. God hath established its course,  
And he knoweth its place.
24. For to the limits of the earth his perception extendeth,  
And underneath the entire heaven he is observant ;
25. That he may adjust for the wind a balance,  
And appoint for the ocean a line of demarkation.
26. When he marked out a course for the rain,  
And a way for the electric fluid ;
27. Then did he notice and record it ;  
He made it\* intelligent and minutely perceptive ;
28. And unto man he said, Behold,  
The fear of the Lord, that is wisdom ;  
And to escape from evil is understanding.

BENABES,  
April 20th, 1833. }

R.

[There cannot be a doubt as to the appropriation of v. 3—12. Most of our larger Bibles obviate all misapprehension by supplying this significant heading : “ 1. Job sheweth that although *man* can search into nature, 19 yet is the wisdom of *God's* ways beyond his reach.” There cannot be a doubt also, that the version of the whole chapter now furnished is an improvement.

There is a melancholy interest attached to this little piece. It is almost the last which the excellent author ever wrote. Faithful to his Redeemer in life, he could in death exclaim with the Patriarch on whose sayings he so deeply meditated:—

“ I know that my Redeemer is living,  
And that at the last day  
He will arise (in judgment) upon dust (mankind) :  
And after my skin be mangled thus,  
Yet even from my flesh, shall I see God :  
Whom I shall see, for me, (on my side,)  
And mine eyes shall behold him not estranged ;  
Though my reins be now consumed within me.”

Job xix. 25—27.

Let us then add with Moses : “ Oh that men were wise, that they understood this, and would consider their latter end !”—Ed.]

\* Five MSS. and three Eds. read נִחַם.

III.—*Exhortation to Charity, by the Rev. T. Hall, of Leghorn.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The accompanying Exhortation to Charity was delivered after a sermon preached at the British Chapel in Leghorn, on Easter Sunday, the 11th April, 1784, by the Rev. Thomas Hall\*. Should you consider it an excellent specimen of true Catholic benevolence and composition, quite adapted to the present trying period, I trust that you will permit it to occupy a corner in your valuable periodical.

I am, Gentlemen,

Your obedient servant,

Chinurah, April 25th, 1833.

A SUBSCRIBER.

*Exhortation to Charity, after a Sermon preached by the Rev. Thos. Hall, on Easter Sunday, 11th April, 1784.*

Here would I take my leave of you, if I were not conscious you would indulge me in the following reflections.

At this season, when we have all so much reason to rejoice, that in our blessed Saviour's resurrection from the dead, death has lost his sting, and the grave its victory; let us not be so far forgetful of our duty, as to overlook our poor fellow travellers who are on the road with us, and bound to the same place: since we have assumed the sacred name of Christians, let it never be in the power of an enemy to say, that we profess a religion full of benevolence and charity, and that dead to the spirit of it, our hearts are estranged to every tender sentiment, and insensible to the wants and miseries of the poor:—charity is the sweetest flower in the garland of Christian virtues, and the man, who hath never worn it at his breast, may blush to want the brightest characteristic of a disciple of the merciful Jesus. I would not be thought an advocate for the wandering beggar, and yet of that sort too, there may be some objects deserving much charitable pity: but I would remind you, my brethren, that whilst your houses are decorated, and your tables spread with plenty, that there are many poor families, some of which have once seen happier days—but by misfortunes and distresses are now drooping beneath the complicated load of wretchedness and want, in some poor uncomfortable garret open to every chilly blast, who have nothing to depend on, but the bounty of heaven, against the inclemencies and distresses which surround them, and would receive with gratitude even the crumbs which fall from your tables. O! ye who know what it is to make generous allowances for the infirmities of men like yourselves, forgive these the pride, the *modest* pride, which forbids them to unveil their necessities to every eye, and to solicit that mercy which they so much stand in need of; and though differing with us in

\* He departed this life on the 12th April, 1824, having ministered as Chaplain of the British Community at Leghorn, during a period of 41 years.

our modes of faith, let us lay all prejudice aside, and generously hear the complaints of the afflicted of every religion. Let us spare the grey-headed father of a family the pain of relating the circumstantial story of his woe; how crossed in every virtuous endeavour to secure a subsistence in the world, worn down by sickness, melancholy with disappointments, and shunned by the faithful friend in whom he trusted; nature is at length giving way, and nothing now remains to him but to steal behind the scene, and leave the stage to more successful characters. Oh! spare his blushes and his tears, and save a whole family from destruction, by staying the single prop on which all its hopes depend. Approach him with the delicacy which his situation requires;—cherish his dejected spirit; prevent even the asking eye, and if heaven hath allowed thee the means, enable him by thy liberality to rise superior to his misfortunes. The blessings of an ingenuous heart, thus ready to perish, shall follow you through life; and your own reflection at the close of it afford you a better consolation, than if you had spent whole years in attempting to adjust those modes and doctrines of faith, about which the sentiments of men will differ *so long as they are men*. But would you see the reverse of the medal,—enter for a moment yon miserable habitation! behold there a widow upon whom the creditor hath come, weeping over her helpless offspring, and bemoaning the day when she first became a mother. The cries of her famishing little ones plant daggers in her soul. See in that disfigured countenance the struggle between despair and the principles of a religious education! Hark! she is just making her appeal to Heaven for the integrity of her heart. ‘Oh my God, look down in pity upon *me*, the unhappy work of thine hands. Thou gavest me children, and behold they cry for bread which I have not in my power to bestow. I have been visited with sickness, yet have I not murmured at thy will; I have been poor, yet have these hands ministered to our necessities; and thou sawest me resigned under all the changes of thy providence! But my orphans; my orphans—their innocent sufferings wring my spirit. Alas! my almighty Creator, the bruised reed is almost broken, the partner of my cares thou hast taken from me, and all the miseries of widowhood and famine have spread themselves in array against me.’ What heart must not be melted at distress like this! Fly to its relief, ye opulent and happy ones;—and bear to be reminded, that whilst you are enjoying the blessings of this life, that there are many such scenes, with others equally calamitous, which present themselves at all times, in all large towns; and it is most certainly your duty to endeavour to relieve all such as fall within the compass of your knowledge. Undoubtedly the virtuous poor of our own society have the first claim to our favour; but when a poor fellow-creature is struggling with every species of wretchedness, it is not time to

inquire, whether his distresses are the fruit of his own vices and indiscretions, or whether they have been inflicted by the tyranny of others; 'tis enough that he is a man, and that he needs our assistance. Would you then convince the world, O Christians! that you have embraced the religion of your Saviour upon principle, produce your sign,—evidence the same compassionate disposition, which he evidenced, and by this, shall all men know, that ye are his disciples, because, “Ye have love one to another.”

You will always have the conscious approbation of your own hearts. Peace will be your portion through this vale of vanity, and when the curtain drops, you will behold face to face, that Jesus whose doctrines and precepts you had thus studied to adorn.

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#### IV.—*On the Hindoo notion of the Soul being a Part of God.*

The following remarks on the Hindoo notion of the soul being a part of God, were written in a letter by the late Rev. W. Bampton, in reply to a query on that subject.

1. The souls that are said to be parts of God are certainly separated from the other part, or else we should hear nothing of absorption.
2. Hence it is possible that these people's thing, called God, may be split up in this way till there may not be a wreck of God remaining.
3. But as the Shasters contain directions for absorption, it must according to them be taken for granted, that a part of the thing, they call God, remains unembodied or unconnected with matter.
4. But a part is not the whole. Hence that which remains is not God; at best it can only be part of him.
5. If there be no God, there is no obligation to serve God; and if only part of a God, he has no right to more than a part of our services.
6. All other beings that have any thing of God in them, are entitled to a part of our services, and that part should bear an exact proportion to the degree of deity possessed by each, and that degree must of course be determined before we can know what we ought to do.
7. And then again, as every man is himself a part of God, he ought to serve himself in a degree proportioned to his own share of deity, let it please or displease other beings as it may.
8. The very circumstance of God's being divisible and really divided shows that he is changeable.
9. And as he is changeable, no one can tell how much he may change. He may become very weak, and then who would fear him? He may become very cruel, and then who would love him? He may become very ignorant and very foolish, and then who would honour him? He may become very deceitful, and then who could trust him? He may become very wicked, and then all complacency in him would be wrong.
10. Unless there be some way of determining that he has a preponderancy of good qualities, he may perhaps now be unworthy of any regard.
11. According to this way of speaking, all God's attributes must in themselves be finite; for when a part is taken from the whole, the remainder must be less than the whole, and then, as every man has a modicum, the remainder without it must want so much of being infinite, that is, the re-

mainder has its limits. Hence it is certain that God might be more powerful than he is, and more wise than he is, and more holy than he is, and more true than he is, and more gracious.

12. That part of the Hindoo Brumba which is the life of vegetables and animals is only a property of matter ; but, if it be God, it has the attributes of God, and it would be proper to say vegetable life's wisdom, and vegetable life's kindness, and vegetable life's holiness, which would certainly sound very strange ; and if this is denied, it then follows that their God is a compound being, a part of which possess the above attributes, and a part does not possess them.

13. Again, man sins in compliance with his own will : but the will is a power of the soul, and the soul is part of the Hindoo god ; hence a part of the Hindoo god sins.

14. And if the Hindoo god has prohibited sin, he acts inconsistent with himself.

15. The Hindoo God is evidently mutable, and great alterations might take place in him : and, as the consequence of new emanations, a large creation of wise men might possibly reduce his wisdom to so low an ebb that he might be quite a fool, and consequently he might be pitied or laughed at, if his power were but reduced proportionably. But if it were not, a powerful fool would be a dangerous governor of the universe, especially if he parted with his mercy as with his wisdom ; but a large creation of elephants would seem likely to exhaust his power, and whatever else he retained, he might perhaps be left too weak to keep up his authority. Large emanations of holiness might leave him very wicked, and in this way, as has been shown before, he might be left unworthy of the regard which is commonly thought due to the Supreme Being : and even now, unless there is assurance that such a state of things will never occur, it would be very unsafe to trust him.

16. We often find one man plotting against another man, but it is the soul that plots ; hence, according to the Hindoo notion, we have one part of God plotting against another part of God.

17. The doctrine of emanation is far from seeming to be necessary, as I can give knowledge to my pupil, or additional strength to my horse, without becoming less knowing and strong myself.

18. If we could communicate in this way, and only in this way, we should feel it an imperfection, we would rather remain as we are.

Thus I might run on with a number of other absurd consequences of this doctrine, but I have filled my paper, and conclude.

[To parts of the above reasoning it might be objected, that it is absurd to talk of infinity being increased or lessened ; and truly the objection would be a valid one, were it chargeable on the reasoner. But let the subject be thoroughly canvassed, and it may be found that the advocates and not the opponent of the Hindoo system must be held answerable for the incongruity. The Author justly seems to argue, that the notion of absorption would be unintelligible if it did not imply a previous separation of essence— or denote that a portion of Deity had been disjoined and individuated. And the propriety of this reference is vindicated by the illustrative simile constantly employed by the *Pundita*. The relation of the soul to Deity (*Brumba*) they compare to the relation that subsists between a quantity of ocean-water, separated and inclosed for a season in a vessel, and the great ocean itself. Here, plainly the isolated water is a portion of the ocean ; and by a stretch of imagination we may conceive the quantities of separated water to be so multiplied as ultimately to exhaust the ocean, however apparently inexhaustible. So, in like manner, though the Hindoos readily acknowledge the Deity to be boundless or infinite in essence and attributes, yet *their* system of absorption necessarily supposes, or rather teaches, that portions of this essence may be broken off and individuated. Doubtless this hypothesis involves many glaring inconsistencies ; but for these the Hindoos alone are responsible and not their controversial opponents. The latter have only to point out the absurd consequences, and press them home as insuperable objections to the general system.—ED.]

## V.—Rules to be observed in translating the Scriptures.

To the Editor of the Calcutta Christian Observer.

SIR,

When I look abroad in the world, and behold the glorious things which are now accomplished, I am often constrained to sing, "Blessed are my eyes for what they see, and blessed are my ears for what they hear; many kings and prophets and righteous men of old desired to see and hear these things, and were not permitted."

Among the blessed things which are now accomplishing, the translation of the Bible into the various languages of the earth, appears among the foremost in point of importance.

As far as I am acquainted with modern oriental versions of the Scriptures, either by personal knowledge, or by information obtained by others, none more than I would glory in the labours of the Serampore brethren, of Morrison, Martyn, Milne, and others: most gladly would I bear their shoes: and therefore you, Mr. Editor, will not suppose that any disparagement of their holy labours, is intended by the remarks I now send you.

Although much is accomplished, I believe much remains to be done to many, if not most, of our modern oriental versions, in order to render them more *perspicuous* to the generality of readers, and particularly to the poor and illiterate, with whom Missionaries have most to do. Probably all the versions are sufficiently intelligible to the better informed class of readers, to lead the simple inquirer to the cross of Jesus Christ. But it may be that few of them are so simple and perspicuous as they might be, so that it might be said, "He may run that readeth."

The general faithfulness of these versions to the original, is a fact to which we could produce hundreds of witnesses, if need be; and it is to be feared, that the charge of unfaithfulness has originated (at least too often) in an unhappy state of heart, rather than in any superior degree of learning in those who make the charge. Indeed, it is this very faithfulness which has had a tendency to render versions less perspicuous than they otherwise would have been: so intent have the translators been on producing faithful versions, that in a multitude of instances, they have rendered the Hebrew and Greek idioms, not by *corresponding idioms* in other languages, but by *corresponding words*.

To specify one single instance—selected not for its importance, but for the familiar illustration it affords. In Matt. xiii. 52, we have the phrase *αὐθαρκῶς οἰκοδομητός*, which is literally rendered in our authorized translation "a man that is an householder," but would more properly be rendered "an householder," because this last expression in our language, most exactly corresponds to the

phrase *ανθρωπος ομοιωσασθαι* in the Greek: nothing is gained by inserting the words “a man that is”—nothing is lost by the omission—I do not mean to say that these words in the English translation, take much from the perspicuity: but in the language which more particularly engages my attention, I think it does; and in other cases of a similar nature the sense is greatly obscured, while the translation itself is word for word according to the original.

Full well I know the principle of the Bible Society, the only principle upon which it can publish translations: but this principle, however good in itself, has certainly proved unduly a snare to many: for faithfulness (I humbly suggest) consists in exact *correspondence*, rather than in exact *similarity*; indeed, to be plain, that similarity which would make what is perspicuous in the original obscure in the version, is unfaithfulness: and if this simple idea were kept in view, I presume translators would be less shackled in their work.

We hear of some who have made one, two, three, or more versions of the Bible; and no doubt there are some most gigantic minds equal to the Herculean labour, and in their presence we are constrained to feel ourselves as grasshoppers; but (and again I speak with diffidence) perhaps some of our translators would have acted more wisely, had they set themselves shorter tasks. No doubt it is very desirable to have translations of the complete Scriptures, but it is more desirable that the labour and toil employed upon the whole, should be spent upon a part, if thereby that part would be brought within the comprehension of a greater number of readers.

But as it is, the complete Scriptures have been rendered into very many languages, and now is the time when they should be closely examined, book by book and part by part, in order to secure their greater perspicuity; and in order to this I conceive that no Missionary should set it down as a settled thing, that the Scriptures are translated into the language in which he labours, and that there is nothing left for him to do: every Missionary ought (I do not say to become a translator, but) to do all he can to improve the existing version, to mark unintelligible passages (found to be so in his intercourse with the people), and to make memoranda of amendments and alterations.

