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



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. II.  
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*JANUARY TO DECEMBER,*  
**1833.**

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1833.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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*December, 1833.*

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I.—*Autobiography of a Native Convert.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The young man, who is the subject and indeed the author of the following account, finding that it was not likely that a conveyance by ship to Madras would occur in any reasonable time, was recommended by the friends of the late Rev. Mr. Dawson to visit Cuttack for the purpose of being baptized. He immediately agreed to this proposal, and arrived here about the latter end of September. Besides the following account, he carried with him credentials from Major T. W. Brett, and Mr. W. Dawson of Visagapatam ; and after a few days' acquaintance, during which, in connection with my colleague Mr. Brown, and the native brethren, I had several opportunities of conversing with him, I could not but entertain the same sentiments regarding him, as are expressed in those "testimonials." This being the case, Lord's-day, October the 6th, was fixed upon as the day for his baptism. The Circuit Judge readily granted us the use of the large tank near the kutcheree ; which, being in a central place, close to the large road, and near the bazar, was well suited for the administration of the sacred ordinance. We had a hymn, prayer, and an address in the native language ; and there certainly were not fewer than 1,000 people collected. As soon as the previous service was over, the crowd involuntarily placed themselves on the grassy sloping banks of the fine tank ; and the scene was most interesting. The multitude was silent, and the administrator and candidate descended the steps into the water, and the ordinance was administered. The sacred names were repeated both in the English and native languages. The reasons for so public a place being fixed upon were, first, that a large company might be brought together and addressed ; and then, that by seeing how baptism was administered, the people might be disabused of a number of ridiculous notions which the interested have industriously propagated

for the purpose of prejudicing the public against the ordinance. The same evening, our new friend approached the Lord's table, and learned the meaning of that gracious institution. He has since that time, up to this day (when he starts off for his own country), talked and walked, so as to lead us to hope well of him. He is at present humble, diligent in reading and understanding the word of God, and zealous for its diffusion among others. He appears to be the first fruits of the labours of our Independent brethren on the coast; and on his first visit to Visagapatam, where his intention was to profess the Saviour, Mr. Dawson was, though very ill, still alive. He speaks well of several other persons in his neighbourhood, and it is not unlikely that from henceforth some important fruits will, in that direction, be gathered to the fold of the Lord Jesus. May our brethren from these encouraging considerations make haste and renew their strength there; that they may gather the increase of the soil they have sown with so much patience, labour, and tears. The young man possesses undoubted abilities for making the Gospel known to the people; and for exercising them with advantage, he has an excellent education, and an extensive acquaintance with the different books and systems of his own religion.

The case of this young man affords a fresh instance, that while we are mourning over our apparently fruitless labours, and even dying without seeing one single individual turn to the Lord, there may be those who are not only inquiring the way to Zion, but who have by means of some tract or gospel, which we may have distributed, obtained a clear knowledge of the way of life, and are walking joyfully therein. And how cheering the persuasion, that after a life of labour in the Saviour's vineyard, we shall meet, perhaps many, whom we may have been the means of guiding into the path of life! How joyful will the announcement be! How delightful the interview! and how it ought to stimulate us, still to pursue our object, leaving our "work with the Lord," either to be rewarded with visible fruit here, or only hereafter, as he shall see most fit, for he best knows what we can bear.

We see also, in this instance, the utility of Tract Societies. Here is a young man enlightened, convinced, and brought to trust and rejoice in the Saviour, and all effected through the instrumentality of religious tracts; without having once had an opportunity of conversing with a Christian! The distant consequences are still more important; for this young man will henceforth commence the preaching of the Gospel to his fellow-countrymen, and from the grace vouchsafed to him, and the sanctification of his naturally excellent and well-cultivated abilities, he will command great attention and exert great influence, and so may, if he continue faithful, be a means of turning many to the paths of holiness and life.

I conclude these remarks with the testimonials sent with Poorootom by Major Brett, which, it will be conceded, speak as well for the piety of the writer, as for the sincerity of the Christian convert whom they commend.

*Testimonials from Major Brett.*

"I hereby certify, that the bearer of this, Chowdry Poorootom, was sent to me from Chicacole, in the month of June last, by the late Lieut. Evelyn, 41st N. I. stating, that he had given up his caste, and was very anxious to be baptized, desiring me to send him to Madras by sea for that purpose.

"During the time he has been here, and from the opportunities I have had of conversing with him, I have not the smallest doubt of his sincerity. He appears fully convinced of the sinfulness of sin, and the need of a Saviour; and there is a peculiar frankness, affection, and spiritual-mindedness in his character, which I never before witnessed in a native. I gave him the four Gospels, Acts, Epistles, and part of the Old Testament in Telooqoo. He appears 'to understand what he reads,' and to be affected by it. On the whole, I consider him to be an eminent monument of Divine Sovereign Grace, and as one who believes with all his heart that 'Jesus Christ is the Son of God,' (Acts viii. 37,) and consequently a fit object to receive the Sacrament of Baptism.

(Signed,) W. T. BRETT, Major, &c."

"August 27, 1833.

I remain, Gentlemen,  
Your's very sincerely,

Cuttack, Oct. 21, 1833.

C. LACEY.

*Statement of Poorootom Deb, of the caste called Shroosta-Kuranum.*

As soon as they could, after my birth, and while yet an infant, my parents placed me in a school. In this school I obtained some knowledge, and grew up into the state of youth. At this period I observed that my father, as well as others of his acquaintance, who professed the same religious usages with him, were very zealous in their services of the god called Vishnoo, in serving whom they hoped to obtain salvation. They, in the time of making their ablutions, meditated on and prayed unto him, and they also fasted in his name. Observing these things while in my youth, I also made my ablutions, praising Vishnoo, and I moreover fasted in his name, and repeated his name on a mala made of the wood of the sweet basil tree. I also worshipped the sun by prostrations, and repeated stanzas to his praise.

When I arrived at man's state, my heart was distracted with carnal desires, and I fell into fornication; and now, although in my thoughts, and words, and actions I abounded in wicked inclinations and wicked works, yet I contrived pretty much to secrete them, and I appeared gentle and devout in the eyes of the people. My father now became anxious that I should improve in knowledge, and to effect this he sat by my side, and made me read books of various descriptions, explaining the meaning of them himself as we went on; the people around listening to his expositions. The

meaning thus given to me, I have ever since retained. One effect of these exercises was to excite in me a great desire to be esteemed learned, both in the Telogoo and Sanscrit languages; that I might become acquainted with the purport of all kinds of shastras, and that people might say, "What a learned man he is!" To accomplish this design, I applied day and night to the study of these languages, and I afterwards determined on repairing to Benares to finish my education there. With this intention I set out in company with two youths of the class of Cullingas; but after proceeding a few miles, my two companions having declined following me, I returned also. From this period my desire for knowledge subsided, but still by my own application I had acquired sufficient knowledge to enable me to compose a book of hymns and praises, which I dedicated to those idols, who, I supposed, were gods. I became acquainted with a book containing a full account of the religion of Jugurnauthum, and imbibed the sentiments it contained. I now wrote a book myself, in three parts, which contained unheard of and unseen prodigies; this met the approbation of some learned men, which circumstance transported me with joy. I now received Chocknanketum, a ceremony of printing on the arm-blades with a stamp of silver or some other metal. The intention of this was to cleanse and convert; also I received Muntrum or incantations from a Boistnob or devotee of Vishnoo named Pootacondaparaboostoo Streensvasa Varadancharloo. I at this time visited Jugurnauthum, Semmachalum, Coornum, Moochealingum, and worshipped the images at these places; and being thus infatuated, I committed several wicked actions, which I am now convinced were sinful in the eyes of God. In the vicinity of my village, the Raja of the place built a temple in Catapilly, and set up in it a brazen idol, Kristna Deb; this image I adored, and often frequented the place for this purpose.

As I was very eager in religious pursuits, I submitted to religious devotees and their persuasions. I applied to the Boiragees who visited the temple of Cattapilly, and employed myself in rubbing their feet, imagining them to be good men. From them I heard accounts of Benares, Brindabunum, &c. and many other things; and was inclined to become a Boiragee myself, in order to visit those places, and obtain happiness. Moreover, supposing I should obtain great merit by making ablutions in the month of November, 1, in one year, on all the days of that month, arose at the fourth hour of the night, and washed my head, made only one meal in the day, and associated with intelligent Brahmuns. In the Ooriya books of these Brahmuns, I found a part of a religious work called Nishcaumaprāmbhuckatipunchamnootum, which I wrote on Cadjoor leaves, made in a bundle, and continued to read it; and to the great offence of many people fastened it with a string round my neck, so as to intimate that I had relinquished all the passions of this world. In order to become acquainted with my own spirit, and to become a devotee, I learned to contract all the members of my own body; and became acquainted with some devout Cullingas, smiths,

Brahmins, and weavers ; was obedient to them, and ministered to them as a slave ; receiving from them gifts and blessings, some stamps for imprinting marks, seals of supplications, and large blowing shells. In this manner I with two of my companions practised religious rites. I had also composed hymns in praise of those persons who guided me in what I supposed the ways of god. A certain person now assured me, that I could easily obtain admittance into the kingdom of heaven, if I would eat the unclean excrements of my own body ; which, in obedience to his direction, I did, supposing that I should thereby mortify the desires of the flesh. I constantly read those books of legends which I supposed led me into the knowledge of the ways of heaven, such as *Bamafraræyan*, *Viggārā prādepeica*, *Suttavaaninim*, *Bhagavutghetoloo* ; out of the last-mentioned book I committed a few verses to memory, that I might repeat them before any person when required, and for the purpose of satisfying my conscience. I selected some verses from the *Bhaghahatum*, which treated of religious doctrines, and of the nature and properties of the soul, and studied them well. It is stated in our book, that unless a man minister to the sages, he cannot obtain patience and inherit heaven ; consequently I again went to *Jugurnauthum*, where I prostrated myself at the feet of vast numbers of *Boiragees* ; and after washing their feet, I drank the water, and placed the dust of their feet upon my head, and besides I partook of their leavings as sacred food. I moreover performed many other rites which I cannot now recollect. I desired earnestly to know the source of true religion, and my soul panted after purification, although at this very time I fell into adultery, and several other sins both of word and deed : one thing I now clearly saw, by the truth of the *Shastrum*, *i. e.* that the soul was different from, and not a part of, the body. The soul is immortal and the body corruptible ; the body has a shape, and is composed of elements, but not so the soul. There is an Almighty God who created them both. However I did not know the proper way to serve God, and was much perplexed ; but being straightened in my thoughts, by bigotry, I could not obtain light. I do not exactly recollect the date, but I think it was about six or seven years before the period I am now speaking of, that I obtained a printed book from a *Cullinga* boy of my country ; it was entitled, “ *A Precept to the Inhabitants of this part of the World, by the Missionaries.* ” This book I read, but not discerning the way to save the soul clearly, and not fully labouring to understand the excellent things in this book, I laid it aside in a box.

Some time after, an engineer officer came to survey the hills and lands in my part of the district, and the sight of him put me in mind of the book I had ; I took it out once more, and by studying it I found there was a great difference between the notions I had imbibed and the virtuous precepts of the book. I now plainly saw that my former ways were all deception, and this book seemed to point out a better way, and I became convinced by it of many unrighteousnesses which I had committed. I showed the book to several of my own religion, who said that “ doubtless the book pointed out a

certain way of saving the soul, but that a reception of it was quite contrary to the orders of my own religion." I anxiously longed to obtain the knowledge of salvation, and read the book with constant application. I soon discovered that the forms of my own books and my own religion were useless inventions. I conceived that the principles of the little book were sound, and calculated to save the soul of man, and purge him from his iniquities; and greatly I wished for further instruction in the true and holy religion of Jesus Christ, for I was not well informed about the birth of Christ or his wonderful works. I frequently engaged in disputes with men of my own caste, having the image of Christ impressed on my mind. With the intent of obtaining a more perfect knowledge of the scriptures, I twice went over to Berhampore, to converse with some gentleman there; but such was the shame and fear which Satan put into my mind, that I could not. I inquired of several persons, but they informed me, there was no Missionary at the place. A little time before I went to Berhampore, when I was in a village called Tooloogoo, on the east of the Chicacole district, I obtained two books from a Teloogoo youth; one was entitled, "A Description of the Creation," and the other, "The Condition of Mankind." The perusal of these books was very profitable to me, and strengthened my mind in the belief and mission of Jesus Christ, in whom I now rejoiced exceedingly. I carefully copied these two books on Cadjoor leaves, hoping by their means to introduce myself unto some European gentleman, that I might thereby accomplish my extreme desire of becoming acquainted with the religion I was now in pursuit of. In 1832, the month of July, I went to Vizagapatam, and showed my books to a young man, who presently accompanied me to the Rev. Mr. Dawson's; but not being free from the delusions of Satan, instead of letting him know that I came to be instructed in the paths of religion, told him that I came to offer him these books as a present. The youth mentioned these things to Mr. W. Dawson, who said, he did not require the books, and now, poor sinful wretch that I was, I became plunged in shame and hardened in heart, and did not venture to announce to Mr. Dawson, that my purpose was to become a disciple of Christ and serve the Lord, but returned to my village.

A few days after this, a merchant in Purla Kimdy sent for me, and requested me to instruct his sons in the legends of our own books. I was unwilling to enter upon this service, but the constraint of my superiors in my own house obliged me; and during this period, the contemplation of Jesus Christ was much neglected. About this time I had another tract given me, entitled "The Preaching of virtuous Maxims," showing the true way of salvation. This was in the year Nundānā. On reading this, the perplexities of my mind were dispelled, and this tract dispersed more of my suspicions than the three former ones had done: for from them I could not learn many excellent things which this tract taught me, and I was therefore greatly delighted; besides, there was at the end of this tract a short prayer, which I committed to memory, and totally relinquished all my former dissembled and hypocritical prayers, which I had used from my infancy. I rehearsed my new

prayer every day as often as I could, and disputed with my friends about the truth of Jesus Christ, who I now believed came to effect the salvation of such sinners as myself, by reconciling the wrath of God toward such sinners, by becoming himself a sacrifice. In this glorious Saviour I believed, and reposed my soul on him. I abhorred all my former wicked practices and false gods, as well as detested the impure practices of such deities. In order that I might be enabled to quit all my former fallacious tenets, and forged Shastrums, to obey the Holy Scriptures, and be baptized in his name, and come near to Jesus Christ and enjoy eternal life, I dispatched a representation of my ardent wishes to the Missionaries at Berhampore, where a certain person named Francis Adam lived, who wrote me an unsatisfactory answer\*, and I did not go over. I then wrote another representation of my case to Mr. Russel, the commissioner, who came to settle the affairs of Vizagapatam, Ganjam, &c. and sent the same, together with the Cadjoor books I had written. This was in February, 1833, when Mr. Russel was stationed at Calingapatam beyond Chicacole. Respecting this application Mr. Russel without granting me any answer went away to Kenedy, where (as I heard) my petition was once read to him: consequently thinking that gentleman would consider my application I did not go to him; but he thought of it more. Now the merchant in whose employ I was failed, and I went home to my house, where I earnestly poured forth my complaints before the gracious Saviour, whose revelation I did not as yet well understand. To perfect myself in his knowledge, I wrote down all his divine sayings in a small book, determining to go either to Cutcum†, or to Vizagapatam to the Missionaries. In the mean time my brother had some business to transact at Chicacole, and desired me to go and execute it for him. This was a joyful event to my mind, for I immediately determined to take a route to Vizagapatam, and thence to Chicacole. This I did therefore, and after adjusting the business as soon as possible, I inquired of the people for those whom I sought, and providentially I heard of one Mrs. Knott to whom I in ecstasy went, and opened my heart to her; and she kindly presented me with some religious books, and persuaded me to continue stedfast in the holy faith of Jesus Christ. She recommended me, with a statement of my case, to Lieut. Evelyn, who also confirmed me by some good instruction in the new way, and the Lord Jesus Christ, through infinite grace and mercy, made my soul to thrive and strengthen in faith and knowledge; and enabled his servant within me (the soul) to resist with firmness and resolution those friends of the devil—shame and anxiety about the mortal body—which had long caused me to struggle in sin, and had often thrown me into the darkest and most dreadful apprehension, and would have thrown me back forever, had it not

\* This letter was undoubtedly suppressed by Mr. Adam, who is a Catholic; as he knew well, that though there might be no Missionary there at the time, there was a Church of Protestant Christians.—C. L.

