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THE  
**CALCUTTA CHRISTIAN OBSERVER.**

No. 17.—*October*, 1833.

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

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1833.

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## FUNDAMENTAL RULES.

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

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

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

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## NOTICES TO CORRESPONDENTS.

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“The Account of the Karens, with interesting particulars regarding the Introduction of the Gospel among them,” we hope to insert next month.

“The Sum of Religion, attributed to Sir Matthew Hale,” has been received, and shall shortly appear.

Copies of the Quarterly Extracts of the Bible Society having been kindly supplied by the Committee, we have been compelled this month rather to abridge our own limits, lest we should subject our distant subscribers to too heavy expense for postage. In consequence of this, several papers intended for this month have been unavoidably postponed to the next.

While we cannot but regard the eulogiums, bestowed on his author by our valued friend to whom we owe “Specimens of the Eloquence of Mr. Hall,” as rather too unmeasured, we consider his paper as a most delightful and edifying communication, and beg to recommend it to the particular notice of our readers. We trust that the promised “Memoir” will soon be available.

We beg to acknowledge with thanks the receipt of the “Bombay Christian Spectator” and “The Madras Christian Observer” for September, with the “Clavis Sinica, No. IV.”

The Editor of the Asiatic Journal, to whom we have for several months been indebted for our Meteorological Table, will receive our best acknowledgments for his valuable aid.

The lengthened communication of P. is most unfortunately mislaid—as soon as discovered, it shall certainly have insertion.

“A Friend to Fact” was received just as the cover was going to press—too late of course for insertion in the present No.

Other notices we are obliged to defer till next month.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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October, 1833.

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I.—*Memoir of the late* REV. R. BURN, *Chaplain at Singapore.*

IN our March No. we announced to our readers the death of the Rev. Robert Burn, H. C. Chaplain at Singapore, and we are now about to gratify them with a somewhat more extended account of this excellent individual, whose ardent piety, holy zeal, and remarkable liberality of spirit, render him an example worthy of universal imitation. We have been favored with a few particulars regarding him by one who possessed an excellent opportunity of becoming acquainted with his peculiar virtues, and from our correspondent's narrative we purpose extracting such information as we believe cannot fail to gratify all who may peruse it.

In exhibiting our departed friend and brother to the eye of the religious public, we would desire to bear in mind, that in honoring him we promote the glory of that God by whose grace he became worthy of honor; and while we essay to delineate the lovely traits *that* grace produced, we would breathe our earnest prayer that it may be to "the profit of many, that they may be saved."

The Rev. ROBERT BURN was born about the year 1798, and enjoyed the privilege of owing his existence to parents who were faithful servants of God, and who aimed to impress on the minds of their offspring that truth which themselves had experienced to be "the power of God unto salvation." His father, Major-General Burn, well known to the religious world by some little practical works of which he was the author, as well as by an interesting memoir of him, which has been widely circulated, was a man of a very amiable, humble, and pious spirit, and of strong faith, which from the station that he occupied was necessarily often put to the test. The benefits derived from his example and instructions are seen in his posterity, for of a numerous family left behind him, almost all, we believe, are walking in the way of piety. One son, of a lovely disposition and exemplary piety, who had devoted himself to the work of God among the heathen of India, preceded his brother to his reward, ere he had been permitted to embark

on his honorable enterprize; and another, the Rev. Andrew Burn, continues yet a pilgrim, to mourn with six affectionate sisters the irreparable loss they have sustained. His pious mother too awaited his happy entrance into the everlasting kingdom, having been removed from the bosom of her family to that of her much loved Lord a few years since.

The covenant faithfulness of Jehovah, so remarkably displayed with regard to this interesting family, will, we trust, serve as an additional encouragement to the parents of a numerous offspring in their efforts to lead them into the narrow road; while it may impart some rays of comfort to godly fathers and mothers, mourning over reprobate, or at least unhopeful children, as will appear more evidently in the course of our narrative.

We know little of Mr. Burn's first years: he has been heard to speak of himself as an exceedingly passionate child, and one who often gave pain to his parents by the violence of his temper; and from the remarkable warmth of his character in after life, we should be inclined to give full credence to such an account. The grace of God, however, which brings salvation, quickly teaches the renewed soul to deny such tempers, and ornaments its possessors with a meek and quiet spirit: and for this Robert Burn became afterwards as distinguished as ever he might have been for its opposite; for truly may it be said of him, that he suffered long and was kind, and whatsoever things were lovely and of good report, on these he thought and these he practised too.

His first religious impressions are, we believe, to be traced to an interview held with his father when on his dying bed. He was then in his 15th year; an age perhaps peculiarly favorable for deep religious feelings, as it unites much of the tenderness of a youthful spirit with somewhat of the decision and firmness of manhood. On approaching his dying parent, his hand was grasped, and the eyes of his beloved relative, which were so soon to close to the scenes of mortality, were uplifted to heaven; while the voice, which in a little while would cease to be heard among the sounds of the earth, earnestly supplicated the grace of God to change the heart of a son, concerning whom he felt a more than common anxiety. When his prayer was ended, he could only add, "My dear boy. I have prayed for you, that you may become a child of God." The divine Spirit carried home this simple sentence; Robert's susceptible heart was touched, and from that day he sought and served his father's God. A little incident that occurred some time after this may here be mentioned, as tending to illustrate the natural shyness of his character, as well as the spirit of genuine piety which pervaded the whole family. One of the elder sisters had instituted a prayer-meeting, in which the others joined; and she often urged her brother Robert to meet amongst

them, and take his turn in leading the devotions of their little assembly. After a while, he consented, though reluctantly, to comply with her request; but when his turn came, though he began, he soon faltered, and at length stopped. His sister upon this took up the words, as it were, from her brother's lips, and continued his prayer in such an affectionate and fervent strain, as deeply affected and effectually won his heart, and from that moment he who afterwards became a wrestling Israel learnt to pray.

We are not acquainted with the particular causes that induced him to enter the ministry: doubtless they were such as commended themselves to his tender conscience, and such as his friends would approve did they know them. He studied at Oxford, from whence, after taking his bachelor's degree, he removed to a country parish, of which, after his ordination, he became the curate. During the short period he continued in this situation, he met with many pleasing instances of encouragement; and he was wont to look back upon the days he spent among the poor, humble, unsophisticated people, who were then his spiritual charge, as among the happiest of his life. "There I was at home in every sense of the word," he would often say, "while here I meet with nothing to cheer me, and sometimes I think I have thrust myself uncalled into the sacred office I sustain." To others however his fitness for the work of an evangelist was so evident, that they were never left in doubt; and his first appointment as a chaplain came to him so evidently unsought and providentially, as induced his mother, who leaned on him as her chief earthly prop, and his relations, who loved him with an intensity of affection that almost tore their hearts asunder as they gave him up, to say "go," while it evidently proved to all that he was called of the Lord to labor in this distant part of the vineyard. In addition to this, if additional proof be required, we may remark, that the valuable service he has rendered to the cause of missions, both by his influence, his purse, his pen, and his personal efforts, make such a conclusion inevitable. To short-sighted beings like ourselves, who can scarcely judge correctly of passing events, much less enter into the future consequences of present steps, it is only possible to form correct conclusions from apparent results; and while those who humbly rest on the divine promise may be assured, that if they acknowledge God in all their ways, he will direct their steps, they must often remain for a season in darkness.

Mr. Burn first arrived at Bencoolen in Sumatra, in 1824, and continued there till 1825, when the settlement was evacuated by the English. He was then appointed to Singapore, but was detained on his way there to officiate in the absence of the late Mr. Hutchings, who was chaplain at Penang. He reached his final destination in 1826, and from that period to the close of his

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life, he faithfully labored there, as an ambassador for Christ, persuading, beseeching, and exhorting his beloved charge, in the Redeemer's stead, to be reconciled unto God. Thus honorably and usefully employed, he noiselessly pursued the even tenor of his way, never leaving home except now and then on short missionary tours, with some of the brethren who occasionally or statedly resided near him, and for a portion of the year which he passed at Malacca, where the people were as sheep without a shepherd. Wherever he was he did his Master's business, and whoever else might hang back from entering on a project of usefulness, he was always ready.

At Malacca he effected much for the neglected Indo-Portuguese, and through his exertions, in connection with those of other friends, several schools were raised for their children, and prejudices among them, which many had considered insurmountable, were entirely overcome. He translated short Catechisms and Hymns into their provincial dialect, with that very suitable tract Andrew Dunn, and composed a small volume of simple sermons for their use. His friends will remember how delightedly he would exclaim while thus employed, "Now I hope I am doing some little good." He would visit these degraded people in their houses, converse with their sick, and conduct the little social meetings held among the pious part of them. He also translated some of the most simple prayers of his own church, of which he compiled a little book, to aid their public worship, and he employed a suitable individual at his own cost to devote his whole time as a sort of catechist amongst them; indeed he expended as large a monthly amount on this branch of charity alone, as many would have considered sufficient to satisfy all calls: but *his* liberality did not end here. He contributed most handsomely from his purse to the carrying on of Missionary operations\*, and with the view of personally aiding them, he studied attentively the Malay and Siamese too. He could however never be induced to attempt any thing practical in these languages, because he modestly said, "Others who can do the work far better were professedly and constantly devoted to them."

At Singapore he labored more immediately and chiefly amongst his own flock; and while to many he was alas! merely like "one that has a pleasant voice, and can play skilfully on an instrument," to a few who heard him his word was as a hammer that breaketh the rock in pieces. To his brethren and Christian friends he was no small

\* It is a fact within our knowledge, that at one time he expended upwards of 1000 Rupees in the purchase of a fount of Siamese types, to facilitate the preparation of tracts and the Scriptures in that language. As usual with him in similar charitable donations, however, he never allowed his generosity to be publicly known.

blessing, and to his beloved but now bereaved partner, he was truly a spiritual guide. Would that we could record in these pages many more instances in which he had been the messenger of God for good to the souls of men: but he was called to labor in a very sterile spot, and it is cause of joy and thankfulness that a few signs of fertility are permitted to enliven the general barrenness of the scene. We would not either forget that we have a promise upon record, declaring that He whose word was sown will not let it return to him void, but will even yet so water it with his blessing, thereby so quicken the precious seed, as to make it bring forth fruit to his own glory and the honor of his faithful servant.

Mr. Burn greatly aided his Dissenting Missionary brethren in many ways, that our space will not allow us here to notice; and performed a most effectual service for them by becoming Secretary to the Singapore Union, whose principal objects were the education of poor heathen and Mahomedan children in the settlement, and the spreading of the Gospel through the numerous islands of the Indian Archipelago, as well as in China and the neighbouring kingdoms. He accompanied them too in their visits to the prows and junks in the harbour, and also in their rambles among the poor Chinamen, labouring on the plantations in the neighbourhood of Singapore, Rhio, and Malacca. Although at such times his tongue was mute, his heart overflowed with joy; nor did he fail to breathe the silent prayer, that the word then spoken and distributed might prove all powerful to the conversion of many. "I cannot do what you can," he would say, "but my humble office shall be fulfilled;" and he would then insist on carrying a portion of the bread of life under his arm. When the Siam Mission was first attempted, his brethren who embarked on the enterprise will not soon forget how his heart went with them, and his prayers followed them; nor will they be backward to acknowledge that the blessings so signally *rained* down upon them, and the many remarkable interpositions they experienced while in Siam, were in answer to the fervent, continued, and united prayers of himself and other dear friends, at his and the adjacent settlement; while his letters, flowing from a warm and full heart, frequently cheered and animated them in the midst of various trials and privations among the heathen.—We subjoin a few extracts.

Singapore, May 22nd, 1824.

"I long to know how you succeeded among the miners, and should have been delighted with the pleasure of accompanying you: my heart has been with you, and I have prayed that your hopes may be abundantly realized in the enlightening, if not in the effectual conversion of all to whom you have communicated the word of life. Oh! it is a delightful employment, even when we do not see the fruit of our labour: for in watering, we ourselves are watered, and in due time, either now, or in the day of judgment, we shall REAP, if we faint not. 'Wherefore, let us be steadfast, unmovable, always *abounding* in the work of the Lord, forasmuch as we *know* that our labour is not in vain in the Lord.'"

“ Singapore, Nov. 3rd, 1828.

“ Your truly welcome and interesting communications reached us about three weeks ago, and filled our hearts with joy and gladness. I could not refrain from retiring to my room immediately after I read them, to return thanks to that dear and merciful Friend who so richly blessed and prospered you. Surely, you could not have a stronger testimony of his approbation of your undertaking, than the various modes and methods by which he has enabled you, after so short a time, to publish abroad the purport of your embassy, and especially in over-ruling the opposition of Anti-Christ to the furtherance of the Gospel. The translation of the books into Siamese, and the fact of their having been diligently read and examined by the princes and rulers of the land, would, methinks, have amply repaid you for all your labours, trials, and difficulties; even if you had done nothing else. But, doubtless, the Lord hath much more for you to do, than simply to break up the fallow ground. There is a spirit of prayer prevailing, and increasing, I trust, regarding the Siam mission, which gives me great hopes. While at Malacca, Messrs. G—, H—, S—, and myself, set apart a day especially for this purpose, and much, very much, was I encouraged by it. Mr. G—, who had never engaged in prayer publicly before, was prevailed upon by the urgency of the case, to take part with us; and truly I may say, I have seldom enjoyed the prayer of any one *more* than I did his, for humility and holy wrestling with God. Nor is this the only time that our dear Siam brethren have been had in remembrance by us at a throne of grace: no, in all our social parties we think of you, talk of you, pray for you: and great is our hope and confidence concerning you, that in all things the God and Father of our Lord Jesus Christ will bless, preserve, and keep you. ‘Be of good courage, fear not, for lo! I am with you always, even to the end of the world,’ and to the uttermost parts of the earth.

“ You will have heard before this, that two days after your departure, Mr. Medhurst arrived here; and was, of course, sadly disappointed in not meeting you. He would have followed you immediately, but could procure no passage, although he made every possible exertion for this purpose. He, at last, resolved to visit as many of the neighbouring settlements as he could, and accordingly agreed with the captain of a junk to take him along the eastern coast of the peninsula, to Pahang, Tringano, &c. and he returned in about three weeks, and gave us some most interesting accounts of his different interviews with the Chinese and Malays.

“ *November 7th.*—I often say to myself, ‘I wonder how *they* feel and what *they* are doing at Bangkok.’ Are you happy, and quite satisfied that God is with you? Do you *never* regret that you have undertaken this enterprise? Ah no! God has said He will bring his people ‘one of a city and two of a family; yea, that He will bring them to Zion *one by one.*’ And if only *one* be brought from darkness to light, and from death to life, it is worth all the efforts, dangers, temptations, and trials, you have already undergone, or may yet experience. Be not discouraged then, my brother, at the opposition of the wicked, or the *wicked one*; it is painful to flesh and blood, but it is, at the same time, the strongest proof that you are on the *right* side; and if God be for us, who can be against us? You may not immediately see all the effects you could wish, but you have the satisfaction of knowing that God approves of the *desire*; like David, you are gathering stones, which your successors shall erect into a temple of the Lord. As to the idea that the Lord’s time is not come, who is authorized to declare that? The great events that are going forward in the world give us reason to think that the time, yea that the ‘set time,’ is come, and the prophecies themselves seem to teem with symptoms of a speedy fulfilment.—But ‘*can these dry bones live?*’ and I said, O Lord God, thou knowest: and He said unto me, Prophecy upon these dry bones, and say unto them,

O ye *dry bones*, hear the word of the Lord.' In dependence on his promise then, let us address ourselves to the work assigned us, however arduous, however unpromising; the greater the difficulty appears, the greater room for confidence in God, with whom nothing is impossible.

"Go ye into all the world, and preach the Gospel to every creature; for lo! I am with you always, even to the end of the world.' Go ye, Tomlin and Gutzlaff, into the midst of that vast theatre which is now laid open before you, and lift up your voice without distrust or fear, cry aloud and spare not; if the means already used have proved ineffectual, exert yourselves with the more earnestness, and labour more fervently in prayer with God for His blessing on your endeavours. To expect the blessing without using the means, is presumption; to use the means without expecting the blessing, is vanity and lost labour. What God has *commanded*, we must *do*; what He has *promised* let us *expect*. Be the difficulties ever so great, let us not stagger at the promises through unbelief, 'but be strong in faith, giving glory to God.'

"I hope you will be induced to study the Siamese language, with a view to the translation of the S. S., or, at least, some portion of them. Try and *talk* Siamese first, and then, when you return to Singapore, you will be able to *write*. It invariably proves lost labour to begin to *write*, before we can *talk*, a foreign language. Had I not followed this idle and fruitless plan, I should have been able long ere this to preach in Malay: but now I find I cannot utter two sentences together, much less make a set speech, in Malay.

"November 8th.—The Prah-klang's vessel is ready for despatch, so farewell, my dear and much esteemed brother. The Lord be with you alway and in all things; may He lift upon you the light of his countenance, and surround you with his favour as with a shield; and 'the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' See Ephesians vi. 10—19.

"Write soon and send us your Journal to print: and ever confide in the friendship and love of,  
 "Your affectionate friend and brother,  
 "ROBERT BURN."

It was towards the latter part of the year 1830, that Mr. B. selected from the circle of his Malacca friends a most amiable companion for life. Those who loved and valued him, hailed the event with much joy, considering it a token that he meant to make his home in the land of his sojourn; little did they imagine that the delicate flower there transplanted, to be nourished and fostered in his garden, would live to mourn his loss, and to exclaim in the bitterness of her grief, "Lover and friend hast thou put far from me, and my acquaintance into darkness." For two short years she enjoyed his society, his prayers, and his counsels; and when her feet were well established in the ways of Zion, he who had so greatly aided in fixing them there was removed. One lovely boy too, who graced their union, was quickly torn from their mutual embrace; and it was in consequence of the illness that followed the birth and subsequent death of this little one, that Mr. B. was induced to accompany his beloved partner to Java, to try the effect of a sea-voyage. He had himself experienced a bilious attack, and though apparently recovered, had evidently lost some of his hitherto unexhausted strength.

He could scarcely prevail on himself to leave his charge; but from the conviction that it was absolutely necessary for the restoration of Mrs. B.'s health, and likely to prove very beneficial to his own, he requested and obtained permission to make the voyage, from which he returned but to die. They left Singapore in July, 1832, and were absent till the November following, during which time Mrs. B.'s health was greatly amended. On their voyage home, he was observed to be unusually thoughtful, and soon after their arrival, he remarked to Mrs. B. and her sister, while standing in a verandah that overlooked the burial-ground, that it had been enlarged, adding, with peculiar solemnity and emphasis, "It is *enlarged for me!*" About a week after his return, he experienced the commencement of the attack which terminated his earthly career. It was violent, but his excellent constitution appeared to struggle effectually with it, and his friends fondly hoped he would be spared to their fervent prayers.

But his work was done, his course was completed, and while they were busily employed in making arrangements for his return to the land of his nativity, with the hope of prolonging his valuable life, a sudden relapse of his complaint brought him speedily to the grave. He was profitably exercised during his illness, though usually calm and peaceful, and often lamented that he had been so backward in reproving sin privately, as well as publicly. One day his mind was more than usually clouded, and he was harassed with some doubts of his state. His beloved wife, observing his depression, gently repeated those gracious words of our Divine Redeemer, which have calmed so many anxious spirits in the near prospect of eternity, "Him that cometh to me I will in no wise cast out." Instantly he recovered his lost ground, and laying fast hold by faith of this precious promise, he was comforted, and the cloud broke to return no more. The last three days of his life were almost a blank to his friends, for perhaps owing to the depressing nature of the disease, and the extreme exhaustion of his bodily frame, he lay in a state of unconsciousness; and thus he was, when his spirit gently and quietly forsook its broken tenement, and was conducted by attendant spirits to the Saviour, whom having not seen he loved, and in whom he now rejoices, with joy unspeakable and full of glory. What a surprise! to be awaked to the full splendor of the beatific vision from a fit of confused delirium! His body was committed to the tomb on the evening of the same day, the 17th of January, 1833, and there it reposes till the morning when the trumpet shall sound, and the dead shall awake incorruptible. Then he shall be changed. His mortal shall then put on immortality, and death and its consequences shall be for ever swallowed up in victory. Oh that all who peruse this brief notice of our departed brother may be as ready to meet the Judge of quick and dead on that day with joy, as he will! Especi-

ally let the members of his flock take heed that his faithful warnings, pointed rebukes, and pathetic pleadings do not then rise up in judgment against them, and condemn them. Be advised, ye amongst them who have yet obstinately refused to repent, and "seek the Lord while he may be found," lest ye perish from the way, "while his wrath is kindled but a little\*."