From these remarks we come to these particular results:—

1st.—That every Missionary ought to make his acquaintance with a language, bear as much as possible upon the improvement of the version in that language.

2nd.—That it would be well for each Missionary to propose to himself a certain portion, which may engage his more peculiar attention, (say a single Gospel, or an Epistle, or the Psalms; and this to

be revised, not in any given time, not in one year or five, but the revision to go on from time to time as other duties may permit: and when this single portion is most completely revised, though it should occupy even 10 years, it will be time enough to propose another portion.

3rd.—That the revision be conducted upon three principal rules, viz.

I. Perspicuity and simplicity.

II. Closeness to the original, as far as is consistent with perspicuity.

III. Classical purity of language, as far as is consistent with closeness to the original and perspicuity, ever remembering that we labour principally among the poor and illiterate.

I wished to have placed No. II. first: for we must most strenuously plead for all possible closeness to the original; but what is closeness to the original without perspicuity? No doubt many from its vast importance would place it first, but perspicuity seems to me to be worthy of precedence.

We need not enlarge further upon the necessity of perspicuity; no translation of so simple a book as the Bible can be good, without a very large measure of perspicuity.

Much less need we say about fidelity to the original; it were far more profitable to point out the liberty which a translator possesses of departing in some instances from the *exact letter* of the original, in order to attain to the *exact meaning*.

Upon rule III. we offer one or two remarks; for it is desirable to attain to purity of diction, if it can be done without sacrificing the other two. The finery of Castalio's version, and the crabbed barbarisms of Arius Montanus, are alike to be censured; or if there be a preference, surely it is not in favour of the latter. But to illustrate the need of purity of diction, i. e. so far as is consistent with perspicuity and fidelity, we take the first passage that has presented itself on opening the Bible, Matt. xvii. 1. "After days six, taketh Jesus Peter, and James, and John, brother, and bringeth them to a mountain high apart." Every one sees here a want of purity of diction; and yet the Greek is pure enough of which this is an exact translation, and our authorized English translation of it is no doubt a fair one, and the translators paid considerable attention to purity of expression. Now I am the very last man in the world, even to hint, that our oriental translators have not aimed at purity of expression; days of intense application, and nights of severe toil, all bear testimony to the strenuous endeavours to attain to it; but the simple idea I intend to suggest is this, (and it is an idea continually suggested by the perusal of an eminent oriental version,) that after all that our honored fathers and

brethren have accomplished, we shall find many passages obscure by reason of ungrammatical and unidiomatical expressions.

I had intended to adduce a few instances out of many ungrammatical and unidiomatical places in the oriental version with which I am more familiar, but I find it awkward without quoting the version and consequently alluding to the translators. As my only aim is to aid our holy cause, if I can do so by my humble effort, I must enter my caveat against the supposition that I would depreciate a single effort, either great or small. Let me unloose the latchet of my brethrens' shoes, and I will reckon it my privilege.

It only remains to sum up the whole.

1st. Much is done.

2nd. What is done, will bear revision.

3rd. Every Missionary should do something in this revision.

4th. In this revision let the objects be, perspicuity, faithfulness, and purity of diction.

I am, Sir,

Your's very truly,

psls \*\*\*\*

#### VI.—Chapter of Varieties, No. II.

*The H. E. I. Company's Liberality.*—A work has lately appeared at home, entitled, “The Political, Commercial, and Financial Condition of the Anglo-Eastern Empire, in 1832;” by the Author of “The Past and Present State of the Tea Trade of England, and of the Continents of Europe and America, &c.” This volume is said to contain much information that is *new*, conveyed in a strain, which though somewhat too triumphant and overbearing, is calculated to attract and interest many readers. Among the *new* things brought to light in this work, we presume we may reckon the items of expenditure particularised in the following extract :

“It was stipulated at the last renewal of the charter that 10,000*l.* should be annually devoted from the surplus territorial revenue of India to the purpose of education; by the following extract from a parliamentary return in 1832, (No. 7,) it will be seen, that the Company have doubled and in some years trebled (more than sextupled?) the amount laid down in the act, although there was no surplus revenue in India.

1834,.....	£21,884	1828,.....	£33,841
1825,.....	66,563	1829,.....	38,076
1826,.....	27,412	1830,.....	44,330
1827,.....	45,313		

“As an instance of the efforts making for the diffusion of intelligence throughout the British dominions, I may quote the testimony before Parliament of the Hon. Holt Mackenzie, who states that since the renewal of the last charter, the Bengal Government have established a college at Calcutta for the Hindoos, and reformed very much the old Moalem College;

that colleges have been established at Delhi and Agra, for both Hindoos and Moslems; the Hindoo College at Benares has been reformed; at the several institutions it has been the object of Government to extend the study of the English language, and good books have been supplied, &c.; that seminaries have been established in different parts of the country, and schools established by individuals, have been aided by Government."

This report is at first view quite staggering: it reaches us under the official garb of a "parliamentary return:" and contrary to commonly circulated rumours, it seems to prove that instead of being stingy or penurious, the Anglo-Indian Government is one of the most liberal and enlightened of Governments. Unwilling, as some would busily clamour, to contribute to the cause of Native Education, it was called on by the Imperial Parliament to devote to that good purpose one lac of rupees, annually:—and in order to quash every criminating charge, it resolved, as would appear from the above extract, to exceed the peremptory demand, and appropriate many times the amount to the advancement of the object, to which it was said to be hostile. From all this the conclusion would seem to be, that those who so loudly spoke of illiberality and evil intentions ought to blush, and hide their heads in shame. Still, there is something in the matter which we do not profess distinctly to comprehend. Whence have so many lacs been issued for the encouragement of Education, and where applied? We know that wealthy Natives have left, for the founding of schools, &c. large bequests, such as at Chinsurah and Agra, amounting altogether to probably not less than ten lacs of rupees, the appropriation of which has fallen into the hands of the Bengal Government. In the above enumeration, then, are we to include the interest arising from these accumulated bequests? Or, are we to trace the whole to the Hon'ble Company's Treasury? The latter we find it, in our ignorance, somewhat difficult to do. On referring to the official report of the Committee of Public Instruction for 1831, we find the only appropriations additional to the fixed annual grant of one lac, to be the following:

Calcutta Madrisa, .....	30,000
Ditto Sanscrit College, .....	25,000
Benares College, .....	20,000
Agra College, .....	16,000
	<hr/>
	81,000

This sum, together with the fixed grant, would indicate an annual expenditure of nearly two lacs, being almost double the amount demanded by the British Parliament. But whence all the other lacs, and for what expended? Were they allotted exclusively to the building of Colleges? Do they include any grants made by the Presidencies of Madras and Bombay? We wish some correspondent, who may be more intimately acquainted with the sub-

ject than we pretend to be, would undertake to throw light upon it. In current opinion, the Government scarcely gets credit for the annual disbursement of one lac. But if instead of one, two be really spent in the cause of education, it is but right that the fact should be published. Still more, if instead of two,—three, four, and six have at times been expended, the fact should be universally known and acknowledged to the credit of Government.

*The extraordinary Proposal of a learned and wealthy Brahmun.*—Some years ago the very idea of conversion to Christianity was scouted by the higher ranks and more influential classes of Natives. The religion of their fathers was to endure for ever; and the attempts to introduce another and a purer faith were treated with shouts of ridicule rather than with serious resistance. That a system sprung from a boundless antiquity, and institutions which countless ages had consecrated, should yield to the encroachments of a foreign creed, and exhibit incipient symptoms of decay, was deemed the height of impossibility. And jeers and banter without number were instantly poured forth on those, who professed to discern in this fancied security the very elements of a speedy downfall. During the last few years, the spell of unchangeableness has been broken. Christianity has begun to make such marked and decided inroads on Hindooism, as to have extorted acknowledgments from some, and aroused others to a sense of the necessity of guarding the fences of what was so long deemed impregnable. Changes and rumours of changes around us are ever echoed in our ears; and surmises and reports ever and anon reach us from a distance, which seem to indicate that the fields are every where ripening for the harvest. Amongst those of the latter description we account as *ominous*, though not in all respects satisfactory, the following statements, extracted from a letter received from a friend stationed in one of the Upper Provinces:

“There is another very important matter which I beg to bring to your notice, and to hope for its accomplishment through your instrumentality. A Hindoo gentleman, who held until a short time back a respectable situation in the Government service, has intentions of becoming converted to the Christian faith. All the Rajas and chieftains of \* \* \* are in the habit of visiting him, and of paying great deference to his opinions, and he is consequently a very influential person. He is a Brahmun by caste, and a Pundit. His words are, ‘He is persuaded there has not been another person so truly free from sin, and so innocent as Christ; and his doctrines inculcate truths, and enforce virtues, to a degree of which history furnishes no parallel. He feels therefore convinced, that he must have been something above the common race of mankind, an emanation from the Deity. I am,’ says he, ‘anxious to be instructed in the ways prescribed by him, and will endeavour to the utmost of my abilities to convince my deluded countrymen of their error, I am certain to be able to convert all the chieftains, and then the common people will of course conform to the religion of their rulers.’

“His plan for the accomplishment of the object in his view is, to commence, with the opening of a school for the tuition of youth. He recommends that,

an English and a Sanscrit branch be simultaneously commenced. He is possessed of some money. There is a fine pukka house, built by him, which he wishes to give up for the use of the school, and will erect other accommodations for the use of the teachers, &c. A fine tank is attached to the premises. The assistance he requires is that a European well versed in religion be sent up, and he will supply the Pundits from Kaabee. The pecuniary assistance he demands is the payment of these for 18 months, or two years, after which he says he will be able to provide for them. He is an old man, and has I believe no children of his own, and says he has not long to live, and he is therefore the more anxious for the speedy accomplishment of his plan. A reference to the ancient Sanscrit writings, he says, will convince Hindoos, that Christ is superior to all human beings, and that there has been no Avatar like his.

“ He only lately made me acquainted with his sentiments, and I have therefore had no time to probe him sufficiently; but he appears anxious, although very superstitious. I can however perceive, that in this he may have ambitious views, the great name of accomplishing a grand object; but I believe he would soon be made to perceive that by persevering in his intended purpose he would gain a much grander end. I have not mentioned his name, as he has positively begged of me I should not make it public until it was decided; as otherwise, should he not be able to succeed, he would certainly be injured among his countrymen; and by his intention being prematurely promulgated, his ultimate views would undoubtedly be frustrated, and all intercourse with him interdicted.”

*The case of Brijonauth Ghose.*—For the sake of distant subscribers we must briefly rehearse the nature of this case. Brijonauth Ghose, son of Rammohun Ghose, about half a year ago was admitted a pupil in the Church Missionary English School at Mirzapore, Amherst Street. The boy, after a few months' attendance, began to declaim against Hindooism, and express himself favourably towards Christianity. His friends became alarmed, and after various threatenings to no purpose, he was confined in his father's house, in the suburbs of Calcutta. He continued however to acquaint Krishna Mohun Banerjea, the master of the school at Mirzapore, with the particulars of his confinement and ill treatment. Measures were then resorted to for his rescue; and ultimately he was provided for at the house of Mr. Sandys, the resident Missionary at Mirzapore. While here, he was repeatedly visited by his father and other friends, who endeavoured in vain to persuade him to relinquish his heresy and his abode. The father then applied to the Magistrate of the 24-Purgannahs, who directed him to the Chief Magistrate of Calcutta. But as the case involved civil and not criminal law, the Magistrate declined interfering. Finally, the persevering father applied for what he called protection and redress to the Supreme Court. On the 12th instant a writ of Habeas Corpus was issued by the acting Chief Justice against Krishna Mohun Banerjea, calling upon him to produce the body of Brijonauth Ghose. An affidavit in answer to the writ was returned, declaring that the boy was not in the custody of Krishna Mohun. He, however, of his own free will appeared at

court, and after hearing council on both sides, he was ordered to be delivered up to the custody of his father, on the ground that he was not of age—being only “14 years or thereabouts.” “The poor fellow,” says the Hurkaru, “was then seized hold of by his father, who could not get him out of the court without considerable exertion. The little fellow cried most bitterly, repeated his appeals to the judges, seized hold of the barristers’ table, and was dragged inch by inch out of the court, amidst the sympathy of some and the triumph of others.”

There cannot be a doubt that the boy acted throughout by his own free consent: there cannot be a doubt that persuasion and argument alone were employed in alienating his mind from the degrading superstition of his forefathers: there cannot be a doubt that the assertion, that the boy was *lured away* from his friends for the purpose of conversion, was most unguarded and most unwarrantable. If the boy had really been *lured away* for such a purpose, all sincere Christians would have execrated the measure. Cunning contrivance, or ensnaring bribes in such a case would call forth universal indignation. Let skilful stratagy be confined to the policies of the cabinet and the manœuvres of the camp; in the sacred work of conversion, it were hateful beyond all endurance. The Missionaries have been recently called upon to express their sentiments on this subject. We have made inquiries and are now prepared to state that, to a man, the Missionaries in Calcutta regard all tricks, artifices, and sly contrivances in promoting the spread of the Gospel, with unqualified abhorrence.

Still they are not quite so smitten with the plague of modern charity as to adopt the latitudinarian advice of certain infidel writers in our Calcutta papers, and teach no religious principles in their schools. They treat such advice as the veriest cant. They regard it as the oracular deliverance of the organs of a class, that ever seems more zealous for the pretended rights of man than for the inalienable prerogatives of the great Creator. They know that there are higher interests at stake in the pilgrimage of life than those embraced by cold, calculating, worldly economists. They are resolved, therefore, to “obey God rather than man;” and to surrender the decisions of their own mind to the pompous dicta of no self-elected judge. They are prepared to meet with and set at nought, as they deserve, the displeasure of apostates, the sneers of scorners, and the lugubrious warnings of the affectedly grave. In a word, they are determined, through “good report and through bad,” to persevere in the path of duty which revelation suggests, reason sanctions, conscience approves, piety hallows, and success recommends.

Respecting the decree of the Supreme Court, the sentiments of the John Bull coincide so entirely with our own, that we cannot do better than extract them.

"We will not yield to the *Hurkaru* in our respect for the rights and privileges of the Natives, nor in our anxiety for the just exercise of the law in defence of their civil and religious usages. But we will cheerfully resign to him the task of supporting prejudices at the risk of checking the progress of intelligence, and of perpetuating absurdity in opposition to the spread of Christianity, though we cannot but believe that such a course is alien to his liberal inclinations. The decision of the Supreme Court, in the case of Brijonauth Ghose, an infant, is defended by our cotemporary, on the ground of its conformity to a particular clause in Art. 21, Geo. III. cap. 70. We have already said that we have no doubt the interpretation put by the Court upon that clause is the correct one;—but what has this to do with the *morale* of the whole proceeding?—Strict law, we all know, is sometimes the greatest injustice. A latitude of interpretation will occasionally bring within the operation of a particular act, cases and parties never contemplated on its original formation, thus inflicting severe injury with the very instruments intended solely for good and useful purposes. And who will be bold enough to say, that the case we have alluded to, is not such a one? The lad, Brijonauth Ghose, was to all intents and purposes competent to direct his own conduct, and to determine whether he would reside with a father attached to the religion of his ancestors, or follow at the risk of paternal wrath, a persuasion which he had learnt to think more consonant to reason, and holding out a stronger hope of spiritual welfare. But without being asked his sentiments upon the subject, he is, under the operation of the law, dragged from the scene of his tranquil and congenial studies, and, because his years have not galloped on as rapidly as his intellect, consigned to the custody of a bigotted and ignorant father! To our minds this does seem a flagrant act of injustice, to the youth individually, and the cause of education and conversion generally. We have said, and we repeat it—we are no friends to compulsory conversion, (if indeed there be such a thing,) nor do we lightly hold the protection of the authority of parents over their children. But here is no case of 'compulsory conversion,'—the compulsion is all on the other side, and the right of the parent to the body of the son is appealed to as sanctioning the outrage. Where is the evidence of the boy's inability to select his own friends? Where the proof that he personally desired the interference of the Supreme Court? In his *years*, says the law. The legislature, in its wisdom, has proportioned the human understanding to the age of the human body, and such a thing as precocity of intellect has been deemed a fiction unworthy of consideration."