† Probably Cuttack, a distance of 200 miles.

been for the help thus obtained of my gracious Saviour. He has freed me from the powers of these two wicked enemies. Now as soon as my near relations, such as my brothers, mother, wife, several kinsmen, and friends, as well as merchants who had from time to time lent me money, heard of my wonderful change, they began to afflict me; some spoke ill of me, some execrated me, some calumniated me, some were enraged at me, some gnashed their teeth on me, some intended to imprison me; and others sought in various ways to injure me. Notwithstanding this, the Lord Jesus Christ, on whom I reposed my whole heart, and whom I followed as my revered instructor, encouraged me with sufficient patience to answer with reason all the revilings of the persecutors, and to stand fearless and undejected and unperplexed; and with firm purpose I avoided the society of such people as would perplex me. And for such mercies I with wonder and delight praised the kindness of the blessed Saviour, who delivered me thus from my persecutors. At length Lieut. Evelyn loving me much, gave me some travelling expenses, and sent me to Major W. T. Brett; recommending me to be sent by him to Madras to be baptized by one of the Missionaries there. I arrived in Vizagapatam in the year Vigāyā, month Aushada, Suddur Tadeya, and am now staying with Major Brett.

The great God, who searches all the internal and external actions of men, and who is a witness to all these things, has induced this forgetful sinner, to state such particulars of his circumstances as occurred to his memory, amongst those that he did before his conversion, for all those who are interested in this vouchsafement of the Holy Spirit towards his immortal soul.

POOROOOOTOH DEB.

“Behold, is not this a brand plucked from the burning?”

Major B.

II.—*Thoughts on Toleration, arising out of the Restoration of Gaudama to the Burmahs:—on the necessity for National Consistency, and on the course which it prescribes in regulating Institutions for Public Instruction.*

In these days of excitement in India we hear every where the cry of “Toleration.” Toleration indeed! I exclaimed, on witnessing the preparations for the removal of the huge black image of Gaudama, which erst attracted attention in rounding the corner of Park Street: and a train of thought, as gloomy as the image itself, rivetted my senses, at the reflection that, in a few short weeks, mistaken Toleration would be the means of re-establishing the worship of the deity of the great Dagon or some other equally venerated pagoda! With what exultation will it be received by the astonished and delighted Burmahs! How unbounded will be their gratitude to the sublime Government, of British India for thus “restoring the high places of Baal;” and how rejoiced will they be, that, although the English nation has drained the empire of the Lord of the White Elephant of all its treasure, its clemency has sent back this huge block of stone,

tenfold more precious than all: nay than the ten thousand attendant idols of gold and silver which overspread India in 1825 and 1826, and restitution of which was never thought of! Tenfold will be the sacrifices, tenfold the chains of slavery that bind the minds of the devoted multitude, tenfold the exactions of the priests:—Gaudama will be set up with a shout! may that shout ring to every corner of the Christian world, the ultra-toleration of the Government of British India.

This may however be unjust!

Unhappily for the credit of our country, though happily, I rejoice, for the consistency of the present government of India, I fear the restoration of the image is a mere act of justice, when we reflect how that image came here.

We have not the command in these days, neither had they in 1824, as the Jews of old, on entering Canaan, utterly to destroy all the places wherein the nations which we shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree;—to overthrow their altars, and break their pillars, and burn their groves with fire;—to *hew down the graven images of their gods*, and destroy the names of them out of that place\*.—But the Christian dispensation is a dispensation of peace, destined to spread its benign and blessed influences by appeals to the reason of its opponents, and to the *example* of its followers. With what “shame and confusion of face” then, should we not revert to those days, when, with a precipitancy which left the frontier of the Indian territory wholly unguarded, a war was undertaken which led amongst other evils to the spoliation of temples and grievous national inconsistency—during which, contrary we believe to the law of nations, which respects the religious rites and observances of enemies, and all their appurtenances, no stone was left unturned in the search for “barbaric pearl and gold.” Toleration was utterly disregarded by the armies of Christian England.

Toleration however was the cry of those days, also!—It then *legalized* the horrors of the Suttee in India *within*, whilst it plundered the temples of Buddha in India *without*, the *Ganges*! How important is consistency in the *national* as well as in the *individual* character; how necessary, that fixed, undeviating principles of right should actuate rulers, and compel obedience in their agents, especially in India, this empire of opinion! Where shall such principles be found but in the influences of practical Christianity, founded on the unerring rectitude of the word of God?

Britons plundered, nine years ago, the temples of the heathen: justice now compels restitution. The consequence is, that England replaces the most venerated idol of the Burman empire! Humbled by the retrospect, it would be grievous that any opportunity should be lost of redeeming the national character. The next step should be, well to weigh the present position of England with reference to the opinion of the heathen around us!

The Christian will never oppose the most extensive toleration;—as long as the perpetration of no real cruelty or injustice is contemplated, he will *allow, permit, suffer, nay endure* (however it may rack the soul), the unmeaning and worse than unmeaning rites and ceremonies of an idolatrous nation;—he will never resist opinion by force. But, it is one thing to tolerate, *another to cherish, encourage, and support* superstition, and yet *двоитъ*, I will add (which has of late been so ably exposed), to *profess* to tolerate and cherish, and *at one and the same time* to boast of undermining the foundations of that which is cherished and tolerated, in order to raise upon the rubbish—an apt simile for those who so reason,—the loose and unsettled mass of rubbish, that superstructure of Christianity which those tolerated and flattered hold in the most unqualified abhorrence.

Christianity desires absolute toleration, which needlessly outrages no feelings, and, whilst it works by love, would, if consistency regulated the

\* Deut. xii. 2 and 3.

actions of its professors, soon render toleration but a name: when the rescued heathen would glory in their emancipation from the thralldom of those superstitions and vices which now lead to the abhorrence of light, or rather let us say of that *mere profession* of light, of virtue, and of holiness in which they suppose Christianity to consist. Let us pray that new days may dawn upon India! Let us trust that *the days of all the olden time* are passed away, to be remembered only as an incentive to unremitting watchfulness, against all real, and even apparent, evil; in order to redeem a national character which has been endangered, in more ways than by the plunder of the Burmese idols. May these be the brilliant times which shall radiate the brightness of Christian consistency from the canopy of state; firm and unchangeable in Christian purpose; mild and conscientiously considerate in Christian meekness and toleration.

But, let us inquire, whether the toleration of the present day does not, with a mistaken benevolence, mislead its professors: they imagine it to be of a religious character for the sake of the governed; I have my misgivings that it may be of a financial or political character for the supposed benefit of the governors.

Let us trust that our present enlightened and respected Governor will not allow the remonstrances of Christian England to be raised much longer in vain, and that the countenance of the state will not much longer be extended, with *financial* toleration, to the idolatry of Juggernaut and the Behar pilgrimages. Christianity gains no credit in India, the state no stability, by the toleration of those professors across the seas, who can cry down the very mention of a care for the *religious improvement* of this country\*, whilst even they themselves cannot but execrate the rites they cherish, in order to derive a profit from maintaining their observance.

With regard to *political* toleration, let us trust, that a bold and decisive appeal to the reason of the natives may soon be attempted; and that the deceptive character of the institutions for the instruction of the rising generation may be superseded by some more open and consistent system. The hands of those who have the distribution of the parliamentary grant cannot surely be manacled to any particular plan in its disposal; and if there be a variety of opinions as to the best means of appropriating it, wherefore should all be directed into one channel? and that, perhaps, the one least in the estimation of the natives? who, if they do not, at the present time, soon will, raise the general cry of complaint that the Government has made Nastiks † of their children.

But if those who cried down Mr. Poynder assert, that toleration requires the state to offer no opposition of opinion to native superstitions, let the assertors be firmly and unequivocally answered, that, *to admit the principle involves a denial of all education*; and let the two lacs of rupees be rehipped for Leadenhall Street! Let the nation be told, that the grant is unavailable, that to spread education must break the PLEDGES so much talked of; that *such* toleration will not admit of the money being applied to the purpose intended; that the least ray of intellectual light must serve to render "darkness visible."

But if, on the contrary, it be urged, as it ought to be, that Christianity requires a Government which knows the mass of its subjects to be enthralled by a debasing superstition, and kept under subjection by a remorseless

\* See the Report of the Proceedings of the Proprietors at the late great meeting, for the consideration of Indian affairs, when Mr. Poynder utterly failed to obtain a hearing.

† *Infidels*. The complaint against the Hindoo College, of Rammohun Ghose, the father of Brijonath Ghose, who seems to have had as much horror of this result of education as of Christianity, or more—for he removed his child from the College, to place him at the Mirzapore School.

and arbitrary priestcraft;—by a religion of *usage*, not of *faith*\*;—to seek every reasonable means for conferring the best of blessings upon all; then might we rejoice to see not only two, but twenty lacs of rupees per annum assigned from the Indian revenue to the purposes of education! The influence of high places and authorities should not be overlooked by our ulers—common sense may have done *much*, but the countenance of authority has availed *not a little* to render impotent the petty wailings and railings of the Dhurma Shubah against the glorious abolition of the Suttee.

There is a *medium course* worth canvassing, but to which I do not incline; dialiking all medium measures, when there is one plain beaten track, marked out with the finger of God, who commanded his Apostles to go forth unto all nations to convert them to the Faith of Christ;—and I see no reason why, trusting to the strength which never faileth those who depend upon it, the application should not be made personal, in the present day, by individuals, by societies, and by governments bearing the name of Christians! Whilst, however, I cannot admit the premises for this medium course, I have not the slightest hesitation in expressing an opinion that its results would be satisfactory. I shall explain the premises in my own way, with some approximation, I suspect, to the real state of the case.

If then, it be maintained that, after the recklessness displayed by the first settlers in British India, for the property *personal* of the natives, it is incumbent upon the rulers of the present day to maintain any pledges for the protection of their property *spiritual*, which may have been bartered for an unwilling submission,—and that this burthen requires them to cherish, in Sanscrit Colleges, Hindoo learning or Hindoo darkness, to the intent that its deceits may prevail against a brighter light;—or if this be the prescriptive right of the natives of India, and its maintenance be needful toleration;—the Government institutions might be divided into two departments: one for instruction in Hindooism, pure (?) unsophisticated Hindooism;—the other for the inculcation openly, and without any equivocation, of the Christian religion, with its sound and unimpeachable morality, together

\* I owe this remark to the author of "Saturday Evening," a layman, and I cannot help transcribing a few passages of a local character from his lecture on the "Expectation of Christians." Impressed with the prevailing signs of "the latter times," he observes, "In truth, it must hardly be said, that there is any thing of religion in China, if we deduct on the one hand what is purely an instrument of civil polity—a pomp of government: and on the other, what is mere domestic usage or immemorial *decoration* of the home economy. Ages have passed away since mind, or feeling, or passion animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead as heart, as an Egyptian mummy;—it is fit only to rest where it has lain two thousand years;—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion.

"But may not at least the dark and gorgeous superstitions of India boast of undiminished strength, as well as of venerable age? Antiquated as they are, can we affirm that they totter? Less so, it may be granted, than any other forms of false religion upon earth.—They were born for longevity; they are the very beings of the climate; almost as proper to it as its prodigious and venomous reptiles. But can it be said of these illusions, firm as they still seem, that they have not been placed in jeopardy during the last fifty years, and especially of late? Is there not even now, in the fanaticism of India, more of *usage* than of *passion*? And we well know, that the very crisis of a profound religious system, such as Hindooism, such as Romanism, comes on when the enormities which once were cruel and sincere begin to be simply loathsome and *fercical*. Besides; does not the strength of the religions of India consist in the credit of the Brahminical order? The beard (qy. thread) of the Brahmin is the secret of its power; but like the locks of Samson may it not readily be lost? The credit of the Brahmin rests upon the unnatural partition of the people by *caste*: and this partition is hastening to decay."

with all useful knowledge, which it has been clearly proved cannot tolerantly, according to prevailing notions of conferred or prescriptive right, be mixed with any scheme for educating Hindoo Youth. Then, let every parent make his election, and, for the sake of all, let the working of the system be rigidly watched!—No Christian can doubt the result of this fair-field encounter of opinion. How bright would be the contrast between the numerous elevated and enlightened, but humble, youths of the latter, and the darkness and utter destitution of intellectual advantages of the overbearing, grovelling few of the former class. The blind and the prejudiced might for a season be withheld by the terrors of priestcraft; but, great is the truth, and it must prevail: the power of the Gospel is manifested in the success against all opposition of our Christian schools.

The present course, as we have observed, deludes the natives into a belief that the English nation cares not for religion. Government works one way; many of its servants and subjects another;—and inconsistency seems to reign throughout the land. The Hindoo may, and will justly, turn round to his rulers, and say, You have taken religion from my child, and given him *nothing* in its stead: the reflecting Christian joins in the reproof. But it is rejoined, Has he not knowledge? Arithmetic, mathematics, geography, astronomy, metaphysics, political economy, jurisprudence? *cum totis aliis?* The bigoted Hindoo might retort, We had means of teaching him enough of these for our worldly purposes; our children of the class that obtain admission into your colleges generally acquire sufficient knowledge without them to make their way through the world as respected Hindoos, respected amongst their fellows: whatever you have taught them more, has but sapped the foundations of our religion in their minds, and we see nothing it has given them of equal value. What avails it to us that you teach them geography or any other science, which at once convinces them that Hindooism is folly, if our Brahmins find it impossible to keep them in the path which we revere? And when we ask them, what *religion* they have got instead, they tell us, *none*. The Christian echoes, “none.”

“But,” it is retorted to the Christian, (the Hindoo cannot be supposed to care much about that matter,) “We have given him *sound morality*, which will make him a good child, a good member of society, and a *good subject*.” To the first clauses the father’s answer is well known. In his opinion he is neither the one nor the other, and unmanageable;—and he cares little what the state may find him.

I am one of those who think, in opposition to the father, that the “peace (?) of a family” is not to be put into comparison with the salvation of one of its members, and perhaps, through him, by God’s blessing, of all—but I agree with him that without Christianity *no good is done*. In the *latter clause* of the question, however, I recognize the *gist* of all *political* toleration which keeps Christianity out of sight; and in reply I would offer a few more observations.

I will first ask, whether the education of the Hindoo college is not of nearly the same character as that of the greater number of the private Schools in England? Whether the school-master, at home, is not as much afraid of *making methodists* for fear of *offending fathers*, as the Government or Instruction Committee of unmaking Hindoos? I do not mean that religious instruction is denied: that would never do,—outward respect forbids that,—but it is not an injunction of the father, as it ought to be, to take special care of his son’s religious principles, as well as of any other tendency of his mind. If the boy should shew a taste for drawing, cultivate it; if for music, the same;—but if perchance he should manifest a decided disposition to religious reflection, I question, whether a vast majority of professing Christians in our native land would not remove such a child from school, and drive him through a course of folly and dissipation,—the theatre, routs,

balls, and all other frivolities,—in order to “bring him to his senses.” What is the practical consequence of such opinions upon the national character? all those frivolities are preferred to religion; the theatre or ball-room to the house of God! Many go farther from religion than their fathers wish them; (but alas *any distance* has THE GULPH between!) from the theatre to the grosser vices, the midnight brawl, the bull-bait, the cock-pit;—or perhaps morality thus inculcated *forms to itself another standard*, and men, by this time out of the verge of parental authority, ashamed of such *low accomplishments*, resort to the more dignified vices of Newmarket, the Red House, Crockford’s, and a duel\*: or if they cannot rise so high, *dignify* the meaner gambling-house and the more moderate race-course, or patronize the prize-ring.

This self-styled *intellectual*, or *scientific* sect of the polished man of the world, has latterly, it is pleasing to observe, fallen into disuse:—not because education has refined the public taste, but because the *educated*, at last, taught the idiots, whom they had trained to delight in battering each other’s bodies (in some instances even unto death), to be wise men and rogues;—unless perhaps the roguery was on the side of education; which is most likely, for the fighters alone complain of the *dishonesty* which has brought boxing into disrepute, and there can be no doubt on which side the *pleasures* preponderated. The gratification of betting, and joy at “the sport,” must surely have more than counterbalanced the comfort of the paltry sum bestowed upon the suffering, shattered, half-murdered instruments. I argue however in my adversaries’ field. I trust that *through God’s blessing* A SENSE OF INCREASING RELIGION has ashamed the spirit which encouraged the boxer and the bull-baiter.