We must now say something of our departed brother as a man and a Christian; as a minister of the Gospel, and as a relative and friend. And first, as a man and a Christian; he possessed some of the finest qualities which adorn human nature. Few have combined more excellences, or been remarkable for the union of more opposite yet equally valuable characteristics. He was modest and reserved, yet to his intimate friends frank and communicative; if not actually in words, yet in epistolary intercourse. He was bold and courageous, yet kind and gentle; and while he hated sin in all its manifestations, and reprov'd it with a warmth that proved his enmity, he loved the sinner with an intense affection, that prompted him to spare not himself, if he might but be instrumental in imparting to him much good. His integrity and uprightness were remarkable, and gave to all he said and did a peculiar weight and stability; for his word or promise, when once seriously pledged, was inviolable as an oath. His generosity and liberality, both of purse and sentiment, were not less conspicuous; for though decidedly and consistently attached to his own church, yet he loved and aided all who love our common Lord. By his sobriety and self-denial he adorned his sacred profession in no common degree; and though his friends might have been more gratified, had he been less reserved, and he himself regretted it as a bar to general usefulness, yet they felt that he erred in this respect on the safe side. But his crowning grace was humility; it was *this* which so beautifully adorned the rest, and made all feel at once that he was a disciple of the meek and lowly Jesus. Few have so mean an opinion of themselves as he had; indeed, he seemed to his friends to form much too low an estimate of his abilities and Christian attainments. By divine teaching he had been brought to so deep and intimate an acquaintance with his own heart and its failings, that it not only abased him in the presence of a holy and heart-searching God, but made him to shrink even before the least of his brethren, and to esteem all others better than himself. This man of God was also emphatically a man of *prayer*. He lived in close and constant communion with God, and while humbled and abased like Abraham before the Most High, like him by faith he rose reverentially, yet

\* We have just heard, with great pleasure, that the death of Mr. Burn has been sanctified to the conversion of two of his hearers, who had till then lived indifferent to their everlasting welfare.

triumphantly, towards the mercy seat, grasping as he proceeded precious promises, which he pleaded with an earnestness and fervor rarely witnessed, and which bore up his own soul, and the souls of his auditors, as it were, to "the very gate of heaven."

As a minister of the Gospel, the messenger of God to guilty men, he was bold, faithful, and affectionate. Though a young preacher, he had few equals. He experimentally knew the value of the Saviour, and therefore he proclaimed His as the only name given under heaven among men whereby they can be saved, with energy, earnestness, and love. His constant aim was to enlighten the understanding, to awaken the conscience, and to win the heart. He shunned not to declare the whole counsel of God, and did not knowingly keep back one jot or tittle that was profitable for his hearers. His intense desire for their conversion and edification was manifest by the fulness and overflowings of his heart, which oftentimes made him pause, being incapable of utterance. Often was the good seed he sowed watered with his tears! And truly if they are called blessed who go forth weeping, bearing precious seed, and are assured that they shall return again with joy, bringing their sheaves with them, we may hope with confidence that our brother will appear among this happy number.

As a relative and friend, many weeping hearts will testify to his love, his sympathy, his forbearance, and his uniform kindness. Those only who knew him, could adequately estimate this part of his character; for such as never experienced his friendship would think his admirers exaggerated if they spoke but half the truth. None ever wanted what he could give, without having their wants most fully and liberally met, almost before themselves had discovered them. He would advise, he would console, he would strengthen, or if occasion admitted it, he would rejoice. Oh what a blank has the absence of his name from the list of the living caused to many! May it be sanctified to their best prosperity, and yield in them the peaceable fruits of righteousness! Such events, melancholy as they are, considered only in themselves and apart from their consequences, generally furnish us with the best glass through which to view this vain and fleeting world: that it may be so in the present instance, let all who peruse this paper unite with the writer in an earnest prayer to the giver of every good and perfect gift. Let them also not forget to supplicate the Great Head of the Church, who has removed his servant from his work on earth to his reward in heaven, and who will, if he be intreated, raise up others to supply his place among the bereaved people, to let a double portion of his spirit rest on his successor.

II.—*Specimens of the Eloquence of Mr. Hall.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

With your permission, I will now redeem my pledge given to your readers, by furnishing them with a few quotations, selected from the more finished compositions of Mr. Hall, illustrative of his unrivalled powers of eloquence. Your readers will be aware, that a judgment formed solely on a few specimens, however well chosen, cannot fail to be very imperfect: in some instances, perhaps too favourable; in most, and especially when applied to writers of first-rate ability, the reverse. To no writer, would the latter of these be found to apply with more truth than to Mr. Hall. Gems of transcendent brightness might be selected from almost every piece that he has written: but these, sublime and beautiful as they are, afford but a faint and inadequate conception of the powers of his genius, or the finished character of his style. To his admirers, (and who has ever read him without admiring?) the most astonishing proofs of his talents, are not those splendid passages which glitter in his pages like sunbeams on the ruffled surface of a lake; but they are the sustained majesty, the correct ease, the chastened fervour, the natural sequence both of thoughts and sentences, which run through the whole texture of his compositions. His bright points are not, as is observable in some authors, favorite passages worked up to a kind of perfection, and “polished after the manner of corner-stones” to a degree of nicety which makes them ill match and sort with the edifice into which they are constructed; but they are the brightness of the bow in the heavens, which blends on either side with the colour of the surface from which it is reflected: or the largest wave of a majestically flowing tide. Take him up at any part, and on any subject, and you will not read a page, I might almost say a paragraph, without feeling as though you had been introduced to the most superior society, and were permitted, for a while, to converse with one of those master-spirits, which, in literature, give laws to an age. To decide therefore on such an author’s merits from a few passages, would be something like judging of the beauties of the Taj\* by a block of the marble of which it is composed, or a collection of the stones with which it is garnished; or of the sculpture of Phidias by the head of the horse of Neptune, which with barbaric taste has been torn from its pedestal, where it seemed to be struggling to be free†. I was not aware,

\* A piece of Mahommedan architecture of exquisite proportion and beauty near Dehli.

† The circumstance alluded to above will be found in a foot note to Dr. Clarke’s *Travels in Greece*, &c. vol. iii. p. 484. Speaking of the injury done to some of her celebrated edifices, by the deprivations of professed lovers

when I wrote the above, how exactly it corresponded in sentiment with what Mr. Foster has said of Mr. Hall. His words are :—“The shining points were the more readily thus hastened away, as they intimately belonged to that which was passing. They occurred not as of arbitrary insertion, but with the appropriateness of a natural relation. However unexpectedly any brilliant idea might present itself, its impression was true and immediate to the purpose. Instead of arresting and diverting the attention to itself, as a thing standing out to be separately admired for its own sake; it fell congenially into the train, and augmented without disturbing the effect. The fine passage would indeed, in many instances, admit of being taken apart; and would in its detached state retain much of its beauty: but its greatest virtue was in animating the whole combination of sentiments. Mr. Hall’s imagination always acted in direct subserviency to his intellectual design.”

It is this sustained vigour and elevation of thought, which gives his writings a decided superiority over some of the most admired of our English authors. Let it not for a moment be supposed, however, that his style is not varied; this is an essential property in any writing which is to please long, and one for which no pomp of diction, no roundness of period will atone: but in some celebrated writers there is not variety only, but astonishing inequalities. In Jeremy Taylor’s and in Milton’s prose works will be found the most magnificent passages; bursts of eloquence which do honour to the age and country in which they were composed: but these lofty heights are separated by plains so flat, and so wide, that their most ardent admirers sometimes pause, and hesitate whether they shall follow them out. Who does not lament that the beautiful imagery of the former, should so often be marred by quaintness, and almost buried in verbose and endless divisions:

of the arts, he says:—“One example of this nature may be mentioned; which, while it shews the havoc that has been carried on, will also prove the want of taste and utter barbarism of the undertaking. In one of the angles of the pediment which was over the eastern facade of the temple, there was a *horse’s head*, supposed to be intended for the *horse of Neptune* issuing from the earth, when struck by his trident, during his altercation with *Minerva* for the possession of Attica. The head of this animal had been so judiciously placed by Phidias, that, to a spectator below, it seemed to be rising from an abyss, foaming and struggling to burst from its confined situation, with a degree of energy suited to the greatness and dignity of its character. All the *perspective* of the *sculpture* (if such an expression be admissible), and certainly all the harmony and fitness of its proportions, and all the effect of attitude and force of conception, depend upon the work being viewed precisely at the distance in which Phidias designed that it should be seen. Its removal, therefore, from its situation amounted to nothing less than its destruction:—take it down, and all the aim of the sculptor is instantly frustrated! Could any one believe that this was actually done? and that it was done, too, in the name of a nation vain of its distinction in the fine arts?”

or that the bursts of grandeur in the latter, should be mingled with so much acrimony, personal abuse, and petulant wrangling. Mr. Hall, on the contrary, whilst he does not labour to be always sublime or novel, is never trite, never coarse, never wearisome; his ordinary thoughts are *table-land*; you never meet him in the beat or low level of common places.

The perspicuity of his style and mode of thinking no doubt adds much to the charm which every one feels to be in his works. In my former communication I compared his writings to a majestic river; I may add, that it is a river which with all its force, depth, and resistless energy, is pellucid to the very bottom. Not only *may* you understand his meaning, but you *cannot mistake it*. His imagery is of the same character. It requires no comment to make it visible: but seems sometimes to be used, because no language could so forcibly or so clearly convey his meaning; it always serves the double purpose of illustration and ornament: it stands in his pages like the pillars of brass in the temple of Solomon, which were "*for strength and beauty*."

"Every cultivated hearer," says Mr. Foster, "must have been struck with admiration of the preacher's mastery of language, a refractory servant to many who have made no small efforts to command it. I know not whether he sometimes painfully felt its deficiency and untowardness for his purpose; but it seemed to answer all his requirements, whether for cutting nice discriminations, or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to expostulation, or inflaming the force of invective, or treating common topics without the insipidity of common-place diction. His language in the pulpit was hardly ever colloquial, but neither was it of an artificial cast. Both in his conversation and his public speaking, there was often besides and beyond the merit of clearness, precision, and brevity, a certain felicity of diction; something which had it not been common in his discourse, would have appeared the special *good-luck* of falling without care of selection on the aptest words, cast in elegant combination, and producing an effect of beauty, even when there was nothing expressly ornamental."

And indulge me in one remark more: no man better knew when and how to close; what ought to be said, and what left for the reader's own reflection. He never attempts to exhaust a subject, never to say all which might be said; but seizing on the most interesting, most important, and generally uncommon views of it, he makes them transparent by the luminous precision of his language: in a word, the works of Mr. Hall will be found to be a treasury of the noblest thoughts, the correctest sentiments, and the purest and sublimest style. I will now proceed to furnish a few specimens which will corroborate what has been advanced.

My first specimen is from Mr. Hall's Sermon on Modern Infidelity. It was preached about the time of the first French Revolution.

"In affirming that infidelity is unfavorable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to

load our adversaries with unmerited reproach: but to what history, to what record will they appeal for the traits of moral greatness exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity or atheistical virtue? Not that we mean to accuse them of inactivity: they have recently filled the world with the fame of their exploits; exploits of a different kind indeed, but of imperishable memory, and disastrous lustre.

“Though it is confessed great and splendid actions are not the ordinary employment of life, but must, from their nature, be reserved for high and eminent occasions; yet that system is essentially defective which leaves no room for their production. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a lustre over the path of life: monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration, by the pen of historians and poets, awakens in distant bosoms the sparks of kindred excellence.”

Toward the close of his address to the Rev. E. Carey, when about to come out to this country as a Missionary, the following striking passage occurs:—

“While others are ambitious to form the citizen of earth, be it yours to train him for heaven; to raise up the temple of God from among the ancient desolations; to contribute your part towards the formation and perfection of that eternal society, which will flourish in inviolable purity and order, when all human associations shall be dissolved, and the prince of this world shall come to nought. In the pursuit of these objects, let it be your ambition to tread in the footsteps of a Brainerd and a Schwartz; I may add, of your excellent relative, with whom we are happy in perceiving you to possess a congeniality of character, not less than an affinity of blood,

“But should you succeed beyond your utmost hope, expect not to escape the ridicule of the ungodly, or the censure of the world; but be content to sustain that sort of reputation, and run that sort of career, invariably allotted to the Christian Missionary; where, agreeable to the experience of St. Paul, obscurity and notoriety, admiration and scorn, sorrows and consolations, attachments the most tender and opposition the most violent, are interchangeably mingled.

“But whatever be the sentiments of the world, respecting which you will indulge no excessive solicitude, your name will be precious in India, your memory dear to multitudes, who will reverence in you the instrument of their eternal salvation; and how much more satisfaction will accrue from the consciousness of this, than from the loudest human applause, your own reflections will determine. At that awful moment when you are called to bid a final adieu to the world, and to look into eternity; when the hopes, fears, and agitations which sublunary objects shall have occasioned, will subside like a feverish dream or a vision of the night, the certainty of belonging to the number of the saved will be the only consolation; and when to this is joined the conviction of having contributed to enlarge that number, your joy will be full. You will be conscious of having conferred a benefit on your fellow-creatures. You know not precisely what, but of such a nature that it will require all the illumination of eternity to measure its dimensions, and ascertain its value. Having followed Christ in the *regeneration*, in the preparatory labours accompanying the renovation of mankind, you will rise to an elevated station in a world where the scantiest portion is

a far more exceeding and eternal weight of glory, and a conspicuous place will be assigned you in that unchanging firmament, where those who have turned many to righteousness, shall shine as the stars for ever and ever."

From Mr. Hall's Sermon on the death of the Princess Charlotte numerous quotations might be made; the following, taken from a cursory glance over its pages, will afford the reader some idea of that matchless production, which it is said Mr. Hall considered the best of his compositions.—

"That such an event should affect us in a manner very superior to similar calamities which occur in private life, is agreeable to the order of nature, and the will of God; nor is the profound sensation it has produced to be considered as the symbol of courtly adulation. The catastrophe itself, it is true, apart from its peculiar circumstances, is not a rare occurrence. Mothers often expire in the ineffectual effort to give birth to their offspring; both are consigned to the same tomb, and the survivor, after witnessing the wreck of so many hopes and joys, is left to mourn alone, *refusing to be comforted*, because they are not. There is no sorrow which imagination can picture, no sign of anguish which nature agonized and oppressed can exhibit, no accent of woe, but what is already familiar to the ear of fallen, afflicted humanity; and the roll which Ezekiel beheld flying through the heavens, inscribed within and without with *sorrow, lamentation, and woe*, enters, sooner or later, into every house, and discharges its contents in every bosom. But in the private departments of life, the distressing incidents which occur are confined to a narrow circle. The hope of an individual is crushed, the happiness of a family is destroyed; but the social system is unimpaired, and its movements experience no impediment, and sustain no sensible injury. The arrow passes through the air, which soon closes upon it, and all is tranquil. But when the great lights and ornaments of the world, placed aloft to conduct its inferior movements, are extinguished, such an event resembles the apocalyptic vial poured into that element which changes its whole temperature, and is the presage of fearful commotions, of thunders, lightnings, and tempests."

In another part he says:—

"Is it now any subject of regret, think you, to this amiable Princess, so suddenly removed, that *her sun went down while it was yet day*? or that prematurely snatched from prospects the most brilliant and enchanting, she was compelled to close her eyes so soon on a world, of whose grandeur she formed so conspicuous a part? No, other objects occupy her mind, other thoughts engage her attention; and will continue to engage it for ever. All things with her are changed, and viewed from that pure and ineffable light, for which we humbly hope religion prepared her, the lustre of a diadem is scarcely visible; majesty emits a feeble and sickly ray, and all ranks and conditions of men appear but so many troops of pilgrims, in different garbs, toiling through the same vale of tears, distinguished only by different degrees of wretchedness.

"In the full fruition of eternal joys, she is so far from looking back with lingering regret on what she has quitted, that she is surprised it had the power of affecting her so much; that she took so deep an interest in the scenes of this shadowy state of being, while so near to an *eternal weight of glory*; and, as far as memory may be supposed to contribute to her happiness, by associating the present with the past, it is not the recollection of her illustrious birth and elevated prospects, but that she visited the abodes of the poor, and learned to weep with those that weep; that, surrounded

with the fascinations of pleasure, she was not inebriated by its charms ; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient of the voice of flattery, in a word, that she sought and cherished the inspirations of piety, and *walked humbly with her God*. This is fruit which survives when the flower withers—the only ornaments and treasures we can carry into eternity.

“ While we look at this event with the eyes of flesh, and survey it in the aspect it bears towards our national prospects, it appears a most singular and affecting catastrophe. But considered in itself, or, more properly, in its relation to a certain though invisible futurity, its consequences are but commensurate to those which result from the removal of the meanest individual. He whose death is as little regarded as the fall of a leaf in the forest, and he whose departure involves a nation in despair, are, in this view of the subject, (by far the most important one,) upon a level. Before the presence of the great I AM, into which they both immediately enter, these distinctions vanish, and the true statement of the fact, on either supposition is, that an immortal spirit has finished its earthly career ; has passed the barriers of the invisible world, to appear before its Maker, in order to receive that sentence which will fix its irrevocable doom, *according to the deeds done in the body*. On either supposition, an event has taken place which has no parallel in the revolutions of time, the consequences of which have not room to expand themselves within a narrower sphere than an endless duration. An event has occurred, the issues of which must ever baffle and elude all finite comprehensions, by concealing themselves in the depths of that abyss, of that eternity, which is the dwelling-place of Deity, where there is sufficient space for the destiny of each, among the innumerable millions of the human race, to develope itself, and without interference or confusion, to sustain and carry forward its separate infinity of interest.”

How beautiful a description of the peace afforded by the Gospel is contained in the subsequent quotation.

“ Be assured, my Christian brethren, it is by a profound submission of the soul to this doctrine, offensive as it may be to the pride of human virtue,—repugnant, as it undoubtedly is, to the dictates of philosophy, falsely so called—that we must *acquaint ourselves with God, and be at peace*. When we mention peace, however, we mean not the stupid security of a mind that refuses to reflect ; we mean a tranquillity which rests upon an unshaken basis, which no anticipations, however remote, no power of reflection, however piercing or profound, no evolutions which time may disclose or eternity conceal, are capable of impairing ; a peace which is founded on the oath and promise of Him who cannot lie ; which, springing from the consciousness of an ineffable alliance with the Father of spirits, makes us to share in his fullness, to become a partner with him in his eternity ; a repose, pure and serene as the unruffled wave, which reflects the heaven from its bosom, while it is accompanied with a feeling of exultation and triumph, natural to such as are conscious that ere long, having overcome, they shall possess all things.

“ While the prize is so transcendently great, no unparalleled efforts, no incredible exertions, are requisite to obtain it : it is placed within the grasp of every hand. If the great sacrifice had not been presented, if the succours of heaven had not been offered, if the glad tidings had not been proclaimed, nor life and immortality brought to light, our condition would indeed have been deplorable ; and little encouragement should we have had, to engage in the great work of seeking salvation. But now *all things are ready*, and the chief, or rather, the only pre-requisite, is a child-like docility, a disposi-

tion to derive wisdom from the fountain of light, strength from the strong, together with a fixed and immovable conviction, that the care of our eternal interests is the grand concern."

The vanities of time are finely contrasted in the following passages with the realities of eternity.

"But the impotence of the world never appears more conspicuous than when it has exhausted its powers in the gratification of its votaries, by placing them in a situation which leaves them nothing further to hope. It frustrates the sanguine expectations of its admirers as much by what it bestows as by what it withholds, and reserves its severest disappointment for the season of possession. The agitation, the uncertainty, the varied emotions of hope and fear which accompany the pursuit of worldly objects, create a powerful interest, and maintain a brisk and wholesome circulation; but when the pursuit is over, unless some other is substituted in its place, satiety succeeds to enjoyment, and pleasures cease to please. Tired of treading the same circle, of beholding the same spectacles, of frequenting the same amusements, and repeating the same follies, with nothing to awaken sensibility, or to stimulate to action, the minion of fortune is exposed to an insuperable languor; he sinks under an insupportable weight of ease, and falls a victim to incurable dejection and despondency. Religion, by presenting objects ever interesting and ever new, by bestowing much, by promising more, and dilating the heart with expectation of a certain *indefinite* good, clearly ascertained, though indistinctly seen, the pledge and earnest of which is far more delightful than all that irreligious men possess, is the only effectual antidote to this evil. *He that drinketh of this water shall never thirst.* The vanity which adheres to the world in every form, when its pleasures and occupations are regarded as *ultimate objects*, is at once corrected when they are viewed in connexion with a boundless futurity; and whatever may be their intrinsic value, they rise into dignity and importance when considered as the seed of a future harvest; as the path which, however obscure, leads to honour and immortality; as the province of labour allotted us, in order to *work out our salvation with fear and trembling.* Nothing is little which is related to such a system; nothing vain or frivolous which has the remotest influence on such prospects. Considered as a state of probation, our present condition loses all its inherent meanness; it derives a moral grandeur even from the shortness of its duration, when viewed as a contest for an immortal crown, in which the candidates are exhibited on a theatre, a spectacle to beings of the highest order, who, conscious of the tremendous importance of the issue, of the magnitude of the interest at stake, survey the combatants from on high with benevolent and trembling solicitude.