Another matter of great importance to the Hindoo community has been brought to light by the late decision of the Supreme Court. It would seem that the *Dhormo Shobha* has assumed an authority superior to that of the *Shasters*, and by so doing, has virtually superseded the necessity of referring to them in future for guidance and direction.

We have been informed that at the last meeting of the *Dhormo Shobha*, the father of the youth represented that he was under age, and that his transgression of the rules of caste was perfectly against his (the father's) knowledge and consent; and he therefore solicited that himself and family might not be considered as having lost caste by his son's transgression. His plea was admitted; and it was resolved, that the Pundits belonging to all the *dols* (or parties) attached to the Society, should be instructed to visit him, whenever invited, as though nothing had happened, *without his*

offering any atonement as prescribed by the Shasters. When Krishna Mohun renounced caste on becoming a Christian, and his mother and brother represented their case to the Dhormo Shobha, they allowed the family to be restored to caste only on condition of their performing an atonement fully equal to their circumstances, and in consequence she had to give to each of the Pundits who belonged to the Society from 1 to 3 rupees each, besides other articles, estimated in all at about 400 rupees. Gopee's family expended a handsome sum in an atonement, though its members are not yet fully received into caste; and indeed, in every other case of conversion to Christianity, we believe, an atonement very heavy in proportion to the ability of the party has been demanded and given. The present recent decision of the Dhormo Shobha, although very just and proper in itself, is so evidently contrary to the requirements of the Shasters, that it completely nullifies their authority; and is such a relaxation from the former policy of the Hindoo zealots, that it indicates the apprehension they entertain that it is now necessary to make the return to caste as easy as possible, lest those who by accident or design have lost it, not thinking it worth while to pay the amount which has hitherto been deemed necessary to regain it, should determine to content themselves without its acquisition. Let not the careless or the designing any more talk of the unchangeableness of Hindooism. It has now been changed by a solemn act of the conclave of Hindoo "Pope and Cardinals" assembled in the Hindoo "Vatican" or Dhormo Shobha. Let the fact be proclaimed in the hearing of all the Hindoos; and henceforward, withdrawing their reverence for the sacred Shasters, let them bow down at the feet of the Dhormo Shobha. They may rest assured of a hearty welcome, if they come loaded with superstition and with gold.

*Mr. Dealtry's Ordination Sermon.*—This discourse, as might be expected from the character of the author, is characterized by great plainness, warmth, and faithfulness. But it so happens that the broad statements of Christian truth are occasionally interrupted by strong assertions, expressive of the author's peculiar views on the subject of Church Government. These he had an undoubted right to introduce, if he thought proper; only, as one who conscientiously desires to accomplish the greatest amount of good, he should have remembered that this single circumstance must have a tendency to contract the circulation of the discourse, and so greatly abridge its usefulness. For the same reason, we are also expressly prevented by our "fundamental rules" from entering into any critical details, or from delivering a decisive opinion, or from indulging in unqualified approbation.

To the authors of sermons in Calcutta, we earnestly recommend a perusal of the following remarks, probably from the pen of Mr. Bulwer, which appeared in a late number of the "New Monthly."

"In a former number we noticed "the Pulpit;" the publication before us ("The Preacher") is of a similar character. The sermons are taken in shorthand from the mouth of the preacher as they are delivered; but, as we understand, are submitted afterwards to his inspection, and are published with his knowledge and approbation. Churchmen and Dissenters meet in these pages on one common ground; and we are struck with the general agreement among them on all the great points of doctrinal Christianity. For our part, we wonder where the difference between them lies, and we look in vain for the confirmation of the Popish censure upon Protestants—that they have almost as many differing sects as congregations. We see variety, but no difference, in the sense of the word which implies dissension and opposition of views. They are all Christians, maintaining for the most part the same creed; and we should be glad to learn why they cannot officiate in each other's pulpits, and live together as one fold under one shepherd?—If this volume affords, as we imagine it does, a fair average of the kind of Christian teaching dispensed from our metropolitan pulpits, then have we abundant reason to congratulate all parties on the rapid advances which they are making in the science of true religion. We hope the practice will follow; and especially that charity, the bond of perfectness, will be cultivated, to the exclusion, not only of sectarian bitterness, but of unbrotherly feeling."

*Macritchie's Meteorological Register, kept at Bancoorah*\*.—In the last number of the Edinburgh New Philosophical Journal, conducted by Professor Jameson, we find inserted, "Meteorological Tables, deduced from a Register of the weather, kept at Bancoorah, in the East Indies, during the years 1827 and 1828, by Mr. G. Macritchie." Bancoorah is situated about 100 miles W. N. W. from Calcutta, on the great Benares road. From Calcutta to Burdwan, a distance of 50 miles, the country is remarkably level; and it is from this last place that the country ascends in a gradual elevation to Bancoorah, a distance of 50 miles, above which place the ascent is much more rapid and the country becomes hilly. About Bancoorah, the country is covered with low woods, the soil is gravelly, with a clayey sand on the surface. Pieces of trap and also of quartz rock, containing a large portion of mica, are brought down from the hills by the floods of the river Dalkissah, and become imbedded in the soil; but about Bancoorah itself, with the exception of two or three masses of quartz jutting above the surface, there is no rock or stone of any consequence. About 30 miles N. E. there is a considerable bed of coal and freestone. The place is elevated above the sea 215 feet, and is generally accounted to be the healthiest station in that part of India. Mr. M. concluded, that April is the driest month, and July that in which there is the most moisture—that the coldest month is January, and the hottest May—that the healthiest season is during the con-

\* Though this subject does not strictly fall within the limits we have prescribed to ourselves, yet it is one of such universal interest, and the facts stated of a nature so thoroughly local, that our readers may well excuse us for supplying this analysis of Mr. M.'s Journal.

tinuance of the steady N. W. hot wind, when perspiration is copiously produced and speedily evaporated; and the most insalubrious season, during the months of September and October, when the great evaporation that takes place gives an intolerable closeness to the air. He remarked, that in the cold weather, the atmosphere is less dry than the clearness of the sky would indicate, from the heavy dew that falls during the night being evaporated by the succeeding day's sun, and remaining in a state of vapour, to condense again after his setting. The greatest range of the thermometer which he observed in the room was from  $60^{\circ}$  to  $98^{\circ}$ , and the greatest difference during the day never exceeded  $9^{\circ}$ , and that only following a severe storm. He never saw the barometer lower than 29.250, nor higher than 30.200; and a variation of 2 lines between the two observations was always looked upon as remarkable, and never happened but in very wet weather. The temperature of the external air in the cold season has been observed so low as  $55^{\circ}$  or  $50^{\circ}$  at sun rise: but this coolness only took place after a fall of rain. The heavy dews that fall during the night, at this season, in clear weather, give a chilliness to the succeeding unclouded mornings more sensible to the feelings than a much lower degree of cold in more northern climates. The weather becomes warm in February. The hot winds commence about the beginning or middle of March. The heat increases in sultry oppression, until the presence of the rains in the 1st or 2nd week of June abates its violence. The heat of the night exceeds that of the day in *closeness* for nine months in the year; and the most pleasant part of the 24 hours is an hour or two before sun rise. The rainy season generally sets in with heavy rain from the eastward, attended by severe thunder and lightning; and usually takes its leave with a *flood* from the east, in a similar style to its commencement. *Solar* and *Lunar halos* are very frequent when the atmosphere becomes hazy and slightly overcast. *Lunar rainbows* are not uncommon in stormy showery weather. *Parrhelia*, with bright spots on and around the halos, are of general occurrence in the marestails and mackerel formation, which the clouds so often assume in India. *Eclipses* do not materially influence the weather.

The years 1827 and 1828, Mr. M. considers to have been extremes—the one in respect of rain and the other of drought. He therefore concludes that the medium of the two may be estimated as the weather commonly to be looked for at the place where he was stationed. Passing by his Tables, shewing the general direction of the winds, the number of days in which each prevailed, and the phenomena of the weather, we here insert the yearly average of Temperature and atmospherical Pressure, and the quantity of rain fallen during the forementioned years, as exhibited by the Tables.

	Temperature at 10 A. M.	Temperature at noon	Temperature at 10 P. M.	Atmos. pressure at noon.	Fall of rain in inches.
Average,..... 1827	78.46	79.56	76.39	29.669	54.228
..... 1828	79.89	80.19	79.06	29.762	35.515
Medium for the two years,..... } ..... }	78.92	79.87	76.72	29.715	44.671

*Church Patronage in Scotland.*—Every fragment of the Church Universal ought to rejoice at any symptom of reformation that may manifest itself in other sections, however widely scattered. We at least do unfeignedly rejoice. How can ultimate unanimity be attained, but by extirpating the causes of difference? Why then should men fondly hug acknowledged errors in their bosoms; or warmly clasp palpable abuses and corruptions in their embraces? What though deformities be preserved and perpetuated for ages? Shall they blight all that is fair and seemly, as with mildew, forever? Impossible. The lustre of truth alone can shine through eternal ages. Then, let us have in time, and without delay, that which will only continue to increase in beauty, as the cycles of eternity revolve. As symptomatic of approaching better days, we gladly extract the following notice.

“A meeting was held, in the Library of the House of Commons, of Scotch members, between forty and fifty in number, (being all in town,) to consider the subject of Church Patronage in Scotland. Mr. Sinclair, the member for Caithness, in the chair. Mr. Sinclair made a neat address on the object of the meeting, and proposed the appointment of a Select Committee to be moved for. Mr. Horatio Ross seconded the motion, and politely gave up the lead to Mr. Sinclair.

“Mr. Andrew Johnstone asked the Lord Advocate, whether or no the Government proposed to deal with the subject. The Lord Advocate said, that Government were aware of the evils complained of; that the subject had lately occupied their attention, and that they had a measure in contemplation, but perhaps not legislative, in reference to their own patronages, which might set a good example to others, and which might be promulgated in a few weeks. Besides, he had good reason to believe, that the call would be made efficient in the ensuing General Assembly, so that a fair prospect was held out of the evils of patronage being diminished. He objected to a Special Committee—1st, as it would involve questions wherein recent settlements might be adduced, and thereby place present incumbents in an invidious position; and 2nd, it might lead to conflicting opinions, which might rather injure than benefit the cause.

“This statement being very favourably received by the meeting, Mr. Johnstone said, that the statement of the learned Lord was calculated very much to disappoint the expectations of himself and many friends, who took a deep interest in this question; but that as it seemed to be the opinion of the meeting, that nothing further should be done till the proposition of ministers should be declared, he would not make any motion in the mean time, although he went much farther than the appointment of a committee, and was ready to move for leave to bring in a bill. He added, that a memorial had been presented on the subject to Lord Melville.

“The presentations since ministers had come into office, he said, had been in several instances most unsatisfactory; and as to the call, he expected nothing at the hands of the General Assembly, considering their division of 120 to 80 on that question last year; and even supposing that the Assembly did do something regarding the call, that ought never to satisfy the country so long as the rights of patronage were suffered to exist.

“After some farther conversation, the meeting broke up: and the subject will come before Parliament again, only when the different anti-patronage petitions now in progress are presented to their house.”

While statesmen are thus contemplating changes, which must prove, at once, beneficial and acceptable to the great mass of the people of Scotland; it is not a little cheering to find that the people themselves are not forgetful of their duty.

At a meeting of the Anti-patronage Society, held at Aberdeen, October 30th, 1832, it was formally announced, that several patrons had resolved to give as a welcome boon, what ere long must be extorted by the right arm of power. Mr. Bridges mentioned the cases of—

*Thurso*, where Sir John Sinclair and Mr. George Sinclair gave the election to heads of families, and these last made a unanimous and excellent choice.

*Kirkwall*, the magistrates of which proceeded in a similar way.

*Hamilton*, the Duke of Hamilton.

*Paisley*, the magistrates.

*Dundee*, where it has been resolved by the magistrates, that *all future* appointments shall be by the choice of the Church people.

*Aberdeen*, the same.

Others were expected soon to follow the excellent example. Petitions without number were preparing: the voice of the people seemed about to be made known in a tone of decision that reminds us of better days. The call was made from the south: it has been heard: it shall be answered. The reformers and founders of the Church of Scotland were “the boldest champions for the rights of their country, when the coronets of her Barons, and the might of her sturdiest yeomen quailed before the blast of tyranny: for the rights of their country and the holier cause of their God, they contended amid the fastnesses of their native hills, until their blood watered the plant of Scotia’s liberty, and their dying testimony bequeathed to others their Zion, whose future triumphs cheered their hours of suffering.” And it seems to us, as if the mighty genius of this land of liberty, this sanctuary of freedom, which long slumbered, has again awakened out of sleep. If it has; advance it shall, despite of stormy strife, and unrelenting persecution: advance it shall, till lordly domination quake, and the high places of corruption totter: advance it shall, till the liberties of the people, encircling the ark of the covenant, shall be enshrined in unsullied purity, and challenge an appeal to the thrilling voice that ever rises unto heaven from the graves of Scotia’s martyred children.

*The Observance of the Sabbath Medically considered.*—Most of our readers are aware, that some time ago a Select Committee of the House of Commons was appointed to examine into the existing state of the laws or statutes relative to the Sabbath—as well as into the prevailing practice in regard to the observance or non-observance of the sacred day of rest. The Committee drew up, as the result of their laborious examination, a report eminently characterized by solemnity of feeling, soundness of judgment, and comprehensiveness of view. Our limits alone preclude the insertion of it. But we cannot refrain from giving a place to the following interesting remarks, extracted from the evidence of J. R. Frere, M. D.

“ You have practised as a physician for many years?—Yes.

“ State the number of years?—Between thirty and forty years.

“ Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest, during that time?—I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense, it is a holy rest, providing for the future state.—As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body, under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if this once be lost, his healing office is at an end. If I show you from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that “the Sabbath was made for man,” as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation, every day of his life; and the first general law of nature by which God, (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by this bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately felt as it is in the brute: but in the long run he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence, for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept, partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted

to be a duty, and the premature destruction of it, a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath, as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of Revelation, and consequently shew that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find, in the principles of his doctrine and law, and in the practice of them, the only and perfect science which prolongs the present and perfects the future life.

*Power of Habit.*—In the life of Sir David Baird, who had the misfortune of being taken prisoner, and confined in chains for several years by the tyrants Hyder Ali and Tippoo, a physical fact, curious, but natural, is recorded. Although the irons of the prisoners were knocked off, it was a long time before they recovered the use of their limbs, though liberated, so as to walk with perfect freedom. "Never," says the writer of this journal, "was the inveterate power of habit more forcibly displayed than on this occasion; we could never get the idea of being in fetters out of our heads. No effort of our minds, no act of volition could, for several days, overcome the habit of making the short and constrained steps to which we had been so long accustomed. Our crippled manner of walking was a subject of laughter to ourselves as well as to others."