In France, where education is perhaps more enlarged, and where religion is even less attended to, the results are even more grievous: for where, as in England, a remnant is found who have “not bowed down unto Baal,” respect for their opinion withholds the depraved, and the standard of morality beyond the pale, is higher. I recollect that not long ago much comment was made in the public prints on the conduct of the sailors who handed on board, in a dying state, Fielding and Sir Walter Scott, the greatest novelists of their respective times. Many were the speculations as to the cause of the good feeling displayed in a respectful silence on the latter occasion, but entirely wanting on the former. Some attributed it to the *better education* of the sailors of the present day; others to the greater pomp and circumstance; a carriage and attendants, and the title; but none thought of assigning it to what, in all probability, was the true cause, the exertions of a Seaman’s Bible Society, or perhaps the example of even a solitary individual of the crew, to whom every eye might have instinctively turned at this moment

\* I will endeavour briefly to expose, for the information of sensible Hindoo youths, and the serious consideration of reflecting Englishmen, the real character of these objects of fashionable attainment. *Newmarket* is the most elevated of horse-racing stations, where men urge willing animals beyond their powers, in order that the initiated may prey upon the unwary:—the *Red House* at Battersea is the place whither men of note in society resort with the same object, to spend their time in shooting pigeons out of a trap; to see how many will fall at a given number of shots, in a given time, in a certain ring:—*Crockford’s* is the most fashionable gambling house in London, where men of the best education are so infatuated as to lose thousands of pounds in a night to others who habitually resolve to lose no more than a hundred: and a *Duel* is a mortal encounter with powder and ball, between two persons; in which, in the majority of instances (if the appeal have any effect beyond inducing the parties to shake hands with, because they have shot at, each other)—a *practised* bravado kills or maims an honest man (who perhaps never fired a pistol in his life), for the benefit of society; according to a system of morality for such cases made and provided, without which, its advocates assert, society could not hold together. This is the march of intellect WITHOUT RELIGION!

of the certainty of death, and whose single glance would have been sufficient, at such a season, to awe the most profligate and abandoned into respect and reverence.

Deeply to be deplored is that opinion which gives credit to a morality independant of the Gospel of Jesus Christ. And so far from education elevating the scale of moral obligation, it tends to depress it. If not ;— what has led to that code of morality, that law of honor, which bids defiance to all the injunctions of the Gospel whenever they militate against the opinion of the world ? and which, whilst it would put out of society the man who shuns to injure or seek the life of his neighbour even in retaliation, admits and cherishes the polished and well-educated duellist or adulterer ? Compare these effects of education with those of comparative darkness in this respect, in our native land. Setting aside any influence of religion, what would be the reception of the breaker of the peace of families at a secluded village. The honest yeomen would not even hear of a fair-stand-up-fight (as they call it), if such a man were to claim it as a privilege ; he would be pelted and despised, if not excommunicated from the village hearth. In educated society, in the midst of our boasted seats of intelligence, he is emulated, and, if not respected, flattered, and caressed ; his sins are foibles, his disgrace is honor,—he rises in estimation as a man of spirit ; and if, perchance, he should combine both characters, and risk his own life in endeavoring to become the murderer of the man he has injured, as long as he keeps the victim of his vices secluded from the public eye, (for moral-irreligion has not yet attained its climax in England as in France.) he enjoys the highest reputation, and shines the gaze and admiration of all aspiring profligates.

In thus tracing the progress of education, without religious foundation, in private and in public society, the casual allusions to France and to our native country will shew the bearing of my argument in a political point of view. Knowledge is power ; the power of Christian knowledge ten, twenty, nay a hundred-fold, for it has God's blessing withal. Remove this entirely—the horrors of a French revolution, and anarchy, or the chaos of an unsettled government, distract the nation. Would the rulers of India avoid such a state of disorder, let not an opportunity be lost of inculcating sound religion, in doctrine and in practice, upon native youth. The clouds of ignorance are dispelled day by day, and the trammels which bind it must, consequently, be shaken off to a much greater extent than European observers can, from the secluded character of Hindoo society, discover. Knowledge is gaining strength, above all *political* knowledge ; which, without Christian subjection, knows no restraint but that of force ;—no power equal to its own, but that to which it is compelled to submit ;—the restraint is irksome, and pride impels it to strive for the mastery. Hence those democratic institutions, which seek only the opportunity of creating disorder ; and which bring about one revolution, only to remain in restless anxiety for another ; with all the intermediate ramifications of the same spirit in societies subsisting on discontent and abhorrence of “the powers that be,” forgetting, or not being taught to acknowledge, that they “are ordained of God !”

I have been led by my ruminations on the restoration of the Burmese image, step by step, to a long, but I trust, not desultory or unwarranted dissertation on the necessity which the reflections it induces impose for national watchfulness ; and the consequent inquiry what is and what is not toleration ? and have endeavored to prove, that the system of education adopted at the present time is inconsistent with the asserted pledges to the natives ; and further that, with reference to its analogy with the prevailing *practical*, though not nominal, systems of England and of France, it

is calculated neither for the benefit of the governors nor the governed : neither for the security of the state nor the moral improvement of society ; tending only to supplant eastern with western vices, and an ignorance leading to parasitical submission, by a wisdom the cherisher of refractory pride. A standard of morality is needed ;—a pure and immutable standard is found in the Gospel, yet that standard, resplendent though the structure, will be frittered away to serve the times and purposes of the world, unless it be cemented with FAITH and the love of Jesus Christ, through the gift of the Holy Spirit. “ The natural man receiveth not the things which are of God.” I implore all Christians who recognize this scriptural fact, as true patriots, both as Englishmen and dwellers “ in the tents of Shem,” and above all as disciples of Jesus and well-wishers to the most glorious of all causes, to join in earnest prayer that the veil of mistaken philanthropy may be torn aside, and that the energies of the state both at home and in India may be directed, with absolute toleration, but Christian determination of purpose, to the real conversion of the rising generation of British India.

### III.—*The Missionary Candidate.*

To the Editors of the Calcutta Christian Observer.

If the following effusion is in any way worthy of insertion, in your excellent periodical, it is much at your service.

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“ And the Lord said unto me, Whom shall I send, and who will go for us ?”

“ Then said I, Here am I, send me.”

But my child, are you willing to go far away among the Gentiles ?—are you willing to leave the privileges you now enjoy ?—to give up the comforts you have at present ?—and forsaking father and mother, brothers and sisters, to go into a dry and thirsty land, where are scarcely any refreshing streams ?

Let not my Lord be angry, and I will speak :—most tenderly do I love my honoured parents ; and I feel most affectionately attached to my dear brothers and sisters ; but I think I can say, I feel more than willing to leave them all for the cause of my dear Lord. The privileges which I enjoy are indeed great and precious : and with deep humility I acknowledge, that I have not valued them or improved them as I ought :—doubtless I shall feel most keenly the deprivation of these privileges in yonder desert ; but still, my dearest Lord, permit me to leave them for a cause, which is dearer to me than my life. As for the loss of the comforts of my native land, if I have but bread to eat and raiment to put on (and these my Lord has promised to me), I trust I shall be content.

But my child, you are going to a wilderness, where you will not only be deprived of almost every help, in your journey toward your celestial home, but where you will meet with almost every hindrance : are you not afraid to be in such a dangerous situation ?

Indeed, indeed, my Lord, I should be exceedingly afraid ; I should tremble at every step ; only that thou hast promised to keep me in this extreme of danger. If now, in the land of light and gospel privileges,—if now, in the very centre of means of grace,

I find my heart still hard,—if now continually I am constrained to sigh and say,

“ I would, but cannot sing ;”

“ I would, but cannot pray ;”

Oh, how will it be with me, in that dreary desert whither I am going. But, my dearest Lord, I calculate on no delights ;—I expect no special joys ;—but this I do expect (for thou hast promised)—I hang my all upon it ;—I trust to it as to a sheet-anchor, namely, *thy protecting care.*

But if I let thee go, what canst thou do ?

My Lord, thy question penetrates my very inmost soul : for deeply do I feel that I can of myself do nothing. Often I fear, that if I go, I shall occupy the sphere of some far more devoted labourer : if so—oh let me stay. But nay, my Lord, I cannot stay. I long to tell in some far distant clime, and in some foreign tongue, that Jesus died to save the chief of sinners. If this be too much to ask, Oh let me go and bear the tracts which thy Missionaries shall distribute : or let me hew their wood and let me draw their water. Oh my dearest Lord, do not deny me : do let me occupy the meanest place, and do the meanest service in my Saviour's cause : let me at least bear the shoes of the servants of my lord. Pardon me, my lord, but I cannot stay, if in the humblest manner I can aid the work.

But my child, you are going where the sun does scorch by day, and by night the damps do chill ; and what if the desire of thine eyes be removed away with a stroke ? or what if her little buds should be nipped by the midnight frost ?

Again, my Lord, thy question pierces quite through my heart. Oh what a solitary wanderer I shall be ! When dejected, no smile to cheer : and when sorrowful, no bosom where to tell the pangs I feel. And yet, my Lord (Oh let not my Lord be angry at my importunity), I must go, I cannot stay. If sorrow come, my Lord himself does send it, and it shall be a privilege to suffer in his holy cause. If I be bereaved, it is He who sends bereavements, and it shall be my aim to acquiesce, if bereaved in a cause so dear. If I be called to travel solitary and alone, then even while my eyes are a fountain of tears, I will sing of the happy morning which hastens to dawn—I will beguile my journey with sweet forethought of the day when friends in Christ shall meet to part no more.—I will sing, Oh I will sing of Jesus Christ my Lord, and of the wonders of his grace : and if the short remnant of my days may but be occupied for him, then come sorrow, come anguish, come bereavement : it shall be a privilege to suffer ; it shall be a privilege to endure ; a privilege to encounter any thing in the cause of Jesus Christ,—yea every thing and any thing shall be a privilege, if I may but spend and be spent in the cause of Christ among the Gentiles.

Then go, my child ; lo I am with you always, even unto the end.

IV.—*Memoir of the late Rev. Nathanael Forsyth, Minister in the Dutch Church, Chinsurah.*

The word of infallible truth declares, "that the righteous shall be had in everlasting remembrance;" and we believe our readers will consider *this* a sufficient apology for introducing, at this late period, a short biographical notice of the exemplary individual whose name stands at the head of this article.

The excellencies of our departed brother were so numerous, his devotedness so remarkable, and his zeal so burning, that we cannot suffer the bright example he exhibited to pass away unnoticed; and though our materials are scanty, and our space brief, we hope to say something of him that will provoke to emulation some of our readers.

The Rev. N. FORSYTH was born in the year 1769, at Smalholm Bank, near Lochmaben, Dumfries-shire, North Britain. His parents were pious, and *he* early became the subject of religious impressions: but of the particular time or means of his conversion, we are ignorant; that it was genuine, its effects most fully prove. Though his parents moved in the humble walks of life, we find that he pursued his studies in the University of Glasgow, from whence he removed, for the prescribed number of years, to the Divinity Hall, under the Rev. Professor G. Lawson of the New Burgher Associate Synod. What his attainments were as a scholar we are quite unable to decide, from a total deficiency of any materials that would enable us to judge; and we are equally at a loss from the same cause, for the particular reasons that moved him to become a preacher of righteousness. It is probable, that the missionary flame that kindled so brightly in England in 1793, and which afterwards spread East and West, North and South, touched his susceptible heart, and induced him to devote his life to the arduous and honorable office of a Christian Missionary; for in 1797, we find him accepted as a candidate for Missionary labors, in connection with the Rev. J. Edmond, lately deceased, who was afterwards his constant friend and valuable coadjutor. Previous to this he had been engaged as tutor in a respectable academy at Islington, under the Rev. Anthony Crole, and had preached but occasionally. It would doubtless prove interesting to peruse the workings of a mind constituted like Mr. Forsyth's, under the momentous movement his decision for foreign service involved, but we are compelled on this point to remain ungratified. He was, we believe, with Mr. Edmond, selected to accompany Mr. Robert Haldane of Airdrie, and Capt. James Haldane, who had conceived a design of coming out with some Missionaries to the northern quarter of the British territories in India, for the purpose of establishing in some central situation a college, where Missionaries might acquire

the Oriental languages, and from whence they might go forth to preach the Gospel to the nations of the East. Their philanthropic plan was however defeated; for, on application to the Honorable the Court of Directors, their request for permission to proceed to India was denied. They had purposed placing themselves under the patronage of the Missionary, now called the London Missionary Society, and Mr. R. Haldane had, in view of the object, nobly sold his estate in Scotland; but when they found they were prevented from going in union, they decided that Mr. Forsyth should sail alone, in a vessel belonging to a friend, who was about leaving for the Cape of Good Hope, from whence he trusted to obtain, as opportunity offered, a passage to Bengal. At that time no Missionary had human permission to labour in India, but by America or in Danish ships a few dauntless and holy men made their way thither, and succeeded in planting the standard of the cross on its heathen shores. Blessed be God, who has so greatly turned those in authority to favour the efforts made for the evangelization of earth's dark inhabitants, that the heralds of salvation are now permitted to preach the word almost every where, "no man forbidding them." Oh may it speedily fly through all lands, in the length and the breadth of them!

Mr. F. finally arrived at Calcutta in December, 1798, and commenced his public ministrations in Dr. Dunwiddee's Lecture Room in the Cossitollah. He was, we believe, the first individual who landed in India, under the patronage of the L. M. S., but it does not appear that he ever engaged in direct Missionary work, nor did he ever receive the smallest emolument from the above Society, except a sum in dollars on leaving England.

In the beginning of 1801, Mr. Edmond arrived, who says, he found Mr. Forsyth going about striving to do good, without any certain dwelling place but a very small boat, in which he went up and down the river, and where he usually reposed, on account of the advantages it allowed him for retirement, in which he seemed to find his chief delight.

His attention having been directed to Chinsurah, where there was no regular clergyman, he sought and obtained permission to officiate in the settlement church there, and while residing about 15 miles from the place, presented a remarkable example of diligent and punctual attention to the duties he had undertaken to fulfil; for though the aforementioned boat was his only conveyance, and wind and tide were not always in his favor, he was seldom known to be beyond his time: it being his practice to walk when he found the current too strong for the boat to proceed.

He was subsequently furnished by J. H. Harington, Esq. with the use of a small Bungalow on the bank of the river above Bandel, about three miles from Chinsurah, from which spot he regularly

walked every Sabbath morning to discharge his duties there, and afterwards he not unfrequently proceeded to Calcutta, to preach at the General Hospital, by permission of the Rev. David Brown, then Senior Presidency and Garrison Chaplain.

For this excellent man, he seems to have entertained a peculiar esteem, so that on his death we find him relieving his feelings by writing verses, beautifully expressive of the exalted happiness his friend had attained. He was much in the habit of composing lines (which are always remarkable for their lucid exhibition of evangelical truth, and a spirit of most fervent piety), but our limits do not admit of our inserting any specimens, nor indeed is the *poetry* any thing above mediocrity.

In the years that followed he was continually and diligently employed, entering with unabating ardour every practicable door of usefulness that opened to his view; now preaching to the neglected soldiers at the fort, and then hiring a house and officiating at Serampore. Nor were these labours merely occasional, or ephemeral; on the contrary, they were characterized, as was all *he* undertook, by a spirit of remarkable perseverance, and a resolute defiance of the most appalling difficulties and discouragements. He was never observed to fail in one engagement that he might fulfil another; but by being instant in season, and out of season, he found time to discharge fully, all the duties of the pastoral office. His attention to the sick and his liberality to the poor were both remarkable, and his self-denial not less so. A trifling circumstance which occurred about this time will be a proof of both. Early one morning, an aged man, of European extraction, who had come from the coast to Bengal in search of employment, entered his Bungalow. As Mr. Forsyth kept no servants, no one was visible, and the poor man paced the room in hope of thus attracting attention. While so doing his eye caught an individual in one of the side rooms, lying on a bed of straw. This was Mr. F. who, perceiving that he had a visitor, rose and came out. He soon ascertained his wants, and brought for his refreshment all the provision he had, consisting of a little bread and cheese; while the man partook of this, he went to his room, and on coming back again, presented him with half a gold-mohur, saying "Take this, it is all I have." While we cannot commend his prudence, we must admire his principle, and glorify that grace, the possession of which enabled him so entirely to disregard the things which most men count their highest treasures.