"To fail of such an object, to defeat the end of our existence, and in consequence of neglecting the great salvation, to sink at last under the frown of the *Almighty*, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which, all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate, and even of the distressing event which has so recently occurred, the feeling which many of us possess, is probably adequate to the occasion: the nation has certainly not been wanting in the proper expression of its poignant regret at

the sudden removal of this most lamented Princess, nor of their sympathy with the royal family, deprived by this visitation of its brightest ornament. Sorrow is painted in every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what should be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? Or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

The funeral Sermon for Dr. Ryland, considered in the light of an Essay on Friendship, is an admirable specimen of Mr. Hall's powers as a writer. The intelligent reader will no doubt perceive in the train of thought a striking similarity to an Essay by Lord Bacon on the same subject. I shall quote only the concluding paragraph of that portion of the Sermon.

"The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odours, though more faintly, through the seasons of absence, refreshing and exhilarating the mind by the remembrance of the past and the anticipation of the future. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed, a fountain of sweets, to which we may continually repair, whose waters are inexhaustible.

"Friendship, founded on the principles of worldly morality, recognised by virtuous heathens, such as that which subsisted between Atticus and Cicero, which the last of these illustrious men has rendered immortal, is fitted to survive through all the vicissitudes of life; but it belongs only to a union founded on religion, to continue through an endless duration. The former of these stood the shock of conflicting opinions, and of a revolution that shook the world; the latter is destined to survive when the heavens are no more, and to spring fresh from the ashes of the universe. The former possessed all the stability which it is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is *natural*, and though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is *spiritual*, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world, which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis will ere long be transplanted, in order to adorn the paradise of God."

This Sermon closes with the following magnificent passage, which it may be questioned whether Mr. Hall himself ever surpassed.

"If the mere conception of the re-union of good men, in a future state, infused a momentary rapture into the mind of Tully; if an airy speculation, (for there is reason to fear it had little hold on his convictions,) could inspire him with such delight, what may we be expected to feel, who are assured of such an event by *the true sayings of God!* How should we rejoice

in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, 'with every tear wiped from their eyes,' standing before the throne of God and the Lamb, *in white robes, and palms in their hands, crying with a loud voice, Salvation to God, that sitteth upon the throne, and to the Lamb, for ever and ever!* What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labour of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendours and fruitions of the beatific vision!

"To that state all the pious on earth are tending: and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself of the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified shall be gathered and selected from the ruins of the world to adorn that eternal city *which hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth enlighten it, and the Lamb is the light thereof.* Let us obey the voice that calls us thither; let us *seek the things that are above,* and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell for ever. Let us follow in the track of those holy men, who, together with your beloved and faithful pastor, have taught us by their voice, and encouraged us by their example, *that, laying aside every weight and the sin that most easily besets, we may run with patience the race that is set before us.* While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of heaven renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death of its terrors. *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness.*"

I have omitted in these selections a passage, which by many of Mr. Hall's admirers would probably be considered his greatest effort. I have done so, partly because I feared, if given entire, it would be considered too long for a work of this nature, and I was unwilling to mar it by a mere extract; but chiefly because, magnificent as it is, and much as I think of it as an intellectual production, I do, I confess, feel the force of the remarks upon it by a highly respectable English periodical, in which the sentiments are repre-

sented as much more heathen than Christian. If I do not go the whole length of this assertion, I must, with all my admiration of Mr. Hall, admit that the passage alluded to appears to me scarcely in good-keeping with the principles of the Gospel. Should any of your readers wish to see the passage adverted to, it will be found in the 1st vol. of Mr. Hall's works, from p. 183, to 192.

I will close this communication with an extract from Dr. Gregory's Life of Mr. Hall, which will exhibit a *striking* picture of the impression made by his eloquence on the auditory.

“The commencement of his sermons did not excite much expectation in strangers, except they were such as recollected how the mental agitation, produced by diffidence, characterized the first sentences of some of the orators of antiquity. He began with hesitation, and often in a very low and feeble tone, coughing frequently, as though he were oppressed by asthmatic obstructions. As he proceeded his manner became easy, graceful, and at length highly impassioned; his voice also acquired more flexibility, body, and sweetness, and in all his happier and more successful efforts, swelled into a stream of the most touching and impressive melody. The farther he advanced, the more spontaneous, natural, and free from labour, seemed the progression of thought. He announced the results of the most extensive reading, of the most patient investigation, or of the profoundest thinking, with such unassuming simplicity, yet set them in such a position of obvious and lucid reality, that the auditors wondered how things so simple and manifest should have escaped them. Throughout his sermons he kept his subject thoroughly in view, and so incessantly brought forward new arguments, or new illustrations, to confirm or to explain it, that with him amplification was almost invariably accumulative in its tendency. One thought was succeeded by another, and another, each more weighty than the preceding, each more calculated to deepen and render permanent the ultimate impression. He could at pleasure adopt the unadorned, the ornamental, or the energetic; and indeed combine them in every diversity of modulation. In his higher flights, what he said of Burke might, with the slightest deduction, be applied to himself, “that his imperial fancy laid all nature under tribute, and collected riches from every scene of the creation, and every work of art;” and at the same time, that could be affirmed of Mr. Hall which could not be affirmed of Mr. Burke, that he never fatigued and oppressed by gaudy and superfluous imagery. Whenever the subject obviously justified it, he would yield the reins to an eloquence more diffusive and magnificent than the ordinary course of pulpit instruction seemed to require; yet so exquisite was his perception of beauty, and so sound his judgment, that not the coldest taste, provided it were real taste, could ever wish an image omitted which Mr. Hall had introduced. His inexhaustible variety augmented the general effect. The same images, the same illustrations scarcely ever recurred. So ample were his stores, that repetition of every kind was usually avoided; while in his illustrations he could connect and contrast what was disjointed and opposed, or distinctly unfold what was abstracted or obscure, in such terms as were generally intelligible, not only to the well-informed, but to the meanest capacity. As he advanced to his practical applications, all his mental powers were shewn in the most palpable but finely-balanced exercise. His mind would, if I may so speak, collect itself and come forth with a luminous activity, proving, as he advanced, how vast, and in some important senses, how next to irresistible those powers were. In such seasons his preaching,

communicated universal animation; his congregation would seem to partake of his spirit, to think and feel as he did, to be fully influenced by the presence of the objects which he had placed before them, fully actuated by the motives which he had enforced with such energy and pathos.

"All was doubtless heightened by his singular rapidity of utterance,—by the rythmical structure of his sentences, calculated at once for the transmission of the most momentous truths, for the powers of his voice, and for the convenience of breathing freely at measured intervals,—and, more than all, by the unequivocal earnestness and sincerity which pervaded the whole, and by the eloquence of his most speaking countenance and penetrating eye. In his sublimer strains, not only was every faculty of the soul enkindled and in entire operation, but his very features seemed fully to sympathise with the spirit, and to give out, nay, to throw out, thought, and sentiment, and feeling.

"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intensesness. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner; shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing,—every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling. Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflected it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of elevation *on earth*,—when he would close, and they reluctantly and slowly resume their seats.

"Scenes like this I have witnessed repeatedly, so productive of intense and hallowed feeling, that, after an interval of more than thirty years, they present themselves to my mind with a more vivid influence than many of the transactions of the last month."

I remain, Gentlemen,  
Your most obedient Servant,

H.

Calcutta, 10th Sept. 1833.

### III.—*The Controversy between Lieutenant Burnes and the Reverend Joseph Wolff.*

This controversy being now apparently brought to a close, we have all the materials before us, necessary for the formation of an opinion as to its merits. And were we, in few words, to sum up our decided impression from a careful perusal of the whole, it would be this:—As regards Mr. Burnes, he *seems* to have written *originally* under excessive irritation of feeling, occasioned by a single passage in Wolff's Journals, in which he is represented as expressing himself in a way that reflects somewhat unfavourably on his *intellect*; he

seems to have written, *subsequently*, in order, if possible, to crush an opponent that contradicted him so pointedly and unceremoniously, and at the same time retaliated with charges which it was found impracticable to rebut;—in such circumstances, it is easy to see how Mr. Burnes' imagination might in some instances be more lively than his memory; how, in others, his spleen might get the better of his judgment; and how in others still, he might magnify molehills into mountains, and confound the idle rumours that floated wildly along the desert with faithful reports of realities. As regards Mr. Wolff, he appears to us to have been triumphant in his replies. He has written strongly, as one conscious of the firmness of the ground which he occupied: he has written warmly, as one aggrieved to find, "the cause for which he undertook all his journeys misrepresented, his actions misconstrued, and his conversation misunderstood." Those charges which, originating in mistake, admitted of an explanation, he has satisfactorily explained: and the truth of those charges, the validity of which could only rest on the testimony of the actors themselves, he has flatly and unequivocally denied. And there is a *verisimilitude* that pervades all the statements, explanations, and downright contradictions of Mr. Wolff, that approves itself to the "ethereal judgment" with a force of internal evidence which it is impossible to resist.

It may be thought that, in arriving at this conclusion, we directly impeach the integrity of Mr. Burnes. This may be, or may not be: but it does not *necessarily* follow. Mr. Burnes' acknowledged ignorance of the system of revealed truth would naturally lead to many a blundering misconception of Mr. Wolff's opinions. For example, B. writes: "I accused you of having stated yourself to be one wing of the beast; you rebut it not." W. replies: "I could not have used these words, for they are not to be found in the Bible. I agree with Ben Ezra, that those who proclaim the Gospel to the Jews are the wings of Revelation, and I believe myself to be such." Again, B. writes: "You told us that Cashmere would probably be the New Jerusalem." W. replies: "What I said of Cashmere was, that I concurred with the famous Herder, that the Garden of Eden was the spot where Cashmere now stands, and I gave some scriptural proofs for my opinion. That I should ever have stated that Cashmere would be the New Jerusalem is impossible, since all prophecies of the Old Testament point out ancient Jerusalem as the place to which the Israelites will be eventually gathered; to this truth my journals will uniformly testify." Where can satisfaction be found, if not in such explanations as these? And where is candour to be found, if they fail to convince? Mr. Wolff's views were, in all probability, misunderstood, on account of Mr. Burnes' ignorance of the subjects discussed; and being misunderstood through ignorance, they might, without implying any wilful intention, be easily misrepresented. But whether it be

the part of true wisdom to hazard random and injurious assertions, in such a case, we leave it to our readers to judge.

Some parts of Mr. Wolff's conduct have been misconstrued from what in charity we must deem a failure of memory on the part of Mr. Burnes. Thus B. writes: "If you are grateful, why have you not long since paid this bond attested by the sacred name of Missionary? 'This is to certify, that I have received the sum of 1000 Bombay rupees, from Mr. Alexander Burnes.'" W. replies: "This implies dishonesty on my part; I appeal to you as an officer and a gentleman whether you have not done me an injustice. At Cabool you lent me 1000 rupees, and your last words to me on this subject were, 'Mr. Wolff, where do you wish to settle the money matter, with Captain Wade, at Loodiana, or will you pay it at Bombay to my brother-in-law, Mr. Whish?' I agreed to the second proposal." Mr. Wolff adds: "I had purposed proceeding to Bombay from Madras, which my late illness now prevents: you having requested that the amount, (being 1000 Bombay rupees,) may be paid, I have written to Colonel Craigie, Garden Reach, to settle the debt, and I have sent the money to him." Can any thing be more satisfactory than this explanation? Can anything be more honourable to Mr. Wolff? If Mr. Burnes forgot his own *express directions*, his integrity cannot be impugned, though we may lament over his seeming want of generosity.

Again, Mr. Wolff's conduct has been misconstrued in particular cases, owing to Mr. Burnes' inacquaintance with the latitude of meaning in which certain terms are employed. For instance, Mr. B. writes: "You called yourself a Hajee\* (or pilgrim) wherever

\* To PROVE beyond all possibility of doubt the utter groundlessness of Mr. Burnes' assertion, we have only to refer our readers to a document of paramount authority. We have at present before us the *original passport* granted to Mr. Wolff by his Royal Highness the Prince Abbas Mirza, heir apparent of Persia. It is *written, signed, and sealed by the Prince himself*. In it Mr. Wolff is designated, not a "Hajee," but a "Padre,"—a term, by which the Governors of provinces and all subordinate officers to whom the passport was addressed, would inevitably understand "a Christian minister." A learned native of Calcutta has translated the Autograph of Prince Abbas Mirza as follows:

*Be it known to the Governors of Districts and others concerned.*

"That the dignified traveller, *Padre Wolff*, is on the point of setting out in progress of his travels for Bokhara, and consequently it is hereby ordered, peremptorily, that every respect and attention should be shewn to him wherever he may arrive within the precincts of this kingdom; and it is further hereby specially ordered, that wherever travelling may be attended with personal insecurity, he may be allowed an attendant to accompany him till he has passed the unsafe district; that all his wants and requisitions be strictly attended to, so that he may experience no inconvenience. And moreover, that he be subjected to no impediments or obstructions with respect to his travelling. Let the authorities to whom this is addressed understand this to be a peremptory order."—Ed.

you went ; your associations with Mahommedans might have told you, that a Hajee is a Mahommedan pilgrim." The insinuation here is, that Mr. Wolff practised deceit wherever he went. Hear Mr. Wolff's reply : " That Hajee is *exclusively* a Mahommedan pilgrim is totally an *erroneous* idea of yours : appeal to the respectable Jews and Armenians at Calcutta, whether they do not call those who have been at Jerusalem, *Hajee*. The Uzbecks and all the Soonies around Bokhara consider all Jews and Christians who have been at Jerusalem entitled to the appellation of Hajee, and desire the blessing from him as such. Armenian pilgrims are called *Hajee* by Mussulmans, and by themselves *Makdere* ; Jews, by all, *Hajee*. That I knew all the time that the people believed me to be Mahommedan, is without foundation, it was impossible. I had muleteers and two *Jewish servants* with me : do Mahommedans ever retain *Jewish* servants ? My positive orders were, never to suffer me for a moment to pass for a Mahommedan." Could any explanation be more complete ? In this case, no more than in the others already specified, is it our part to call in question Mr. Burnes' veracity ; but we may be allowed to deplore the rashness with which ignorance has contrived to call into existence a brood of similar unfounded insinuations.

Once more, some strange freaks of conduct have been attributed to Mr. Wolff by his laborious and indefatigable accuser, *solely* on the authority of certain native chieftains, and other inhabitants of the countries traversed. Take the following as a specimen. Mr. Burnes writes, that Mullah Khodadad intimated to him that Mr. Wolff " offered to grant him permission to bring annually to India ten camel loads," &c. To this Mr. W. at once replies, " Mullah Khodadad told you an *Eastern falsehood*, if he asserted such a thing." The emphasis of the expression *Eastern falsehood* may be illustrated by reference to another example. A friend of ours lately informed us, that several years ago, he visited a certain remote district in upper Bengal, and preached the Gospel there, but without any visible success. Last cold season he was induced to revisit the same district, for the same purpose as before. He was soon surrounded by crowds of natives. Several began to exclaim : " If you give us a 1000 rupees each, we may become Christians." Our friend attempted to explain to his auditors, how abhorrent such a system of conversion would be to the whole spirit and genius of Christianity. Many replied, " No such thing." " How can ye know or think so ?"—asked our friend. Now mark the reply :— " Because some years ago, an English Padre came to this Zillah, and told the people who listened to him, that if any of them became Christians, he would give each a 1000 rupees. At that time no one was disposed to accept the offer, but times are changed ; and if you now make the same offer, some of us may be induced

to accept of it." Need we say how astonished our friend looked! *He himself was the very Padre who was thus reported to have offered the bribe of a 1000 rupees to any or all who might become converts to Christianity! a bribe, the very thought of which his soul loathed with mortal aversion! This is a genuine specimen of an Eastern falsehood.* Now we do not accuse Mr. Burnes of fabricating the story of "the ten camels, &c.":—but we do wonder how, with all his knowledge of the utter recklessness of truth, that characterizes the tribes of central Asia, he could be so credulous as to believe all such stories himself, or so destitute of honourable feeling as to circulate them for truths, to the great disparagement of a man distinguished above others, for his child-like simplicity and straight-forwardness of manner.

But it is needless to pursue this subject any further; enough has been said to show something of the *nature* of the accusations, as also of the *manner* in which Mr. Wolff has triumphantly succeeded in vindicating himself.

Some, however, may still exclaim: "Very good: Mr. Wolff may have successfully cleared himself of most of the charges preferred: but has he not pled guilty to at least two, which many have regarded as somewhat heinous?" He has not pled guilty, to any *new* charges brought forward by Mr. Burnes. The charges to which reference is made are, Mr. Wolff's acknowledgments, *1st*, that once in the desert of Egypt he was enabled to cast out a devil—and *2nd*, that once at Bokhara, he had a vision of Jesus Christ. Now Mr. Burnes may have been the first to announce these to the Indian *public*: but Mr. Wolff himself was the first to announce them to all his friends in private. We heard of them long before the appearance of Mr. Burnes' letters. Mr. Wolff's own words are: "I am not ashamed to avow my peculiar views, with regard to visions and casting out of devils. It is true I do not *preach* these particular views, because they are not necessary to salvation: my *preaching* is Jesus Christ crucified and Him glorified."

Now the question is—Do these acknowledgments tend to impair the general soundness of Mr. Wolff's intellect, or subvert the general integrity and stability of his character as a man and a Christian? Some writers in our Calcutta journals seem to have thought so; they have accordingly, much to their discredit, indulged respecting him in abusive epithets and profane scoffs: they have outraged the rules of common decency, and scandalized that religion which they foolishly professed to vindicate. But we feel assured that no Christian of enlightened mind and extensive information ever coincided in the views of these writers.

Is it not true that some of the brightest ornaments of human nature have, from early prejudices and education, imbibed and cherished, like Mr. Wolff, peculiar views regarding visions and

various preternatural agencies? Is it not true that many, whose habits of life did not appear to predispose them in favour of heavenly visions, have yet been impressed with the conviction that to them special revelations were granted? Witness the case of Luther, the great hero of the Reformation, of whom, as a noble specimen of human nature, even infidels have been known to be proud. Not once nor twice only did he imagine that he had *personal* encounters with the devil. "When afterwards I began to slumber," says Luther, "then he (the devil) kept such a racket and rumbling upon the chamber stairs, as if many empty hogsheads and barrels had been tumbled down; and although I knew that the stairs were strongly guarded with iron bars, so that no passage was either up or down, yet I arose and went towards the stairs to see what the matter was: but finding the door fast shut, I said,—‘Art thou there? so be there still.’ I committed myself to Christ, my Lord and Saviour, of whom it is written, Thou hast placed all things under his feet." Again Luther writes; "At such time, when I could not be rid of the devil *without uttering sentences out of the Holy Bible*, then I made him fly with jeering and ridiculous words and terms, such as, "I have recorded my sins in thy register."

There are few learned men who have not heard of the visions of Cellini. Once, confined in a dreary dungeon, he prayed that he might behold the light of the sun, and soon he fancied that his fervent prayer was realized. He then addressed the luminary: "O wonderful power! O glorious influence divine!" And whilst he gazed on the noble phenomenon, he fancied he saw the centre of the sun swell and bulge out, and, in a moment, there appeared a Christ upon the cross, formed of the self-same matter as the sun; and so gracious and pleasing was his aspect, that no human imagination could form so much as a faint idea of such beauty. As he was contemplating this glorious apparition, he cried out aloud, "A miracle! a miracle! O God! O clemency divine! O goodness infinite! What mercies doest thou me this morning!" &c.

The vision of Colonel Gardiner, while sitting up late at night, intent on some *profligate* adventure, is from its happy consequence one of the most remarkable on record. He was reading a book; when, suddenly, "he thought he saw an universal blaze of light fall upon it, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he apprehended to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him, to this effect, (for he was not confident as to the words.) 'Oh, sinner, did I suffer this for thee, and are these thy returns?' Struck with so amazing a phenomenon as this, there re-

mained hardly any life in him; so that he sunk down in the arm chair in which he sat, and continued, he knew not how long, insensible."

Scarcely less remarkable was the vision of a totally different personage, Lord Herbert of Cherbury, the father, and by far the noblest of English Deists. He himself declares, with reference to his work *De Veritate*, that he prayed to God that if its publication would be for his glory, he would sanction it by a sign from Heaven. He then says, that he had no sooner thus prayed than a loud, though yet gentle noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer him that he took his petition as granted, and that he had the sign demanded; whereupon also he resolved to print his book.