Ought not the singular power of long-established habit to account for certain apparent anomalies and inconsistencies in the character and conduct of those who have long been chained with the shackles of superstition, or enthralled under the yoke of ungodliness; and who have suddenly been delivered from the degrading bondage, and set at large for the enjoyment of light and liberty?—Need we wonder much that some of the most fondly cherished habits of thought, speech, and action should still more or less cleave unto them—and not only so, but cleave unto them *for a time*, in spite of every effort to shake them off? And should not this suggest unto us the propriety of making ample allowances for *new converts* from heathenism?

## REVIEW.

*An Exposure of the Hindoo Religion.* By the Rev. J. Wilson, of the Scottish Mission, Bombay.

An inquiry into the origin and claims of Christianity is rapidly spreading among the inhabitants of India. The dead calm that has prevailed through so many ages is now disturbed; and the minds of many are agitated with intensely interesting inquiries. It could not be expected, that waters so long in a state of stagnation could be moved even superficially, without exciting disgust in the minds of those who have always been accustomed to the purest streams. Such, however, may comfort themselves with the reflection, that what is now so offensive to them will, after the agitation has ceased, subside; and then, instead of the stagnant lake, will be seen peace flowing as a river, and righteousness as the waves of the sea. We are not surprised to find the supporters of idolatry, when their system is attacked, exerting all their power to invent and apply arguments in its defence; we are rather astonished that they have lain so long dormant, and satisfied themselves by sneering at the advocates of truth, as the Samaritans did at the Jews, saying, 'What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?' One extreme commonly leads to another. Now, as if to make atonement for their past negligence, they suffer their zeal to carry them to the wildest excesses in defence of their deities; they venture to apologise for all their atrocities, and in their support to confound all distinctions between vice and virtue. Before examining the reply given by Mr. Wilson, to 'The Verification of the Hindoo Religion,' it will be necessary briefly to state the circumstances which led to the controversy.

It appears that Mr. Wilson had been in the habit of discussing with a learned Native the claims of the Christian religion. In the beginning of February, 1831, he received a note from the said Native, stating that a friend of his had lately arrived at the Bombay Presidency, who conceived that he could answer all the objections that had been brought against the Hindoo religion, and was desirous of an interview. Mr. W. complied with his wish, and during the interview, it was agreed that the claims of Christianity and Hindooism should be publicly discussed. The debate was attended by a great number of Brahmuns and respectable Natives, and continued through six successive evenings. It referred principally to the character of the Divine Being, the means of salvation, the principles of morals, and the allotment of rewards and punishments. The

doctrines of Christianity and their claim to attention were simply stated; and many objections were urged against the reigning superstitions of India. Mora Bhatta Dandakara, the apologist for idolatry, and the prime mover of the discussion, received much aid from several of his friends; while Mr. Wilson enjoyed the assistance of a converted Brahmun, who had before publicly disputed with a defender of the Purans. Good order was preserved during the discussion, which was carried on till the Brahmuns requested a cessation of hostilities. It was the intention of Mora Bhatta to publish an account of the debate, but owing to the difficulty of preserving fidelity, arising from his not having taken notes, he was induced to desist, and to resort to another expedient, namely, that of publishing in Maratha, a pamphlet denominated, 'A Verification of the Hindoo Religion.' To this pamphlet, the work under consideration, called 'An Exposure of the Hindoo Religion,' is a reply.

In this reply, Mr. Wilson has divided his subject into four parts. As the existence of a Deity is considered the foundation of all religion, he begins with the gods; he then proceeds to idolatry, or the worship of the images of the gods; he then considers that the Bible alone is the true standard of faith, and that in embracing it no evil consequences will follow, but the opposite.

It is asserted by the Hindoo apologist, that his cause has suffered greatly from the diminishment of learning among the Hindoos. Mr. W. therefore, before entering on the great subject of discussion, justly remarks:—

"I am not singular in the opinion, however, that the spread of true learning in India will prove the ruin of the Brahmanical faith. The discoveries of science, and the revelations of the Puranas, are completely opposed to one another. Let a few examples be taken into consideration. The earth, which is globular, is described in the Puranas as possessed of the shape of a lotus, and as nearly level. From science, it is learned that the earth is suspended in space according to the will of God; but it is described in some Puranas as resting on the back of a tortoise, and in others as resting on the serpent *Ananta*. Its circumference is measured by about 12,434 *kroschas*; but its diameter, according to the Puranas, extends to 500,000,000 *yojanas*\*. The earth is about 47,000,000 *kroschas* distant from the sun, and it is said in the Puranas to be merely 100,000 *yojanas* distant. The earth is only about 120,000 *kroschas* distant from the moon, and yet it is described in the Puranas as 200,000 *yojanas* distant. It is impossible to enumerate the contradictions of this kind, and the absurd fictions contained in the Puranas about the egg of Brahma and other matters of a like nature. The Veda even contains blunders as great as those alluded to,—as, for instance, it says that rain comes from the moon. Verily in the word of God, no such errors could ever occur."

After shewing the great ignorance that is displayed in all the Hindoo writings respecting the true God, Mr. W. makes the following remarks on Brahma, Vishnu, and Siva.

\* A *kroscha* is here reckoned as two miles, and a *yojana* as four *kroschas*.

"These three imaginary gods are represented; in many places, as foolish, as weak, as mean, as proud, as envious, and as disputatious. They fight with one another like evil men, and ravenous beasts. They resort to the spread of atheism, and other evil expedients, in order to support their thrones. They abandon shame, and exhibit themselves as lascivious adulterers,—as deceivers, liars, thieves, and drupkards. Few sins in short can be mentioned, which they have not committed."

These are hard sayings, but substantiated as they are by proofs from their own writings, they cannot be contradicted. The Brahmins are here driven to a dreadful dilemma, from which they can find no escape. The attempt to obviate the difficulty, by maintaining that the deeds accounted vices among men are virtues among the gods, is so palpably absurd, that any ingenuous mind would rather renounce a system requiring such reasoning, than expose itself to the contempt of all virtuous minds by the adoption of such an alternative. Indeed, Mr. W. clearly proves, that all the arguments that have been or can be advanced in favour of such theology can not have the weight of a feather with any man who acknowledges a distinction between moral good and evil.

The objections, urged against the Hindoo triad, are shewn not to apply to the persons in the Christian trinity.

"The doctrine of the Trinity, contained in the Christian Scriptures, as Mara Bhatta seems to be aware, destroys not the unity of God; and, from the manner in which it is exhibited, the divine glory is exhibited. The Father, Son, and Holy Spirit, who are to be found in Him who is the only living and true God, have the same attributes, the same power, the same will, and the same glory. They never contend, like Hindu gods, about their respective greatness. They never form, like the Hindu gods, separate purposes. They never endeavour to thwart one another in their several works. They have existed from all eternity in the relations in which they are at present. The Son is so denominated, not because of derived existence, for he is without beginning; but because he is of the same nature with the Father, because he is the object of the Father's love, and because he displays the Father's glory."

But it is not enough to shew the errors of a false system, it is necessary to prove that there is something superior to supply its place. Mr. W. therefore enters at length into the difference between the incarnation of Christ and those of Rama and Krishna. This difference he points out very clearly—in the objects which they came to accomplish; in the conduct which they exhibited; and in the benefits which they conferred; and then shews the superiority of that evidence which we have for believing the accounts given of the Redeemer. There is one argument in this part which we think should have been a little guarded and explained. It is stated—

"The purpose of the Rama Avatára is said to have been the destruction of the *giant Ravana*, but this object must appear altogether trifling and inadequate. God, who is infinitely powerful, could accomplish it without becoming incarnate; for he who gives life, can take it away at his pleasure.

doctrines of Christianity and their claim to attention were amply stated; and many objections were urged against the reigning superstitions of India. Mora Bhatta Dandakara, the apologist for idolatry, and the prime mover of the discussion, received much aid from several of his friends; while Mr. Wilson enjoyed the assistance of a converted Brahmun, who had before publicly disputed with a defender of the Purans. Good order was preserved during the discussion, which was carried on till the Brahmuns requested a cessation of hostilities. It was the intention of Mora Bhatta to publish an account of the debate, but owing to the difficulty of preserving fidelity, arising from his not having taken notes, he was induced to desist, and to resort to another expedient, namely, that of publishing in Maratha, a pamphlet denominated, 'A Verification of the Hindoo Religion.' To this pamphlet, the work under consideration, called 'An Exposure of the Hindoo Religion,' is a reply.

In this reply, Mr. Wilson has divided his subject into four parts. As the existence of a Deity is considered the foundation of all religion, he begins with the gods; he then proceeds to idolatry, or the worship of the images of the gods; he then considers that the Bible alone is the true standard of faith, and that in embracing it no evil consequences will follow, but the opposite.

It is asserted by the Hindoo apologist, that his cause has suffered greatly from the diminishment of learning among the Hindoos. Mr. W. therefore, before entering on the great subject of discussion, justly remarks:—

"I am not singular in the opinion, however, that the spread of true learning in India will prove the ruin of the Brahmanical faith. The discoveries of science, and the revelations of the Puránas, are completely opposed to one another. Let a few examples be taken into consideration. The earth, which is globular, is described in the Puránas as possessed of the shape of a lotus, and as nearly level. From science, it is learned that the earth is suspended in space according to the will of God; but it is described in some Puránas as resting on the back of a tortoise, and in others as resting on the serpent *Ananta*. Its circumference is measured by about 12,494 *kroskas*; but its diameter, according to the Puránas, extends to 500,000,000 *yojanas*\*. The earth is about 47,000,000 *kroskas* distant from the sun, and it is said in the Puránas to be merely 100,000 *yojanas* distant. The earth is only about 120,000 *kroskas* distant from the moon, and yet it is described in the Puránas as 200,000 *yojanas* distant. It is impossible to enumerate the contradictions of this kind, and the absurd fictions contained in the Puránas about the egg of Brahma and other matters of a like nature. The Veda even contains blunders as great as those alluded to,—as, for instance, it says that rain comes from the moon. Verily in the word of God, no such errors could ever occur."

After shewing the great ignorance that is displayed in all the Hindoo writings respecting the true God, Mr. W. makes the following remarks on Brahma, Vishnu, and Síva.

\* A *kroska* is here reckoned as two miles, and a *yojana* as four *kroskas*.

“These three imaginary gods are represented, in many places, as foolish, as weak, as mean, as proud, as envious, and as disputatious. They fight with one another like evil men, and ravenous beasts. They resort to the spread of atheism, and other evil expedients, in order to support their thrones. They abandon shame, and exhibit themselves as lascivious adulterers,—as deceivers, liars, thieves, and drugkards. Few sins in short can be mentioned, which they have not committed.”

These are hard sayings, but substantiated as they are by proofs from their own writings, they cannot be contradicted. The Brahmuns are here driven to a dreadful dilemma, from which they can find no escape. The attempt to obviate the difficulty, by maintaining that the deeds accounted vices among men are virtues among the gods, is so palpably absurd, that any ingenuous mind would rather renounce a system requiring such reasoning, than expose itself to the contempt of all virtuous minds by the adoption of such an alternative. Indeed, Mr. W. clearly proves, that all the arguments that have been or can be advanced in favour of such theology can not have the weight of a feather with any man who acknowledges a distinction between moral good and evil.

The objections, urged against the Hindoo triad, are shewn not to apply to the persons in the Christian trinity.

“The doctrine of the Trinity, contained in the Christian Scriptures, as Mara Bhatta seems to be aware, destroys not the unity of God; and, from the manner in which it is exhibited, the divine glory is exhibited. The Father, Son, and Holy Spirit, who are to be found in Him who is the only living and true God, have the same attributes, the same power, the same will, and the same glory. They never contend, like Hindu gods, about their respective greatness. They never form, like the Hindu gods, separate purposes. They never endeavour to thwart one another in their several works. They have existed from all eternity in the relations in which they are at present. The Son is so denominated, not because of derived existence, for he is without beginning; but because he is of the same nature with the Father, because he is the object of the Father's love, and because he displays the Father's glory.”

But it is not enough to shew the errors of a false system, it is necessary to prove that there is something superior to supply its place. Mr. W. therefore enters at length into the difference between the incarnation of Christ and those of Rama and Krishna. This difference he points out very clearly—in the objects which they came to accomplish; in the conduct which they exhibited; and in the benefits which they conferred; and then shews the superiority of that evidence which we have for believing the accounts given of the Redeemer. There is one argument in this part which we think should have been a little guarded and explained. It is stated—

“The purpose of the Rama Avatára is said to have been the destruction of the giant *Ravana*, but this object must appear altogether trifling and inadequate. God, who is infinitely powerful, could accomplish it without becoming incarnate; for he who gives life, can take it away at his pleasure.

The purpose of the Krishna Avatára is said to have been the destruction of the giant Kansa and others. This object is similar to that of the Rama Avatára, and could have been accomplished without an incarnation."

This is correct, but it is a sword which cuts both ways: for it might be said, that there was no need of the incarnation of Jesus Christ to destroy the works of the devil, as it was in the power of the Deity to have destroyed him. With this exception, we think Mr. W. has clearly proved that the gods of the heathen are no gods—that there is no rational excuse for worshipping them,—and that the incarnation of Christ for the redemption of a lost world is the only one worthy the attention of men.

The next subject is the worshipping of images, which is defended by the Hindoo apologist in a subtle but unsatisfactory manner. Those Hindoos, who have sagacity enough to see that a block of wood or a stone cannot be the living God, say they do not regard it as such, but simply as a help by which to raise their thoughts to the great God. It is nevertheless true, as Mr. W. remarks, that though there are some who do not believe the idols to be gods, yet this is far from being the case with the majority.

"There are some Hindus who believe that the idols are no gods; but there are millions of them who believe the images to be God. They are to be found in every village, and in every town; in every Kasba, and in every Suba; of every caste, and of every station; of every sex, and of every age. They call the images gods; and they treat them as such. They are instructed by the Brahmans to act in this manner; and they have no feeling of shame in connexion with their conduct. In some places, and on some occasions, they fan the images, that they may enjoy cool air; they clothe them, that they may not suffer by the cold; they place them beneath curtains, that they may not be annoyed by the mosquitoes and flies; they besmear them with red-lead, &c., that they may be pleased with their own beauty; they put them to sleep, that they may obtain rest; and they go to ask them for the interpretations of dreams and omens."

The manner in which the common people are led to believe that their idols are really gods is this: they are taught by the Brahmans to believe that there is an irresistible power in the rite of consecration; and that the consecrating prayer pronounced over the image does really bring the Deity into it, though he is invisible to mortal eyes. This idea the late Brijomohon has ably exposed in his powerful appeal against idolatry. He observes,

"Both you and we see clearly, that the properties of stone, earth, and wood which the image had before the *Pránapratishtha*, it retains also afterwards; that, as the flies and mosquitoes were before playing on it from head to foot, so they do also afterwards; that, as previously to the performance of the *Pránapratishtha*, the image would break to pieces, if it fell on the ground, so it would also afterwards; and that, as before it had not the power of eating, sleeping, and moving, so it is also destitute of this power afterwards. How then can it be proved that the image is animated by God? We see that the worshippers of images are continually afraid, lest their hands or feet should perchance be broken. If they were perfectly sure, that the images are animated by the gods, which

they respectively represent, they would not, till the present day, be so anxious about their preservation. With respect to what you said about the power of renowned images to punish those who injure them, we should readily believe this, if they punished the rats, cockroaches, and other creatures who spoil their colour, or make holes into their body ; or if they drove off and punished the flies, when they want to place themselves upon them after they have been sitting upon unclean things. But however this may be, what power images possess, or do not possess, may easily be put to the test : give them only into our hands ; and you will soon see which of us can punish the other."