We will here present our readers with a short quotation from a letter to Europe, written by him about this time. It will prove that though he saw it right, on account of the lack of labourers, to devote himself to the service of the professedly Christian part of the population, the interests of the heathen lay very near his heart.

"In your last letter, I am happy to hear of the coming of Mr. Thom to join with us in the Lord's work in these parts. I hope the friends in Britain will not be backward in sending him; here is need of many labourers. In the neighbouring settlements, Dutch, French, Portuguese, (Chinsurah, Chandernagore and Bandel,) there are none to preach the gospel of Christ, or to instruct the children, but a poor worm, from weakness and unworthiness very unfit: but all our sufficiency is from God. I hope you will never forget these dark places of the earth; their necessities cry aloud, "Come over and help us:" let there be no time lost, no enemy dreaded, no danger or want feared; let us all join at home and abroad, in love, harmony, and peace, for the glory of God and the good of all. I have written by this fleet to my friend the Rev. Sir Harry Moncrief of Edinburgh, to send more laborers to the vineyard. Should they come even at the same time with our brother Thom from Gosport, that need not by any means prevent him, for our Lord wants many laborers here. Let them all come—all will be welcome to him and to me."

Mr. F. was agreeable in society, but could seldom be induced to enter it, except for the express purpose of reproving, rebuking, or exhorting. He seemed to feel that he had a great work to perform, and that every minute was lost which was not devoted, directly or indirectly, to its fulfilment. The amazing rapidity with which he conveyed himself from place to place, without the assistance of either carriage or palanquin, is one proof of this; and while we cannot in this respect hold him up as a mark for general imitation, for the personal strength of few would allow of such an exercise, (nor do we conceive it right thus to try it in a climate like this,) we must again allude to the ennobling source of these extraordinary efforts. That source was not in *himself*, for it was not human pride or fierce ambition, that goaded *him* forward; love to his master and zeal for the salvation of mankind alone prompted his footsteps; he was, we conceive, second to few but the apostle Paul in entire devotedness of heart and life to the Redeemer.

"Paul's love to Christ, and steadiness unbribed  
Were copied close in him, and well transcribed.  
He followed Paul; his zeal a kindred flame,  
His apostolic charity the same.  
Like him, cross'd cheerfully tempestuous seas,  
Forsaking country, kindred, friends, and ease;  
Like him he labor'd, and like him content  
To bear it, suffer'd shame where'er he went."

We are informed by some individuals who then resided at Chinsurah, that his ministrations were greatly blessed of God to the edification of his hearers, and to the promotion of a spirit of piety amongst the people.

His sentiments with regard to some things, were what the majority of his brethren termed singular; but springing as they did in him, from deep and powerful convictions of their importance, we cannot but admire the consistency with which he constantly exemplified them. Conscientiousness might well be called his watch-word, of

which his uniform refusal of all pecuniary remuneration for any of his labours, was a remarkable and striking proof. It had been the practice of the Dutch Government to allow 50 Rupees a month to a person whom they denominated a Reader, whose office consisted in reading the Scriptures aloud, before the commencement of the service, during the time the people were assembling for worship. On the decease of Mr. Keirlander, who had long fulfilled that duty at Chinsurah, this sum was offered to Mr. F. who refused to receive it, but on being much pressed to do so, on the ground that it would furnish him with additional means of doing good, he consented. After awhile however he again declined it, saying, "I have no use for it, I can do very well without it, why should I take what I do not require? pray apply it to the relief or assistance of some one who really needs it." It will be judged from what has been related, that his personal expences must have been very small; and this will account for his readiness to help in all cases requiring pecuniary assistance, and for the appearance of his name in various lists of subscriptions for 100 rupees, while some men possessed of lacs stood at 50. He had also stated seasons for distributing alms to the poor, thus exemplifying his favorite maxim with regard both to temporal and spiritual benefits, "Freely ye have received, freely give."

The following extracts from a letter which he wrote to the heads of a respectable family attending his ministry, will show with what sacred fidelity he discharged among his people the office he had undertaken :

"MY DEAR FRIENDS, I could wish that you carefully observed family worship every morning and evening; in such cases to make want of time or leisure an excuse, is altogether improper. As soon might we say that we have no time to sleep or eat, or to take medicine, in order to preserve life and health. Besides, allowing business or company to interrupt us in the worship of God, is in effect to say that we prefer them to him, and value them more than His glory, friendship and favor, or than the salvation of our immortal souls. God will not be mocked in this manner by any. Let us therefore learn to love and fear him as he has commanded, in opposition to the will of the flesh and the way and wisdom of this wicked world, that we may be blessed with His favor and friendship, peace and protection, now and for ever. Amen.

"Finally, you are to remember that though in some degree you know and believe these things, and in the most solemn manner promise and engage to perform and fulfil them; unless you have in your heart a true principle of love and faith in Christ, by His Spirit, producing obedience to Him in heart and life, all your knowledge, profession, and engagements will be of no avail; but expose you and your family to the anger and judgments of God, as guilty of hypocrisy and perjury; which without repentance and reformation, must end in your everlasting ruin; and which I pray him to prevent by his own grace to his glory."

It will not be out of place to say a word here on his devotional habits. A look into the closet explains much that cannot other-

wise be accounted for, for secret prayer is the *breath* of a Christian, and it is generally found that it is those who are mightily earnest and unceasing in supplication, who are steady, persevering, and admirably consistent in action. No Christian can do any thing of his own unaided strength; and those who enter prayerlessly, and thoughtlessly, upon holy and responsible engagements, are often betrayed into sin, in the prosecution of their most zealous efforts. Mr. F. was a man of prayer—he loved and lived upon communion with his God; and it is when we draw aside the veil and behold him in retirement, that we cease to wonder at his holy energy, his undaunted courage, and his uncommon abstractedness from the things of earth. Intercourse with heaven was “his meat and drink,” and to do the will of heaven’s God and king was his delight. The flame that burned so brightly that all men might see the reflection of the light it caused, was kindled on the altar of devotion, for he passed “whole nights in prayer to God,” or “rising up a great while before day, he departed into a secret place himself alone,” to hold long and uninterrupted fellowship with the beloved of his soul. During the Saturday, and till 12 o’clock on the morning of the Sabbath, he studied, fasted and prayed, abstaining from all food except a little *konjee*. We need not be at a loss to guess the effects of sermons so prepared; nor need we wonder to be told, that many petitions which formed the burden of *his* prayers have been fulfilled. It were to be wished that Christians generally, and Christian Ministers more particularly, lived as mindfully of God as he did; for it is the spring of all holy and devout affections, sets in motion all the wheels of action, and makes the soul run with delight in the ways of God’s commandments. We verily believe that the hanging of hands, the feebleness of knees, the laziness and indifference too often exemplified in serving the Lord, arise from the sluggish and despondent manner in which private devotions are conducted. Hence also our aversion to hazardous duties, and our fear of attempting any enterprises, however important, that may prove costly, or dangerous. We too contentedly confine ourselves within certain limits, and aim not, as we should, at a spiritual excellency. This is at least the temper of many that have long trodden the professed path of religion; such is not the course described in those God-breathed oracles, those heavenly records, which discover and display that blessed state to which our feet proclaim themselves tending; and to such a lingering, death-like kind of life, our brother’s was a happy exception.

The next field of labor into which we perceive Mr. F. entering, was entirely dissimilar to any of his previous pursuits; it was the superintendence and tuition of a large School at Chinsurah, which had been deprived by death of its former master. For this pur-

pose he left Bandel, and having purchased a large house and extensive premises at Chinsurah, he settled there. The same remarkable diligence, Christian simplicity, and forgetfulness of self, marked his conduct in this, as in all his other engagements; and though we cannot approve, and do not recommend his plans, because we think they were not well calculated to answer the ends he designed to effect, we attribute his failure principally to mistaken ideas of youthful tastes and capabilities.

He had not studied education, and was therefore unfit to form the minds of youth. He in consequence taxed those of his pupils in some particular branches of study beyond their strength, while in others he failed to give them sufficient exercise. He had evidently forgotten the period of his own boyhood, and was not sensible of the difference between the contracted range of a child's mind, and the expansive nature of his own. In this respect he was not singular; few but those who have long practically engaged in the task, are aware of the little circle which is to be extended and ramified, nor of the gentle and gradual efforts by which the work must be effected. It is beautifully described in sacred writ that, "Here a little and there much" must be imparted as they are able to bear it.

It was in the year 1805, that he undertook the management of the School. The money for the purchase of the premises was advanced to him by a friend, and he liquidated the debt from the proceeds of it. He never occupied any part of the dwelling-house himself, but devoted that which was not appropriated to the boys to the use of his friends, while he contented himself with some of the out-offices. He was seldom seen, except for a short time after school hours and during meals; for his love of retirement and contemplation increased with his engagements, and so secluded did his habits at length become, that it was sometimes quite impossible to discover the place of his retreat. He would lie for hours on the plot of his garden, unconscious of the presence of any but Him whose vaulted archway was his canopy. One day upon turning in his grassy bed he perceived a snake roving about and coming towards him; but upon moving his hand it providentially retreated, so that he received no injury.

After his seasons of retirement were over, he would sometimes mention to his friends remarkable appearances with which he had been favoured, and at other times he would relate dreams which had made a powerful impression on his mind. One of these we here subjoin. It occurred a very short period before his death, and certainly seemed indicative of the event. He imagined he had three funerals to attend, which he met at the Esplanade at Chinsurah; upon going among them, he found only two, nor could he by any searching discover the other.

This dream greatly affected him, and he was heard to remark many days afterwards, "The two funerals have taken place, but I shall remain in doubt as to whose is to be the third:" *that* proved to be his own, for no other individual was after this time buried by him. It is scarcely necessary to remark that these supernatural visitations, as he conceived them, were most probably the effects of an imagination highly wrought upon by the contemplation of spiritual objects; and however illusive they might be in their nature, their tendency as it regarded him was only good, and their occurrence cannot be considered as derogating, either from the genuineness of his piety, or the soundness of his mind.

In 1809 he engaged, in conjunction with Dr. Carey, in opening the Loll Bazar Chapel, in which he continued to preach during the evening of the Lord's-day, to the close of his life. His Calcutta congregations were not large, which is probably to be attributed to the plainness of his style, and the unpolished and unattractive nature of his delivery. Failures in these *really* unimportant points, are not unseldom death-blows to less fastidious audiences than those which assembled in Calcutta. Such audiences would not, we conceive, *tolerate* the preaching of him, whose "bodily presence was weak, and his *speech* contemptible;" but would turn aside with the scoffing though *polished* Athenians, to more eloquently inviting discourses. *He* was not, however, ambitious of the honor that cometh from men; he sought to form citizens for heaven, and expected not a worldly reputation for his work. He hoped not to escape the ridicule of the ungodly, but rather gloried in being counted worthy to suffer shame for the sake of Christ. On one occasion, when dispensing the word of life to a small congregation, some Civilians wantonly, and most uncourteously, disturbed them with fire crackers during the time of prayer. The people manifested some alarm, but Mr. F. continued to preserve his composedness of mind throughout the exercise. After the service was over he remarked, "It was very bold of them, very bold indeed; however, let us pray for them." He evidently felt the dishonour done to his Master, but in His spirit instantly exclaimed, "Father, forgive them, for they know not what they do." He seemed to yield an exception to the almost universal applicability of the declaration of Solomon, that the "fear of man bringeth a snare;" and he was quite content to sustain that sort of course invariably allotted to the Christian Missionary, if he be a faithful one. He did not however "*strive*, but was gentle unto all men, apt to teach, patient, in meekness instructing those that *oppose* themselves, if peradventure God would give them repentance to the acknowledgment of the truth."

But we must bring our readers to the period when having "fought the good fight and kept the faith," he felt the time of his

departure to be at hand. So great had been the measure of health bestowed upon him, (notwithstanding his extraordinary exertions,) that it was not till within the last year of his life he could properly be said to be the subject of sickness; during *that* year he declined rapidly. The following note was written from the house of a friend at Chandernagore, to which he removed a few months before his death :

“ Jan. 30, 1816.

“ MY DEAR BROTHER,

“ I have been very ill, and am not likely to get better; all medicine fails; I think the Lord is about to remove me: well he may, I have so often offended him, and have been such an unprofitable servant. I want to set my house in order. I am at Mr. Wade's, Chandernagore. If you could take a run up with the tide, I would be very thankful. Pray for me. The Lord bless you and all yours.”

The request contained in this letter was immediately complied with. His brother found him very weak, but cheerful and happy in his mind. They conversed for a little while on worldly affairs, but he soon despatched those, for the desire of his soul was to God, and to the remembrance of his name. He requested his friend to pray with him; and then expressed his joy and thankfulness, adding that he felt much better that day, than he had done on the one preceding it. On parting, his brother requested to be soon informed of the state of his health, and on the 4th of the next month received the following :

“ MY DEAR BROTHER,

“ Instead of employing another, the Lord is pleased to enable me to tell you myself that by His mercy I am somewhat better. The pain distresses me, and I have had no sleep for about a fortnight, so that I am remarkably weakened. You would be much surprised to see me resting at almost every word; and then with difficulty getting over it. I have done! If you see any of the brethren from Serampore, tell them I have been very ill, and am not yet out of danger. I have no doubt of their sympathy and prayers, and that they would do anything in their power for my recovery and comfort. I much admire the simplicity and fervency with which they worship God and preach the Gospel of His Son, like all the old Puritans and Churches of the Reformation, without Popish ceremonies.”

It is believed that this was the last he wrote. His tabernacle continued to totter till the morning of the 11th, when the cry of the Bridegroom came, and his spirit, emancipated from its confinement, went forth to meet him, leaving the darkened ruin to dissolve in dust, till the day when it shall be built afresh.

“ Servant of God, well done;  
Rest from thy lov'd employ;  
Thy battle's fought, thy victory's won,  
Enter thy Master's joy.”

A stone in Chinsurah Burying Ground marks the spot where his ashes sleep, on which is the following inscription :

## TO THE MEMORY

OF

THE REV. NATHANAEL FORSYTH,

OF

SMALHOLM BANK, LOCHMABEN, IN SCOTLAND,

*Missionary ;*

WHO ARRIVED AT CALCUTTA, DECEMBER, 1798, AND AFTER A LABORIOUS, HOLY, AND EXEMPLARY LIFE, DIED AT OHANDERNAGORE, IN FEBRUARY, 1816, AGED 47 YEARS.

THIS STONE IS ERECTED

BY

CAPT. HUGH REID, OF LONDON.

From the preceding imperfect sketch, it will be seen in some measure what Mr. Forsyth was. It is not as a faultless character we hold him up to view ; sinless perfection is the privilege of the glorified, and of them only : but we certainly conceive, that for intense piety and honest sincerity, he was surpassed by none : and such was the rigid severity of his principles, that he persevered with unshaken constancy in the exercise of his public duties, even while labouring under the accumulated pressure of sickness and infirmities. We cannot help regretting some parts of his conduct, which appeared calculated to injure his fine constitution, and doubtless contributed, humanly speaking, eventually to shorten his days ; but even here we would not judge our brother, far less would we question the strength of those convictions which led him to see it right to love not his life unto the death, if peradventure he might be the means of saving many. *All* have not the same zeal for souls, but they must not question the truth of his, because it sometimes led him into imprudent extremes. " To his own Master he standeth or falleth," and so do we ; let our aim be to permit his peculiarities to merge in his uniform devotedness, and may we be enabled to follow him as he followed Christ.

Such a one as he was cannot perhaps be fully estimated on earth, for the best of us often view things through a darkened medium, and always through one in some degree perverted ; but when we are in the light, as *he* is now, we shall clearly perceive that it is not those who have been most highly commended amongst men, but whom the Lord commendeth, that shall be chiefly approved.

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V.—*Special Concert of Prayer for the Conversion of the World.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Perhaps all the readers of your valuable Magazine are not aware, that many Churches and individual Christians propose to observe the first Monday in January, 1834, as a day of Fasting and Prayer for the Conversion of the World. The same day of the present year, 1833, was extensively observed in the United States, by previous recommendation of various ecclesiastical bodies; and as it was found a very profitable and interesting way of waiting upon God, the same day of the next year has been designated, and an earnest invitation extended to Christians in other lands throughout the world, to unite in humiliation and in prayer to the God of all grace, for the universal diffusion of the Gospel of our common salvation.