It would answer no purpose at present to crowd our pages with more statements like the preceding. The point of real importance is to ascertain whether, in the estimation of candid judges, such acknowledged wrestlings and visions have tended to throw discredit on the *general* character, moral and intellectual, of those who experienced them, or fancied they had experienced them. We should say, without any reasonable fear of debate, No. Few sober-minded men have ever doubted the *sincerity*, the *perfect honesty*, of the narrators. Some may have believed that there was no illusion, and that they really heard and saw what they report to have heard and seen. The majority perhaps concur in the opinion that there was illusion. But do they on this account call in question the *veracity* of the men, or the *general soundness* of their intellect? Never. They unanimously allow both. Mark, for instance, Dr. Leland's admissions respecting the most dubious of the above-mentioned visions—that of Lord Herbert: "I have no doubt," says he, "of his Lordship's *sincerity* in this account; the serious air with which he relates it, and the solemn protestation he makes as in the presence of the eternal God, *will not suffer us to question the truth of what he relates*; viz. that he both made that address to God which he mentions, and that in consequence of this, *he* was persuaded that he heard the noise he takes notice of, and regarded as a mark of God's approbation of the request he had made; and accordingly *this great man* was determined by it to publish his book. *He seems* to have considered it as a kind of *imprimatur* given to it from heaven." Now here was a case, if ever there was any, in which a Christian might not be very uncharitable, if he cherished some little doubt as to perfect sincerity. And why? Because the whole transaction was throughout in contrariety to Lord Herbert's own principles. "It is highly singular," says the Retrospective Review, "that a writer holding opinions like these, should, when doubtful as to the propriety of promulgating them, look for a special revelation of the Divine pleasure. In what strange inconsistencies will the human mind en-

tangle itself! When on the point of publishing a book, which was to prove the inefficacy of revelation, Lord Herbert put up a prayer for an especial interposition of Heaven to help him!" Still there is no suspicion as to the author's sincerity, nor any disparagement of the general integrity of his character. The same observation is applicable to the other instances adduced. How then do those who *deny* the *reality* of such visions and personal encounters with evil spirits, *without questioning* the *sincerity* and *rationality* of the actors, endeavour to reconcile the apparent contradiction? By attempting to shew that the illusions and spectral impressions may be *satisfactorily* accounted for by *natural* causes. Thus in the case of Col. Gardiner. Dr. Hibbert observes, with regard to this vision:—The appearance of our Saviour on the cross, and the awful words repeated, can be considered in no other light, than as so many recollected images of the mind, which probably had their origin in some urgent appeal to repentance, that the Colonel might have casually read, or heard delivered. From what cause, however, such ideas were rendered as vivid as actual impressions, we have no information to be depended on. A short time before the vision, Col. Gardiner had received a severe fall from his horse.—Did the brain receive some slight degree of injury from the accident, so as to predispose him to this spectral illusion?" So also in the case of Luther, we may quote the words of Coleridge: "Had Luther," says he, "been himself a prince, he could not have desired better treatment than he received during his eight month's stay in the Wartzburg; and in consequence of a more luxurious diet than he had been accustomed to, he was plagued with temptations both from the 'flesh and the devil.' It is evident from his letters, that he suffered under great irritability of his nervous system, the common effect of deranged digestion in men of sedentary habits, who are, at the same time, intense thinkers; and this irritability adding to and vivifying the impressions made upon him in early life, and fostered by the theological systems of his manhood, is abundantly sufficient to explain all his apparitions and all his mighty combats with evil spirits." So also, in other cases, we find philosophers making constant appeals to *hysteric temperaments*, *hectic symptoms*, *plethoric states*, *morbific sources*, *temporary inflammations of the brain*, and *mental excitements*, &c. in order to account rationally for numberless spectral illusions and impressions.

Now, we only demand that those, who differ from Mr. Wolff in his peculiar views of visions, &c. may be induced to deal out to him a share of common justice. Let them exercise their reason, their candour, and their charity. Let them imitate the cautious example of Leland, Hibbert, Coleridge, and others. Let them not for a moment, in defiance of all evidence, and in the face of all probability, doubt the *sincerity* of Mr. Wolff's belief, nor the *faithfulness*

of his *relations*; viz. that *he himself* was firmly persuaded that he saw and heard, and uttered all that he has put on record. And let them next, tread in the footsteps of those great philosophers who have profoundly studied the physiology of the human mind, and have attempted to trace its extraordinary illusions to known physical causes. If this course had been adopted from the first, the procedure would have been far more dignified, and far more philosophic than to deal in senseless raillery, and indulge in reflections which betray something worse than ignorance. If this course had been adopted, we venture to assure them that in the very peculiar temperament, bodily and mental, of the Jewish Missionary, when crossing the desert of Egypt and during his sojourn in Bokhara—a temperament occasioned by an unusual combination of external circumstances, that also tended to summon up early associations, and confer on early impressions an unusual vividness, and array, in more glowing colours, the supreme object of a maturer faith—they might have discovered natural and physical causes more than adequate to account for what had the appearance of being truly supernatural\*. Indeed, considering the unearthly sort of life which Mr. Wolff has led from the time of infancy, and the unequalled diversity of changes and absolute transformations, corporeal and intellectual, through which he has passed, we are rather inclined to wonder that he does not appear to have enjoyed more frequent visions, and to have been instrumental in accomplishing still greater achievements. Wesley and Whitefield, two of the most enlightened and sagacious men that ever lived, with apparently fewer incitements than Mr. Wolff, seem to have wholly outstripped the latter in the number and variety of their wonderful performances, and still more wonderful visions and revelations.

After all, even if Mr. Wolff, in the midst of numberless perils, had been detected in occasionally yielding to the weakness of human nature, ought no allowances to be made? Mr. Wolff is a man, and as such, subject to the common frailties of the species. And must errors of judgment on his part be stigmatized with unmitigated severity of language? And must every failing be followed with relentless persecution? Such treatment were ungenerous: it were inhuman. What then are we to think of the conduct of those who deal in unmeasured censures, when, as we have already seen, no disreputable charge has yet been substantiated†.

In conclusion, if it were necessary, we should exhort Mr. Wolff not to be damped by uncharitableness, nor overawed by opposition,

\* Let us not be misunderstood. It is not our purpose either to advocate or deny the reality of Mr. Wolff's extraordinary experiences. All that we contend for is, that those who deny their reality, may and ought to search for an adequate, or at least a philosophical solution of them, without, for a moment, calling in question Mr. Wolff's sincerity or general soundness of mind.

† We cannot help noticing here the honourable way in which the Editor of one of the leading Calcutta journals lately apologized for the strong language in which at one time he animadverted on Mr. Wolff. This indicates the spirit of a real gentleman.

nor appalled by increasing difficulties. But we know that he is not the man to be dismayed by the terrors of the ungodly, nor allured from his purpose by the insinuations of the malevolent. Simple and guileless in his appearance, and unaffected in his manners, we know him to be bold as a lion in defence of the truth, and in the vindication of his Master's honour. Let him remember the words of him for the promotion of whose cause he has toiled and suffered ; " If the world hate you, ye know that it hated me before it hated you : if ye were of the world, the world would love its own ; but because ye are not of the world, therefore the world hateth you." Let him bear in mind these words, the force of which none but real Christians can comprehend, and the consolations of which every genuine child of God must experience, amid the chilliest blasts of a world lying in wickedness. And let him be cheered with the thought that, if he has furnished some food for the noisy laughter of the scoffer, he has exhibited nothing in action, and advanced nothing in words, to shake the confidence of candid, sincere and unprejudiced friends. His character has lately been subjected by a clever, shrewd, and intelligent, but worldly-minded man, to the severest ordeal. Like gold tried in the fiery furnace, it has stood the test, and come forth purer, brighter, more durable than ever.

ALPHA.

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#### IV.—*The Evangelist ; and Miscellanea Sinica.*

Some of the earlier numbers of this little periodical have reached us. The 1st No. was published at Canton on the 1st May last. Its form is one large quarto sheet. As the title indicates, its object is two-fold. It contains notices on the spread of the Gospel, the nature of its doctrines and morals, interpretations of Scripture, &c. : hence it is styled, " the Evangelist." It also contains brief sketches of Chinese superstitions, rites, morals, customs, &c. : hence the designation, " Miscellanea Sinica." It breathes an excellent spirit, and is calculated, in a humble, unpretending manner, to do much good. The *Miscellanea Sinica* furnish some interesting materials for extracts. The sacrificial prayer, or TSE-WAN, read at the tomb of an ancestor, is thus translated :

" This thirteenth year of the reign of Taou-kwang, (1833,) the year being *Kwei-sze*, (the 30th year of the cycle,) in the 2nd month of the Spring, after the new moon the 16th day, at the happy Tsing-ming term—propriety requires that the Spring sacrifice should be offered, the grass mowed down, and the brambles cut away.

" Reverently have we prepared pigs, sheep, fowls, and fresh hams ; seasonable vegetables, fruits, incense, rich wines, gold, silver, and precious things ; (i. e. tinsel papers ;) and venture to announce the same to the soul of our great Progenitor the venerated Prince.

“Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant; the foliage rich, and forests are formed. When springs of water are large and flow fur, they enrich the soil, and diffuse fragrance.

“We look wishfully and pray the souls in Hades to shelter and assist us, their descendants; that we may be prosperous; may age after age be decked with badges of honor; may long enjoy riches and rank; may, like the melon-creeper and the cotton-fibre, be continuously happy and never extinct; may, for myriads of ages, be illustrious spirits. Prostrate we pray you to come to enjoy and view these sacrifices. With sincerity these prayers are offered up.”

The Editor's remarks on the above prayer are judicious and appropriate.

“How the Chinese Confucianists reconcile these observances with the doctrine of annihilation, at death, we have not been able to ascertain. We have found nothing in books that throw light upon this dark subject; nor have we received any thing but evasive answers from the natives with whom we have conferred. One person denied that the Confucianists taught annihilation: they simply (he said), in imitation of Confucius, lay aside the subject of God and religion, the soul and its immortality, and affirm nothing concerning them. This is practically much the same as denying the existence of God and the soul altogether. For, if he exists, and the soul is immortal, the duty of creatures towards Him, and the eternal consequences of their actions, are not subjects which a rational being, much less a sage, or wise man, would entirely dismiss from his thoughts, and his conversation. But it is the fact, that many of the Confucian sect boldly deny the existence of a soul separate from the body. And we have read Chinese statements, which turned the doctrine of rewards and punishments into ridicule, because at death the whole man was dissolved or “dispersed,” and returned to earth, or water, or air: so that if any power wished to punish man after death, it was impossible to do it, for there remained nothing to be punished.

“Common sense and reason suggested another difficulty arising from these ‘innocent rites,’ as some call them. How Buddhists in China, who believe in the punishment of bad spirits in a separate state, reconcile the idea of wicked ancestors, who are themselves suffering punishment, being able to help their descendants on earth, we cannot tell. But, consistency is not a quality of superstition. We leave the matter where it is; and sincerely pray that China may soon be illuminated by the Gospel of Christ, which brings ‘life and immortality to light;’ and directs sinful and weak man, to a better Saviour and Helper than the shades of deceased ancestors.”

The following “Exhortation not to injure others in order to benefit oneself,” may be received as a favourable specimen of Chinese Ethics.

“Gain is the robber of righteousness. *Hwuy-gan* said, ‘Righteousness is that which is conformable to heavenly principles: that is, the universality of heavenly principles. Gain is that which the human passions desire: that is, the selfishness of human desire. When acting in accordance with heavenly principles, then other creatures and I myself are considered of one body. When following human desires, then other human beings and myself are viewed with different eyes. Therefore he who seeks gain for himself, must be led to injure others.’

“*See-wan-tsing* said, ‘The cause of thousands and myriads of moral ills to man, is, simply selfishness. Hence hundreds of disputes. Each desires

only that he himself may be rich ; desires only that he himself may enjoy repose ; desires only that he himself may be long-lived. And he feels not the least concern because other men are poor and mean ; embarrassed and distressed ; dead and gone to oblivion. From this cause heavenly principles are entirely annihilated. Although such a selfish person possesses the human form ; he possesses not that which is essential to humanity.'

" Ching-tsze said, 'If a man can take a human body and place it under universal circumstances, in the midst of heaven, earth, and all creatures, and view it, as he does all the rest ; then there will be no impediment to whatever he may do : but the moral prince alone (*The Keun-tsze*) understands this—the petty man (*The Senou-jin*) does not. The petty man is accustomed to love his own convenience and advantage ; regardless of the inconvenience or injury that others may suffer. He invades the things of others, to make them his own. By fraud he obtains men's property, to make it his own.

" Now, that which one dislikes done to one's self ; not to do it to others—this is the work of fidelity and forbearance ; this is the rule for him who desires to be virtuous.

" But the men of the present day regard nothing else than the acquisition of gains for self ; regardless of the injury they do to others. The schemes of their hearts are, to cut and to scrape unfeelingly ; and the actions of their lives inflict vexation and a cruel tyranny. By-standers and observers all loathe them, and shun them. In that case I say, don't imitate them. Those who are injured by them, all feel resentment and hate them. In that case I say, look at them."

The moralists of China, it would appear from other passages, lay a great deal of the duty, of teaching young wives, on husbands. One of these, in cases where the bride is very deficient, admonishes the husband not to become disgusted, and leave the perverse bride to herself. Another is of opinion that,

" Husbands spoil young wives by over-fondness at first ; by which they are led to yield to them in hundreds and thousands of instances ; in which they ought to oppose them with a stern gravity : for the opposite course, he says, is not really loving them : but, on the contrary, is doing them an injury. He adds that girls, not being able to read, are often incapable of understanding what is reasonable, and still oftener their dispositions are perverse and obstinate. Under such circumstances, he advises the husbands not to let regret, at their not reforming speedily, make them desist from using every expedient to teach them ; for even 'monkeys may be taught to play antics ; dogs may be taught to tread a mill ; rats may be taught to run round a cylinder ; and parrots may be taught to recite verses : since then, it is manifest, that even birds and beasts may be taught to understand human affairs ; how much more so, may young wives, who after all, are human beings.'—How insulting to woman is this sage's would-be defence of her claims !

" This Pagan philosopher exhorts husbands to consider their wives as human beings ; and guards them against behaving to them as if they consider them inferior to monkeys, dogs, rats, and parrots. This is the height of his philosophy. The Christian philosopher Paul, on a similar subject, says—'Wives, submit yourselves unto your own husbands, as unto the Lord. And husbands, love your wives, even as Christ also loved the Church, and gave himself for it.' So that husbands should, if necessary, lay down their lives for their wives.

It has often been remarked, with great truth, that Christian education alone is that which elevates woman to her proper rank in social life. And

it has been inferred with perfect fairness, that Christian Ladies are bound to exert themselves, to introduce, wherever practicable, the Christian education of Pagan and Mahomedan girls. Its practicability in British India has been ascertained. In the Straits of Malacca also, this good work has commenced. And we sincerely hope, that God will over-rule circumstances, and raise up instruments, to make it practicable in China and the surrounding nations."

As characteristic of the nature of Chinese ambition and avarice, we may refer to the inscriptions on scrolls, &c.

"One of the most usual inscriptions on Chinese scrolls, on occasions of domestic rejoicing, birthdays, &c. consists of three words, which are pronounced in the Mandarin tongue *Fuh, Luh, Show*, and which denote *Prosperity*, or general happiness; *Government-annuity*, or office and emolument; and *Longevity*.

"This scroll is used only among the families of the gentry, where a literary degree or official rank, either real or nominal, is possessed. Traders and merchants use an expression which is read *Yih pun, wan le*: i. e. '*One principal, ten thousand profit*,' or *ten thousand per cent*. This moderate wish ornaments the title pages of Almanacs, in which lucky days for making bargains are pointed out. A European sinologue published the other day an account of these Almanacs, and translated the above inscription, *One volume vastly profitable*; which makes a good sense enough, but is not at all the meaning of the original."

Lastly, we may introduce to general notice a mode of testifying gratitude to heaven, somewhat peculiar to Chinese. It seems that when some singular providential deliverance is to be experienced by a devout Chinaman, that it is usual for him to vow that he will print and circulate a certain number of *Keun-she-wan*, i. e. *admonitions to the age*. The specimen before us is said to be printed on yellow paper, about a foot square. Ten thousand copies were distributed gratis, by a sea-faring man, of Fokien province, who in a gale of wind, prayed to heaven, and vowed, that if his life were spared, he would print ten thousand *Keun-she-wan*, to manifest his gratitude. It professes to administer moral advice in the form of a medical prescription for some serious malady. It is entitled, "An excellent *recipe* for dispersing calamities, and increasing happiness."

"*The Ode says*—The ancients handed down old medical prescriptions; for clearing the sight, purifying the heart, and giving strength. If the men of this age will but use all my various medicines; myriads of miseries and thousands of calamities will all be converted into blessings. The following are *eighteen ingredients* which constitute an excellent medicine. Take, of *filial piety*, ten parts: of *secret beneficence*, a whole piece; of *kindness and liberality*, use as much as you like; of *cautious speaking*, enough to flavor the whole; of *minute carefulness*, ten parts; of *fidelity and plainness*, one piece; of *tranquil attention to your own department*, as much as you like; of *continence*, enough; of *benevolence and justice*, an abundant portion; of *simplicity and sincerity*, one piece; of *good-heartedness*, a splinter; of *attention to business*, a bit; of an *anti-gambling spirit*, enough to cast it away entirely: of *sincerity and truth in action*, use the whole; of *cordial feeling*, a ball; of *kind accommodation to others*, no matter how much; of *warm-heartedness*, one rod; of *forbearance and patience*, one hundred pieces—and heartily pulverize all

these ; then using a little sweet pine juice, form them into pills, about the size of a grape, and take 108 for a dose. To help them down, you may take *three friendly acts ; or a little tranquil heart* soup ; and swallow them leisurely. Be very careful to guard against a *sword in a smile ; an arrow in the dark* ; and raising a gale upon level ground.

“ This medicine is produced in Exhortation district, belonging to Conversion Province. Prepared by the Society on Spiritual Hill ; according to prescriptions in the Lama Scriptures.

“ It is a special cure for *unfaithfulness ; for want of filial piety ; and malevolence, injustice, disrespect for heaven and earth ; contempt for the gods ; self-sufficiency and self-deceit ; for injuring many to establish one's own house ; for sowing discord, and exciting litigations ; for benefitting one's self and injuring others ; for envy ; for tale-bearing ; for irregular conduct ; for despising the poor and esteeming the rich ; for theft and robbery and other diseases*. If it be compounded according to the prescription, it will most certainly cure.—But, if you merely read the prescription, and don't swallow the physic, when will your disease ever be removed ?”

#### V.—Delhi College and Delhi Gazette.

It is not our present object to advert to the rise and progress of the Delhi College, nor to the laudable efforts of the talented Editor of the Delhi Gazette. We propose merely to extract a few paragraphs from the columns of a recent number of the Gazette, partly for the information, and partly for the amusement, of our readers.

“ We have been permitted,” says the Editor, “ to peruse the proposal of an absent member of the College Committee to his colleagues, urging the expediency of establishing Professorships at Delhi for the higher branches of education. He anticipates no difficulty in inducing Government to renew the former grants which were withdrawn on the receipt of 170,000 rupees, which a late minister of the king of Oude bequeathed to perpetuate his name in connection with public instruction in his native city. The money left by him for such purpose has thus been rather ungenerously devoted to the endowment of institutions existing before his death, which are not and can never be associated with the memory of the testator. The allowance, however, for both the English and Oriental Seminary, though taken away from Delhi, did not revert to the Company's treasury, but was transferred to schools in other parts of the country : so that it could not now be restored without injuring them, unless a disbursement to the full amount were made by Government, in addition to the lakh of rupees a year already expended on education in conformity to an act of Parliament. Our funds, therefore, it is much feared, have passed that bourne of retrenchment whence none have returned, since the acquisition of 18 crores worth of Glory in Ava and Arracan.

“ The absent Member of the Committee seems strangely oblivious of the law, when he purposes to apply to the General Assembly of the Church of Scotland to send out qualified teachers of Philosophy and Science, who might emulate Mr. D——. The zealous Missionary cited as a model, boasts, we believe, of making converts to Christianity,—an object which the general and local Committees of Instruction have pointedly disclaim on the part of Government and themselves. Clergymen in this country are even declared ineligible as members of College Committees. These precautions are taken, not from indifference to religion, but to persuade the natives that our schools are established exclusively to inform the minds of

their children, and not to change their creed, which parents of course would not permit them to renounce for the benefits of superior instruction.

“ We concur in believing that the accomplishments of an Oxford or Cambridge scholar are more expensive and less useful to teachers of the natives than the usual attainments of Edinburgh students; and if the Committee applied not to the General Assembly of the Kirk, but to the University, where, among a multitude from other countries, many East Indians study, we have no doubt that able Professors might be engaged at a very moderate expence.”