After shewing how useless, delusive, absurd, and incapable of defence all idol-worship is, Mr. W. concludes this part of his work with some most apposite and striking quotations from the sacred Scriptures. We cannot resist the inclination we feel to quote the following passage, under the hope that it will meet the eye of some of our Hindoo readers.

"They that make a graven image are all of them vanity ; and their delectable things shall not profit ; and they are their own witnesses : they see not, nor know ; that they may be ashamed. Who hath formed a god or molten a graven image that is profitable for nothing ? Behold, all his fellows shall be ashamed ; and the workmen, they are of men : let them all be gathered together, let them stand up ; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms : yea, he is hungry, and his strength faileth ; he drinketh no water, and is faint. The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of man ; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth (or chooseth) for himself among the trees of the forest : he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn : for he will take thereof, and warm himself ; yea, he kindleth it and baketh bread ; yea, he maketh a god, and worshippeth it ; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast, and is satisfied : yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire ; and the residue thereof he maketh a god, even his graven image : he falleth down unto it, and saith, Deliver me : for thou art my God. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire ; yea, also I have baked bread upon the coals thereof : I have roasted flesh, and eaten it ; and shall I make the residue thereof an abomination, shall I fall down to the stock of a tree ? He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand ?"

On the third subject, the *rule of faith*, or *Shashtra* given by God, Mr. Wilson has been very concise, the whole occupying only about six pages. We regret that he should have satisfied himself with a few general remarks on this very important topic, instead of entering at some length into the external and internal evidences of Christianity. There is a small Bengalee tract, published by the Calcutta Christian Tract and Book Society, entitled, 'What *Shashtra*

ought to be regarded,' which contains some satisfactory proofs that the Bible is the only book that ought to be regarded in matters of religion. We wish those arguments or some of a similar nature had occurred to the mind of Mr. Wilson, when writing, as we think they would have rendered this part of his book more interesting and useful.

In the fourth and last part of his performance, Mr. W. has met the objections started by the Hindoos against Christianity, on account of the consequences in which it will involve them. They say they shall become like Portuguese or like many Englishmen, who are evidently destitute of all regard to religion. This is a powerful objection, perhaps the very strongest the heathen can make against us, that many who call themselves Christians are by no means superior in moral conduct to themselves;—yea, some of them, in particular instances, much their inferiors, indulging in vices of which many idolators are ashamed. They must know, however, that such persons are merely Christians in name; and that there is nothing in their Bible which sanctions such conduct; that they are bound by the precepts of that book to live soberly, righteously, and godly in this present world; and if they do not, their condemnation will be greater than that of the heathen. How rapid would be the progress of Christianity in the East, if all who have assumed its name lived according to its precepts!

The mischiefs arising from the employment of improper agents and means in the propagation of religion are strikingly displayed in the moral condition of most of the Portuguese converts in the south of India. These ought ever to be held up as a beacon, to guard all societies against the adoption of such means as have been used by the Portuguese. Mr. W. says of them:—

“The Portuguese, in many instances, used violence, which can only produce hypocrites. They gave to the Hindus the name of Christians, before they gave them Christian instruction, or before they witnessed in them an obedience to Christian precepts. They have kept them in ignorance of the Christian *Shastras*. They have allowed them to retain many of their evil heathenish customs. They have not expelled multitudes of them from their communion, when their immoral conduct became known to them. They have directed them almost in every particular contrary to the Scriptures: and they have shewn that they were connected with that system, which in the Bible is declared to be Anti-Christian.”

Many of the Natives object to Christianity, under the idea that if they embrace it, they must eat flesh, &c. like Europeans;—but they ought to know that nothing of the kind is required of them. The same rules of eating, drinking, and dress which they have regarded from their youth, they may still follow. ‘Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse.’

Having obviated the objections urged by the Brahmuns, Mr. W. proceeds to state what will indeed be the results of embracing the Gospel : and demonstrates that they will be of the most beneficial kind. The following is the condensed view which he has given of the blessings arising from a cordial reception of Christianity.

“ I shall briefly state the consequences of a cordial and sincere embracement of the religion of Jesus. These are of unspeakable moment, and they respect both this life and that which is to come. The persons who perceive the holiness, justice, and extent of God's law ; the odiousness and danger of sin ; and their own responsibility, depravity, and guilt ; and who betake themselves to Jesus Christ as a refuge, put their trust in his righteousness, and rely on his grace, receive the pardon of all the iniquities which they have committed. They thus obtain the divine favour, which could not be procured by their own actions, which at the best are in many respects opposed to the commandments of God, and which, in all cases, fall short of his requisitions. God pours out the influences of the Holy Spirit upon them ; and, by his agency, and the instrumentality of divine truth, they forsake that which is evil and cleave to that which is good, obtain deliverance from the power and predominance of evil lusts and passions, and gradually become holy in heart, speech, and behaviour. The peace of God dwelleth within them ; and they view the Creator as their father and their friend. In the time of their trouble and distress, they look to him for support and comfort ; and for the sake of the Saviour, he imparts it to them in rich abundance. At the hour of death they are not forsaken ; for he who loved them at the first loves them unto the end. When their souls take their departure from the body, they are conducted into the heaven of bliss. In that happy region, they associate with the redeemed from among men, and the angels of God ; behold the glory of the Lord and Saviour, contemplate the divine excellency, and engage in the divine praise and service. Their bodies shall at the end of the world be redeemed from the dust by the power of Him by whom they are reduced to corruption. They shall be publicly declared righteous ; and while those who have died in their sins without a Saviour, are subjected to the curse of a holy God, and consigned to eternal wo, they shall be blessed and glorified. Their felicity shall continue to increase ; and, as their Saviour's merit can never be exhausted, their happiness shall last throughout the ages of eternity.”

Such blessings Mr. W. proves can never be derived from any system of idolatry. He points out the inefficacy of all the means recommended in the Hindoo Shastras, for the purpose of obtaining salvation ; the unavailing nature of all the aid that can be imparted by the gods or the Brahmuns ; and the worse than uselessness of all those rites, which instead of elevating degrade the moral character of the worshipper ; and then concludes with a powerful address :

“ I earnestly call upon every person, who entertains the slightest regard to his Creator, or the feeblest desire for his own welfare, or that of his friends, in this life or in that which is to come, immediately to forsake it. It is to those who embrace it, and adhere to it, the road to death and everlasting destruction. It robs, as we have seen, the Divine Being of every excellence. It obscures our notions of his existence, reproaches all his attributes, attributes to him the vilest passions, and ascribes to him the worst actions. It extinguishes in the mind the veneration, and gratitude, and love which ought ever to be exercised toward him. It changes his glory

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into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. It depraves the reason and judgment of those who are its votaries; fills their imagination with impure thoughts; and permits them, in many cases, to practise sin with impunity. It shuts their eyes to the view of their moral misery, and deceives them with false and unworthy hopes of salvation."

As a controversialist we must do Mr. W. the justice to observe, that he has treated his opponent with all due respect; has written in a serious, candid, and rational manner; has substantiated his objections to Hindooism by quotations from the Shastras; and has shown that Christianity has infinitely the advantage, both as it regards the life that now is, as well as that which is to come. We can therefore confidently recommend the work to all who are interested in the subversion of Hindooism.

There are many daring and profane statements, made by his opponent, of which Mr. W. has taken little or no notice; we suppose, from the conviction that the bare perusal of them will sink them into deeper degradation than the most elaborate answer. That we may not however be accused of misrepresenting the defenders of idolatry, we shall here quote one or two of these declarations:

"Kriahna's committing theft with the cowherds, and playing the adulterer with their wives,—Shiva's spreading death and destruction by his curses, and behaving indecently with Parwati,—Bramha's looking on his own daughter with the eye of a paramour, and making a most filthy disclosure of his lust;—Râma's crying out, 'Sitâ, Sitâ,' and embracing the trees in a fit of frenzy,—Pareshara's cohabiting with a fisherman's daughter;—such abominable transactions as these, too bad to be even mentioned—Are these, you will say, what you adduce and place on a level with the good acts of Christ?"—"These deeds, when narrowly considered, are even far better than those virtuous actions of Christ's that you mention." "They are incomparably better and far more replete with merit than the actions of Jesus Christ."

Such assertions may lead to the conclusion, that idolatry not only pollutes the heart, but sadly impairs the intellect. Little do the defenders of idolatry think that, by thus confounding all distinctions between right and wrong, and making vice superior to virtue, they are striking a fatal blow at the very root of that system which they advocate. For every one must surely see, that that system is fit only for infernal spirits, which maintains that it is better to violate than to obey the commands of God. Yet such are the awfully profane declarations of the individual at Bombay, who has come forward to defend idolatry against the attacks of the Scottish Missionaries.

## OBITUARY NOTICE OF MISS MARIA DOUGLASS.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Should you conceive the following Obituary Notice of Miss Maria Douglass, who died on the 11th of June last, aged 16 years, to be of sufficient interest to warrant its publication, it is quite at your service. It is extracted from an account drawn up by a relative, and read by the Rev. Mr. Yates, on whose ministry she attended, after a sermon lately preached by him, on the occasion of her death, at the Circular Road Chapel.

Your's obediently,  
BETA.

MARIA DOUGLASS lost her mother, I believe, in her infancy, when she was but three years and four months of age; since which time she has been almost entirely under the care of her grand-mother, Mrs. G. Maria improved wonderfully, considering the limited means of instruction she enjoyed. As religion is the chief concern to attend to, her grand-mother ever pressed upon Maria's mind the advantages resulting from it: and the issue of her efforts ought to be an encouragement to relatives to take every seasonable opportunity of instilling into the minds of children the seeds of piety at an early age.

Mrs. G. seems to think Maria's conversion began about nine years ago, when she was about seven years of age. At this period, Mrs. G. used to go by water to her son's factory, when she always took the children with her; and whenever they arrived at any *ghat*, she used to tell her grand-daughter to return thanks for their protection so far on their way. She being a child, the first thing she did on getting on shore was not to return thanks, but like a little lambkin to skip and bound for joy, that she was once more on shore. For this Mrs. G. gently chid her twice; but on the third occasion, the child said, she had not as hitherto forgotten to return thanksgiving, because she had before prayed that she might not again do so.

During her long continued sickness, as long as she could walk, she used at stated times to go into my room, and pray alone; and during that period, twice read through Doddridge's Rise and Progress, and Christ's famous Titles, besides reading other books.

A few days before her death, she called her sister, put her arms round her neck, kissed her, and told her not to cry, that she was going to die; that Miss J. who was then in the house, would be a sister to her, and love her as she herself did. She then called her younger brother, kissed him, and told him to read his Bible. She then called her elder brother (younger than herself), and said, 'Don't cry, I am going to Christ. Kiss me, and love grand-mother as I have, and be always obedient to her. Read your Bible. Keep Jesus in your mind, and you will be as happy as

I am at present.' So saying, she kissed him, and repeated the following lines:

'For me my elder brethren stay,  
And Angels beckon me away,  
And Jesus bids me come.'

She then told her brother, that he must sing this Hymn and read a chapter to her that evening, after the Doctor was gone.

She was very anxious for her brother Robert's future welfare; he having been brought up with her under Mrs. G.'s care from their infancy; and told some of their friends to look after and love him as they had loved her. She spoke with great propriety to almost all around, putting every one into tears. While she was thus giving a word of exhortation to her brothers and others, Mrs. G. who was at that time in the adjoining room, drew near; when Maria said to her, 'I am not going to die now, (that was ten days before her death,) but I shall linger and die by degrees. But don't cry. You will follow me soon.' On her grand-mother observing, she could not but mourn, she replied, 'Yes, but we should not mourn as those who have no hope.' She then told me and a friend standing near to comfort her grand-mother.

The next day, being the last Saturday but one before her death, she asked her step-mother to sing that Hymn—

'When I can read my title clear,  
To mansions in the skies;  
and

'Jesus, I love thy charming name.'

About three days before her death, her father asked her if she was willing to die. She replied, 'Yes, Papa, I am quite willing, I have not the least fear. I know I shall be happy.'

The day before her death, in reply to Mrs. G.'s question, she said, that the promises all crowded upon her mind; and then, speaking to herself, said, 'Lord! how long?'

On one occasion, seeing her grand-mother in tears, she said, 'Why do you cry?' Mrs. G. replied, 'To see her in such pain, and suffering so much. Maria then said, 'Jesus can make a dying pillow sweet.' Mrs. G. observed, 'Then you find it so; on which Maria replied in the affirmative. She did indeed appear in body to suffer much; but her long continued sickness

she seemed to bear with great patience and fortitude.

Last Sabbath night, a little before twelve o'clock, she seemed to be in a dying state. Mrs. G. then said, Do you find Jesus precious? The natural answer to such a question, if I may so say, when a person could hardly speak, would be, Yes; but in the hour of death, (how do I say? nay, it was in the very moment of death,) she replied, "Jesus my life, my love, (and looking up to Heaven, she added,) my all," and immediately, without a sigh, groan, or struggle, expired.

I have read of happy deaths, but reading and seeing are two different things. Who could have told Maria, that Jesus would make a dying pillow sweet? She might have been told so, but could only know it from experience. Who could have taken away the fear of death, and told her she should be happy? Would it not appear, under all the circumstances of the case, that she was during her sickness greatly taugth of God? She was indeed a tender, lovely flower, and now, no doubt, flourishes where all the plants of glory bloom.

June 15th, 1833.

J. G.

## Poetry.

For the Calcutta Christian Observer.

### THE PROPHET JONAH.

THROUGH mighty Nineveh  
Behold the Prophet go :  
His weeds of sackcloth grey,  
His words, the words of woe :—  
" Woe to the minaret !  
" Woe to the tow'r and hall !  
" Ere forty suns are set  
" Proud Nineveh shall fall."  
The palace walls are high—  
Ten thousand guards are round ;  
Yet pierc'd that wailing cry  
The inmost chamber's bound.  
The Monarch in his pride  
Wax'd pale upon his throne—  
He turn'd to every side,  
But comforter was none.  
His pomp he straight laid down,  
He bow'd before the Lord ;  
His head with ashes strewn,  
Remission he implor'd.  
His subjects with him wove  
The penitential pray'r :—  
" Unworthy of thy love,  
" Yet spare, Jehovah, spare."  
Then ceas'd the Lord to frown—  
The Prophet's task was o'er :  
Peace beam'd benignly down  
Where menac'd wrath before.  
The Seer it pleas'd not now  
Jehovah should relent ;  
Gloom gather'd on his brow—  
He murmur'd discontent :—  
" Oh ! why should Justice fail  
" Her insults to avenge ?  
" Or why th' Immutable  
" His purpose lightly change ?  
" God's nerveless arm and aim  
" The ungodly will defy ;  
" And peel the false Seer's name  
" In laughter to the sky."