Every reader of the Bible knows that the sentiment of the Psalmist, "Except the Lord build the house, they labor in vain that build it," pervades every part of the inspired volume. "Paul may plant; Apollos may water; but it is God only who giveth the increase." Every true Christian knows, also, the tendency of prayer to purify his motives, to stimulate his efforts, and to inspire his hopes when engaged in the Lord's work; while it is probable that there are few honest Christians who will not find, in a review of their services in advancing the Saviour's kingdom, ample cause for deep humiliation. The importance, therefore, of the measure proposed, seems too obvious to require illustration. And as to its interesting character, what could be more simple, and yet more sublime—what more affecting to the pious mind, and more pleasing to God our Saviour—than to see the entire Christian Church, without distinction of name or nation, uniting in humble supplication, with fasting, to implore the blessing of God on this fallen world?

The hope may be indulged, therefore, that every one who prays "Thy kingdom come!" will respond, in feeling and in action, to the proposal of the American Brethren, and will humbly and earnestly approach the throne of grace on that day, with special prayers for an overflowing blessing. Why might not the scene, witnessed on the day of Pentecost of old, be displayed in this age of the Church on each returning Sabbath? Surely, "the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear." Yet, "thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

CAMERON.

[We have perused the above with great pleasure, and shall feel truly happy if its insertion in our work should lead to any determination, by the members of various denominations of Christians in Calcutta or other parts of India, to unite with their American Brethren in the solemn and appropriate service proposed.—Ed.]

VI.—*Correction of the Mis-statement of "Amicus."*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I addressed a letter to you some time ago from Patna, in refutation of some animadversions made by a writer under the signature of "Amicus" in your columns\*, respecting the Meerut Hindoostanee chapel; but it appears that through some cause or other the letter has not been delivered. I could, if necessary, add the testimony of two other individuals to my own, in order to assure you from personal knowledge, that the statement which appeared in the Annual Report, regarding the Meerut chapel, was perfectly correct. I shall endeavour to shew that "Amicus" has fallen into an error respecting the number attending the chapel. Did it not strike "Amicus" that he was writing nearly a year after the Missionary made his statement? It is here that the mistake lies: the Hindoostanee chapel was first opened by the Rev. Mr. Fisher previous to his leaving Meerut for Calcutta; and for some months after, at morning worship, the chapel was almost crowded, so that on some Sunday mornings, I really believe there was at least a hundred persons in the chapel (I speak from personal observation). The Missionary at that time, giving an account of his labors, of course wrote something upon the interesting aspect which the chapel exhibited; and stated that almost a hundred was the amount of his congregation; which was not at that time at all an exaggerated account. Some months after the statement alluded to was made, a considerable diminution took place in the congregation, I believe through the carelessness of some, and the departure of others from the station. However, this does not render the Missionary's account invalid, because he was not aware of what would take place in his congregation several months after he made his statement. Many unfounded allegations are brought against Missionaries, which by a little inquiry would be altogether saved.

W. M.

VII.—*Anecdotes respecting the late Countess of Huntingdon.*

Lady Huntingdon, while living in the neglect of God, was exceedingly struck with a sentiment which Lady Margaret Hastings expressed; "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." When seized with a dangerous illness, the fear of death fell horribly upon Lady Huntingdon; she recollected the words of Lady Margaret, and earnestly prayed for life and salvation by Jesus Christ. Immediately her distress and fears were removed, and she was filled with joy and peace in believing. The Earl still treated her Ladyship with much affection and respect, but wished she would oblige him by conversing with Bishop Benson on the

\* See Calcutta Christian Observer, for April, 1833, Vol. II. p. 180.

subject. This she consented to, and talked so plainly to the Bishop, that his temper became ruffled, and he said, he lamented that he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her Ladyship. "My Lord," said she, "mark my words: when you come to lie upon a dying bed, that will be one of the few ordinations upon which you will reflect with complacence." It deserves remark, that Bishop Benson on his dying bed sent 10 guineas to Mr. Whitefield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

The late Prince of Wales, (the father of King George the III.) one day in company asked a lady of fashion, where my Lady Huntingdon was, that she so seldom visited the circle? Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

#### VIII.—*Conversations with Tom Paine.*

Perceiving that the writings of Paine have obtained a currency, to which they are no wise entitled, among the native youth of Calcutta, we extract a few anecdotes relating to him, from the July No. of Fraser's Magazine. We hope they will be copied by the Editors of the Reformer and Enquirer, as in no slight degree calculated to disabuse the minds of their countrymen, and to give them a right view of Paine's real character and standing in society:

"I asked him what he thought of his almost miraculous escape? He said, the *Fates* had ordained he was not to die at that time. Says I, 'Mr. Paine, I will tell you exactly what I think: you know you have wrote and spoke much against what we call the religion of the Bible; you have highly extolled the perfectibility of human reason when left to its own guidance, unshackled by priestcraft and superstition; the God in whom you live, move, and have your being, has spared your life, that you might give to the world a living comment on your own doctrines. You now shew to the world what human nature is, when left to itself, to wander in its own counsels. Here you sit, in an obscure, uncomfortable dwelling, powdered with snuff, and stupified with brandy—you, who were once the companion of Washington, Jay, and Hamilton, are now deserted by every good man; and even respectable Deists cross the streets to avoid you.' He said, 'I cared not a straw for the opinions of the world.' Says I, 'I envy not your feelings.' So we parted. In short, he was the most disgusting human being you could meet in the street. Through the effect of intemperance, his countenance was bloated beyond description; he looked as if God had stamped his face with the mark of Cain. A few of his disciples, who stuck to him through good and through bad report, to hide him from the gaze of men, had him conveyed to New Rochelle, about twenty miles from the city, where they supplied him with brandy till it burned up his liver. So he died as a fool dieth.

"One evening, shortly after he gave me the history of his escape from the guillotine, I found him in company with a number of his disciples, as usual, abusing the Bible for being the cause of every thing that is bad in the

world. As soon as I got an opportunity to edge in a word, says I, 'Mr. Paue, you have been in Ireland, and other Roman Catholic countries, where the common people are not allowed to read the Bible: you have been in Scotland, where every man, woman, and child has the Bible in their hands; now, if the Bible were so bad a book, they who used it most would be the worst people. In Scotland, the peasantry are intelligent, comfortable, sober, and industrious; in Ireland, they are ignorant, drunken, and live but little better than the brutes. In New-York, the watch-house, bridewell, alms-house, penitentiary, and States-prison, is filled with Irish; but you won't find a Scotchman in these places.' This being an historical fact which he could not deny, and the clock just having struck ten, he took a candle from the table and walked up stairs, leaving his friends and myself to draw our own conclusions."

This account is given by Mr. Thorburn, an industrious and intelligent mechanic in New-York.

M.

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IX.—*The Sum of Religion, attributed to Lord Chief Justice Hale.*

He that fears the Lord of heaven and earth, and walks humbly before him; that thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience; that is sorry with all his soul when he comes short of his duty; that walks watchfully in the denial of himself, and does not yield to any lust or known sin; he that, if he falls in the least measure, is restless till he has made his peace by true repentance; that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonour God, although with perfect security from temporal punishment; that hath his hopes and his conversation in Heaven; that dares not do any thing unjustly, although ever so much to his advantage, and all this because he firmly believes Him that is invisible, and fears him, because he loves him—fears him as well for his goodness as his greatness; such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he bears organs or hears none; whether he kneels at the communion, or for conscience sake, stands or sits; he hath the *life of religion* in him, and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, live loosely, break his promises; such a man, although he cry down Bishops, or cry down Presbytery; although he be re-baptized every day, or declaim against herey; although he fast all the Lent, or feast out of pretence of avoiding superstition; yet, notwithstanding these and a thousand more external conformities or zealous opposition to them, he wants the *life of religion*.

## REVIEW.

*A Memoir of FELIX NEFF, Pastor of the High Alps, by W. S. Gilly, M. A. London, 1832.*

This is an interesting volume. The subject of the memoir was engaged in the service of a people who dwell in the passes and on the heights of the mountains dividing France from Italy. The scene of his labours is a hundred miles north of the valleys of Piedmont, whose Waldensian inhabitants have excited more than common interest. In an introduction, the editor endeavours to shew, (and we think with success,) that the secluded glens of Piedmont are not the only retreats where the descendants of primitive Christians are to be found; and, that the Alps within the French territory, where Neff laboured, are inhabited by a people who have come down from the first ages of Christianity, without having been at any time involved in the widely spread errors of Romanism.

FELIX NEFF was born in 1798, and brought up in a small village near Geneva, under the care of his widowed mother. In 1815, he became a soldier, and was soon brought into notice by his knowledge of mathematics, and more particularly by the piety of his conduct. The latter feature of his character, we are told, excited an unpleasant feeling in the minds of his superior officers. They wished him out of the service,—he was too religious for them; and his piety became so marked, that he was advised to quit the regiment, and prepare himself for holy orders. After serious consideration and prayer, Neff resolved to devote himself to the work of the ministry. Accordingly, in 1819, he left the army, and placed himself under pious instruction and superintendence. During the two following years, he exercised as a catechist in the Swiss Cantons of Neufchatel, Berne, and the Pays de Vaud. In 1821, when 24 years of age, he left Switzerland, and went to Grenoble, where, and also at Mens, he executed his office with unwearied zeal and considerable success. Having discharged his probationary duties of catechist for four years, and rejoicing that God had given him strength and willingness to labour for souls, he was desirous to be publicly set apart as a minister of the Gospel of Christ. In this there was some difficulty. In consequence of the anti-scriptural doctrines held by most of the present ministers in connection with the established church of Geneva, Neff was reluctant to be ordained by them. He was therefore induced to visit England for this purpose, and on the 19th May, 1823, he received ordination in a chapel (we think Mr. Clayton's) in the Poultry, London. Soon after this, he returned to Mens, where he met with a very gratifying reception; 'the people crowded round him, some half-stuffed him

in their embraces, others kissed his hand, others wept with joy ; and all signified the warmth of their affection and the sincerity of their respect.'

We shall now have to contemplate Neff in the character of a Pastor. The elders of the churches of Val Queyras and Val Fressinière having made application to the Consistory, Neff was appointed to take the oversight of them ; and in the first month of 1824, he entered on his pastoral duties.

In order to estimate the devotedness of Neff's character, the difficulties of his situation, and the nature of his work, we offer a few remarks on the locality of his charge, and the condition of its inhabitants. The people of his care occupy seventeen or eighteen villages, scattered over an extent of nearly 80 miles, in the high passes of the Alps, where they long since fled for refuge from the persecuting arm of papal power. They are situated in the neighbourhood of the river Durance, in the French district of ' Les Hautes Alps ;' a name which well describes the nature of the country and its formidable aspect. It was here, probably, that Hannibal found the greatest obstacles in pursuing his line of march into Italy, where, according to Livy, the height of the mountains, the snows almost touching the skies, the wretched huts standing on the cliffs, and the dreary aspect of every thing, animate and inanimate, struck terror into the Carthaginian army. From this we may perceive the spirit of devotedness which animated this young preacher of righteousness, which enabled him to forego the comfort of a milder scene ; and, for the sake of the Gospel, to prefer a place ' where fertility is an exception, and barrenness the common aspect ; where the tottering cliffs and frowning rocks look like a veil which is never to be raised ; and the frightful depths, and the comfortless cottages, and the ever present dangers, proclaim it to be a land which man never would have chosen, even for his hiding place, but from the severest necessity.'

From a letter of Neff's, written after he had commenced his labours here, we have the following observations on the situation and condition of his flock. He says:—

" Many of the people have retreated to the foot of a glacier, where they built the village of Dormilleuse, which is like an eagle's nest, on the side of a mountain ; others occupy a deep glen called La Combe, a rocky abyss, where the horizon is so bounded, that for six months of the year the rays of the sun never penetrate. Their hamlets consist of hovels, of which some are without chimneys and glazed windows, and others have nothing but a miserable kitchen and a stable, which is seldom cleaned out more than once a year, and where the inhabitants spend the greater part of the winter with their cattle, for the sake of the warmth. The rocks by which they are enclosed are so barren, and the climate is so severe, that there is no knowing how these poor Alpines, with all their simplicity and temperance, contrive to subsist. Their few sterile fields hang over precipices, and are covered, in many places, with enormous blocks of granite, which roll every year from the

cliffs above. The clothing of these poor creatures is made of coarse wool, which they dress and weave themselves. Their principal food is unsifted rye ; this they bake into cakes in the autumn, so as to last the whole year."

It was in January, 1824, that Neff commenced his labour of love on these wild heights. He soon began to make himself acquainted with his people, and to preach in various parts of his widely scattered charge ; at the same time organizing little companies, who were to meet at stated periods for prayer and reading the scriptures. It was not on the Sunday only that he went the round of his churches ; but he was

" Ever visiting, now one quarter, and then another ; and happy did they esteem themselves at whose table he sat down, and under whose roof he lodged for the night. When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants to watch the coming of the beloved minister. ' Come, take your dinner with us ?—Let me prepare your supper ?—Permit me to give up my bed to you ?—' were re-echoed from many a voice, and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those whose rye-bread and pottage were shared by the Pastor Neff. Sometimes, when the old people of one cabin were standing at the doors, and straining their eyes to catch the first view of their guide to heaven, the youngsters of another were perched on the summit of a rock, and stealing a prospect which would afford them an earlier sight of him, and give them the opportunity of offering the first invitation. It was on these occasions, that he obtained a perfect knowledge of the people, questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. ' Could all their children read ? Did they understand what they read ? Did they offer up morning and evening prayers ? Had they any wants that he could relieve ? Any doubts that he could remove ? Any afflictions wherein he could be a comforter ?' It was thus that he was the father of his flock, and master of their affections and their opinions ; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with new strength."

Captain Cotton, who visited the valley of Fressenière about this time, has given the following account of Neff's preaching :

" His congregations are so dispersed, that he is of necessity in continual motion from one village to another. On arriving, perhaps after a toilsome walk of several leagues over the mountains, he calls the inhabitants together, and commences his service. Those who assemble first, when in a private house or stable, where the assembly usually takes place in the winter, pass the time in singing hymns, the women spinning or knitting, until he appears. It is a simple service among simple people, several of whose hearts, however, are impressed with the Gospel. A table is placed for the minister. Some forms or chairs are brought for the rest, all sitting with a thick carpet of manure under their feet ; one or two lamps, suspended by strings, throw their light on the plain-featured and plainly-attired group, and show the cattle ranged at their mangers behind. Sometimes the hymns that the congregation are singing at his entrance furnish a subject for Neff's discourse, sometimes

he expounds a chapter of the Bible, or preaches from a text ; singing and extempore prayer preceding and concluding the service."

Neff appears to have laboured without ceasing. We here give a specimen of his unremitting attention to the wants of his people :

" Having spent the Thursday of passion-week at the village of Dormilleuse, and Good-Friday at Minas and Violins, the pastor thought it right to give Saturday to the inhabitants of Fressinière and Palona. On Easter-Sunday he again officiated in the new church at Violins, and administered the Sacrament to an assembly so numerous, that it was remarked by the oldest people, that they had never before seen half the same number of communicants. On Easter-Monday, the untired minister performed three public services at Dormilleuse, at which the whole of the Protestant population of the valley, who could climb the rock, were present."

This unremitting labour was no weariness to this devoted man. He was happy in his privations and perils ; he felt that holy pleasure in his engagements which lessened every difficulty, and enabled him to fulfil his course with joy. Speaking of the preceding days spent at Dormilleuse and Fressinière, he says :

" So passed this week, this holy week, for such it really was in the valley. The inhabitants spent it in penitence and prayer, or in pious reading or conversation. All the young people seemed to be animated by the same spirit ; a flame of holy fire appeared to spread from one to another, like an electric spark. During the whole of the eight days, I had not thirty hours' rest. Before and after, and in the interval of, public services, the young people might be seen sitting in groups among the huge blocks of granite, with which the place is covered, edifying each other by serious reading or conversation. I was absolutely astonished by this sudden awakening. I could scarcely collect my scattered thoughts. The rocks, the cascades, even the surrounding ice, seemed to present a new and less dreary aspect. This savage country became agreeable and dear to me : it was at once the home of my brethren, the beloved Jerusalem of my affections."