On this passage our remarks shall be few and brief. *1st.* Whether the absent member of Committee or the Editor shall be found most correct in their respective prognostications, we cannot venture to predict. But this we must say, that it is the sacred duty of the Supreme Government of this land to do more in promoting the education of the people than has hitherto been proposed. And where could the most liberal support be afforded with greater propriety than in aiding an institution that has been established in the ancient metropolis of Hindoostan; a city with which are associated a thousand recollections of the golden days of Aurungzebe, and the whole gorgeous phantasm of Oriental magnificence?

*2ndly.* The Editor labours under a fatal delusion when he cherishes and propagates the notion, that the communication of “superior instruction” is compatible with the unimpaired maintenance of the religious creed of the natives. All past experience disproves the compatibility of these two: and for enlightened European to make the profession, except they do it through thoughtlessness, is to incur the guilt of hypocrisy, and to deal treacherously with their “unsuspecting” fellow subjects. For farther information on this matter, we refer our readers to the remarks in our last number, contained in the Rev. Mr. Duff’s letter to L. Clarke, Esq.

*3rdly.* The ‘precaution’ that “Clergymen in this country are even declared ineligible as members of College Committees,” is one which must disgrace the administration of a Christian Government. It originates chiefly in that temporizing, short-sighted policy, which is so intent on ‘filthy lucre’ as to overlook many things that would only tend, *if rightly understood*, to promote its own general interests. The fears of worldly politicians are first transferred to the natives:—and then the poor natives get the credit of cherishing doubts and creating opposition which may be traced back solely to the suggestions and doings of their superiors, who care more for gold than for religion. From our own intercourse with the natives we feel persuaded that there is not a class of Europeans in India, in whom they are more disposed to place confidence, than in liberal and enlightened Ministers of the Gospel, whatever be their denomination.

*4thly.* The Editor is quite right in supposing that effective teachers and Professors could, in general, be received from Scotland at a less expence than from the sister kingdom. But he is quite mistaken in supposing that the General Assembly could not, on a proper application from Government, select such qualified men

without *insisting* on their being employed in the *direct* work of conversion. Only, in this case, the application ought to be made to the standing Committee of Assembly for the spread of education and the promotion of Christian knowledge in foreign parts: for we question much how far the General Assembly itself, in its deliberative and judicial capacity as the Supreme Judicature of a National Church, could properly attend to such an application. This Committee, being invested with the requisite powers, can at any time, exert that superior influence and command that extensive information, which it is always within the reach of the Assembly itself to exercise and obtain. Now, from the vigilant controul of the Presbyteries over the parochial institutions within their respective bounds; from the close and inseparable connection between the General Assembly and the four Scottish Universities; from the regular gradation of Ecclesiastical Courts, and that representative system of Government by means of which Clergymen and Laymen, delegated from every district throughout the land, assemble annually in the Cathedral of St. Giles, Edinburgh;—the General Assembly enjoys facilities, if it chooses to take advantage of them, for making itself intimately acquainted with the capacities and acquirements of all students in the varied departments of literature and science; facilities which cannot well be surpassed, and with difficulty equalled. The standing Committee of such a body, *if* it could be induced to undertake the task, would be, in our opinion, better fitted for selecting qualified teachers and Professors, than the Senatus Academicus of any University. And of all Universities we would reckon that of Edinburgh the least likely, in an average majority of cases, to make a happy selection. Our reason is, that owing to the greatness of the number of Edinburgh students,—generally not less than two thousand and often several hundreds more,—it is plainly impossible for the Professors *thoroughly to know* the talents and attainments of a *tithe* of their pupils. They can only be expected to become *familiarly acquainted* with a *very few* of the *most distinguished* for vigour of intellect and extent of learning: and these, in general, if not actuated by *intense philanthropic feelings*, entertain too ambitious views to stoop to the humble drudgery of a pedagogue or even College Professor in the burning clime of India. The same remark is applicable, to a certain extent, to Glasgow. In St. Andrews and Aberdeen, from the comparatively small number of students, the case is quite different. Still, to any or all of these we should, on the whole, be inclined to prefer a reference to the Standing Committee of the General Assembly of the Church of Scotland. If the services of this Committee were once secured, it could, without loss of time, correspond by circular, with each of the Universities, as well as with every Presbytery from the Solway Frith to the remotest extremity of the Shetland Isles.

## REVIEW.

*Lives of Eminent Missionaries. Vol. II.—By John Carne, Esq.*

The second volume of this work, is very elegantly got up. It is embellished with a pretty vignette; and, like its predecessor, will probably be very popular. It contains the lives of Zeisberger, Vanderkemp and Kircherer, Buchanan, Jens Haven, Mrs. Judson, Brainerd, and Milne, with some account of the Madagascar and Labrador Missions. Vivid sketches of the customs and characters of the nations among whom they laboured, and striking and highly-wrought descriptions of scenery, relieve the graver parts of the narrative. The interest is never suffered to flag. We are hurried from the wild lakes and forests of western America to the lions and Hottentots of South Africa; from which, after lingering for a little while among the woody precipices of Madagascar, we are landed on the shores of the Ganges, and traverse the Indian Peninsula with Dr. Buchanan. Leaving him, we follow Jens Haven to the ice and snow of the polar regions; and immediately after, find ourselves sailing down the Irrawady with Mrs. Judson and the English army. We then go back to the North American Indians, and conclude our travels and the volume, by a visit to the Chinese. Apart altogether from the differing characters and labours of the Missionaries themselves, the peculiar scenery, and the strange and remarkable habits of the people in these countries, cannot fail, in the hands of a clever writer, to furnish materials for a pleasant book. And it is indeed such a very pleasant book that we are sorry to speak of it in terms of disapprobation: but from the beginning to the end, there is scarce one page, which leaves the right impression on the mind. The life of a Missionary should be thought and written in a spirit congenial with his own—sober, earnest, and engrossed with his great work. It was thus Luke wrote his inimitable record of the labours of the first Missionaries.

We will not say that in Mr. Carne's book there is none of this spirit; but it is sadly smothered by a constant and far too visible straining after the striking and the picturesque; the picturesque in incident, the picturesque in scenery, the picturesque even in religion. The same want of keeping is observable in the journal of Bennet and Tyerman, which all the tact and all the exquisite descriptions of Montgomery proved unable to overcome. Mr. Carne carries it much further; and he adds to it another and a worse fault. He unconsciously adopts the tone of the prevailing literature of the day. His book is full of morbid and sickly sentiment, of over-wrought descriptions, and a jingle of imagery, well enough for the sofa and the last new novel, but altogether misplaced in a grave and serious work. We do not condemn the book for not being devotional, for to that it makes no pretensions; but simply as a Biography of Mis-

sionaries, we think it written in a false and vicious taste. For instance, on Mrs. Judson's return to Ava, nearly four pages are occupied with a description of her passage up the Irrawaddy, which concludes thus:—

“Never does a tropical country appear so grateful as at this hour, when the glare of the sky is veiled, and a balmy and delicious air is abroad; and the silver light falls on the forest, on the grey precipice, and mountain's brow, but cannot penetrate the gloom beneath: at times, the windings of the river present a long avenue of ancient trees, their branches interwoven, dark as the valley of shadows; while at the end of the funereal vista, the moon streams with a full and exulting glory.

“As they drew near the capital, the villages and towns grew more numerous: the splendid boats rapidly passed, among which were many a gilded war-boat, filled with well-dressed people.

“During this progress, the spirit of the fair missionary might justly look back with gratitude, and onward with an exulting hope. The golden city was at hand, whose queen was desirous to welcome her. The consuming delays, the baffled zeal, the patient toils of so many years at Rangoon, had been nobly borne; and now the delicious fruit was to be gathered. She had lived down calumny also: even across the Atlantic, from her native land, censures and reproaches were wafted—on her secluded life, on her motives and purposes. But these were now hushed for ever. Conscious that in the old as well as the new world, many a fervent wish was breathed, many a prayer raised to heaven for her welfare, from the lips of the rich and high-born, as well as of the humble—with what ardour she gazed on the palaces and minarets of Ava, on which the sun fell gloriously! ‘Her wings were now wings of silver, her feathers were of gold.’

“When the desires of the heart are thus beautifully given, when ‘joy cometh in the morning,’ after many tears,—how hard it is to believe that the night is at hand; that dreadful voices are drawing near, and things of woe and trembling, even unutterable things!”

There is scarcely a page without something of this sort. But we have a graver charge to make against another class of passages. We select his remarks on Zeisberger's blindness.

“The calamity that had fallen on him, he bore without a murmur: it was a terrible one, even to a man so near the grave. Oh, bitter, bitter is the loss of all the dear and living scenes of nature! the mountain, the lake, the stream, the glorious forest—to see them no more for ever—to see no more the sun rise or set, and his changing hues pass away on the plain. Zeisberger felt the loss above all men: during seventy years, his home had been among these scenes—his bed by night, his pilgrimage by day, so that ‘they were graven on his heart.’ We can fancy how he would love, like the patriarch of old, to sit beside his door at evening, and listen to the rising wind among the woods, and the breaking of the waves on the shore, and feel the last sunbeams on his withered cheek.”

It is unjust to ascribe such *fâde* sentimentalism to a faithful and devoted servant of Christ. He felt the loss of sight like other men, and he lamented it; not because he could not see “the glorious forest, and the changing hues of the sun,” but because he could no longer go forth, bearing tidings of salvation to the Indians. “The only thing that troubled him,” to use his own simple words, “was the present spiritual state of the Indian people.”

Thus Zeisberger thought, and surely thus ought Mr. Carne to have written. There is no fellowship between the real work and feelings of a Missionary and the mere romance of his situation.

It is surprising sometimes to see by how very slight an alteration Mr. Carne contrives to spoil the effect of a passage. Can any thing be more simply and affectingly told, than the account of Mrs. Judson's death by her husband?

"The doctor who attended her has removed to another station, and the only information I can obtain is such as the Native Christians are able to communicate. It seems that her head was much affected during her last days; and she said but little. She sometimes complained thus:—'The teacher is long in coming, and the new Missionaries are long in coming: I must die alone and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death; but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.' When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless and motionless on one side, her head reclining on her arm, her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe."—*Memoir*, p. 271.

Mr. Carne varies from this very slightly, but it will be seen at once that every change is decidedly for the worse.

"During many days the struggle lasted, and, at its close, *the reason wandered at times; yet the heart was still true.* When unconscious of any other object she would still call Maria to her; *gaze on her intensely*; charge the servants to be kind, and indulge her in every thing, till the father should return. Then, *a gush of feeling and memory came again*—'My husband is long in coming,' she said, 'the new Missionaries are long in coming. I must die alone, and leave my little one; but, as it is the will of God, I acquiesce in his will. I am not afraid of death. Tell him the disease was most violent, and I could not write. Tell him how I suffered and died.' In the evening, with one exclamation of distress in the Burman language, she ceased to breathe."

This would make a pretty enough print for an Annual, with a lady lying on a couch, and gazing on a miniature; and there might be accompanying verses about 'the heart still true' and 'the gush of feeling and of memory:' but it is painfully unsuitable to the death-bed of a noble and Christian woman. We had marked several other passages, which leave the same disagreeable impression on the mind,—some indeed still more strongly, wherein he dwells far longer on the picturesque effect of the tear stealing down the cheek of some stern Indian warrior, than on the effect of the Gospel on his soul: but it is painful to be compelled to speak harshly of a book written in a kind, though a mistaken spirit; so we shall leave them alone. Of all the lives, the life of Buchanan is on the whole the most unobjectionable, and the life of Brainerd the most faulty. A philosophical history of Missions is much wanted. There are

enough of facts, if there were but some one to classify them, and to draw from them legitimate inferences. It would not be impossible, we think, from the recorded experience of so many Missionaries, to derive many valuable hints for our intercourse with the people of different countries; to discover, if not the best, at least the most successful method of teaching them, the most suitable to their manner of thinking, the most likely to issue in their conversion; and thus, instead of wasting our strength in unconnected and desultory labours, to join in one combined and judicious movement of evangelization. It is true that 'God alone giveth the increase,' and that "except the Lord do build the house, the workman's labour is vain:" but it is poor philosophy, and far worse practice, to put second causes in opposition to the first. He has given us knees to bend, hands to work, and minds to think for his service; and though there is a danger of thinking of ourselves above what we ought to think, our punishment will be no whit lighter if we bury our talent in the earth. We need never be afraid of doing too much for Christ, or of putting forth too much wisdom and labour in our endeavours to serve Him. M.

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**Poetry.**

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[For the *Calcutta Christian Observer*.]

MISSIONARY SONNETS.

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SONNET I.

THE MISSIONARY'S SOLACE.

Matthew xix. 29.

A vision of the past! My heart is burning  
 With pleasant memories of other years;  
 The 'old familiar faces' are returning,  
 The 'house-hold voices' ringing in my ears:—  
 Yet, though my eyes fill with unbidden tears,  
 They fall from no vain wish, no selfish mourning  
 For thee, my happy home! which Time endears,  
 Where Love has dwelt, and whither Love is turning;—  
 Left in no childish fickleness of mind,  
 But at the call of duty's God-like voice,  
 Which sure as Faith, and leaving Hope behind  
 In glorious promise, speaketh thus, 'Rejoice!  
 'God's spirit shall be with thee by the road,—  
 'Before, but near, BEHOLD the LAMB OF GOD.'

M.

*For the Calcutta Christian Observer.*

JERUSALEM.

*(Suggested by the Lamentations of Jeremiah.)*

BY CHARLES MULLER, ESQ.

Alas! Jerusalem, Jerusalem!  
 How lonely and how desolate art thou!  
 Is this the city, men called Beauty's Gem?  
 Where is thy beauty and thy glory now?  
 Thy daughters weep,—thy sons, in silence, grieve,  
 And Judah scarcely can her woe believe.

Behold! the solemn feast!—but where are they,—  
 The joyous and enthusiastic throng?  
 Alas! disconsolate the people stray,  
 Nor heed the choral swell of holy song:  
 And in the temple's hallowed depths are heard  
 The priest's sad sigh, and groans that grief has stirred.

And where are they,—the beautiful and young,  
 The merry maiden and the manly boy,  
 The lisping little one that fondly clung  
 Around its mother's knee,—it's mother's joy?  
 Alas! alas! in heathen land they pine,  
 And water, with their tears, the victor's vine.

And oh! in bitterness thy people weep,  
 To think upon the "pleasant things" of old,  
 When royal fingers would the lyre sweep;  
 And raptured songs, of heaven's glories, told.  
 Those days, those days, for evermore are past,  
 And Israel's joy and beauty overcast.

For Zion's sons, there is no rest, no rest:  
 Enslaved in heathen land, they ceaseless mourn;  
 And frenzied feelings, fostered in the breast,  
 Stamp sad remembrance on the woes they've borne.  
 How feel they, when they think of other days,  
 When mirth and music were in Zion's ways?

Forsaken! desolate! oh! desolate!  
 Abandoned orphans, dying parents, lie  
 Wailing and groaning, at the city gate,  
 The mock, the scorn of every heathen eye.  
 Zion! on thee the Lord in awful wrath  
 Hath poured the lightning of his vengeance forth!

## Missionary and Religious Intelligence.

### CALCUTTA.

#### CALCUTTA BAPTIST FEMALE SCHOOL SOCIETY.

From the Twelfth Report of the above Society we have extracted the following particulars, which we trust will prove interesting to our readers.

CALCUTTA.—*Mrs. W. H. PEARCE, Superintendent.*

“When I sent you my last half-yearly Report, it was, I believe, at the time that the Central school on the Mission Premises was about to be formed, to be composed of children belonging to the five small Schools I formerly superintended, and of others who might be inclined to attend.

“The school was commenced on the 16th July, when the greater part of the children from the old schools came, and have continued to attend pretty regularly. Some of the best scholars, however, left at the time; and on account of being married, the rest of the first class have gradually left also. These were accustomed to read in the New Testament, could repeat Catechisms, the Miracles of Christ, and hymns: could write a little, and do plain sewing: so that we cannot but hope that, like some others we know, they will long retain most of what they have learnt. Their places in the first class are now filled by five others, who are reading in the Testament and learning the 2nd Catechism. Six more are reading the first and second Books of Fables. There are about twenty-four children in Gogery’s Reading Book; seventeen in the compound letters and syllables, and the rest learning the Alphabet. All the children are more or less advanced in the 1st Catechism.

“The school commences at eight o’clock in the morning and closes at eleven, during which time it is impossible either Sircars or children should be idle, as they are never left alone.

“The children do not learn so great a variety of books by heart as they did, but on the present plan they learn to read much more quickly and readily; and as we are chiefly anxious that they should be able to read with ease and pleasure the word of God in their own language, the present appears the most desirable way to accomplish this most important end. That the Gospel may be made the power of God unto the salvation of at least some of their immortal souls, we entreat your earnest intercessions at a throne of grace.

“Since the establishment of the school in our compound, we have gradually introduced, what we cannot but hope will be very beneficial, in enlarging the knowledge and deepening the impressions of the children in favour of Christianity. I refer to their singing Christian hymns, and to their having delivered to them occasionally, addresses on the truths of the Gospel. Soon after the School was formed, we engaged a Native Christian for one of the teachers, who used to teach the children to sing some of the hymns, which several of them learnt by heart. By this means they gradually acquired a knowledge of the tunes, and the whole school now unite very cheerfully in this most pleasing exercise. They now sing hymns and repeat tables for half an hour, every other day alternately. The first class also learn to write, and are learning the second Catechism. The daily attendance was about 100 for the few first weeks: it averages now from seventy to ninety, and these are as many as the school room will comfortably accommodate. I am happy to add, that the teachers of the different classes are very steady and attentive to their employment; and that I cannot but perceive a great improvement in many of the children.”

CHITPORE.—*Mrs. M. ELLIS, Superintendent.*

“With pleasure I send the Report of the Central School, Chitpore. I believe you are aware, that when Mrs. G. Pearce found it necessary (owing to ill health and anticipated removal to England), to relinquish her superintendence of this school on the 1st November last, I entered on its duties, which I trust have been attended to as far as my little knowledge of Bengalee, &c. has enabled me. On examining the Register-book, I find the number of children in the school is full 140. During the cold season the daily attendance was above 130.

“The children in the reading classes are about 75, these are divided into six classes. The other six classes are learning their Alphabet and the compound-letters. The first class, 18 in number, is a very interesting one, and the children appear very anxious to improve. They are now reading the new translation of the Gospels, Pearson’s Geography and Tracts: most of these children write prettily, and are able to do simple sums. On Mondays they repeat Hymns and Catechism, learnt at home, when if repeated well they get rewarded. The second class, 14 in number, varies little from the first, as most of the children are capable of reading very tolerably.

"The Native Christians' Boarding School having had the sanction of your Committee, has been increased since January to 16 girls. These I am happy to state appear to be getting on; seven are able to read the Gospels. On Sabbath days, they repeat Hymns or Catechism, and those who are not able to read for themselves, get the older girls to teach them their hymns. In the week their time is fully occupied by attendance at school, spinning, and assisting in preparing food for themselves and the Christian boys."

Besides the above, schools are established at Snlkea, Cutwa, and Bheerbhoom, containing in all not less than 200 children additional.

#### NEW GOVERNMENT SCHOOLS AT ALLAHABAD.

It is with pleasure we have learnt that Government has sanctioned a monthly grant of 800 rupees for the encouragement of Native Education at Allahabad. And with still greater pleasure have we learnt, that of this sum, 500 rupees are to be devoted to the establishment and permanent support of an English institution. Every arrangement has now been nearly completed for speedily carrying the whole into accomplishment. Accommodation for school rooms has been prepared: a head master, at a salary of 250 rupees, with an allowance for house rent, has been appointed: an assistant master is about to be chosen;—and both are forthwith to leave Calcutta for their destination; we cannot doubt that, with God's blessing, the success of the new institution will be most triumphant, if that success depend on the exertions of the agents more immediately connected with the undertaking. The Committee at Allahabad is composed of men at once enlightened and sanguine in the cause of native improvement. The head master, Mr. Clift, is possessed of every requisite qualification to enable him to fill the responsible office entrusted to him, with credit to himself, with advantage to the natives, and to the satisfaction of his employers. The able and efficient manner in which, for the last 15 months, he conducted the Takee Academy furnishes the surest guarantee, that under his superintendence the new institution at Allahabad is destined to achieve all that could have been contemplated or even desired by its benevolent founders.

It is proper here to add, that it is not expected that the interesting seminary, over which Mr. C. lately presided, will suffer in consequence of his removal to Allahabad. A gentleman of excellent attainments and great experience as a teacher, Mr. John Wilson, late of the Dhurruntollah Academy, has already been appointed head-master of the institution at Takee.

#### BURMAH.

From recent letters written by our Missionary friends at Tavoy, we have extracted the following information regarding the American Mission in Burmah.