Indignant at the thought  
The city's dust he spurn'd : .  
Without the walls a spot  
Of shade his eye discern'd ;  
Then laid him down—the Lord  
Forgave his phrenzied grief ;  
And o'er him raised a gourd,  
Most fair in fruit and leaf.  
With morn the east wind blew—  
Decay was at its core :  
The day was still but new—  
The gourd's brief life was o'er.  
Uncheck'd the sunbeam's fire—  
Unscreen'd the Prophet's head—  
"Twixt mingled grief and ire,  
" "Twere better die," he said.  
" Frail mortal ! proud as frail,"  
Thus spake th' eternal King ;  
" Shalt thou a weed bewail  
" "Insensate, worthless thing ?  
" And shall not God, the Lord,  
" Th' immortal myriads spare  
" Who contritely implor'd  
" His grace with tears and pray'r ?"  
" That gourd no dew of thine,  
" No glowing sunbeam fed ;  
" To bid it spring was wise,  
" Or rank it with the dead.  
" Work thy capricious will  
" With aught that is thine own :  
" The task to save or kill  
" Jehovah's is alone.  
" Were grace to those who spare  
" Death to the pitiless,  
" Th' unchanging doom, which ne'er  
" Admits recal, redress—  
" By the stern human creed  
" Were God a man like thee—  
" Oh, where should be thy meed ?  
" Oh, what should be thy plea ?"

T. O. D.

## Missionary and Religious Intelligence.

### CALCUTTA PRESIDENCY.

RUTH JATRA, POOREE.

[From a Correspondent.]

THE Ruth Jatra, which is celebrated at Pooree every year, commenced on the 19th of June, with all the uproar and bustle attendant on a Hindoo festival. The Jatra, which usually takes place at the end of June, and sometimes even so late as the middle of July, was this year celebrated unusually early; on account of which, and the probability there was of the rainy season not commencing so soon, it was likely there would be a much larger assembly of people than what took place during the former year. The roads leading to Juggurnath, for some days previous to the Jatra, were thickly strewn with pilgrims, anxious to get a sight of Maha Probhoo (Juggurnath). Some were seen moving gently on, riding in native carriages of all descriptions, and others on tattoos of all dimensions; but by far the greater part of these worshippers of the far-famed idol of Pooree were humble pedestrians, of all ages and descriptions, who after many a long coast through sand and sun were bending their footsteps to what they were taught to consider the presence of Deity, the place of salvation.

At about three o'clock, on the 19th, Juggurnath, Subuddra, and Bulbuddra, the three idols, who were drawn in the cars prepared for their reception, were taken from their habitations. This is a part of the ceremony not much calculated to impress the European beholder with much veneration for this imagined divinity: the noise, the confusion, swearing, shuffling, and sometimes fighting, which usually attend his godship's first appearance for the year, assume the most ludicrous, and at the same time, disgusting appearance that can well be conceived of by the mind of man—any thing but what appears to us to be proper for a religious ceremony. The idols, after being placed upon the ruths, remain for a time till towards evening, when an immense multitude of men commence dragging the ruths, amidst a horrid dissonance of native music and shouting from the vast concourse of people present. The cars are immense masses of wood, clumsily put together, united to immense ropes for the purpose of drawing. On the sides were carved various figures, supposed to represent different Hindoo deities and different parts of Hindoo Mythology. These were of the most unfinished description, painted over with paint of different colours. The cars are lofty, and in every part crowded by people, apparently of the respectable classes, who consider it no small honour to ride with Juggurnath. Not less than hundreds of these people were thus riding upon each of the ruths. The plainness of the lower part of these machines is amply made up by the magnificence of the canopies, which were composed of English broad cloth. Juggurnath's canopy was yellow, and tinselled with gold and silver; that of Bulbuddra was purple and scarlet, each tinselled with gold and silver, but not so splendid as the first. Round the body of the canopies were Indian silks, with various figures.

The ropes by which the whole are drawn are as big as the cables of our ships of war; they are perhaps from a hundred to a hundred and fifty yards in length. The writer only gives a rough guess; for an exact admeasurement in the midst of such an uproar, is seldom thought of by any person. Some thousands of men, of the farmer caste, are retained for the purpose of drawing these famed divinities in their stately cars, if not to the edification yet much to the amusement of the vast assembled multitudes. These people are rewarded for their pious exertions with pieces of land, rent and taxes free, or at very reduced rates. This was contradicted rather smartly by a Calcutta Journal last year, but for public information it may be now said, that on the spot every one says it is so, and nobody says it is not so. It may therefore be presumed, that the statement stands on some tolerable foundation, notwithstanding the gratuitous denial referred to. How far the close connection of a Christian Government, with the filthy and vile pollutions of Pooree idolatry, is just, or even moral, I shall leave others to judge; the object of these lines is simply to narrate a few of the precious scenes at the Jatra.

Whilst one of the ruths was moving slowly along, a stream of people, resembling a current going in an opposite direction, were seen running, each person car-

rying a green bough to meet the other car, which soon began to follow in the same way. All the idols are taken to a small temple, about a coss distant, where they are taken down, and after remaining nine days, they return again to the greater temple, and are again lodged in the former habitation. Amongst the people, we saw several elephants, surmounted by European ladies and gentlemen. The Hindoos seem much flattered by these attentions of the *sahab-lok* coming to give their salam to Juggurnath; and when they are told that this is all curiosity, they say: Why should they often come, if it be not to Puja kurree, and Durahon kurree, (to worship and obtain a sight of the image?)

Amongst the multitudes, two European Missionaries and some native assistants were seen at different periods of the Jatra, distributing tracts and the Scriptures, and denouncing idolatry. They as being opposed to the reigning superstition were looked upon with less favourable eyes, and received in many places but a moderate reception. The people usually received the books with much eagerness, but many were remarked making but a sorry use of them. Several were torn up in the presence of the Missionaries with manifest scorn and contempt. It is however to be hoped, that many of these silent messengers of salvation will be read; and that they may be blessed to the readers, is the ardent wish and prayer of him who writes these lines:—that instead of Juggurnath, they may worship Him who is the sinner's friend, the hope of salvation. There were but few cases of Cholera, perhaps not more than from fifty to a hundred. The vultures and dogs found but little prey during the first days of the Jatra. It is horribly disgusting to see these filthy creatures gnawing mangled bodies scattered over the sand; it operates powerfully upon the nerves. At the best of times Pooree at the Jatra is a stinking and filthy place, but it is so more or less in proportion to the mortality and number of people present. The writer heard from the Missionaries who were there at the Jatra of 1825, so famous for the destruction of life, that one of the tanks at the entrance of the town was completely stuffed with bodies dead of Cholera; and such was the horrid stench from the putrid carcases, that it was almost insufferable. The weather during the first four days of this Jatra was dry, which enabled most of the people to leave the town. This is the reason for the diminished number of deaths amongst the pilgrims. Very many of these deluded people will, however, be overtaken by the disease, before they reach home; and many, very many will fall to rise no more, till the solemn hour of judgment shall awake the sleeping nations. The addresses delivered from the cars to an assembly of about 100,000 were represented as the most filthy and polluted, such as none can write or read, whose mind is not earthly, sensual, and devilish. This language is delivered in the presence of the Deity! How debased must a people be, where such language could be delivered with impunity; to say nothing of the religious ceremony: and how liberal or rather how indifferent alike to decency and morality must they be, who can deliberately plead for supporting such an enormous mass of abomination. The pilgrim tax is said to amount this year to about forty or fifty thousand rupees; this, if correctly stated, is a small sum. About the second day of the Jatra, an opulent Hindoo gave 700 rupees for the benefit of those who were waiting at the gate, unable to pay the tax. The number thus waiting and thus admitted was about 10,000, who were in the environs of the town. This munificent gift, well applied, might have been of the greatest use; it will give the man indeed a name amongst his people, and this perhaps was the motive; for of what use could be a sight of these blocks of wood or this visit to a filthy place like Pooree!!!

Rather an interesting looking young Bengalee, speaking good English, who had been four years in the Hindoo College, appeared amongst the people; he seemed anxious to say a word for Juggurnath; he commenced disputing with an Oryah Missionary, and seemed determined to plead for Hindooism, as it was. The manner of the young man was rather suspicious; for upon being pressed to answer the question, whether that idol was the creator of the world, he laughed heartily and ran off. He abused Ram Mohun Roy, and praised Mr. DeRozio; he said that he had read the Bible and other English books; he appeared to be far gone in infidelity: but what he was it is not easy to say; this is certain, he was not much the better, for what he had learnt at College. May this idolatry soon have an end, and here in this place of pollution may His name and worship be acknowledged, "who gave himself for us, to redeem from all iniquity, and to purify unto himself a peculiar people zealous of good works."

## BOMBAY PRESIDENCY.

REPORT OF THE COMMITTEE OF THE BOMBAY SEAMAN'S FRIEND ASSOCIATION, FOR THE YEAR 1832.

The Committee rejoice to state that the attendance of the officers and men belonging to the Indian Navy, at Divine worship in the Floating Church, continues to be considerable, and that latterly there has been a small increase in the number of seamen who form the crews of Free Traders visiting the Port of Bombay.

A European, engaged by the Committee, boards every vessel on her entering the port, and offers to send boats every Sunday at the expense of the Society, for the conveyance of the crew to Church. The offer is, however, too often disregarded, though kindly received, and the practice of giving the men leave to go on shore on Sabbath, and of discharging and taking in cargo on that sacred day, continues to be (with a few Christian and honourable exceptions) the greatest hindrance to the labours of the Society.

Twenty-nine vessels arriving from Great Britain and the United States have been visited in the harbour during the past year by members of the Committee, twenty-one of which were furnished with one of the Society's lending Libraries, and 17 Bibles were sold to Seamen on board, beside a few others from a Box kept in the Floating Church, for that purpose. The reception given by the officers and crew of the vessels visited, has uniformly been polite and satisfactory.

A few of the Society's printed Addresses are delivered personally to the Boatswain or other petty officers, for distribution among the men; and a notice is given, that a Reading Library is placed on board by the Association, for their use, with the permission of the Captain. The Committee are encouraged to hope that these Libraries have been beneficial to many of the seamen, and they have much pleasure in inserting the following testimony extracted from a private note from the Captain of a vessel lately in the harbour:—"The box of Books afforded the ship's company much instruction and amusement. I used to distribute them every Sabbath after Church to all who felt disposed, and very few indeed were those who did not apply for them. I think they are of great service on board."

The contents of one of the Society's Book-cases is appended; and as the cost of each (the Books included) averages scarcely 20 Rupees, the Committee are inclined to hope there can be but one opinion as to the usefulness of increasing their lending Libraries, which they earnestly trust they shall be enabled to do, to a considerable extent, in the course of the ensuing year.

The Committee return their sincere thanks to the Friends of the Society who have contributed to their funds. An acknowledgment of various sums received in 1832 being made in a statement of the receipts and expenditure subjoined to this report; they beg also to acknowledge a handsome donation of Religious Books, suitable for their lending Libraries, from Rev. J. Wilson and Rev. C. Stone, and Captain Molesworth, as well as fifty Bibles in the French language from the Edinburgh Bible Society.

As the balance in the Treasurer's hands is reduced to Rs. 343 1 50, the greater part of which has since been paid for Books for the lending Libraries received from England, and the Committee have authorized the Rev. D. O. Allen to send from America a further supply, to the extent of 3 or 400 Rupees, of such Books as are published at a cheaper rate in America, and a balance is still due to the Merchant Seamen's Bible Society in London, further donations are respectfully solicited.

In conclusion, the Committee would remark, that although the sale of Scriptures to the Seamen has been small, and the attendance at Divine Worship below their hopes, yet the willing reception of the Libraries, and the character of the Books, encourage them to believe, that the Word of Eternal Life, which it is the aim of the Association to impart, has been received by many through the instrumentality of the Society; and they solicit the earnest prayers of all its friends to that God who can alone crown their efforts with future and enlarged success.

## SCOTCH MISSION, BOMBAY.

The following account of the operations of the Scotch Mission in the Bombay Presidency, extracted from the *Oriental Spectator*, will be read with interest by all concerned in the salvation of the Heathen.

REPORT OF THE BOMBAY STATION OF THE SCOTTISH MISSION FOR 1832.

The following extracts are from a letter addressed by Mr. Wilson to Mr. Laurie, the Secretary of the auxiliary Society in Bombay.

In discharging the duties of my office, I endeavour, as far as circumstances will permit, to direct my attention to all classes of the native community; and Hindús, Musulmán, Páris, Jainas, Jews, Roman Catholics, and Converts, share in my Ministry. I address them both at stated places and times, and at occasional and varied meetings,

tend it, has been instituted. It is conducted under my own eye, on the Mission Premises, and is taught by a Hindú and an Indo Briton. I anticipate much good from it. It is attended by a considerable number of respectable young men, and it is to be hoped that, conducted on Christian principles, it will exercise a happy influence over them.

Five Female Schools have lately been united and formed into a Central School by Mrs. Wilson. She expects that this arrangement will promote the greater efficiency of the mission. The children are under a more direct Christian control than formerly, and the time which was devoted to their separate visitation is now more advantageously employed in promoting discipline and communicating instruction. Difficulties have been experienced; but it is hoped that they will diminish.

The Second School on the Mission Premises is supported by local contributions raised by a Committee of Ladies, who kindly take the management of it. It is devoted to Destitute Native Girls, who are supported by Christian bounty; and it promises to be useful in redeeming some of them from misery and destruction.

Some of the Native Gentlemen, who have seen the Girls of the different Schools go through their exercises, have expressed their approbation.

Connected with the English School, a Library of useful and entertaining Books, in religion, science, and history, is in the course of being formed. There are 15 native subscribers to it at present, who eagerly peruse many of its volumes. Most of these are in the habit of meeting with a few friends for conference on Geography, Astronomy, &c. They profit more by this mode of instruction at present, than by formal lectures. The Lithographic press of the Mission is now in Bombay. Editions of the following works have been printed at it since its arrival from Hurnee.

500 Extracts from Tracts,	34 pages.
500 Translation of English Instructor, No. I.	35 "
500 Translation of English Instructor, No. II.	128 "
3,000 Elementary Catechism,	33 "
1,000 Bombay School Collection, Part 1st.	40 "

The Elementary Catechism, was lately transferred by me to the Tract Society, and the edition here mentioned is published at the expense of that institution.

During a part of the past year, I laboured under very considerable indisposition; and with a view to the improvement of my health, and the general proclamation of the Gospel, I set out in the beginning of November last on a long tour. I was joined at Poona by Mr. Mitchell, to whom I was indebted for valuable aid during the monsoon. We have enjoyed many precious opportunities of preaching, and circulating portions of the Scriptures, and tracts, in many towns and villages, in the territories of the Honorable Company, Shindia, Holker, and the Nizam. Amongst other places, we have visited and laboured in Poona, Alandi, where there is the principal shrine of the god Jnanoba, Ahmedabab N. W. of Godnadi, Pärner, Wámbari, Jángaum, Sonai, Hiwara, Prawara, Sangam, Toka, Shápura, Ellora, Roza, Aurungabad, Jilgaum, Jálná, Paithan, Ahmednugger, &c. &c. At several of these places unusual attention was excited; and we trust, that, by the divine blessing, the knowledge which has been communicated may prove a rich blessing to its possessors.

#### REPORT OF THE HURNEE STATION OF THE SCOTTISH MISSION.

Mr. Mitchell commences the report of the Konkán Mission by noticing the death of his excellent and much lamented partner, and the departure of Mr. Cooper, to Scotland.

By these distressing occurrences, he observes, I am left a solitary individual in the Mission. May the Lord send help out of Zion, and raise up in His own good time, a multitude of labourers!