Perhaps no modern memoir has been more widely circulated than that of the Pastor Oberlin, of the Ban de la Roche. We are told, that previous to Neff's entering on his ministry, he used to regard Oberlin as a beautiful model of a mountain pastor. Between these consecrated servants of God there is a great resemblance, which is increased by the condition of their charge being so much alike. Neff's situation was like that of a Missionary among an uncivilized tribe. He had to teach them every thing. He had to shew them how to build a school-room ; how to use the line and plummet ; how to irrigate their meadows, and how to cultivate their barren soil, so as to be most productive. He was their spiritual instructor and their constant guide.

" Like the philosopher with the shipwrecked crew, in the uninhabited island, his example, his contrivances, his persuasions, his suggestions, were ever leading the way to some new improvement in their condition. He taught them to improve their dwelling ; to cultivate their lands to greater advantage ; to employ time profitably and agreeably, that had previously hung heavy upon their hands ; and to find occupation and amusement in

numberless resources, of which they had no conception till his arrival among them. He was their school-master, in short, not only to bring them unto Christ, but to instruct them in whatever was useful and advantageous.

“His first attempt of this kind, was to impart to them an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he shewed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily, than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year. For their coarse and unwholesome food, he had, indeed, no substitute; because the sterility of the soil would produce no other, but he pointed out a mode of tillage by which they increased the quantity; and in cases of illness, when they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups, and other soothing assistance. So ignorant were they of what was hurtful or beneficial in acute disorders, that wine and brandy were no unusual prescriptions in the height of a raging fever. Strange enough, and still more characteristic of savage life, the women, till Neff taught the men better manners, were treated with so much disregard, that they never sat at table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence. ‘But with all this,’ says Neff, ‘they participated in the general corruption of human nature, as far as their poverty would let them. Gaming, dancing, swearing, and quarrelling were not uncommon, though the Papists, who occupied the lower part of the valley, were certainly much more corrupt. Nevertheless, the wretchedness of this people commends them to our compassion, and ought to excite the deepest interest, when we consider, that it is the result of their ancestors’ fidelity to our cause. Persecution has penned them up like frightened and helpless sheep, in a narrow gorge, where there is scarcely a habitation which is not exposed to avalanches, snow, or falling rocks. From the first moment of my arrival, I took them as it were to my heart, and I ardently desired to be unto them even as another *Oberlin*. Unfortunately I could not then give them more than a week in each month, whereas, such is the length of the valley, and the number of the hamlets, that I ought to be constantly there. But the Almighty has been pleased to bless the little care that I could bestow upon them, and to permit a change to be produced in more respects than one.

“Among the many improvements introduced, the cutting of a water channel is particularly interesting, because it at first met with their decided opposition; but being completed gave the pastor an entire dominion over the minds of his people. It was in the valley of Fresainière that this aqueduct was made. One of the principal resources of the valley is the breeding and pasturage of cattle. But the winter is so long, and the tracts of land capable of producing fodder are so scanty, that every blade of grass that can be raised and made into hay, is a very treasure. A dry summer often left them unprovided with hay, and compelled the poor creatures to part with their stock at an inadequate price. Neff’s eye perceived that a direction might be given to the streams in one part, which would improve the ground in another, and furnish the proprietors with constant means of keeping the grass fresh and moist. But he found the utmost difficulty in explaining the simplest principles of hydraulics, and in persuading his ignorant listeners that the water might be made to rise and fall, and might be dammed up and distributed, accordingly as it might be required for use. The imaginary expense stared them in the face like certain ruin;

and the labour appalled them, as being perfectly insuperable. When their pastor first advised them to construct the canals necessary for the purpose, they absolutely refused to attempt it, and he was obliged to tell them, that they were equally deaf to temporal and spiritual counsel. Pointing to the rushing waters, which were capable of being diverted from their course to the parched and sterile soil, which he wished to see improved, he exclaimed, 'You make as little use of those ample streams, as you do of the water of life. God has vouchsafed to offer you both in abundance, but your pastures, like your hearts, are languishing with drought.'

"After much conversation, and offering many obstacles to the work, some of them agreed to commence operations, and on an early day, all were busy, some digging and excavating, others clearing away. The pastor himself was at one time plying his pickaxe, and at another moving from place to place and superintending the progress of others.

"It was a toilsome undertaking. In some places they had to elevate the floor of the main channel to the height of eight feet, and in others to lower it as much. In the course of the first day's labour, it was necessary to carry the construction across the rocky beds of three or four torrents, and often when the work appeared to be effectually done, Neff detected a default in the level, or in the inclination of the water-course, which obliged him to insist upon their going over it again. At four o'clock, the volunteers were rewarded by seeing the first fruits of their labours: one line of aqueduct was completed; the dam was raised, and the water rushed into the nearest meadow amidst the joyful shouts of workmen and spectators. The next day some cross-cuts were made, and proprietors, who were supposed to be secretly hostile and incredulous, saw the works carried over their ground without offering any opposition to the measure, for who could indulge his obstinate and dogged humour, when the benevolent stranger, the warm-hearted minister, was toiling in the sweat of his brow to achieve a public good which could never be of the least advantage to himself? It was the good shepherd, not taking the fleece, but exhausting his own strength, and wearing himself out for the sheep. On the third, and on the following days, small transverse lines were formed, and a long channel was made across the face of the mountain, to supply three village fountains with water. This last was a very formidable enterprize. It was necessary to undermine the rock, to blast it, and to construct a passage for the stream in granite of the very hardest kind. 'I had never done any thing like it before,' is the pastor's note upon this achievement; but it was necessary to assume an air of scientific confidence, and to give my orders like an experienced engineer. The work was brought to a most prosperous issue, and the pastor was thenceforward a sovereign, who reigned so triumphantly and absolutely, that his word was law."

Attentive, however, as Neff was to the social comfort and temporal prosperity of his charge, he never lost sight of that which should be at all times the simple object of the Pastor and the Missionary. The welfare of their souls was his high desire. He had now been with the inhabitants of Val Queyras and Fressinière about two years, and unceasing labour and the severe climate of the Alps had so shattered his constitution, that it became evident he could not long bear up against his numerous toils and exposures. This impaired state of health led the pastor to one of his most interesting engagements. The origin of Neff's establishment of a Normal School is best told by himself. He says—

"I foresaw with sorrow that the Gospel, which I had been permitted to preach in these mountains, would not only not spread, but might even be lost, unless something should be done to promote its continuance. I bethought how it might be preserved in some degree; and after mature deliberation, I determined to become a training-master, and to form a winter school, composed of the most intelligent and well-disposed young men of the different villages of my parish."

The place chosen for the institution was the village of Dormiluse. This spot was selected on account of its seclusion, as during the five winter months it is walled in with ice and snow, and nothing could consequently tempt the youths to forsake their studies and return to their homes. The scholars were 20 young men, who met as the pastor directed, bringing with them a store of salted meat and rye-bread, sufficient to serve them for the five months' term of their studies. Having secured the attendance of an assistant teacher, Neff commenced operations, and has left the following interesting account of their proceedings:

"The short space of time which we had before us rendered every moment precious. We divided the day into three parts: The first was from sun-rise to eleven o'clock, when we breakfasted; the second from noon to sun-set, when we supped; the third from supper till ten or eleven o'clock at night, making in all fourteen or fifteen hours of study in the twenty-four. We devoted much of this time to lessons in reading, which the wretched manner in which they had been taught, their detestable accent, and strange tone of voice, rendered a most necessary but tiresome duty. The grammar, too, of which not one of them had the least idea, occupied much of our time. Arithmetic was another branch of knowledge which required many a weary hour. Geography was considered a matter of recreation after dinner; and they pored over the maps with a feeling of delight and amusement which was quite new to them. I also busied myself in giving them some notion of the sphere, and of the form and motion of the earth; of the seasons and the climates, and of the heavenly bodies. Every thing of this sort was as perfectly novel to them as it would have been to the islanders of Otaheite; and even the elementary books, which are usually put into the hands of children, were at first as unintelligible to them as the most abstruse treatises on mathematics. I was consequently forced to use the simplest and plainest modes of demonstration; but these amused and instructed them at the same time. A ball made of the box-tree, with a hole through it, and moving on an axle, and on which I had traced the principal circles; some large potatoes hollowed out, a candle, and sometimes the skulls of my scholars, served for the instruments by which I illustrated the movement of the earth and of the heavenly bodies. Proceeding from one step to another, I pointed out the different countries in the chart of the world, and took pains to give some slight idea, as we went on, of the characteristics, religions, customs, and history of each nation. Up to this time I had been astonished by the little interest they took, pious-minded as they were, in the subject of Christian Missions; but, when they began to have some idea of geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations, was the cause of such indifference. As soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other Christians entertained. These new acquisitions, in fact,

enlarged their spirit, made new creatures of them, and seemed to triple their very existence. In the end, I advanced so far as to give some lectures in geometry, and this too produced a happy moral development. Lessons in music formed part of our evening employment, and those being, like geography, a sort of amusement, they were succeeded by grave edifying reading, and by such reflections as I took care to suggest for their improvement."

The term of their studies having ended, the approach of spring gave the signal for the scholars to return to their several homes, and the duties of the school-room gave place to manual labour in the fields and woods. On the evening before their departure, "the young men of Dormilleuse prepared a supper for their new friends, and invited them to the parting banquet. The pastor addressed them on the consolatory thought, that though they might see each other's faces no more in this life, they would most assuredly meet again in a joyful state of existence in the world to come, if they persevered in their Christian course. He then gave a parting benediction, and after a long and mournful silence, which each seemed unwilling to interrupt, they separated. The next morning, at an early hour, they were seen winding down the mountain path to their several homes; and they of Dormilleuse gazed after them till their figures were lost in the distance, and the village on the rock appeared more dreary and desolate than ever."

On the next year, they again assembled, and for the last time, when through the kindness of friends they were in circumstances of greater comfort than the preceding year; and Neff writes,

"Thanks to the generosity of my friends, our little school is now floored and glazed—the benches and seats are all finished, and while all the other schools in this country are held in damp and dark stables, where the scholars are stifed with smoke, and interrupted by the babble of people and the noise of the cattle, and are obliged to be constantly quarrelling with the kids and fowls in defence of their copy-books, we have here a comfortable and well-warmed apartment. I am again conducting a School for the education of those, whose business it will be to educate others; it now consists of about twenty young men from the different villages. We are buried in snow more than four feet deep."

Neff left behind him some remarks on the progress which the students made, and their several capacities and dispositions. These remarks, which are given in the Memoir, shew the great attention he paid to their general character and spiritual condition. He had the satisfaction of seeing his plan in educating the young men answer well, and thus records his praise to God for its success:—"I never," says he, "can be sufficiently thankful to Almighty God, for the blessing which he has been pleased to vouchsafe upon this undertaking, and for the strength he has given me to enable me to bear the fatigue of it."

This second meeting of the Normal School proved to be the last, and almost the end of Neff's pastoral employ. 'The long-continued excitement and anxiety; the oft-repeated journeys on foot in all weathers; the sharpness of the external air, and the suffocat-

ing heat of a small room, in which so many persons, not remarkable for their cleanliness, were crowded together day after day, together with the exertion of daily and almost hourly lectures, were calculated to undermine the most robust frame. Deprivation added to hard work, and the irregularity as well as the coarse unwholesome quality of his meals, brought on a weakness of stomach, which was followed by a total derangement of the digestive organs. He struggled through the summer of 1826 pretty well; but when the winter came, and he resumed his labours, both in the school upon the rock, and in visiting his scattered hamlets; while the snow blocked up some of the more direct passes and rendered all difficult of access, it was more and more manifest that the conflict could not last long.

In April, 1827, Neff submitted to the absolute necessity of a removal to his native climate, and made preparation for a return to Geneva by slow degrees. On bidding farewell to his beloved people, these poor mountaineers gave him every proof of the sincerity of their attachment and the bitterness of their sorrow. After travelling by easy stages, he arrived at Geneva in a state of extreme languor and suffering. In 1828, he visited the baths of Plombières. The use of the waters produced a good effect, and he was so much better as to be capable of preaching a few times. Very soon, however, he became worse than before. His stomach could scarcely bear a little whcy; for even with this he suffered much from indigestion, and the pain it caused was so violent that he could not bear to take this slight nourishment till many hours after he had endured the pains of hunger. During the lingering illness which followed, his people in the Alps were fondly remembered, and when he could no longer write to them himself, his mother became his amanuensis, to convey to them sentiments of consolation and instruction. Extracts from these letters are given in the memoir. We must however pass them over, and hasten to conclude our notice of the short life of this high missionary and ministerial character. Two days before his death, (12th April, 1829,) he was supported by two persons, and, though scarcely able to see, he traced at intervals and in large and irregular characters, the following last lines to his beloved friends in the Alps:

“ Adieu, dear friends, Andre Blanc, Antoine Blanc; all my friends the Pelissiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife; beloved Dealois; Emilie Bonnet, &c. &c.; Alexandrine and her mother; all, all the brethren and sisters of Mens, adieu, adieu. I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ.

FELIX NEFF.

## Missionary and Religious Intelligence.

### CALCUTTA.

#### 1.—BAPTISM OF A NATIVE FEMALE.

On Lord's day, Nov. 3, at the Circular Road Chapel, in the presence of a numerous congregation, composed of European and Native Christians, a Hindoo female, named Piyaree, was baptized. The Rev. Mr. Yates, who administered the ordinance, conceiving it might interest the audience in the salvation of the natives, unexpectedly asked the candidate a number of questions, the answers she gave to which were so appropriate, as to excite much interest, and to afford satisfactory evidence of her intimate acquaintance with the truths of the Gospel, and her feeling sense of their influence on the heart.

#### 2.—NATIVE CHRISTIAN BOARDING SCHOOL, CHITPORE.

The attempts made for the instruction of native youth are now of three kinds. The first is, that of affording them instruction in science and general literature, without any attention to religious sentiments; the second is, that of combining religious with scientific knowledge, but still leaving the youth under the care of their heathen parents; and the other is, that of removing them entirely from all the influence of idolatry, and making them acquainted with the Christian religion and general knowledge in a Christian family.—In each of these plans a knowledge of the English language is an essential part of a boy's education. It is to the last of the classes mentioned that the Native Christian Boarding School at Chitpore belongs.

This institution consists of 30 boys and 16 girls, all the children of Native Christians, and on the 5th Nov. a respectable number of persons from Calcutta were assembled to witness their examination. After singing and prayer, the 4th English class read parts of the First Instructor.—The girls, who have not been taught English, then read in the Bengalee New Testament; and considering they had not appeared in public before, acquitted themselves honourably. It must have been a great exertion to them to read aloud and fluently, as they did in the presence of about 200 persons. When the girls had been examined as to what they had read, another class read in English the First Reader, which diversified the scene; then a class in Bengalee was examined, and it was pleasing to observe from their reading and writing, that while they had been engaged in learning the English they had not neglected their own language—a fault by no means uncommon at the present day. Proceeding again to English, a Catechism of the Christian religion in rhyme was repeated by the 3rd class, without a single mistake: which excited both surprise and pleasure. But the best was reserved to the last, in the examination of the first class in geography, the use of the globes, history, and religion: those who had witnessed the examination the year before were not prepared for such a display, and much less could strangers be so. The answers of the boys in this class were remarkably correct, and that too when questions were proposed which they could not have anticipated.—They all, both boys and girls, certainly did great credit to their teachers, Mr. and Mrs. Ellis. Of the 30 boys in the institution, about 10 from *nominal* have become *real* Christians, and it is hoped that their juniors, as they rise up, will follow their example. There appeared too in one at least indications of his proving something more than an eminent Christian—an able defender of the religion he professes. The examination closed with singing and prayer; after which one of the Christian boys repeated the following hymn, which had been composed for the occasion by the Rev. W. H. Pearce; and so feelingly did he pronounce it, that it drew tears from the eyes of several who were present.

## ADDRESS OF THANKS.

O Lord! thy goodness we adore,  
And thankfully confess  
The mercies of thy providence,  
The blessings of thy grace.

For habitation, food, and clothes,  
For all the body needs;—  
For wise instruction, which alone  
The nobler *spirit* feeds;—

For health and life preserved, though near  
The sick and dead we see;—  
O Lord, for all our praise accept,  
Grateful we long to be.

These blessings of a temporal kind  
Excite to praise our tongues;  
But there are blessings richer far  
Which claim our noblest songs.

Dumb idols were our fathers' gods,  
Their souls were dark as night;  
The *Living God* now taught to serve,  
They see the Gospel's light.

Though born idolaters, we too  
A nobler state enjoy;  
Each is a happy Christian girl,  
Or happy Christian boy.