"Mrs. Boardman has an English school under her care of about a dozen boys, and several other schools that number sixty pupils of both sexes, where Burman reading and writing is taught. All the scholars attend worship on the Sabbath, and such as are in the Boarding school attend also on the preaching or expounding of the Scriptures, which is conducted every evening in the zayat. Add to this Mrs. Mason and myself have a Karen school under our care, where the boys are taught the Kareu language by brother Wade's alphabet. Several of them read and write with ease, and their teacher, an able young preacher, understands Burman sufficiently well to make translations into his own language, with such correction as I am able to make, quite adequate for all practical purposes. We have another school in the jungle, where I am getting up a town of Karens, which contains about thirty scholars. The Karens are a very interesting people; but their habits of wandering, like the North American Indians, offer quite an obstacle to their advancement in civilization, which renders me anxious to bring them if possible to more settled habits. For this purpose, I have induced two or three to engage in learning to work in iron, and am obtaining them some facilities for the cultivation of the land. Mr. Craig, the sub-conductor of ordnance here, has with no little labour nearly completed for me a good English plough, such an article as was never seen in China or India before.

"Mrs. B. has had much to encourage her in her schools, to which she has devoted much time and attention. A monument has been erected over Mr. B.'s grave, which is in a retired part of our compound, and a marble slab, with a Burman and English inscription, has been procured by the commissioner Mr. Maingy and Major Burney, as a tribute of their respect for him. A memoir is preparing in America, by which his friends will become more intimately acquainted with him. Though his voice is hushed in death, his name will long be associated with Karens; and you will be pleased to learn, that there has been a large addition to the church since his death, and not one member has yet caused us grief by

turning aside, and walking unworthy of his profession. I have also a small English congregation to which I preach once on the Sabbath. I had the pleasure to baptise one of them a few weeks ago.

"My last letters from Moulmien mention a recent baptism of five, two Burmans, one Karen, and two Englishmen from the army. Br. Bennet is busily engaged in Rangou, and Br. Kincard writes me from Ava, that he is preaching the gospel in the verandah of his house to great numbers that call upon him daily. Ko-Ing, the native preacher at Mergui, wrote up a few days ago that two men there 'appeared to have got some love,' and says the Karens are very desirous to obtain a school-master. I expect every arrival to find letters from Br. Jones at Bankok, but have hitherto been disappointed. You have done me a great favor in purchasing for me the Sunscrit Dictionary: I find it almost as useful for the Pali as Sunscrit."

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### EUROPE.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

For a most interesting account of the last Anniversary of this valuable Institution, we beg to refer our readers to the Quarterly Extracts, appended to the present Number.

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### DOMESTIC OCCURRENCES.

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

**AUG.**

#### MARRIAGES.

10. Lieut. W. Tritton, 41st N. I. to Miss M. A. James.
14. H. R. Alexander, Esq. C. S. to Miss E. C. Young.  
At Ghazepore, Lieut. J. J. Grant, H. M. 38th Regt. to Sarah, fourth daughter of the late Archibald Colquhoun, Esq.
15. At Cuttack, Geo. Becher, Esq. to Miss Eliza Sturrock.
26. At Chinsurah, G. P. Vallancey, Esq. Madras N. I. to Harriette, fifth daughter of the late Sir Geo. Garrett.
26. At Muttra, Capt. Cheap, Major of Brigade, to Miss Harriot, daughter of Major Harriot, 5th Regt. Light Cavalry.

**SEPT.**

3. Mr. Andrew Culloden, to Miss Elizabeth Hunter.  
Mr. C. Crighton, to Miss Mary Anne Johnson.
5. S. Mendham, Esq. to Miss Amelia Ann Cooper.
9. At Allyghur, Lieut. J. Erskine, 40th Regt. N. I. son of the late Lord Kinne-der, one of the Senators of the College of Justice in Scotland, to Isabella, eldest daughter of Capt. M. A. Bunbury, of the same Regiment.
10. At the Circular Road Chapel, Mr. T. Wilson, Paper Manufacturer, to Mrs. Balfour.  
W. Turner, Esq. to Miss Louisa Maria Shearman, eldest daughter of the late W. Shearman, Esq.  
J. Muller, Esq. of the Mint, to Miss Maria Anne Shearman, youngest daughter of the late W. Shearman, Esq.  
At Agra, Mr. R. Dalton, to Miss Sarah Hammond.
11. Lieut. D. Shaw, of the H. C. 54th Regt. N. I. to Alicia, second daughter of S. H. Boileau, Esq.
16. At Mymensing, Geo. Adams, Esq. C. S. to Miss Emelia Read, daughter of the late Capt. James Read, of the Bengal Native Infantry.
17. At Chinsurah, C. D. C. Adams, Esq. H. M. 16th Regt. to Amelia Anne, youngest daughter of the late Sir Geo. Garrett.
18. Mr. Benjamin Smythe, to Miss Isabella Anne Railey.  
Charles Steer, Esq. C. S. to Miss Caroline Thompson.
19. At Chinsurah, Lieut. Blair, of the Buffs, to Miss Louisa Kilick.

**AUG.**

#### BIRTHS.

4. At Cawnpore, the lady of Alexander Chalmers, Esq. M. D. of a son.  
The lady of T. C. Crane, Esq. of a son.
12. At Mynporee, the lady of Lieut. Alston, 68th Regt. N. I. of a daughter.
16. The lady of Capt. Thomas Rees, of the Lord Amherst, of a daughter.
17. The lady of Ensign and Adjutant Bristow, of a son.
20. At Chinsurah, the lady of Lieut. Audain, H. M. 16th Regt. of a daughter.  
The lady of James Hill, Esq. of Kishuaghur, of a son.
21. At Futtehghur, the wife of Mr. Joseph Morgan, of a daughter.

21. Mrs. Delmedick, of a son.  
At Delhi, the lady of Capt. Polwhele, 42nd Regt. of a son.
  22. The wife of Mr. J. Nash, Commissary General's office, of a daughter.
  23. The lady of Capt. Steel, of a daughter.
  24. Mrs. G. Nicholls, of a daughter.
  25. At Hoogly, the lady of W. H. Belli, Esq. C. S. of a son.
  26. At Garden Reach, the lady of Sir Edward Ryan, of a son.
  27. The lady of G. E. Hudson, Esq. of a daughter.
  28. Mrs. John Gleeson, of a daughter.
  30. The lady of D. McFarlan, Esq. C. S. of a son.  
At Nusseerabad, the lady of Capt. W. H. Bellews, of a son.
- SEPT.
1. The lady of W. F. Fergusson, Esq. of a son.
  2. Mrs. Robert Campbell, of a son.
  3. The wife of Mr. John Heritage, Branch Pilot, H. C. Marine, of a daughter.
  5. At Jellalore, the lady of T. Campbell, Esq. of a son.  
The lady of J. Hadley D'Oyly, Esq. H. C. Service, of a son.  
Mrs. J. Dessa, of a daughter.
  6. At Dacca, the lady of E. Ommanney, Esq. Engineers, of a daughter.
  8. The lady of Capt. D. L. Richardson, of a daughter.  
The lady of J. W. MacLeod, Esq. of a son.
  10. Mrs. John Jenkins, of a son.
  11. At Bowdangah Factory, the lady of J. B. Crawford, Esq. of a son.  
At Allahabad, the lady of Lieut.-Col. More, of a son.
  15. The lady of the Rev. J. D. Ellis, of Chitpore, of a son.
  16. At Baugundee, the lady of Mr. Asst. Surgeon Temple, of a daughter.
  21. Mrs. Charles Jadowin, of a son.
  23. Mrs. McCulloch, of a son.  
At Baloram, near Hyderabad, the lady of Lient. Wilson, of a daughter.
- AUG. DEATHS.
9. At Madras, T. A. Penman, Esq. late Surgeon at this Presidency, aged 43 years.
  10. At Saugor, the infant daughter of Lieut. John de Fountain, 56th Regt. N. I.  
At Buxar, Lydia Flatman Billon, aged 1 year, 8 months and 8 days.  
At Kamptee, George Lenox, the infant son of Mr. and Mrs. T. C. Coffin.
  17. At Cawnpore, W. Stracey Bowles, son of Captain William Burton, Assistant Commissary General, aged 1 year and 10 months.
  20. At Banda, Charlotte Augusta, the lady of A. W. Begbie, Esq. civil service.
  21. At Monghyr, Mrs. Mary Chamberlain, relict of the Rev. J. Chamberlain.
  22. At Vizagapatam, Lieut. and Adjutant W. E. L. Evelyn, 41st Regt. N. I.  
At Hyderabad, Sir William Rumbold.
  23. At Mussooree, Eliza, the wife of Sub-Conductor Riley, aged 31 years.  
The lady of Dr. W. S. Charters, Officiating Presidency Surgeon.
  24. Miss Anne Maria Ward, daughter of the late Mr. R. D. Ward, of the county of Gloucester, aged 29 years.
  26. Mr. Richard Hedger, aged 29 years.
  27. Mr. Octavius Manson, aged 42 years.
  28. At Chinsurah, Charlotte Adelaide, lady of Lieut. J. W. P. Audain, H. M. 16th Foot, aged 17 years and 10 months.  
Mr. G. H. Pearson, H. C. Marine, aged 33 years.
  29. At Kyook Phyoo, Col. W. H. Wood, military commandant at Arracan.
  31. George Chester, Junior, Esq. C. S. aged 20 years.  
Captain A. Landale, of the country service, aged 48 years.  
Mr. Thos. Wells, H. C. Marine, aged 22 years and 8 days.  
At Howrah, Mr. Edmund Walter Lourie, aged 19 years.  
At Meerut, Catherine, the infant daughter of R. Macqueen, Esq. Surgeon.
- SEPT.
1. At Cawnpore, of Cholera, Ensign P. T. R. White, H. M. 31st Regt. aged 26 years, second son of W. R. White, Esq. Surgeon to H. M. 16th Lancers.
  2. Captain Alfred Arabin, Brigade Major at Barrackpore, aged 32 years.  
Mrs. Charles Cornelius, Senior, aged 60 years.
  3. At Mussooree, Lieut. J. Stephen, 19th N. I.
  5. The lady of R. Bird, Esq. Attorney at Law, aged 21 years and 11 months.
  6. Miss C. Ridley, aged 19 years.
  7. At Ghazeeepore, the daughter of Dr. Butter, aged 1 year and 9 months.  
At Kirkee, J. Brady, Esq. surgeon, Queen's Royals.

9. Benjamin, second son of the late Mr. Benjamin Bails, Branch Pilot, aged 18 years. Mr. Thos. Wakerell, H. C. Marine, aged 34 years.
10. Mrs. J. Morton, relict of the late W. Morton, Esq. of Futtoghur, aged 41 years.
11. Susan, the infant daughter of the Rev. J. D. Ellis, aged 1 year and 6 months.
12. At Howrah, Esther, the infant daughter of the Rev. J. Thomas. Mr. George Saviel, aged 28 years, 7 months, and 2 days.
13. At Chunar, Lieut.-Col. Anriol, commanding the Garrison of Chunar.
14. Mr. Joseph Ambrose, aged 33 years. Mr. Lewis Joseph Baretto, aged 4 years and 20 days. At Futtehpore, E. Smyth, Esq. civil service, aged 25 years. Mr. M. Robertson, aged 52 years.
15. Mr. C. Neville, aged 48 years. The infant son of the late Mr. Willoughby Henry Hind, aged 1 year, 6 months.
16. Monsieur J. L. Balandrean, aged 20 years.
17. Catchick Johannes Sarkies, Esq. aged 24 years. Mr. Jereimo Rodrigues, Examiner, Marine Board.
18. Frederick Nepean, Esq. H. C. C. S. aged 39 years. At Burdwan, Capt. Patton, 37th Regt. N. I. Executive Officer of the division.
19. Dr. George Waddell, M. D. Surgeon of Artillery, aged 44 years.
20. At Howrah, Mr. George Reeves, Ship-builder, aged 42 years. Mrs. Anne Cripps, wife of the late Mr. E. Cripps, H. C. Marine, aged 22 years.
21. Miss Maria Hewetson, aged 12 years, 5 months and 10 days.
22. Mr. Ed. Mayer, aged 30 years.
23. Captain Joseph Hodges, aged 78 years, 2 months, and 27 days. At Burdwan, Henry, the infant son of H. Millet, Esq. At Muttra, J. F. Gaitskell, Esq. of the Bengal Civil Service.

### Shipping Intelligence.

AUG.

ARRIVALS.

31. Blakely, Thos. Jackson, from Liverpool, 11th May.
- SEPT.
1. Jean, (Brig.) E. Edwards, from Singapore 8th August.
  - Sultana, D. McGregor, from Bombay 13th August. *Passenger*:—John Russel, Esq.
  - Argyle, McDonald, from Mauritius 2nd August. *Passenger from Bourbon*:—Mr. J. Cervant, Linen-draper. *From the Isle of France*:—Mr. G. Roy, Mariner.
  - Richard Bell, (Brig.) Wardle, from Singapore 9th August.
  - Virginia, (Amr.) Welsh, from New-York 11th March, and Batavia (date not mentioned).
  - Gulnare, T. Bulley, from Bombay 11th August.
  2. Emme, (Bark.) A. Gerard, from the Mauritius 10th July and Masulipatam 25th Aug.
  3. Phoenix, (Bark.) A. Bune, from Moulmein 16th August.
  4. Tuscany, (Amr.) C. Littlefield, from Boston 12th May. *Passengers*:—Mr. J. J. Dixwell, Supercargo; Mr. H. Snow, Clerk; Mr. W. C. Rogers, Merchant, and Mr. C. Cardek.
  - Pegasus, (Bark.) R. Howlett, from Sydney, 3rd June, and Isle of France 3rd Aug. *Passengers from Mauritius*:—W. M. Campbell, Esq.
  - Sir C. Malcolm, H. Tudor, from Bombay 5th August, and Madras 26th do. *Passenger from Madras*:—William Paulin, Esq.
  - Admiral Hogan, (F.) Troncom, from Bourbon 9th August. *Passenger*:—Mr. E. Pondellek.
  6. Spartan, James Wells, from Liverpool 15th April, and Red Rover, (Bark.) J. W. Whittle, from China 28th January, and Singapore 17th August.
  7. David Barclay, (Bark.) Thos. Fearon, from Sunderland 22nd April, Torbay 4th, and Madeira 25th May, and Madras 1st September.
  - Drongan, J. McKenzie, from Mauritius 4th, and Pondicherry 24th August, and Madras 2nd September. *Passengers from Point Pedro*:—Mrs. Thompson, and Lieut. Thompson, H. M. 16th Regt.
  11. Resolution, (Bark.) G. Jellicoe, from Madras 2nd September.
  - Lady McNaghten, W. Faith, from London 24th April, and Madras 5th September.
  - Cordelia, G. Weaver, from Greenock 12th May.

11. *Asin Felix*, (Bark,) J. L. Wood, from Bombay 17th August, and Point de Galle 1st September.

— *Courrier de St. Bourbon*, (F. Bark,) Survev, from Nantz 19th March, and Madras 5th September.

14. *Hyder Jaun*, (Bark,) Reynolds, from Penang 14th, and Acheen 30th August.

15. *Protector*, Thos. Buttenshaw, from London 23rd April, Cape of Good Hope 23rd July, and Madras 8th September.

*Passengers from London*:—Mrs. Ashmore, Miss Hill, Lieutenants Ashmore and James; Messrs. Anderson, Smith, and Thompson, Asst. Surgeons; Mr. Dowel, Merchant; Messrs. Tucker, Jones, and Key, Cadets, and Mr. Gibbon. *From the Cape*:—Mrs. and Dr. Nicolson; Capt. McKey, H. M. S. *From Madras*:—Mr. Morris, C. S. and Mr. Dallas, Cadet.

16. *L'Enile*, (F.) J. Duncom, from Bordeaux 25th March, and Madras 8th Sept.

— *Ruby*, Thomas Hill, from Mauritius 3rd August, and Covelong 8th September.

— *Melville*, (H. M. S.) Hart, from Madras 8th September.

17. *Collingwood*, (Brig.) G. Riley, from Liverpool 26th May, and Mauritius 18th August.

— *Harriet*, (Brig.) G. H. Rays, from Penang 26th July, and Pedier 1st September.

20. *Pearl*, J. Saunders, from Bristol 9th May, and Mauritius 18th August.

— *Euphrasia*, (Bark.) L. Andebert, from Mauritius 8th August, and Cape 23rd do.

*Passengers*:—Rev. Mr. Morton, Mrs. Morton, Miss Morton, C. W. Morton, Masters J. W. O. Morton and T. O. Morton.

#### DEPARTURES.

AUG.

27. *Elizabeth*, (Schooner,) W. Hughes, for Masulipatam and Madras.

30. *Snobrow*, (Bark,) C. H. Wimbolt, for Madras.

31. *Thalia*, W. H. Bideu, for Madras.

*Passengers*:—Mrs. Bramley, Major Caldwell, Masters Simpson and Bramley.

SEPT.

3. *America*, (Amr.) A. Eldridge, for New-York.

*Orotos*, Wm. Canney, for London.

*Passengers per Orotos*:—Mrs. Dundas, Miss Broughton, Dr. Charters, Capt. Allon, Cavalry; Lieut. Martin, H. M. 38th Regt.; Lieut. Lewis H. M. 44th Regt.; Lieut. T. Graham Dundas, 72nd Regt. N. I.; Lieut. Mayberry, Lieut. Edwards, Artillery; Andrew Wilson, Esq. Mr. Jos. Hamilton, Mr. H. M. Martin, Master Martin, five Children and five Charter-party Passengers.

— *Victoire and Lise*, (F. Bark,) Partier, for Bourbon.

— *Courrier de St. Pierre*, (F.) Besque, for ditto.

5. *Merope*, (Bark,) J. T. Pollock, for Mauritius.

*Passengers per Merope, for Van Dieman's Land*:—Lieut. Younghusband, Mr. J. Mackintosh, Mr. Rennet. *For Mauritius*:—Mr. Henley.

6. *Anna*, (Brig.) J. Somerville, for Moulmien.

— *Trial*, (Bark.) W. Vaughan, for Masulipatam and Madras.

— *Deidericka*, (Dutch bark,) W. Townsend, for Padang, Bencoolen, and Batavia.

7. *Gentoo*, (Bark,) James Black, for London.

*Passengers*:—Mr. Fellows and Mr. Osborn, Midshipmen of the late H. C. C. S. Lord Amherst.

— *Competitor*, (Bark,) G. B. Brock, for Masulipatam.

*Passengers for Batavia*:—Messrs. James Green and E. Andrews. *For Padang*:—Messrs. C. H. Darlemott and John Carter.

8. *David Clarke*, R. Rayue, for China.

— *Abgarris*, (Bark,) T. S. Rogers, for Bombay.

9. *Sophia*, (Bark,) Mash, for Pondicherry and Madras.

11. *Roslyn Castle*, Richards, for London.

*Passengers per Roslyn Castle*:—Mrs. Richards and child, Mrs. Douthwaite, Mrs. Peters, Miss Moore, Captains Douthwaite, Ingram and Mackey, Mr. Davies, Mr. C. C. Clarke, late Volunteer H. C. Marine, Messrs. Harrison and Maize, Midshipmen of the late H. C. C. S. Lord Amherst.

— *Zoroaster*, (Brig,) Patton, for Madras.

17. *Forth*, C. Robinson, for Madras.

— *Capricorn*, (Bark,) R. Smith, for Madras.

19. *Red Rover*, T. W. Whittle, for Singapore and China.

20. *Penelope*, P. Hutchinson, for Masulipatam.

— *Egyptian*, W. Lilburn, for ditto.

— *Hall*, J. Hughes, for Madras.

— *Emma*, (Bark,) A. Gerard, for do.

23. *Pegasus*, (Bark,) Howlet, for Madras.

— *Amabile Creole*, (F.) Gerand, for Bourbon.