*Preaching.*—The illness of Mr. Cooper, and the care of my motherless children, he observes, were a great barrier to my labours during the first six months of the year. I could seldom go from Hurnee except to attend to the monthly examination of the Schools, from which I was under the necessity of returning as soon as possible. I indeed made one tour for preaching the word of life as far as Chiplún. At that place and Parashuram I spent a few days, and circulated upwards of a thousand books and tracts. Had it not been for the great kindness of Mrs. Malcolm, Mr. Cooper's mother-in-law, who on these occasions took all my children under her care, and who constantly had my youngest child and her nurse with her, I could not even have accomplished what I did. I would have been under the necessity of abandoning all the Schools except two or three in the neighbourhood of Hurnee, and of preaching in that, and the immediately surrounding villages only. The Schools were, however, in the hope of Mr. Cooper's recovery all kept up, and the Gospel was on occasion of their visitation

preached in most of what was reckoned the Hurree district. I had also the pleasure of being able to preach in English once a fortnight at Dhâpoli, there being now no chaplain at that station, which I have continued to do when at home up to the present time. I have also during the year had, when at Hurree, worship in English twice a day on Sabbath, and when at Dhâpoli once a day, for such of the men and officers of the European invalids at the station as are inclined to attend. During the year when I have been able to attend to them, the inmates of the Hurree Poor's Asylum have had the Scriptures daily read and expounded to them.

On Mr. Cooper's leaving Hurree, I accompanied him to Bombay, with my children, in order to make arrangements for their being sent home to my relations in Scotland by this, to them, most desirable opportunity. After they had sailed, when I should have otherwise returned to the Konkan, I was requested by the Corresponding Committee to remain for some time in Bombay to aid Mr. Wilson, who was then unable to attend to the various duties of the Mission in that city on account of indisposition. I consequently remained there till about the middle of September, engaged in the various departments of Missionary duty. I had far greater opportunities of preaching to the natives than I could possibly have had in the Konkan, during that period of the S. W. monsoon; the violence of the rains would have shut me up almost entirely in Hurree, where the population is small, and not at all inclined to attend to religious matters. In fact, in the Konkan, unless a missionary is in circumstances that permit him to move about from village to village, he can be of very little use. He is in a great measure lost to the cause in which he is engaged. Small villages are evidently not the situations that should be selected by Missionary Societies in order to commence operations in a country like this—there are a thousand means of usefulness enjoyed in large cities not there possessed.

I then returned to the Konkan, and was again engaged in visiting the Schools and preaching, as formerly mentioned, till about the beginning of October, when I returned to Bombay for a short time, and among other duties, preached the Annual Sermon for the Auxiliary Society.

After having again examined the Schools in the Konkan, I joined Mr. Wilson at Poona on the 17th November, in order to unite with him in a preaching tour in the Deccan, and which is not yet completed. We first attended a jatra at Alandi, where we met with large audiences, and distributed a considerable number of books. From thence we proceeded leisurely towards Aurungabad, preaching the Gospel in a district of country very populous, and not formerly visited by any missionary. Our reception and audiences were on the whole very encouraging. From Aurungabad, we proceeded to Janina, where we also preached the Word and distributed books. We have already circulated on this tour about seven thousand tracts and portions of Scripture.

*Schools.*—The ten (10) Schools connected with the Mission are now in the following places :—

2 in .....	Hurree.
2 " .....	Kelshi.
1 " .....	Anjarlen.
1 " .....	Mnrad.
1 " .....	Jalgaum.
1 " .....	Dhâpoli.
1 " .....	Gimnos.
1 " .....	Baraundi.

It would be desirable to have these schools, or any schools that may be kept up in the Konkan, speedily put under a more vigorous system of oversight and inspection than I as a Missionary am able to keep up, as one and all of the teachers, except one Portuguese, are still addicted to idolatry, and are in short professed Hindûs.

*Printing.*—The lithographic press belonging to the Society was removed to Bombay in the month of May last, as it was conceived that it could be employed there to a much greater advantage. Before its removal there had been printed at it,

3,000 of the Elementary Catechism.

2,000 of the Great Inquiry.

2,000 of the Inquiry concerning the True Way.

The last two are among the publications of the Bombay Tract Society, but as we could not obtain supplies of them, as that Society was not in a condition to print them for us, and as our own press was unemployed, we threw off the above numbers at the expense of the Mission, the paper being supplied by the Tract Society.

*Converts.*—There have been no admissions into the Church from among the heathen during the year. One Hindû and Portuguese, however, have been for some time past applying for admission into the Christian Society, and have consequently been taken under particular instruction; and it is hoped that at no distant period their wish may be complied with. A child of one of the native members, admitted to the Church by Mr. Stevenson at Poona last year, was baptized by me on this tour. He is in the ser-

vice of a gentleman at Jaulna, who speaks well of his character. He is in the habit of reading the Scriptures, and performing other parts of worship, on Sabbaths, in a meeting of five or six individuals, professed Christians, from the southern parts of India—one of these individuals, who is a Hindū, applied to us for baptism, but as we were not satisfied with his attainments, we could not receive him.

*Asylum.*—There have been, during the year, about fifty individuals in this institution, who have been fed, clothed, and regularly instructed in Christianity. Many of them have acquired a considerable knowledge of its truths. They are all aged or diseased persons, except a few children, who are there on account of their parents, and who attend one of the Society's Schools in Hurnee. The Asylum, though under the care of the Mission, is not at all supported from its funds, but from contributions for that express purpose from friends of the cause.

#### REPORT OF THE POONA STATION OF THE SCOTTISH MISSION.

In giving you the Report of the Poona Station, for the year that has closed, writes Mr. Nesbit, I naturally advert, in the first place, to the departure of Mr. Stevenson for Calcutta in the beginning of October. He had suffered so long from a disordered state of the liver, that a few months' coasting was thought indispensable towards an effectual restoration of health.

His departure has obliged me considerably to abridge the operations formerly conducted at the station. The Tuesday evening lecture has been discontinued, together with one English, and one Murāthi service on the Sabbath. I have still two services in English, and one in Murāthi, on that day, and continue to give the usual lecture on Thursday evening.

During the former part of the year, Mr. Stevenson and I were accustomed daily to preach the Gospel to the *Heathen* and *Muhammedan* population, and distribute tracts among them, either in the city of Poona, itself, or in the large native town connected with the British cantonments. Besides the daily instruction of our servants, we visited the Camp Asylum twice, and the City Asylum once a week. Owing to indisposition and other circumstances, this part of our operations has not been regularly attended to since the month of July or August.

A native woman, who afterwards became the wife of a European soldier, was introduced by Mr. Stevenson into the church by baptism. Other women, who had received instruction from him, were baptised by the chaplain of the station.

None of the converts have, as far as I know, exhibited a conduct that belies their profession; and some of them, I am happy to say, distinctly "adorn the doctrine of God their Saviour."

A few *East Indians* continue to attend my ministrations on Sabbath, and on the evening of Thursday. Those of them, who are members of our church, appear to walk as becomes their profession. The general desire to hear the Gospel, which was manifested by this class of professing Christians some time ago, seems now to be quenched.

Among the *European soldiers*, on the other hand, a considerable awakening has lately taken place. In the months of November and December, I was visited by several new inquirers. Two were admitted to the Lord's Supper, which was administered on the 11th of the former month, and almost all the rest I had no difficulty in recognizing as members of the church. The greater part of these men appear to have been urged to a consideration of their personal salvation by the silent suggestions of the Spirit, not while they were reading or hearing the truth, but while they were carelessly following their usual employment, or eagerly pursuing their sinful practices\*.

Of *Europeans of the higher classes*, who have attended Mr. Stevenson's ministrations and my own, some, it is believed, have derived from them essential and lasting benefit. The number of those admitted to the enjoyment of the full privileges of the church is gradually increasing.

The circumstances of the Mission Church at Poona seemed to my brethren and myself to require the formation of a regular Session for the duties connected with it. Lieut. R. Shortreed and David A. Eisdale, Esq. therefore, were ordained to the office of the ruling Elder, on Sabbath, the 25th of November, according to the rules and forms of the Church of Scotland.

In addition to more regular operations, several *travels* have been performed in the course of the year.

The most remarkable of these was one which Mr. Stevenson and myself made to *Meligam* in the months of January and February. We took Ahmednuggur, and several other important towns and villages in our way, and had daily opportunities of preaching the Gospel to large assemblies of natives, and distributing among them portions of

\* This fact is illustrative of the riches and sovereignty of Divine Grace; but it forms no argument whatever for indulging in sin or delaying repentance. Tim. i. 18—16.

Scripture and valuable tracts. Our tour occupied five weeks; and on three of the Sabbaths we were absent from Poona, we were happy to enjoy favourable opportunities of preaching the Gospel to our own countrymen.

In the end of April I visited *Khandala*, where Mr. Wilson had come for the benefit of his health. I resided there nearly a month, and enjoyed many opportunities of preaching the Gospel to the inhabitants of that village and of those in the neighbourhood.

I have just finished a tour to *Ashikot*, which I commenced in the beginning of December. It presents the same general character as the one made to Maligum. Mr. Stevenson had followed the same route in his itinerant labours nearly two years before. The people could scarcely believe that there was another man in the world possessing the same character, and pursuing the same work as he. Most of them, therefore, set it down as indisputable, that their former and present visitant were one and the same person. I discovered the traces of my predecessor in various ways. While I was discoursing of the need in which we stood of a Saviour, and of the character and work of the Saviour that we needed, some of my audience would whisper to each other—"He's speaking of Jesus Christ." On trying whether some of the boys could read the books I was about to give them, I found that they could not only read, but almost repeat them. While I have been engaged in the distribution of tracts, one of the surrounding company has cried out—"Let me have the *Vetal Panchvishi*, or *Punchpakhyas*, or *Vidur Niti*; but I don't want any of those books that speak of nothing but Jesus Christ." As my stages were shorter than those of Mr. Stevenson, I had many opportunities of preaching the Gospel where the sound of it had never before been heard. The people in general listened with interest, and with apparent joy and admiration.

The Brahmins were eager to possess themselves of a tract entitled—"The contents of the *Bhagawat Gita*;"—and, as a proficiency in Sanskrita was made a condition on which they were to receive it, they were forward to repeat, if not to explain, to me as many verses as possible\*.

When at *Akalkot* I had an interview with the young Raja, and conversed with him a considerable time in *Murathi*. He is a promising boy; and under good management, may grow up to be a blessing to his subjects, and to his countrymen at large. He seems to know the dignity of truth, and to be aware by whom it is observed, and by whom it is not. He made some remarks on this subject in the course of conversation, which must have been sufficiently galling to many that heard him.

There have been for some time six *schools* under the superintendence of the Mission at this station. One of these is supported by private liberality; the rest are kept up at the expense of the Society. In one of these schools the boys and girls seem to be equally divided; and in one or two others a few girls occasionally attend.

Mr. Stevenson had for some time an English School in the Mission House taught by a pious Serjeant named Marshall, connected with the Wesleyan Communion.

Mr. Stevenson, in connexion with some Christian friends, set on foot another English School in Poona, in the month of September. The highest class was taught by himself, and read the New Testament with him; the middle classes were taught by a Native Christian; and read elementary books, replete with religious instruction: and the first classes were instructed by Serjeant Marshall in the lowest rudiments of the language.

One or two friends united with me in keeping up the school, till the removal of one and all of us from Poona, about the middle of December, left it to the sole unaided superintendence of an East Indian, who had kindly volunteered his services.

The native girls, who attend our school, were under the superintendence of Mrs. Stevenson, before her departure for Calcutta; and several boys and girls, children of British soldiers, formed a class of Sabbath Evening Scholars, to whose religious education she devoted a part of her time. They now enjoy the instructions of another pious lady residing in Poona.

#### 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 GUTZLAPP.

(Continued from page 147.)

Our sailors were natives of this (*Soakah*) district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of *Soakah*, but had to anchor in the harbour of *Nan-ou* (or *Namoh*), whilst passage boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they

\* This work is sold at eight annas, stitched.

cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed; "O, the sterile regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavoured to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of cloths and money, they return home, and in a few days hurry away, again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. Reprobates in this life, they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbour of Namoh. The island from which this harbour takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36° 28' N.; long. 116° 39' E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbour is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soakah river is very shallow; but numerous small craft, principally from Ting-hae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do, the Emperor. Ting-hae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means, to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scenes which ensued might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up ought and every thing they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to wreckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles, were soon present to lend a helping hand. Thus all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either by deceit or force. Observing my trunks well secured it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favour of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium smokers*; the leader was an old sailor, and nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the Gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of Christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away every thing around him. To these visitors I dis-

tributed the word of life ; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates, whom, as he himself was hastening to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavour to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy, and strong, and able to work, they complained of want of employment, and scarcity of the means of subsistence\*. Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbour. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms; but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbour in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail, with joy, any opportunity of opening a trade with Europeans, and would doubtless, improve upon that of Canton.

(To be Continued.)

## DOMESTIC OCCURRENCES.

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

### JULY.

#### MARRIAGES

3. At Khatteley Factory, Kishnagar, Theophilus Lloyd, Esq. of Dovracle, Commercally, to Miss Catherine Anne, daughter of G. Boyd, Esq. of Khatteley, Kishnagar.
15. Lieut. F. Seaton, 66th Regt. N. I. to Eliza, second daughter of Capt. D. Ross, Marine Surveyor General.

### JUNE.

#### BIRTHS.

20. The lady of R. Barlow, Esq. of a son.
- At Barrah Factory, Tirhoot, Mrs. W. Hickey, of a daughter.

### JULY.

1. At the Mint House, Benares, the lady of R. Hugh Soell, Esq. C. S. of a son and heir.
- The lady of Leonard Morse Cooper, Esq. Capt. 11th Light Dragoons, of a daughter.
8. The lady of Capt. W. B. Girdlestone, 46th Regt. N. I. of a son.
9. Mrs. S. G. Aviet, of a son and heir.
11. Lady Russel, widow of the late Chief Justice of Bengal, of a daughter.
12. The lady of W. Thompson, Esq. of a son.
16. At Soorah, the wife of James Black, of the Pilot Service, of a daughter.
18. Mrs. H. Smith, of a son still-born.
- Mrs. Moffat, wife of Mr. J. Moffat, Asst. H. C. Mint, of a son.
21. Mrs. Henderson, of a daughter.
28. The lady of the Rev. James Hill, Union Chapel, of a daughter.

\* In the department of the Chow-chow-foo, to which these remarks apply, as also in the neighbouring province of Fuhkeen, and in the adjoining department of Hwuy-chow-foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of persons also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

## JUNE.

## DEATHS.

22. At Goruckpore Parsonage, Thos. Edwin, infant son of the Rev. M. Wilkinson.  
 24. At Cawnpore, Susan, the infant daughter of Capt. G. J. Bower, H. M. 46th Regt., aged 5 months and 27 days.  
 26. Captain Hugh MacLatchee, H. M. 26th Regt.  
 28. Mrs. Margaret Sophia Reid, relict of the late Capt. Hugh Atkins Reid, of the country service, aged 59 years.  
 — At Delhi, Charles Houdder, Conductor of Ordnance.