We know the way of life,—are taught  
The road that leads to heaven;  
Bless'd be the Lord, to some the grace  
To walk that road is given.

While thus to God, the source of good,  
We first our praise address;  
We next to you, respected friends,  
Our grateful thanks express.

To you who by your presence here  
Shew for us kind concern;—  
And for the good of Native youth  
With strong affection burn;—

To all on Britain's favour'd shores,  
Or India's burning clime,  
Who for us sacrifice their ease,  
Their money, health, or time;—

To all, we owe a debt of love  
We never can repay;  
All we can give,—a grateful heart,—  
Kindly accept, we pray.

May God in mercy crown your days  
With every good you need,  
Gently dismiss your souls by death,  
And then to glory lead!

And in that great and glorious throng  
Who crowd the Saviour's fest,  
May you and we, by grace redeem'd,  
In endless pleasure meet.

## 3.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The Fifteenth Anniversary of this Society was held in the Union Chapel, on Wednesday the 6th November last. The chair was taken by the Rev. Mr. Yates, and addresses were delivered by the Rev. Messrs. Winslow and Reid, American Missionaries, Rev. Messrs. G. Pearce, Lacroix, J. Hill, and Gogerly, and Messrs. Woollaston and Ferris. From the Report it appeared, that owing to sickness and death, the number of the Society's Missionaries in Bengal and Hindoostan had been reduced from twelve to seven, consequently the efforts made by the Society had been principally directed towards carrying on the work which was previously begun, rather than to extending its operations. The principal places connected with this Society where the Missionaries labour are situated as follows:

1. Calcutta. Here there is a native church, containing thirty adult communicants; two Boys' Schools, (one English and one Bengalee,) 120 scholars; and five Girls' Schools, 152 scholars; and three Native Chapels, in which service is performed five times a week for the benefit of the heathen. Missionary—Mr. Gogerly.

2. Kristnapore, E. from Calcutta, distant eight miles, is a station where is a Bungalow Chapel, a Native Church, &c. and a Boy's school. This is a branch of the Calcutta station.

3. Kidderpore, including Rammakal Choke, S. from Calcutta 12 miles, and Gungree, S. 18 miles. Missionary—Mr. Lacroix. In connection with these places are nearly 30 villages, in which the Native Christians reside. Formerly two distinct Churches were organized, but since the departure from India of Mr. Ray, they have been united. There are 70 communicants, and nearly the same number of inquirers. There are two Bengalee Schools, and a Christian Boarding School, which has been lately established, and is under the care of Mr. Campbell.

4. Chinsurah. Missionary—Mr. Mundy. At this station is an English Chapel, in which Divine Service is regularly performed. In 2 Bengalee Boys' Schools are 160 scholars, and in a Native Girls' School are 20. A Portuguese Girls' School is also superintended by Mrs. Mundy. Preaching to the natives in two Chapels and in the open air has been carried on as frequently as the health of the Missionary would permit.

5. Berhampore. Missionaries—Messrs. M. Hill and J. Paterson. In the English Chapel service is performed every Sabbath, and in the Native Chapels every evening. Mr. Hill itinerates in the villages about three months in the year. At this station is an Orphan Asylum, in which the children are taught various trades. There is a Native Church also, in which are — members.

6. Benares. Missionary—Mr. Buyers. The prospects at this station are rather encouraging. The Chapel is crowded with attentive hearers three times in the week. In several schools, Oordoo and Hindee, the lads are instructed in the Doctrines and Evidences of Christianity. We are happy to state that another Missionary, a Mr. Schürman, has arrived in Calcutta, and intends shortly to proceed to Benares to join Mr. Buyers.

#### 4.—REV. JAMES HILL.

We regret to learn that the Rev. J. Hill, who for several years has been the Pastor of Union Chapel, is compelled from ill health to return to England. The Rev. Robert Cotton Mather, who has just arrived, will for the present undertake the duties connected with the Chapel. Mr. Hill will embark with his family on board the ship Duke of Lancaster in a few days, and we have no doubt but that he will be accompanied by the sincere prayers and best wishes of many who have been benefitted by his valuable ministry.

#### 5.—AMERICAN MISSION, BURMAH.

We are happy to find, that Mr. and Mrs. Wade, with the two native converts and the children of Mr. Bennett, who accompanied them, are safely arrived in the United States. The health of Mr. W. is materially improved, and he fully hopes to be able in due time to return to his work in the East. Several Missionaries are already engaged to proceed to Burmah; but instead of leaving America immediately, it is proposed that they shall reside with Mr. Wade in the State of New-York for 12 months, and with his assistance and that of the Burman and Karen teachers who accompanied him, secure a tolerable knowledge of one of these languages ere they embark. The plan appears feasible and important, and we trust will on trial be found to answer.

#### 6.—SOUTH AFRICA.

The following extract exhibits so pleasing a specimen of that unanimity and friendly co-operation which ought to exist among Christians of all denominations, that we are persuaded it will interest and gratify our readers.

##### *Baptist Missionary Meeting, Graham's Town.*

On Monday, a meeting, numerously attended, was held at Union Chapel, Graham's Town, for the purpose of forming an auxiliary branch to the Baptist Missionary Society.

The Chair was taken by the Rev. J. Heaviside, the acting Chaplain of Graham's Town.

The Report, which was read by the Secretary, gave a lucid but succinct account of the rise and progress of the Baptist Mission, particularly in the East and West Indies.

Several addresses were made to the meeting in the course of the evening, by those who had actually visited the scenes of the most interesting Missionary labours in both hemispheres; and we regret that a press of matter will not permit us to do justice to statements, which were listened to with much interest.

The unanimity evinced at this meeting, as prevailing among different religious bodies, must be received as one of its most pleasing and encouraging features; and furnished to most of the speakers a fertile subject of congratulation. It was certainly satisfactory to find united in the promotion of one great object, Episcopalians, Independants, Baptists and Wesleyans, all waving the little differences of opinion, and meeting on the same platform as Brethren engaged in the same interesting and important work.

Towards the close of the meeting, the Treasurer announced that the subscriptions and collections to this Auxiliary Society amounted to the sum of one hundred and thirty-five pounds.—*Graham's Town Journal.*

## DOMESTIC OCCURRENCES.

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

SEPT.

MARRIAGES.

6. At Cawnpore, Lieut. V. Eyre, Artillery, to Emily, only daughter of the late Col. Sir James Mount, Bart. Bengal Engineers.
16. Mr. J. Theophilus Plomer, to Miss Caroline Phillips.
18. Mr. H. T. Mansell, to Miss Sophia Caroline French.
- At Poona, C. A. H. Tracy, Esq. of the Bombay C. S., to Eliza Ann Creckitt, daughter of the late Major Tyler, Royal Artillery.
23. At Cannanore, C. D. C. O'Brien, Esq. H. M. 48th Regt., to Emma Elizabeth, second daughter of the late Col. E. W. Snow, C. B.
24. At Benares, Mr. W. Bryant, to Miss Catherine Maria Morgan.
30. At ditto, George Poyntz Ricketts, Esq. 1st Regt. Bengal Light Cavalry, to Isabella Victoria, youngest daughter of the late P. Begbie, Esq.
- OCT.
5. Mr. J. Ridley, Junior, to Miss Ann Elizabeth Sealy.
7. At Dinapore, Lieut. J. G. Gerrard, European Regt., to Mary Ann, second daughter of Captain M. A. Bunbury, 40th Regt. N. I.
9. Mr. R. H. Scott, to Miss Theresa Keating.
10. H. A. Poulson, Esq. of Nundunpore Factory, Nuddeah, to Miss S. A. Dunn.
13. At Poona, H. Hebbert, Esq. H. C. C. S., to Marian, youngest daughter of T. Abbott Green, Esq.
19. Mr. Sweedland, to Miss Hester Steel Templeton.
- Lieut. W. P. K. Browne, H. M. 49th Regt., to Miss Eliza Gibbons.
- At Madras, E. Chamier, Esq. Bombay C. S., to Frances, eldest daughter of the late R. Sewell, Esq. of Oak End Lodge, Bucks.
21. Mr. G. W. Bartlett, to Miss Mary Bateman.
- At Sylhet, Ensign W. J. Bennett, B. European Regt., to Sarah, fourth daughter of Mr. G. Inglis.
22. At Ahmednuggur, C. S. Stewart, 4th Regt. N. I., to Elizabeth Anne, youngest daughter of Col. R. A. Willis, of this Establishment.
23. Mr. R. J. Rose, to Miss Anne Clarke.
26. At Serampore, A. D. Johnson, Esq. of Bhaugulpore, to Amelia, daughter of the late Francis and Sister of H. L. V. Derazio, of Calcutta.
28. Mr. J. Cordosa, to Miss Matilda De Gracia.
28. C. R. Hogg, Esq. of the European Regt. eldest son of Col. Hogg, Bombay Establishment, to Helen, third daughter of the late Col. Cotgrave, Madras Engineers.
- Edwin Cha. Cotgrave, Esq. 20th Regt. N. I. second son of the late Col. Cotgrave, Madras Engineers, to Anna Maria, third daughter of the late C. Hooke, Esq. of Brighton.
30. Mr. J. Dunmers, to Miss Mary Ann Thomson.
31. At Masagon, Bombay, Lieut. F. Bristow, H. M. 6th Warwickshire Regt., to Miss C. Pollexfen.
- At St. George's Church, A. Venour, Esq. Superintending Surgeon, to Anne, daughter of W. Laing, Esq. Collector of Customs.
- NOV.
6. Mr. J. Roach, to Miss Marian Naries.

SEPT.

BIRTHS.

3. At Moulmein, the lady of Lieut. Tallan, H. M. 41st Regt., of a daughter.
- At Rajcote, the lady of Captain D. Shaw, 20th Regt. N. I. of a son.
9. At Bareilly, the lady of Captain Wake, 44th Regt. N. I. of a daughter.
- At Almorah, the lady of Captain Buttanshaw, of a daughter; still born.
11. At Ahmednuggur, the lady of Captain J. Swainson, of a daughter.
13. At Bombay, the lady of J. S. Uawin, Esq. of a daughter.
- The lady of Lieut. Harris, 7th Regt. of a son.
- At Dinapore, the lady of Lieut. McGeorge, 7th Regt. N. I. of a daughter.
15. At Seetapore, the lady of Asst. Surgeon J. Dalrymple, of a son.
19. The lady of Captain G. Hogarth, of H. M. 26th Foot, of a still-born child.
20. Mrs. M. A. D'Silva, of a son.
21. At Bogwangolah, Mrs. Thomas Rose, of a daughter.
22. At Nagercoil, the wife of Rev. W. Miller, of a son.
- At Dhurambarpore, the lady of M. J. Lemarchand, Esq. of a daughter.
24. At Jounpore, the lady of G. F. Brown, Esq. C. S. of a daughter.
25. Mrs. M. E. Ross, wife of Mr. T. Ross, H. C. Marine, of a daughter.

26. The lady of N. J. Halbed, Esq. C. S. of a son.  
— At Ottacumund, Neilgherries, the lady of E. E. Elliot, Esq. C. S. of a son.
29. The lady of A. Muller, Esq. of a son.  
— At Burdwan, the lady of the Hon'ble Robert Forbes, of a daughter.  
— At Cawnpore, the lady of Capt. R. Roberts, Horse Artillery, of a daughter.
30. At Rampore Bauleah, the lady of J. Lewis, Esq. C. S. of a daughter.  
— At Mirzapore, the lady of Colin Lindsay, Esq. C. S. of a daughter.
- Oct.
1. At Mirzapore, the lady of Captain A. Spend, 74th Regt. N. I. of a son.
  2. The lady of the late Captain J. Vincent, of H. M. 16th Lancers, of a daughter.
  3. The lady of J. Tytler, Esq. of a daughter.  
— Mrs. Hutchins, of a daughter.  
— At Beerbhoom, the lady of F. Millet, Esq. C. S. of a daughter.
  4. The lady of the late Captain W. J. Crawley, of a son.
  5. At Berhampore, the lady of G. W. Battyas, Esq. C. S. of a son.
  6. The lady of Lieut. J. H. Law, 39th Regt. of a son.
  7. At Benares, the lady of W. H. Valpy, Esq. C. S. of a daughter.  
— The lady of J. Dongal, Esq. of a daughter.  
— At Cawnpore, the lady of Lieut. Farmer, 21st N. I. of a still-born son.  
— Mr. H. Babonau, Jun. of a daughter.
  9. At Futtehgur, Mrs. M. S. Hennesay, of a son.
  11. At Lucknow, the lady of Lieut. W. B. Holmes, 12th Regt. N. I. of a daughter.
  13. The lady of Lieut. W. Martin, 52nd Regt. N. I. of a daughter.  
— At Lucknow, the lady of Lieut. W. J. Macvitie, of Artillery, of a daughter.
  15. At Agra, the lady of R. G. Hughes, Esq. H. M. 13th Light Infantry, of a daughter.  
— The wife of Ensign J. T. Wilcox, 49th Regt. N. I. of a daughter.
  17. The wife of Mr. T. Bartlett, H. C. Marine, of a daughter.
  19. Mrs. Kenyon, of a daughter.  
— Mrs. J. Paul, of a daughter.
  24. Mrs. C. W. Lewis, of a son.  
— At Madras, the lady of W. H. Hart, Esq. of a son.
  26. The lady of R. Walker, Esq. C. S. of a son.
  27. At Agra, the lady of Capt. Aitchinson, 28th Regt. of a daughter.
- Nov.
1. At Dinapore, the lady of Lieut. Geo. Powell Thomas, 64th Regt. of a son.
  - At Ottar, Tirhoot, the lady of W. H. Sterndale, Esq. of a son.
  3. The lady of Lieut. Lamb, 51st Regt. N. I. of a son.
  4. Mrs. Geo. Clarke, of a daughter.
  7. The lady of J. H. Stocqueler, Esq. of a son.  
— At Allyghur, Mrs. C. O'Connor, of a daughter.
  14. The lady of Geo. Gough, Esq. of a son.
  15. Mrs. S. L. Webb, of a daughter.  
— At Allyghur, Mrs. C. S. Telly, of a son.

## DEATHS.

- SEPT.
7. At Kirkee, J. Brady, Esq. Surgeon, Queen's Royals.
  14. At Futtehpore, Edward Smyth, Esq. C. S. aged 26 years.
  15. At Cawnpore, Edward Smyth, aged 22 years, 3 months, and 12 days.
  - At Allahabad, William, the infant son of Mr. W. Johnson, aged 9 months.
  - At Cawnpore, Lieut.-Col. W. W. Davis, 3rd Regt. N. I.
  18. Mrs. Elizabeth Ann, wife of Mr. James Ambrose, Ship-builder, aged 28 years.
  19. Mr. W. Johnson, of the Ship *Guisare*, aged 30 years.
  20. Simon, son of Mr. S. Girling, H. C. Marine, aged 3 years, 9 months and 22 days.
  21. Miss Emily Harriet Raban, daughter of Mr. J. Rabau, aged 14 years.
  22. Mr. Stephen Reid, aged 27 years.  
— Eliza Margaret, daughter of Lieut. A. Mercer, 70th N. I. aged 2 years, 8 months.
  23. Mr. William Thornton, aged 23 years.
  24. At Cawnpore, the infant son of Lieut.-Col. T. Maddock, aged 11 months.
  25. At Lucknow, Captain J. D. Herbert, 9th Regt. N. I.  
— C. Wellington, son of Mr. W. Ewin, Branch Pilot, aged 11 months and 21 days.  
— Mr. Mathew Samuel, aged 40 years.
  26. The infant daughter of Mr. and Mrs. Ross.  
— Alice, daughter of W. H. Urquhart, Esq. aged 1 year, 11 months, and 16 days.
  27. Captain Edgar Edwards, commander of the Brig Jean, aged 36 years.  
— Mr. Philip Lemondine, Branch Pilot, aged 49 years.  
— At Chinsurah, James Luckyn, the son of Mr. Betts, aged 13 years.