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

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29.694	81.5	79.3	79.4	s.	.742	82.5	81.5	80.5	s. E.	.740	83.4	83	81.5	s.	.700	83.6	82.1	81.7	s. E.	.680	83.8	84	82.3	s. E.	.692	83.2	82.6	82	s. E.	3.00	2.88
2	.718	81.	79.5	79.3	s.	.760	83.4	84	82.6	s.	.756	84	85.4	82.7	s. W.	.710	84.3	85.2	82.9	s.	.688	84.2	85.2	82.4	s. W.	.696	83.7	84	81.8	s. W.	0.42	0.36
3	.688	81.4	80.1	79.4	s.	.730	83.5	84	81.8	s.	.728	84	87	83.6	s. W.	.642	85.2	89	84.9	s. W.	.632	85.2	88	85.5	s.	.680	84.8	85.2	83.7	s. W.		
4	.706	81.	79.7	79.6	s.	.758	83.4	84.5	82.6	s.	.736	84.1	86.6	84.2	s. W.	.705	85.5	88.5	85.1	s.	.700	85.2	87.8	85	s.	.680	84.8	85.2	83.4	s.		
5	.708	80.3	79.3	79.4	s.	.756	82.3	81	79.5	s. E.	.738	84.2	85.9	83	s. W.	.696	85.2	87.8	84.7	s. W.	.672	84.6	84.5	84	s. W.	.696	81.7	78.6	78.7	w.		
6	.676	81.8	79.7	78.2	s.	.738	82.5	83	81	s. W.	.720	83.5	84.8	82.5	s. W.	.668	84.5	86.2	83.6	s. W.	.648	84.3	84.7	83.2	s. W.	.672	81.8	80.3	80	s. W.	0.94	0.84
7	.622	81.6	79.5	78.7	s. W.	.678	83.4	85.2	82.8	s. W.	.658	85	88.8	85.3	s. W.	.640	85.3	89.1	86	s. W.	.632	85.4	89.4	86.2	s. W.	.642	84.8	86.7	85	s.	1.68	1.60
8	.636	81.9	79.6	79.8	s. W.	.682	84	86.7	84	w.	.668	85	88.8	85.3	s. W.	.636	86.1	86.4	87.8	s. W.	.626	86.2	90.6	87.3	N. W.	.622	85.3	87.2	85.9	s. W.		
9	.676	81.5	80.8	80.7	s.	.730	80.8	79.1	78.4	N. E.	.710	83.8	85.5	84	N. W.	.678	84.7	90.6	88.2	N. W.	.656	84.7	85.6	84.2	N. W.	.664	84.5	84.7	83.8	N. E.		
10	.706	82.	82.	81.6	s. W.	.758	84	88	84.9	s. W.	.754	86.2	90.6	87.7	N. W.	.714	87.5	90.6	88.2	N. W.	.708	87	88.7	86.5	N.	.752	83.8	82	80.8	s. E.	0.08	0.08
11	.730	82.5	81.8	82.0	s.	.786	84.2	87.6	85.5	s.	.754	85.2	91.3	88	s.	.714	87.2	92	88.5	s.	.704	86.5	87.6	87.4	s. E.	.708	86	85.8	85.2	s. E.		
12	.684	82.3	82.1	81.7	s. E.	.734	84.4	87.4	84.8	N. E.	.698	85.6	87.7	87.1	N.	.634	84	84.8	82	N.	.620	83.7	83.7	81.8	N. E.	.646	83.4	82	81.5	s. E.		
13	.698	81.6	81	80.5	N.	.734	84.4	86	84	N. E.	.710	85.8	90	85.5	N. E.	.650	85.3	86.2	84.1	N. E.	.646	85	85	83.4	N. E.	.686	84.6	84	83.2	E.	0.12	0.1
14	.758	81.	80.0	79.5	s.	.808	83.5	81.7	81.3	s. E.	.800	84	84.6	82.3	s. E.	.770	83.5	81.8	81.6	s. E.	.752	83.7	83.8	82.5	s. E.	.776	82.8	81.3	81.4	s. E.		
15	.786	81.5	80.4	79.6	s.	.844	84	86	83.3	st. s.	.838	84.7	85.1	83.3	s.	.796	84.9	85.2	83.6	s.	.790	84.5	84.4	82.5	s.	.786	82.8	78.5	80.8	s. W. S.		
16	.750	79.9	79.5	78.8	s.	.830	82.3	81.3	80.4	s.	.800	83	82.8	81.3	s.	.742	84.8	86	83.5	s.	.722	84.2	86.1	83.4	s.	.748	83.4	82.5	82.2	s. E.	0.78	0.64
17	.702	80.1	79.7	79.5	s.	.754	83.5	86.3	84	s. W.	.754	84.3	87.2	84	s.	.698	84.9	83	83	s.	.686	82.5	79.5	81.3	N. W.	.690	82.2	80.6	82	cm.	2.04	1.97
18	.762	79.2	79.6	78.8	s.	.800	81.9	81.5	80.4	s. E.	.762	83	84.7	82.7	s. W.	.728	84.5	86.6	84.2	s. E.	.718	84.6	85	84	s.	.728	83.2	83.7	82.3	s. E.	1.54	1.48
19	.726	80.1	79.9	79.2	N. E.	.784	82.4	83.4	81.7	N. E.	.770	83.5	86.1	83.3	N.	.708	83.8	85.6	83.6	s. E.	.698	83.6	83.3	82.5	s.	.708	80.1	78	88.4	N. E.		
20	.718	79.8	78.4	78.2	N. E.	.762	82	82.1	80.5	s.	.750	82.6	82.6	81.2	s.	.730	82.6	81.1	80.5	s.	.700	82.7	80	80.8	s.	.700	82.3	81.7	80.5	s. E.	1.00	1.00
21	.720	79.4	78.6	78	E.	.762	82.5	84.8	83	s. E.	.710	82.7	83.0	81.5	s. E.	.656	83.7	86.2	83.7	s.	.642	84	86.8	84.6	s. E.	.652	83	81.3	81.8	s. E.	0.18	0.15
22	.648	79.7	78.8	78.3	s.	.696	82.3	83.3	81.8	s. E.	.692	83	85.4	82.7	s. E.	.658	82.2	79.2	80	s.	.650	82.8	83	81	s. E.	.646	82.7	81.4	80.7	s. E.	0.46	0.40
23	.730	79.8	78.8	78.6	s. E.	.798	83	86.4	84	E.	.772	83.4	87.2	84.2	s. E.	.750	84	86.3	84.4	s. E.	.730	83.6	86	84.1	s. E.	.750	83.2	83.6	82.2	E.	0.12	0.12
24	.826	80.	79.3	79.2	E.	.870	83.5	87.0	84.4	s. E.	.864	84.3	89.5	86	E.	.802	85.2	91.3	86.7	s. E.	.786	84	86.8	84.2	E.	.798	84.4	84.8	83.5	s. E.		
25	.804	81.8	82	82	N. E.	.866	83.8	87	84.2	s. E.	.848	84.3	89.7	85.3	E.	.808	84.2	87	85.8	N. E.	.788	84	86.8	84.2	E.	.808	84.2	85	83.5	s.		
26	.800	82	81.6	81.4	E.	.854	84.2	87.2	83.5	N. E.	.816	85	90	84.5	N. E.	.768	86.3	91.6	86.2	N. E.	.744	86.6	91.5	85.5	E.	.760	85.6	86.5	84	s. E.		
27	.788	81.5	80.6	80.0	E.	.824	84.2	85.6	82.6	N. E.	.816	85.2	88.3	84	E.	.760	85.3	89.7	85.2	E.	.760	85	84.2	83.5	s. E.	.764	84.3	83.4	81.4	s. E.		
28	.816	81.5	80.1	80	N. E.	.864	84.2	86.5	84.5	s. E.	.856	85.2	89.8	86.2	s. E.	.806	85	89.8	84.5	E.	.786	83.6	81.8	81.4	N. E.	.800	82.8	80.6	81.6	s. E.	0.06	0.06
29	.828	81.3	80.3	79.8	E.	.894	84.2	86.5	84.2	N. E.	.852	84.2	86.2	83.6	N. E.	.790	83.6	82.8	81.7	N. E.	.786	83.2	81.4	81.3	N. E.	.794	82.4	80.7	80.5	E.	0.08	0.08
30	.780	80.4	79.7	79.7	s.	.836	84	87.5	83.5	s. W.	.800	84.7	89.2	85.2	s. W.	.722	85.8	88.4	86.5	s.	.714	85.5	88.4	86.5	s.	.708	84.8	85	83.8	s. E.	0.13	0.11
31	.702	80.6	80.8	80.6	cm.	.750	84.8	88.5	86.1	w.	.712	85.6	89.8	87.3	N.	.624	86.2	90.6	88.3	E.	.616	85.6	87.8	86.7	E.	.660	84.8	84	83.5	N. W.		

# QUARTERLY EXTRACTS

TENDING TO ILLUSTRATE THE OPERATIONS OF THE

## British and Foreign Bible Society.

*Published by order of the Committee of the*

**CALCUTTA AUXILIARY BIBLE SOCIETY.**

### TWENTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 1, at Exeter Hall. The Right Hon. Lords Bexley and Mountsandidford, the Bishop of Winchester, the Hon. Mr. Shore, Sir C. Hunter, Z. Macauley, Esq. J. Plumptre, Esq., Drs. Winter, Humphreys, Bennet, Morison, and Cox; the Rev. J. W. Cunningham, the Rev. Daniel Wilson, and a great number of Clergymen and Dissenting Ministers of the various religious communions, were on the platform. The room was well filled, but not so crowded as we have seen it at former Meetings of this Society.

The Rev. A. BRANDRAM read a communication from the Noble President, Lord Teignmouth, in which his Lordship regretted that he was unable, in consequence of continued indisposition, to attend the Meeting; but earnestly prayed that those who might assemble might rejoice in the Divine presence and blessing, that their great objects, the glory of God, and the eternal good of their fellow-creatures, might be promoted.

The Bishop of WINCHESTER then proposed that, in the unavoidable absence of their Noble President, the Right Hon. Lord BEXLEY should take the Chair. The Motion was carried unanimously.

The CHAIRMAN said that he felt it to be a high honour to be placed in the chair of their beloved President—a chair which he for so many years had filled with such credit to himself and with such benefit to others. It was a consolation that he was still preserved to them; and that though not present in body he was with them in spirit, and that they had the benefit of his prayers for the prosperity of the Society. They had abundant reason to bless the Divine mercy which had preserved the Society amidst the numerous changes which had shaken various nations of the world. There had been confusion and discord around, but the various noble institutions of the country had been permitted to proceed forward promoting the glory of God, and scattering numerous blessings upon mankind. For twenty-eight years the Society had existed, promoting the union of Christians of various denominations. He felt assured that, so long as they carried the work forward with purity and simplicity of heart, aiming to promote the glory of God and the good of their fellow-creatures, seeking the blessing of God on their humble endeavour, so long they might reasonably hope to prosper. Might they thus go forward till the knowledge of the glory of God covered the earth, as the waters covered the deep. (Cheers.)

A letter was read from the Bp. of Lichfield and Coventry, in which he regretted his inability to attend on account of indisposition, and prayed that God might bless the Institution, to which he declared himself most cordially attached.

The Report was then read by the Rev. A. BRANDRAM.

The Rev. A. BRANDRAM, the Clerical Secretary to the Society, then proceeded to read the Report of the Committee for the year, which, though it announced a falling off in the amount of the Society's income during that period, gave, in every other respect, a most encouraging account of its progress in almost every country in the globe, in the circulation of the Word of God. With this general remark, and referring our readers to the Report itself for longer details, we shall limit our notice of its contents to a few of the most prominent points. Not less than 175,182 copies of the Scriptures had been circulated in France within the past year. (Hear, hear.) A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. (Hear, hear.) The most important fact connected with the distribution of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hinderance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand of 10,000 copies in the maritime parts of China and the island of Loo Choo. In the West Indies, there had been an increase of the number of Auxiliary Societies.

After noticing, in terms of deep regret, the loss sustained by the Society during the year, in the deaths of the Rev. Rowland Hill, of Lord Gambier, one of its Vice-Presidents, of Mr. Bainbridge, and of Dr. Adam Clarke, it went on to say, that the total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; making a total, since the commencement, of 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts during the past year, amounted to 75,492*l.* 10*s.* 5*d.* Of this sum 25,604*l.* 18*s.* 7*d.* were the contributions of Auxiliaries, and 40,717*l.* for the sale of Bibles and Testaments. The receipts of the past year as compared with the preceding, showed a falling off of more than 6,000*l.* The total expenditure of the Society within the year, was 86,761*l.*

The Bishop of WINCHESTER then came forward, and was warmly greeted. He had, he observed, to move the first Resolution, which was, "That the Report, an abstract of which had been read, should be printed and circulated under the direction of the Committee." After apologising for the absence of the Bishop of Chester, who was prevented from being present by his being obliged to attend a Meeting of a Society with which the interest of many parishes in his diocese were connected, the Right Rev. Prelate proceeded: The Report which they had heard read presented two subjects—one of regret, and the other of congratulation. It was indeed a subject of deep regret to him, as it must be to the Meeting, to have to lament the loss of five such valuable friends to the Society as had been called away since their last assemblage in that Hall—those who had been the earnest and devoted servants of the Society, or rather, he should say, servants of the Lord, to whom the Society belonged. He would not hurt himself, or the feelings of those whom he addressed, by any lengthened remark on the merits of those lamented individuals, but there was one whose name was so bound up with this Society, who was associated in the minds of all present with every thing that was mild and pious, and truly benevolent, which he could not wholly pass over without a word. He meant the late Venerable Rowland Hill. (Applause.) The last Meeting at which he had attended was a Bible Meeting—one of the oldest Bible Societies in the kingdom: thus the last public act of his life was perfectly consistent with the first and

the whole tenor of his course. After a deserved compliment to the memory of the late Mr. Bainbridge, the Right Rev. Prelate went on to observe, that there was even in their death a circumstance which must be greatly consolatory to the Society. They had, in dying, put seal to the former testimony, and declared that the Bible which they distributed was the foundation of their hope—that the Saviour whom it taught was the only one through whom the salvation of fallen man could be wrought. (Hear, hear.) The next subject of regret was the great falling off in the amount of the Society's funds, and though he was not disposed to undervalue that circumstance, he thought, that even in that there was something for congratulation. The falling off was not occasioned by any diminution in the demand for the Sacred Scriptures, which he was glad to observe was everywhere on the increase, but from a diminution of the annual contributions, for which a variety of causes, probably arising from the pressure of the times, might be easily ascribed. It was a subject of congratulation to see that the Society was ever ready to seize the opportunity, when a door was opened for their exertions, to lose no time in availing themselves of it—when the hand was stretched out for aid in the circulation of God's Word, that it was certain not to be withdrawn empty. He was glad to find the demand for the Scriptures increased from central Africa—that country to which we owed so much; and to which we were returning some good for the miseries we had been the means of bringing on her unhappy children. (Applause.) It was also a source of much satisfaction to find a demand for the sacred Scriptures so greatly increased in a quarter which he owned he had not expected it—he meant from France—in which it now appeared that the present supply of Bibles was not equal to the demand. The increased demand for Bibles, and the increase in the number of Bible Societies in the West Indies, afforded a pleasing proof that, if it were the present lot of many of the inhabitants of those colonies to be the slaves of men, they were determined to shake off the slavery of sin. Another and a peculiar motion for congratulation would be found in the spirit in which the proceedings of the Society were carried on—in that disposition which was so evident of an ascription of all their success in the distribution of the Bible—to the acknowledgement that it was he and he alone who was the Lord of the harvest and could make it abundant. He fully concurred in the appeal made to the friends of the Society to come forward and exert themselves on the present occasion. Might he not hope that that appeal would be carried to the heart of each, and that the “still small voice” within the heart of every one present might ask this fearful question, “Lord, is it I?” Am I the friend of the Bible Society—have I examined its principles—have I weighed well all the important truths of that Book, to which I am pledged to be a friend? What were the grounds on which the Society sent forth so many millions of copies of the Sacred Scriptures? and it was here that the friend of the Bible might take his stand—it was the love of Christ which guided them in this great work. (Hear, hear.) Let that be the principle on which they proceeded, and they should hear no more defalcations; and if some of their active agents should be removed, others would be at once found to supply their places. Let each man look to his own heart and cherish those principles of diffusive benevolence which were founded on the love of Christ; and they might have a confident hope that he would bless their labours, and that their means would fructify in his hands. (Applause.) The Right Rev. Prelate concluded by moving the Resolution.

J. J. GURNEY, Esq., of Norwich, a member of the Society of Friends, said that he considered it a high privilege to be allowed to second the Motion of his esteemed friend, the worthy Bishop. He was glad to be able to say, that from his heart he subscribed to every word of what fell

from his esteemed friend, and he hoped they would all be of one mind, and agree that there was no other remedy for the wounds and corruptions of mankind but that which was afforded by their common Christianity, (Hear, hear.) He laid a peculiar stress on the word "common," as by it he meant that Christianity by which they were all united—by which the worthy Bishop and himself, and all denominations of Christians were brought together—the Christianity of the Gospel which had no other foundation but which was in Christ Jesus (hear, hear)—that Christianity which taught what from his soul he believed, that there was but one remedy for the corruptions of mankind, which was to be found in the love of a crucified Redeemer. (Hear, hear.) The human heart was a dead weight, which could not by its own strength ascend to any thing heavenly or holy; but as the heaviest bodies might be raised to any elevation by the application of the lever, the wedge and the pulley, so our hearts might be raised to heaven by applying itself to a Saviour's love. (Hear, hear.) After congratulating the Society on being redeemed from party spirit, than which, he observed, nothing could be more injurious to them as a Society, the speaker contended that their politics ought to be the politics of Christ—the politics of heaven. They should range themselves under Christ, and unfurl the standard of the Jesse's Immortal, who came conquering and to conquer; and while all should hold their own opinion on public subjects, it should be their ruling passion and prevailing desire in connection with the Bible Society to unite in the promotion of simple truth. He supposed that if they went thus far with him, they would not object to go one step farther—that they would agree with him, that there were no means by which Christianity was more promoted than by the circulation of the Holy Scriptures. (Hear, hear.) He rejoiced that they all concurred in the opinion, that all the Scriptures were given by the inspiration of God, and that being so, they might be trusted by themselves, and that they did not require human comment to bestow upon them legitimacy amongst the children of men. (Applause.) He looked upon the Scriptures as authorized means sent by God, and that wherever they sent the Scriptures they sent an appointed testimony to the truth as it was in Jesus; and how delightful was it to think, that in sending the Scriptures, they were sending an antidote to that infidelity which was poisoning the minds of the children of men. The Scriptures carried within them the proofs of their own authenticity, and he conceived that it was not possible to read them with a prayerful spirit without being convinced that they were the Word of God. (Hear, hear.) Let them, then, go on with the Scriptures and they were safe; but let them go one step beyond the Scriptures, and then what would become of the Society? He should wish to see Christian simplicity prevail among them, as he believed that most harmony would be found within the Christian bounds where there was most simplicity. It reminded him of those words of our Redeemer, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them to babes; even so, Father, for so it seemed good in thy sight." After pointing out the advantages of such a Society as this in the promotion of Christianity, and quoting a remark of the Venerable Bishop of Norwich, that there had not been, since the days of the apostles, a greater institution than the British and Foreign Bible Society, he went on to observe, that no wonder it should be assailed on all sides—that they should be opposed by open foes, and deserted by former friends—for he always found that in proportion to the excellence of any Christian Institution, was it exposed to such attacks. He then proceeded to make a forcible appeal to those present, particularly the young, to exert themselves in support of the Society; let them be patient in suffering, anxious in watching, earnest, and persevering, and immoveable, and firm as a

rock, and notwithstanding the losses of friends, and the diminution of funds, they would have such an array in favour of the British and Foreign Bible Society, as they never had before. (Hear, hear.) Why had they been so successful heretofore? Because of their strict and uniform adherence to their original and simple principles. On these were founded their union, and their union was their strength. If they had not stood on such sure ground, they would not have distributed 536,000 copies of the Scriptures during the brief and rapid course of the last 12 months. They could not have sent so many millions of copies over the whole world. (Hear, hear.) He knew that all their efforts, and their rules, and principles, would have been unavailing without the blessing of Him in whose name they acted, but he also knew that that blessing had come upon the broad, strong, simple, lovely, and harmonious, principles of their Institution. (Hear, hear.) After earnestly hoping that they might continue in the same steady course, and feel its advantages more and more from year to year, humbling themselves in the sight of God—divesting themselves of all prejudice, and acting in the spirit of love, and meekness, and forbearance to those who differed from them. The Hon. Gentleman concluded by again urging the Meeting to persevere in their support of the Society. (Hear, hear.)

The Resolution was then put and carried.

The Rev. A. BRANDRAM begged to introduce to the notice of the Meeting the Rev. Dr. COX, of New York, who had visited England as a deputation from the American Bible Society.