## JULY.

2. At Mirzapore, the infant daughter of Lieut. Col. W. W. Davis, aged 17 days.  
 — At Chirrapoonjee, Capt. J. S. Pitts, Bengal European Regiment, aged 33 years.  
 4. At Sultanpore, Benares, Lieut. Edmund Stuart, H. M. 44th Regt.  
 7. At Ghazepore, Lieut.-Col. Henry Hantry, of the 3rd Regt. of Light Cavalry.  
 9. At Ghazepore, Charlotte, wife of Lieut. Martin, H. M. 38th Regiment, aged 34 years.  
 10. At Benares, W. A. Brooke, Esq. Senior Member of the Bengal Civil Service, Agent to the Governor General, &c.  
 11. At Bogwongolah, Georgiana Caroline Adelaide, infant daughter of Mr. and Mrs. Charles Rose, aged 14 months.  
 14. Miss Mary MacArthur, aged 22 years.

## Shipping Intelligence.

## JUNE.

## ARRIVALS.

26. *Leda*, (Bark.) George Robb, from Cape of Good Hope 23rd April, and Madras 18th June.  
*Passenger*:—Mrs. Robb.  
 27. *Agnes*, (Bark.) J. Thomas, from Port Jackson 17th Feb., Java and Singapore no date, and Penang 6th June.  
*Passengers from Sydney*:—Mr. R. H. Scott, late Commander of the Schooner *Byron*; Mr. W. Green, 1st Officer of ditto; Mr. T. Fisher, Marine. *From Penang*:—Scur. Fr. Jose and Rebeiro De Carvello, Catholic Missionary.  
 28. *America*, (Amr.) A. Eldridge, from Boston 27th March.  
 — *Buckinghamshire*, (H. C. S.) C. Shea, from London, (no date.)  
*Passengers*:—Mrs. C. Fullerton, Mrs. C. Learmouth, Mrs. J. McKillop, and Mrs. C. Gibbons; Misses Fullerton, Eliza Learmouth, A. F. Woollet, Eliza Gibbons, S. Dawson, and Eleanor McKillop; Jno. Fullerton, Esq. Geo. McKillop, Esq.; Capt. Gibbons, H. M. 46th Regt. Mr. D. Gibbons, Mr. Thomas Vokes, Mr. E. Vokes, Mr. C. J. Birch, Free Merchants, and Master J. McKillop.  
 — Allerton, E. Gill, from Liverpool 21st February.  
 — William, (Bark.) Hamley, from Greenock 13th do.  
*Passengers*:—Mrs. Erskin and child, Mr. Wm. McNaught, and R. Erskin, Engineers.  
 28. Patriot King, J. Clarke, from Liverpool 17th March.  
 29. Renown, G. MacLeod, from Greenock 16th February.  
 30. *Gentoo*, (Bark.) J. Black, from do. 28th December and Bombay 7th June.  
*Passenger from Bombay*:—Lieut. R. Lowe.
- JULY.
2. David Clarke, R. Royle, from Rangoon 8th June.  
*Passengers*:—Mrs. Pittar, P. Pittar, Esq. Merchant, from Singapore; Capt. Tozer and nine Lascars, from Rangoon, Commander and part of the crew of the late Brig *John Foster*, of Calcutta, wrecked to the westward of Rangoon Bar on the 21st ultimo.  
 — Exporter, (Bark.) R. Arwyle, from the Mauritius 18th May, Covelong (no date), and Madras 26th June.  
*Passengers from the Mauritius*:—D. McCornish, M. D. Dr. Naah, Assistant Surgeon, Mr. Parker, Cadet, B. I. and Mr. M. Clewatt.  
 3. Indian Oak, E. Worthington, from Covelong 26th June.  
 4. Larkins, W. Campbell, from London 20th March and Madras 27th June.  
 5. Imogen, J. Richardson, from Liverpool 12th March.  
*Passengers*:—Mrs. Gillet and child.  
 Orontes, W. Canney, from London 7th January and Ennore 27th June.  
*Passenger*:—Mr. F. S. Mathews, Surgeon, B. C.  
 — Arab, (Bark.) J. S. Spaikes, from London 1st Feb., Portsmouth (no date), and Madras 28th June.  
*Passengers*:—Mrs. Hodges and an infant, Mrs. A. Campbell, Miss W. Hodges, Miss E. Walker, Capt. C. W. Hodges, Bengal Cavalry, Surgeon Rec, H. M. 30th Regt.

Rev. J. Campbell, Missionary, Mr. A. Reid, Sub-Conductor, Mr. Ruggier, and Mr. Phosewaki.

*Passengers from London* :—Mrs. Mary Burnes, Mrs. Julia Edwards, Mrs. Mary Hartshaw, Mrs. E. Aitchinson, Mrs. D. Cox, Misses E. C. Carr, Emily J. Carr, L. M. Denys, M. Hannah, E. Sweedland, Sarah Edwards, and L. Edwards; R. Cox, child; W. W. Ford, Esq. and J. G. Burnes, H. C. S.; Capt. J. H. Johnstone, Lieut. H. N. Viga, H. M. 13th Regt.; Mr. R. Edward; Master Money; Messrs. R. Jobson, Mark Jones, W. Tytler, W. Aitchinson, and Thos. Hartshaw, Soper. Engineers; Messrs. J. Mathews, H. Parks, T. Briant, G. Lepper, W. Sprago, R. Kemp, and J. Cox, Esqrs. Drivers.

— Bahamian, J. Pearce, from Liverpool 23rd Feb., and Mauritius 6th June.

*Passenger* :—G. C. Bourginguon.

7. Fifehire, (Barque,) C. Wilson, from Madras 1st, and Ennore 3rd July.

9. Adelaide, (Bark,) A. Steel, from Moulmein 22nd June.

*Passengers* :—Mrs. Barnes, Capt. Barnes, H. M. 41st Regt. and Mr. Smith, Mariner.

10. Will Watch, (Bark,) Wm. Barrington, from Singapore 1st, Malacca 3rd, and Penang 16th, June.

*Passengers from Singapore* :—Mrs. Philips, A. Reid, Esq. B. C. S., R. Chambers, Esq., E. R. Pilling, Esq.

11. Ripley, (Brig,) D. Lloyd, from Liverpool 22nd Feb., Madras (no date), and Visagapatam 6th July.

13. Research, (Bark,) Ogilvie, from London 23rd February, Isle of Wight 4th March, and Madras 6th Instant.

*Passengers* :—Mrs. Donnithorne and two children: Captain Roe and two children, Lieut. Donnithorne, H. M. 44th Regt.; Mr. J. Welkie, Surgeon; Mr. W. D. Meadler, Free Mariner; Mr. J. Mackintosh, Free Merchant, and Mr. W. G. Chiene.

14. Onyx, (Schooner,) W. Chambers, from London 16th January, Cape of Good Hope 12th May, and Port Louis 14th June.

15. Yare, (Brig,) H. H. Fawcett, from London 30th December, Cape and Isle of France (no date), and Madras 7th July.

*Passengers* :—Mrs. Fawcett. *From the Isle of France* :—Mr. J. R. Cox.

— Velocifere, A. Rouden, from Bourbon (no date), and Mauritius 31st May.

*Passenger* :—Mr. J. B. Don.

16. Mercury, (Bark,) C. Bell, from China and Singapore (no date).

17. Maves, (Brig,) W. Sperner, from Akyah 6th July.

— Tapley, Tapley, from Liverpool 9th March.

— Cervantes, (Brig,) R. Hughes, from the Cape of Good Hope 28th May.

*Passengers* :—Lady D'Oyly, Miss McLeod, and Charles D'Oyly, Civil Service.

19. Judith, (Bark,) W. Ager, from Mauritius 1st June, Madras (no date), and Ennore 19th July.

— Sylph, (Bark,) R. Wallace, from China 28th May, and Singapore 29th June.

*Passengers* :—A. Robertson, Esq. and J. S. Clarke, Esq.

— Galatea, (Brig,) W. Tyrat, from Bristol 15th January, Cape of Good Hope 18th May, Isle of France 10th June, and Covelong 12th July.

— Virginia, (Bark,) J. Hallock, from Bombay 4th July.

*Passengers* :—Capt. Whatley and Mr. E. Donnel.

#### JUNE.

#### DEPARTURES.

25. Juliana, C. B. Tarbutt, for London.

*Passengers* :—Madam Hohenbergh and 3 children, Mrs. C. Palmer, Mrs. Sharpe and 3 children, 2 Miss Hoggs, C. Palmer, Esq. Mr. Sharpe, Dr. Wyllie, Lieutenants Fuher and Grant, 40th Regt. and Lieut. Darvell, N. I.

— Dona Carmelita, C. Gray, for the Mauritius.

— Brougham, (Bark,) J. B. Viles, for ditto.

30. Swallow, (Bark,) W. Adam, for Rangoon.

— Caledonia (do.) A. Symer, for Penang and Singapore.

#### JULY.

8. Alexander, G. Jones, for the Mauritius.

— Harrison, (F.) F. Bernard, for Marseilles.

10. Lady Hayes, (Bark,) T. Hector, for China.

11. Gaillardon, Wallen, for the Mauritius.

13. Elizabeth, W. Hill, for Liverpool.

17. Pompée, (F. Bark,) A. Mallet, for Bordeaux.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 1853.

Day of the Month.	Temperature recorded 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. 10m.				Observations made at Sunset.				
	Observed Height of Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Exp. Surface.	Wind. Direction.
1	29.680	86.4	85.9	84.5	s. e.	712	89	88.8	87.2	s.	696	90.2	89.8	88.5	s. e.	636	91.4	90.7	91.9	s. e.	636	91.4	90.7	91.9	s. e.
2	650	87	86.7	84.8	s. e.	718	89	88.5	87.2	s.	696	90.2	89.8	88.5	s. e.	636	91.4	90.7	91.9	s. e.	636	91.4	90.7	91.9	s. e.
3	612	86.2	86.6	84.6	s. e.	670	89.4	91.3	87.6	s.	660	90.3	90.4	90.4	s.	636	91.4	91.5	92.7	s. e.	636	91.4	90.7	91.9	s. e.
4	668	86.3	86.2	86.7	s. e.	736	89.4	90.8	89.8	s.	708	90.5	90.8	91.1	s.	686	91.7	92.7	93.1	s. e.	658	92	92.6	92.6	s.
5	740	86.9	84.9	83	s. e.	806	89.6	94.7	90	s.	768	90.6	90.6	90.6	s.	740	91	91.7	91.6	s. e.	718	91.4	92.6	92.6	s.
6	812	82.9	81.9	80	s. e.	806	88	91.3	86.4	s.	706	91.6	90.9	92.1	s. e.	684	92.9	92.5	92.1	s. e.	650	92.5	92.5	92.1	s. e.
7	716	86	83.9	83.3	s. e.	710	89	95.8	90.2	s.	706	92.3	96.5	92.7	s.	718	93.5	94.3	92.5	s.	704	93.4	94.3	92.5	s.
8	712	86	84.8	84.2	s. e.	760	90	95.2	91.3	s.	750	92.3	96.2	90.3	s.	718	93.5	94.3	92.5	s.	704	93.4	94.3	92.5	s.
9	642	86.2	85	84	s. e.	886	90	91	88.4	s.	870	92	88.2	90.3	s.	802	93.7	93.1	93.1	s.	876	91.5	92.8	92.8	s.
10	932	80	77	76.5	s. e.	970	87.9	90.4	87.4	s.	956	87.6	88.6	87.2	s. e.	904	89.9	90.9	90.3	s.	876	91.5	92.8	92.8	s.
11	908	82	79.4	79	s. e.	942	86	87.0	86.3	s.	928	86.9	90.2	88.8	s.	860	88.6	92.4	88.8	s.	838	88.7	92.7	88.5	s.
12	800	82.6	80	79.5	s.	841	87.7	91.4	87.4	s.	810	89.6	94.2	89	s.	760	90	95.5	90.2	s.	738	90.1	94.8	90	s.
13	762	83.4	80.8	79.7	s.	800	88.7	92.5	88.5	s.	778	89.6	94	90.4	s.	728	91.7	92.2	89.2	s.	688	91.3	95.5	92.6	s.
14	736	86.9	85.1	83.5	s.	750	88.3	91.3	87.8	s.	726	89.6	93.7	88.6	s.	700	90.9	94	89.7	s.	676	92	95.5	92.6	s.
15	866	83.9	82.2	81.6	s.	900	87.5	89.5	86.9	s.	862	89.2	92.4	88.3	s.	800	90.6	96.3	92.4	s.	750	89.7	91.8	87.7	s.
16	886	88	85.4	83.6	s. e.	960	88	89	86.3	s.	838	89.3	93	89.3	s.	774	90	93.3	89.7	s.	738	88.8	88.6	86	s.
17	736	86.5	84.7	83.9	s.	828	89.8	89.7	86.2	s.	700	89.8	91.1	87.6	s.	640	90	93.3	89.7	s.	614	90.3	93.8	89	s.
18	648	84.9	82.7	82	s.	680	87.8	92.4	87.6	s.	642	89.5	86	87.6	s.	604	91.4	100	90.2	s.	586	91.2	98.4	90.7	s.
19	600	85.2	84.7	83.6	s.	646	90	92.4	87.6	s.	620	90.9	94.5	89.3	s.	588	91.6	94	89.3	s.	558	91.2	92	88.7	s.
20	588	85	82	82.4	s.	620	87	88	86.2	s.	608	89.8	89	86.5	s.	608	91.4	92.3	87	s.	622	91.6	97	91.3	s.
21	600	84.3	82	80.5	s.	662	87	87	85	s.	678	88.3	88.8	86.5	s.	648	85.3	82.6	82.6	s.	612	83	80.4	79.6	s.
22	640	84.3	82	80.5	s.	664	88.3	83	86	s. e.	654	88.3	83	86	s. e.	632	86	81.6	83	s.	644	83.9	80.1	79.6	s.
23	638	81.3	80	79.9	s.	672	86.5	85	86.5	s.	666	87.8	84	89.2	s.	658	89.5	91.1	89	s.	658	87.1	82.6	81.7	s.
24	638	82.9	81.4	81	s.	684	85	85	84.1	s.	692	85.3	82.6	81.1	s.	662	84.9	82.8	83	s.	648	84	82	81.5	s. e.
25	708	82.7	81.1	80.6	s.	738	84.7	86.3	84.5	s.	722	85.3	85.3	84.5	s.	670	81.3	80.4	80.4	s.	658	86.3	83.1	85.8	s.
26	766	82	80.8	80	s.	788	83.1	80.3	80.3	s.	764	83.6	81.9	79.3	s.	698	85	82.4	82.4	s.	682	85	81.8	81.8	s.
27	744	84.4	83.8	81	s.	778	83.6	86	85.6	s.	768	83.6	81.9	80.9	s.	708	87.3	87.3	87.3	s.	704	87.3	87.1	85.4	s.
28	744	84.4	83.8	81	s.	778	83.6	86	85.6	s.	768	83.6	81.9	80.9	s.	708	87.3	87.3	87.3	s.	704	87.3	87.1	85.4	s.
29	744	84.4	83.8	81	s.	778	83.6	86	85.6	s.	768	83.6	81.9	80.9	s.	708	87.3	87.3	87.3	s.	704	87.3	87.1	85.4	s.
30	744	84.4	83.8	81	s.	778	83.6	86	85.6	s.	768	83.6	81.9	80.9	s.	708	87.3	87.3	87.3	s.	704	87.3	87.1	85.4	s.

Rain, Old Gauge.      Rain, New Gauge.  
 1.08 1.00      0.90 0.81  
 0.10 0.10      0.36 0.29  
 0.28 0.17      0.28 0.17  
 0.19 0.09