Dr. Cox said, that if he were unable to speak, he felt that he could weep for joy. He begged for one moment to disentangle himself from the poetry or the illusion of a scene like that he then beheld. He had slept but one night upon the island of his ancestors, and it was only three weeks this day since he left New York. When the commission, to which he felt himself utterly inadequate, was handed to him, it was with grief on many accounts that he received it. He was afraid that he should be unable to reach this country by the first of May, but he embarked on board the ship *Samson*, and the God of the Nazarite, of the tribe of Dan controlling the winds, had brought him to the British shore sooner than he expected. (Applause.) The solemn agent by which God had strewed Asia and Europe with corpses, visited America, and he was a relic spared by the mercy of God. He feared approaching a scene of so much excitement as the present, lest it should make England his grave. If, however, there were one cause in which he would rather fall a sacrifice than in another, it was in that of the Bible Society. He hoped that when he died it would be in that cause in which death had chronicled and canonized the names that had been read that morning. (Hear, and applause.) His nervous debility had increased by hearing of the death of Hill, and he knew that the undulations of that Report would find access to the west of the Mississippi. The statistics of the Daughter Institution he presumed he need not detail. Why should it be that English and American feeling should not be one in that sacred unity so eloquently adverted to by the preceding speaker? Whatever might be the prejudices, national or provincial, that existed on either shore, these Societies tended to elicit the unity of the love of Jesus Christ. He was a monarchist in relation to the kingdom of heaven, and he was glad to know that the circle of heavenly light included in one all those who loved the Lord Jesus Christ in sincerity. He looked at the idea of any other principle taking the lead, as among the dreams of the cloister, and the stupidity of the dark ages. (Cheers.) They might as well undertake the enterprize of tunnelling the Atlantic, and lighting the dark aperture with scintillations of infidel philosophy, as to attempt to foster any other principle. What interest had Englishmen in degrading their own offspring?

Just as much as the offspring had in dishonouring their sires. (Cheers.) He remembering hearing Dr. Waugh once said to an American clergyman who had just returned to Scotland, and who informed the Doctor that he had been well received, "It is Christianity, my dear son, that will bind all the world together." Christianity bound in its simple elements all heaven together; it was the only tie indissoluble, and it made one of the legions of honour of the King of kings. He recollected another sentiment eloquently stated by a Premier of England under a previous reign. "England and America, the mother and the daughter, *against* the world." It was not his province to touch upon political questions, but he would Christianize the sentiment and introduce it to the platform. England and America, the mother and the daughter, *for* the world. (Cheers.) What hurt would it do to the Antipodes or to nations of any clime, were they to receive from the hands of this Society the volume of that wisdom which had been called, "The means of the eternal Spirit." America did not like nullification. (A laugh.) But he thought the Legislature would be nullified if it spoke against the influence of the Spirit of God. The Rev. Doctor then adverted to the interest which the American Bible Society had always taken in the prosperity of this Institution, and concluded by moving a Resolution to the effect, "That in the continued tokens of Divine approbation with which the proceedings of the Society had been conducted, the Meeting desired with deep and lively gratitude to acknowledge the hand of God, and to be encouraged to increasing exertion."

Mr. J. SHEPPARD, of Frome, in seconding the Resolution, stated that it was his privilege during the past month to be present at the Anniversary Meetings of the Paris Tract, Bible, and Missionary Societies. With regard to the Meeting of the Bible Society there was not cause for unqualified satisfaction. There was a frank confession in the Report that in many departments the Associations had fallen off. The charge was admitted by the pastors in those departments to be true, and they formed a Resolution to exert themselves to a greater extent during the ensuing year. The proceedings of the Missionary Society were rather more encouraging. Nothing could exceed the lively interest taken in the progress of missions in central Africa. At the meeting of the Tract Society a gentleman who was present as a deputation from America, stated that it was the invariable practice at the Meetings of the Tract Society in that country to pray for the spiritual interests of France, and he (Mr. S.) submitted to the Meeting whether it was not desirable to follow the example in this country.

The Rev. J. ENTWISTLE moved, "That the cordial thanks of the Meeting be given to Lord Teignmouth, for his continued attention to the objects and interests of the Institution." It appeared to him to be kind and judicious to allow a Wesleyan a place on the platform of the British and Foreign Bible Society. Mr. Wesley, in 1729, used an expressive Latin phrase, the purport of which was, that he was a man of one book. He (Mr. W.) was a firm, zealous, uniform, and persevering friend of the Book of God, and he (Mr. E.) thought the Report which had been read furnished decisive evidence, that those who succeeded Mr. Wesley, had entered into the views, and spirit, and practice of the founder of their Society. They were attached to this Society from conceiving it to be one of the most active and efficient machines, formed and kept in motion by the hand of God for the diffusion of the Holy Scriptures. He had often thought that the cottages of the poor were not completely furnished till they had a Bible, and he did not consider that the house of a nobleman could be in that state till every room contained a copy of the Holy Scriptures. (Cheers.)

The Rev. Dr. PINKERTON, in seconding the Resolution, said, that he had laboured for the last twenty years in connexion with this Society, and when

he contrasted the state of Europe, both in a religious and moral point of view, now, with what it was at the period to which he referred, he took courage himself, and called upon the Meeting to rejoice at the change which had taken place. The principles of the Bible were at that time rejected by men who sought to deify their own minds rather than the God who created them; but latterly Bible principles had been rapidly gaining ground. There were in Germany, at the present day, individuals of the highest abilities and of the most profound learning, arrayed in defence of the Bible. (Cheers.) The Bible had been introduced into thousands of schools from which it was formerly excluded. The Catholic Universities of Germany had received copies of the Scriptures, and placed them in the hands of the students. How different was the state of France at the present day compared with the year 1818, when a Bible Society was first introduced. The Government at the former period would only allow the formation of a Bible Society for Protestants, and there was the greatest difficulty in introducing the Scriptures into the schools. Upwards of 200 Catholic schools, however, had made an application for the Scriptures within the last quarter, and a Christian spirit had increased in different parts of the kingdom. The Rev. Dr. then alluded to the increased facilities for circulating the Bible in various parts of the world, and concluded by impressing on the Meeting the necessity for making an effort to increase the annual subscribers to the Institution, by which means alone the required supply could be furnished.

The Hon. and Rev. BAPTIST NOEL moved thanks of the Meeting to the Vice-Presidents for their continued patronage and support. He moved this Resolution, he said, with the greatest satisfaction, because the present was a time when the aid which such friends could render to the Institution was valuable. Still he should have come forward with reluctance, had he not recollected that on a former occasion he had perhaps done the Society some damage. He was anxious to repair the mischief; and the more, because he knew how much easier it was to commit an error than to counteract its effects, and how difficult it often was found to retrace steps which had been taken inconsiderately and in haste. (Hear, hear.) It was difficult too to counteract the effect of an opinion, when that opinion had been publicly expressed. He had heard with regret of the defalcation in the fund. If he only regarded it as the cause of withholding from many nations a portion of the bread of life, it was matter for regret; but for that deficiency, many thousands more Bibles and Testaments might have been distributed; and when it was considered that the Bible was the appointed and the authorised means of Evangelizing the heathen world, that was a calamity of no common order. But it must be looked at also as a result of some former friends of the Society having withdrawn their support. If such a circumstance as this occurred at home, he should regard it with pain, because it would imply the breaking up, in some degree, of the harmonious compact which had so long subsisted between them. It had been the joy of many, that in that Society had been found a common centre where all might meet. The Word of God had been regarded as that book of which all orthodox Christians must approve, and which they all agree is to be the means of renovating the world. But he regarded it more painfully, because that defalcation would go far to impede the circulation of the Scriptures abroad. It might be said, that the 6,000*l.* which was deficient in their funds had been poured into the coffers of other Societies, and that therefore the same number of copies of the Scriptures would still be circulated. Were this really the case, there would not be such cause for regret; the Scriptures would be circulated, and good would still be done. But even in that case there would be a great loss, because if there were two or three Societies, instead of one, there must also be a double or a triple agency, and that at a consider-

able cost, so that the number of copies of the Scriptures to be distributed must needs be diminished. (Hear, hear.) When he considered that ignorance of Divine truth was a disaster which nothing could remedy but the Book of God, the idea of its being withheld was a source of unspeakable regret. He could not but look at Albania, and many other places which had been mentioned, and then reflect with pain that the Scriptures were to be restricted as to their distribution. (Hear.) And what if the defalcation should increase? What, if next year, instead of 60000, it should be 12,0000, and the year following that there should be a still further decline? What would be the regret of sincere Christians! What would be the extent of the disasters which would befall the world! (Hear.) At the present period a spirit of inquiry was springing up in every part of the world; the ploughshare was driving over the roots of error, and they were being scorched and burnt up by popular indignation. But what would that avail if the soil were only prepared to receive plants more deadly? (Hear.)—if the nations thus disturbed were only to become as fields into which any noxious thing might be thrown?—if the errors of polytheism should be followed by those of a denial of the Divine existence—by a neglect of God—by a lawless and heart-destroying infidelity? But how could it be otherwise but by the circulation of that volume of truth which descended from heaven, and which was given to lead men to Jesus Christ the only Saviour—that book which, by the energy of the Holy Spirit, was the appointed means of quickening, of enlightening, of saving the souls of men? Were that truth withheld, the world must still be involved in miserable darkness, in hopeless despair. They had hoped that the world would be blessed—that its darkness would be enlightened by the wisdom of God—that the world would be made happy in the experience of the Gospel; and if it were not so, what was the reason? Not because they had not that Word—not because they had not the promise of the outpouring of the Spirit to render that Word affectual—not because it was not the honoured and appointed agent of God himself;—but because we had not been sufficiently united—because we had indulged in cold calculations—because we had kept the blessing too much to ourselves—because we had not entered the doors which Providence had opened before us; as if the world was not yet large enough for the scope of our charity, or the heathen sufficiently numerous to engage our exertions. (Hear, hear.) It might be said that Missionaries were employed in diffusing the truths of Scripture. But was that a reason why Christians in this country should aim to circulate them? It was by the industrious and persevering labours of missionaries that translations into the languages of various nations were effected, and how little would those translations avail if they were not circulated? And did not Missionaries undertake those translations with a view to their circulation? (Hear.) Why had Morison devoted his health for years to the work of translating the Scriptures into the language of China, but that it might be given, through the liberality of Christians, to the millions of that country? And why had Bailey, at Cochin, devoted himself to similar work, even, cutting and casting the types, composing, and printing with his own hands various portions of the Scriptures? Were these men unable to estimate the importance of the circulation of Scriptures? And did not Martyn, and others whom he might name, entertain similar views? And when did Luther begin to strike his deadly blows at the system of Popery? Was it not when the Scriptures were beginning to be given in the vernacular language of Germany? And to what end were the labours of Wickliff and Tyndal directed? Did not they aim to put the Scriptures into their own language, in order that they might be circulated far and wide? Why should Christians treasure the Word of God up in their chambers? Why

should they so often retire to meditate upon its sacred truths? Why should they set their seals to the truth of that remarkable declaration of a man of God, that he found one single passage of the Bible so full of sweetness and glory that he knew not how to proceed to the consideration of any other? Why should there be this love to the Book of God, and such satisfaction in the perusal of its contents, and why should it not be given to the heathen also—why should not the savage tribes be brought under its sanctifying influence? (Hear.) When the celebrated and beloved Dr. Watts was drawing near his end, he was found with a Bible opened before him, and in answer to the inquiry of a friend, he said, that he blessed God that he could now find refreshment in those simple elementary truths of the Scriptures which a child might understand, and which alone were now on a level to his impaired understanding. Whatever might be their views upon the subject, there was another assembly which might pass, in imagination at least, before them. They might collect a number of missionaries from their various stations, together with their converts, (a company which a room far larger than that in which they were then met would not contain,) and they might ask them what were their sentiments on that subject. Would they not all reply that they would rather lose their right arms than that the book of God should be taken from them? By means of that book the missionary had won his choicest triumphs, and on the circulation of that book his hope of success mainly depended. (Hear.) It was deemed a question of importance how the funds should be replenished, and the general answer was, that the friends of the Society must be urged to renewed exertions. But as much depended on the spirit in which those exertions were made, as on the exertions themselves. If the spirit breathed in the Report and in the speeches of that day should influence all the proceedings of the various Auxiliaries and Associations, he was assured that God could not suffer the operations of the Society to be impeded. Again: the Society was charged with having formed associations with men of the world. There were many respects in which he rejoiced in that union; but they should be careful so to employ that union, as that it might produce the most desirable results. It was passing strange that any should object to persons uniting for such an object as theirs, because those persons did not enter fully into all the benefits of such union, and because in many things, they were still worldly-minded. Why, if the whole world should unite for the purpose of sending forth the Book of God, would it not be an unspeakable mercy, and what harm could result? To get men to unite with them was, so far, a step in the cause of truth and righteousness, and even for this they would find cause to bless God. The Society had been caused also of discouraging many preachers of the truth, and of encouraging Neologians and sceptics. He was very sure that such men as Oberlin and Neff would never have thought of preferring such a charge—they never supposed that their pastoral operations were impeded because the Word of God was circulated by that Society. They were also charged with want of unity among themselves. But it was strange that they should be charged with disunion as to tribes, while they were so evidently united in grand particulars. (Hear.) It was his wish that the prayer of the Saviour for the union of all his followers might be speedily fulfilled; for it was painful to him to discover any want of affection or union. But surely if there was one means better calculated than another to promote such unity, it was their meeting together for the promotion of such objects as now brought them together. Such meetings were calculated alike to conciliate and to refresh the mind. They had also been accused of idolizing the Bible, and of superseding the need of divine influence. Such a disposition were deeply to be deplored; but the objection would hardly be made by those who had listened to their Reports, in

which man was abased and God alone was exalted. Mr. Noel concluded an address of great length and power, by urging all present, in their respective spheres, to aim in every possible way, to advance the great cause of God and truth.

The Rev. Dr. MORISON said, that he did not envy the feelings of that man who could attend such a Meeting, and not acknowledge that gratitude was due to the Divine Being who had so abundantly blessed that Institution. As to the state of the funds, he was sure that there was such a spirit in the British people as would lead them to meet any exigency which might occur. (Hear and cheers.) Let that principle be sanctified by divine grace, and they might look with unshaken confidence to the people to whom they belonged for all the support they could need. (Cheers.) He looked around him, and believed that he was in the midst of firm friends to the Bible Society—of friends who had seen how God had stamped his approbation on the labours of the Society—of friends, whose own minds had been blessed in consequence of their union with that Society—of friends who had stood by that Society whenever it seemed to need any manifestation of their attachment: and he was sure that they felt themselves fully prepared in the day of its exigency to stand forward and give it the help of their hands, to prevent it from sinking into inefficiency, and to enable it to meet all the demands which were made upon it by the perishing nations of the earth. (Hear, and cheers.) He looked on the present Meeting as the representatives of the various auxiliaries and associations of the country (hear, hear,) and he must look to them as possessing, under God, the means within themselves of furnishing to the cause whatever portion of revenue it might require. (Hear.) It was but for the secretaries of the various associations and auxiliaries to exert themselves at this crisis, to bring the cause to a state of success and triumph which it had never yet known. When he looked at the magnificence of the objects contemplated by the Society, he was scarcely sorry that its funds had suffered a temporary diminution, because it would lead all its friends to determine that it should not sink. (Cheers.) Surely there was not a heart present that did not beat warm in the cause of the Bible, in the cause of Christ, in the cause of immortal souls; and which did not determine that the Society should not be deserted in the hour of distress. (Cheers.) The gold and the silver was His in whose cause they were engaged; he had often honoured the Institution; it had sent forth his Word to the various nations of the earth; it had multiplied translations to a degree which might almost be judged miraculous; multitudes of individuals in private society had been blessed by coming in contact with it; and when the probable result of all its operation was contemplated, who would not willingly make sacrifices that its designs might be carried into effect more fully. (Cheers.) He trusted that such a spirit would be roused in that Meeting, that all present would impart an impulse that should be felt throughout the kingdom. Dr. Morison then declared in terms of great force his ardent attachment to the cause of the Society, and solemnly pledged himself to exert all his powers for its increase and prosperity in every possible way. (Loud cheers.)

J. PLUMPTRE, Esq., M. P., said, that he accounted it an high honour to be called upon to take part in the proceedings of the day. In another assembly he sometimes had to take part in proceedings of a very different nature, but now he felt himself as in green pastures, and beside still waters. (Hear.) He dated his attachment to the Society from the year 1818; and he attributed it in good part to the circumstance of his being then under the tuition of the revered and beloved Owen. Whatever else that individual had taught him, he had at least taught him to respect and love the Bible Society. (Hear.) But he hoped that since that period, through the abounding grace of God, he had been brought to examine the book for himself, and had been thus led to the knowledge of that Saviour whose name it was the object of that Society to proclaim to the very ends of the earth. (The Bishop of Chester entered at this moment, and was received

with continued cheers.) He had become attached to the Society also in consequence of marking the success which had attended the circulation of the Scriptures. He had seen it in the cottage of the poor, turning that into a scene of peace and comfort, which otherwise had been the abode of misery and distress. (Hear.) He had observed, too, how its precious promises could cheer a dying hour, and how it could take away from death that which to so many makes him the King of Terrors. (Hear.) He had seen on the other hand, that where that book was wanting, all was darkness, misery, and woe. He accounted it therefore an honour to espouse the cause of the Society, and to cleave to it under all its conflicts and trials, amidst all the scorn and suspicions to which it was exposed. He had not lived so long in the world as many by whom he was surrounded, but he had lived long enough to say, "I have seen an end of all perfection." He believed that the Bible Society had done the least evil and the most good of any Institution which could be commended to their regard. Last year had been a year of great mortality; it had taken away many faithful labourers and firm friends of that Institution; but they had been removed from the labours of earth to the rest of heaven; they had been removed from the little differences, the misunderstandings, the bickerings, which harassed them upon earth, to sing a new song, and cast their crowns before the blessed Saviour. The song they sang, and which they would never be weary of singing was, "Worthy is the Lamb!" He prayed that the same spirit might animate those present—that the same theme which warmed the hearts of the inhabitants of heaven, might warm their hearts who were now on earth. "Worthy is the Lamb!" that permitted them to bear his name, that had inspired them with his love, that had called them to labour in his cause, that had put it into their hearts to circulate that blessed Book which directed sinners to him as the Way, the Truth, and the Life, as the only Saviour, through faith in whose merits men could be reconciled to God! Worthy the Lamb!

The names of the Committee for the year ensuing were then read, and the Resolution was carried unanimously.

The Rev. Mr. BRANDRAM announced three donations, 100*l.* 50*s.*, and 10*l.* The latter was given in the hope that 600 other persons would present similar sums to make up the deficiency of 6000*l.* which had been announced. Three other persons afterwards presented donations of 10*l.* each for the same purpose.

The Rev. DANIEL WILSON seconded the Motion. He felt that he ought to be ashamed of his parent, and the high office he now filled in a great suburban parish, if he shrunk from the task of advocating such a cause as this. He looked upon this Society as one founded upon that plan on which the Lord of Life founded his Church on earth—"the foolishness of preaching" and the efforts of men depending not on an arm of flesh, but a mighty power, the power of God. It was then scriptural in principle, and it was simple in its practice, confining itself to one book, distributing the Word of God, and leaving the application of it to the promised influence of the Holy Spirit. (Hear.) The Bible Society stood forth in glorious contradistinction to every other Society in this respect. God would carry on his own work, and honour his own Word; he had carried on that work, and honoured that Word, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In the prosecution of this work, there was no barrier, no humane obstacle, which would hinder its prosecution: let men divide upon smaller topics and on unimportant points, but when we come to the salvation of souls, when we come to the distribution of the Word of Life, let all unite, as he trusted all would at last unite, in raising one great chorus, "Unto him be all honour and glory, and power and might, who hath loved us and washed us in his own blood:" and when they would be joined by that sainted community, where there is neither Jew nor Greek, bond nor free, but all are one in Christ. (Hear.)

Lord MOUNTSANDFORD said, he rose with the greatest thank-God feeling, to propose a vote of thanks to the Noble Chairman. It was the best Meet-

ing he had ever seen, and he had never heard better speeches; so that he was quite overjoyed, and he believed they all were the subjects of the same sentiment and feeling. He would not efface the impression they had received by any lengthened observations; he prayed God to bless them and the Society, and seal his own cause with success.

The Bishop of CHESTER regretted that business, which could neither be forgone nor procrastinated, prevented him from enjoying the Twenty-ninth Anniversary of this Society during the whole of its proceedings. From what he had heard, he was sure that he should not have enjoyed it less than on any other anniversary. But he rejoiced that he was not too late to express his attachment to this cause, and to witness the harmony and unanimity which pervaded the Meeting, and to hear the sentiments which had fallen from a British Senator, sentiments that would be honourable to any man, but especially to one of his station in society. "Hoc signa vinces." (Cheers.) He rejoiced also that he was not too late to second the Motion made by the Noble Lord. Of the Noble Chairman's zeal he could say, and they could all say much, if he were not present; but, under the circumstances, he would simply put the Motion for their adoption.

It was carried by acclamation.

The CHAIRMAN was not more grateful for the kind manner in which the Resolution had been presented, than he was for the flattering way in which it had been received. He trusted the sentiments they had that day heard from the representative of the friends of the Bible on the other side of the Atlantic would make their due impression on its friends here, as indeed he was sure they would, and that the spirit of harmony and the cause of Christ would unite the two countries. (Hear.) It was cheering to see England and America running the race of charity and humanity, and to see that the Continental nations were entering the same course; and he trusted that the friends of the Redeemer would still remember their responsibility, and go forward in his cause.

The Meeting then adjourned.

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