28. Catherine, the infant daughter of Capt. H. Thompson, aged 1 year and 23 days  
 — The Lady of Lieut. Col. Tickell, C. B., of the Bengal Engineers, aged 44 years.
29. Mrs. Rose Simon, aged 64 years.  
 — Mrs. M. E. Ross, wife of Mr. T. Ross, aged 23 years, 8 months, and 15 days.
30. Mr. Peter Augier, Armourer, aged 77 years.  
 — Master Lewis Mendes, aged 3 years, 6 months, and 29 days.
- Oct.
1. Mr. A. L. Pew, of the Ship *Cordelia*, aged 30 years.  
 — At Diamond Harbour, John D. Scott, Esq. Surgeon of the Ship *Asia*.
  2. Charlotte, the lady of Captain Warner, Executive Officer, 4th division.
  5. Albertina Cooper, relict of the late Mr. C. Cooper, Merchant, aged 62 years.  
 — Mrs. Jane Ferris, aged 46 years, 3 months, and 12 days.  
 — Mons. C. S. Vosso, aged 47 years.
  6. Miss E. R. Andrews, daughter of the late Mr. T. Andrews, aged 14 years.  
 — At Jessore, R. B. Francis, Esq. Assistant Surgeon, aged 35 years.  
 — Mary Ann Lidquick.
  8. At Mirzapore, in child-bed, Margaret, the beloved wife of Colin Lindsay, Esq. C. S. aged 20 years.
- Nov.
9. At Mussooree, William, the son of Lieut.-Col. Anderson, 62nd N. I. aged 2 years and 11 months.
  10. Mrs. Ann Mills, widow of the late Captain J. Mills, aged 65 years.
  11. Captain James R. Oliver, late of the H. C. Naval Service, aged 50 years.  
 — Mr. H. Wakefield, aged 26 years.  
 — Walter Nisbet, Esq. C. S. aged 43 years.
  14. Mrs. Catherine Clarke, aged 20 years, 2 months, and 10 days.  
 — A. Jewell, Esq. aged 64 years.  
 — At Cawnpore, Mr. J. Melhuish, Chemist and Druggist, aged 38 years.
  15. Mr. Sub-Conductor M. Mathews, of the Department of Public Works.
  16. Mr. D. Evans, ship *Cornwall*, aged 30 years.  
 — At Chunar, Sarah Martha, wife of the Rev. R. Eteson, Assistant Chaplain.
  18. At Howrah, Captain R. A. Humphrey, of the country service, aged 56 years.  
 — At Dinagepore, J. P. Ellerton, Esq. C. S. aged 37 years.  
 — Eliza, the wife of Mr. D. Williamson.
  19. At Mussoorie Matilda, Eliza, infant daughter of W. Conolly, Esq. C. S.
  20. At Nasserabad, Major N. S. Webb, commanding 2nd Battalion of Artillery.  
 — J. Keymer, son of the late J. Keymer, Branch Pilot, aged 19 years.
  21. Mary, the wife of Mr. G. M. Anderson, aged 28 years, 11 months, and 3 days.  
 — Mrs. T. S. Palmer, the lady of W. P. Palmer, Esq. C. S. aged 26 years.
  23. T. Harton, Esq. late Company's Agent at Kedgerree, aged 56 years.  
 — At Hansi, William, the son of Lieut.-Col. Skinner, aged 17 years and 11 months.
  24. Emily Vane, infant daughter of S. Lightfoot, Esq. 69th N. I. aged 2 years.
  26. Ann, the infant daughter of the late Captain J. Vincent, H. M. 16th Lancers.  
 — Miss Grace Matilda Burrows, aged 10 years, 10 months, and 19 days.
  27. Mr. T. Bryant, late Engineer, H. C. Ship *Ganges*, 26 years.
  28. J. M. Heritage, Esq. Branch Pilot, aged 40 years, 9 months, and 20 days.  
 — Miss Louisa Cornelius, aged 17 years, 1 month, and 21 days.
  29. At Bombay, E. C. Tudor, Esq. Bengal Merchant, aged 33 years.  
 — On Board the Pilot Vessel *Guide*, W. W. McComenah, Esq. aged 34 years.
- Nov.
1. Mr. S. Ludlow, aged 32 years.  
 — Master William Bruce, aged 7 years, 4 months, and 23 days.
  2. Miss Eliza Bennett, aged 32 years.  
 — The beloved wife of James Bluett.  
 — Mrs. Catherine Murray, aged 50 years.  
 — Mrs. Sophia Biddle, wife of Captain S. Biddle, aged 50 years.  
 — Miss Eliza Palmer, 22 years.
  3. Vellario, the eldest son of Mr. J. Vallente, aged 16 years, 6 months, and 9 days.  
 — A. Myers, son of Mr. R. A. Myers, aged 1 year, 5 months, and 10 days.
  4. F. Lindstedt, Esq. Proprietor of the Calcutta Academy, aged 42 years.  
 — Mr. W. Lingham, Midshipman of the Ship *Asia*, aged 17 years.
  5. Mr. J. W. Swaine, Assistant at the General Department, aged 29 years.
  6. Thomas, son of Captain T. Robinson, ship *Intrepid* of Hull, aged 14 years.  
 — Mr. G. N. Hoburn, of the Ship *Cordelia*, aged 30 years.
  7. T. M. Gale, Esq. Head Assistant, Marine Pay Office, aged 40 years.
  8. At Allipore, G. F. Collins, Esq. C. S.
  11. James Robertson, Esq. Assistant to Messrs. Jamieson and Co. aged 34 years.
  15. C. Lamden, the infant son of R. M. Ronald, Esq. aged 1 year and 9 months.
  16. Geo. Chester, Esq. C. S. aged 52 years.

## Shipping Intelligence.

## ARRIVALS.

- SEPT.**
26. Mary Ann Webb, W. Viner, from Liverpool 1st June.  
— Brougham, (Bark,) J. B. Viles, from Isle of France 21st August, and Ceylon (date not mentioned).  
*Passengers*—Mrs. Barrow, Miss Morton, Miss Dunn, Miss Barrow, 3 Misses Meigs, 2 Misses Poor, 3 Misses Winslow, Miss Spaulding, Miss Woodward, Rev. Mr. Winslow, and 2 Masters Barrow.
27. Kyle, (Bark,) T. Fletcher, from London 29th May and Madras 15th September.  
*Passenger from London*—Miss King. *From Madras*, Mr. J. Cameron.  
— Hebe, (Schooner,) A. Nicoll, from Moalmein 10th August.  
— Fattle Curreen, (Arab,) Moosa, from Bombay 15th do.
28. Cornwall, ———, from London 6th June.  
— Asia, J. Biddle, from Portsmouth 22nd May, Madeira 6th June, and Madras 22nd September.  
— Lord Castlereagh, T. Tonks, from Bombay 9th September.  
— Sanderson, (Bark,) H. D. Sage, from Newcastle 5th, Downs 6th, and Plymouth 21st April.
29. Tauge, R. Richards, from Bombay 25th August.
30. Edward, R. Heavinside, from Penang 5th September.  
*Passengers*—Mrs. Bristow, Mrs. Heavinside, and Mr. Ezezer, Armenian.  
— Sir Archibald Campbell, (Brig,) C. Robertson, from Masulipatam 14th and Coringa 24th September.  
*From Masulipatam*—Mr. P. J. Philips, and Master Charles Hall.
- OCT.**
4. Donna Carmelita, (Bark,) Gray, from Mauritius the 1st September, Ennore the 27th ditto, and Madras (date not mentioned).
7. Irma, (F.) H. Bernard, from Havre de Grace 21st June.
9. William Gray, (Amr.) H. H. Greene, from Boston 15th June.  
— Dorchester, J. Cavrick, from Newcastle 7th April and Cape of Good Hope 28th July.
10. Ann, (Bark,) Esadoosa, from Bombay 12th September.
11. Jumna, J. Pinder, from Liverpool 21st June.  
— Intrepid, T. Robinson, from Liverpool 21st March, Rio de Janeiro (date not mentioned), and Bombay 16th September.  
— Hamonshaw, (Arab,) Syed, from Muscat 10th September.  
— Duke of Lancaster, Hargraves, from London 19th June.  
*From Liverpool*—Mr. A. Livingston, Assistant Surgeon, Mr. W. Church, A. F. Hamilton, Esq., Mrs. Stewart, and Miss Lamb.  
— Nancy, (F.) ———, from Bordeaux 21st June.  
*Passengers*—L. A. Davidson, Esq. Merchant, with 2 daughters and 2 sons. R. Peters, Esq., A. Lamaroux, Esq. G. Perovelle, Esq. C. Kern, Esq. and C. Murphy, Esq. Merchants.
12. General Gascoyne, J. Fisher, from Ennore 25th September, Visagapatam 3rd October, and Madras (no date).
13. Star, (Amr.) M. Griffing, from Philadelphia 29th May and Madeira 13th July.  
*From Philadelphia*—Mrs. Lowrie and Mrs. Reed, Rev. J. C. Lowrie and William Reed, Mr. C. Haffnagle, M. D., Mr. T. N. Richards, and Mr. T. Ryan.  
— Cashmere Merchant, (Bark,) T. W. Tingate, from Point Pedro 1st October.  
*Passengers*—H. L. Dick, Esq. C. S. and Mr. W. Jordan.
17. Duke of Buccleugh, A. Henning, from London, 20th June, Portsmouth 28th do. and Madras 8th October.  
*Passengers*—Lieut.-Col. P. Le Fevre, B. E., Mrs. Le Fevre; Lieut. Col. R. B. Jenkins, J. Atkinson, Esq. Surgeon, B. E., Mrs. Atkinson, Mr. F. Atkinson, Miss Julia Atkinson, Master J. Atkinson, F. Bathie, Esq. Mrs. Barnes, Mr. C. Barnes, Mr. Geo. Barnes, Misses Ellen Barnes, E. Goodeve, and Anna Kellet, Captain J. Witherspoon, B. E., Lieut. H. Clark, ditto, C. Chapman, A. H. Hessing, and F. Green, Esqs. Ensign Shadforth, H. M. 57th Regiment.  
— Fergusson, A. Young, from London 7th June and Madras 6th October.  
*Passengers from London*—Mrs. Col. Lindsay, Mrs. Cheek, Miss Cheek, Miss Thomason, Miss Hutchinson, Master G. N. Cheek, Captain Forbes, 61st B. N. I. Mr.

Bunce, Engineer Cadet. Mr. Thullier, Artillery ditto, Mr. Cheek and Mr. Mackie.  
From Madras—Mr. J. C. Owen, Master Pilot.

17 Morning Star, (Bark.) W. Linton, from Bordeaux 16th June.

— Resource, (Ditto,) C. C. Clark, from Persian Gulph 22nd August and Bombay 22nd September.

Passengers—Syed Hussien and Syed Abdullah, Merchants, Mr. Gregory, Armenian ditto.

19. Asia, Stead, from Sydney 3rd August and Madras 6th October.

From Sydney—Mrs. Brand, Captain Brand, and Ensign Wallace, H. M. 16th Regiment, Dr. Galloway, Surgeon, and Mr. J. Marshall, Merchant.

— Sandanny, Duverger, from Bombay 12th September.

— Fattle Moin, Abdall, from Muscat 1st September.

— Nassar, Amber Beenee Salem Beama, from Mocha 1st August and Bombay 13th September.

20. Hyacinth, (H. M. S.) J. P. Blackwood, from London and Madras (date not mentioned).

21. Royal Saxon, R. Renner, from Liverpool 26th May, Colombo (date not mentioned), and Madras 10th October.

— Thetis, (Bark.) W. Boothby, from Madras 4th Oct.

23. Futteh Eslem, (Arab,) Nacoda, from Bombay 17th September and Allepee 1st October.

30. Westmoreland, (Bark,) J. Brigstock, from Sydney 9th July and Singapore 20th September.

31. Unicorn, (Amr.) J. Conant, from Boston 20th June.

— Water Witch, (Bark,) A. Henderson, from China 1st September and Singapore 26th September.

From China—Mr. R. Nicol, Mariner. From Singapore—T. E. M. Turton, Esq. and Mr. Christopher Ord.

— Dalla Merchant, (Bark,) R. Theodore, from Rangoon 4th October and Chedaba 20th October.

From Rangoon—Messrs. Jacob Gasper and Johanness, Armenian Merchants.

— Thistle, (Schooner,) A. D'Vines, from Rangoon 12th September.

#### DEPARTURES.

##### SEPT.

26. Margaret, W. Johns, for London.

28. Courrier de Bourbon, (F.) P. Luring, for Bourbon.

— Young Rover, (Schooner,) G. Baker, for Madras.

##### OCT.

1. Drongan, J. MacKensie, for Madras.

3. Lowjee Family, Johnston, for Bombay.

— Lady MacNaghten, Faith, for Madras.

— Mary, (Schooner,) Daniels, for Moulmein.

5. David Barclay, (Bark,) T. Fewson, for Madras.

— Princess Victoria, J. Hart, and Prince George, W. J. Creed, for London.

6. Mount Vernon, (Amr.) M. Whitney, for Boston.

— Collingwood, (Brig,) G. Riley, for Mauritius.

— Protector, T. Buttanshaw, for Madras.

— Ruby, T. Hill, for Madras.

7. Joanna, (Brig,) R. Paterson, for Greenock.

8. Spartan, J. Webb, for Madras.

14. Fanny, (Bark,) R. Edwards, for Madras.

18. Harriet, (Brig,) Roys, for Penang.

19. Gulnare, J. Bally, for Liverpool.

— Elizabeth, R. W. Blenkinsopp, for Bombay.

20. Lady Kennaway, L. W. Moncrief, for London.

Passengers per Lady Kennaway for London—Mrs. Ripley and 2 children; Mrs. Bamfield and 2 children, P. M. Wynch, Esq. C. S., Captain Ripley, Lieut. Bamfield, N. I. Lieuts. Colley, Dwyer, and Rouse, Assistant Surgeon Clarke, two European Female Servants and one native servant.

21. Pearl, J. Saunders, for Mauritius.

— Skimmer, (Schooner,) J. Randle, for Singapore and China.

26. Argyle, A. McDonald, for Madras.

30. Edward, R. Heavinside, for Mauritius.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 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.	Obad. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obad. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obad. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obad. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obad. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29.730	81.3	80.	80.	N. E.	.780	83.7	86.5	83.3	N. E.	.760	85.2	88.2	84.5	N. E.	.718	85.	90.	85.1	N. E.	.698	85.	87.4	84.7	N. E.	.708	84.	84.8	84.	N. E.		
2	.768	81.	79.6	79.6	N. E.	.822	83.	85.3	82.7	N. E.	.800	83.5	88.5	84.2	N. E.	.752	83.8	89.2	86.5	N. E.	.750	83.7	88.	85.5	N. E.	.744	83.5	84.5	83.7	N. E.		
3	.831	80.7	78.5	78.3	N. N. E.	.870	83.	86.	82.8	N. E.	.852	84.	89.	84.7	N. E.	.818	83.5	86.5	81.4	N. E.	.840	83.3	84.	82.3	N. E.	.814	83.1	82.7	81.6	N. E.		
4	.836	80.7	78.8	78.4	N. N. E.	.888	83.3	88.	84.2	N. E.	.868	84.	89.3	84.7	N. E.	.800	84.3	89.	87.7	N. E.	.776	84.5	92.8	88.7	N. E.	.782	84.	85.7	84.3	N. E.		
5	.850	81.	79.	79.3	N. N. E.	.926	83.5	88.	84.7	N. E.	.900	83.9	90.	85.5	N. E.	.836	84.	89.	87.2	N. E.	.818	84.2	91.2	88.3	N. E.	.830	83.1	86.6	85.9	N. E.		
6	.912	81.3	79.	79.2	N. N. E.	.970	83.7	88.3	85.	N. E.	.950	84.	91.8	87.7	N. E.	.888	84.3	93.6	89.4	N. E.	.866	84.3	91.6	88.4	N. E.	.892	84.	87.2	85.7	N. E.		
7	.886	81.	78.8	78.6	N. N. E.	.944	83.4	87.	83.	N. E.	.940	83.7	86.7	84.	N. E.	.900	79.4	82.2	74.2	N. E.	.866	78.2	79.6	78.	N. E.	.892	78.8	78.4	77.5	N. E.	2.38	2.19
8	.900	78.9	78.	77.5	N. N. E.	.944	80.8	82.5	80.8	N. E.	.908	81.8	86.4	83.8	N. E.	.848	81.1	79.6	82.3	N. E.	.828	81.4	80.5	82.6	N. E.	.854	80.7	79.5	79.8	N. E.		
9	.862	79.	77.9	76.8	N. N. E.	.912	80.	79.2	79.	N. E.	.876	80.7	82.3	80.5	N. E.	.834	81.3	80.	81.5	N. E.	.830	80.6	80.4	80.2	N. E.	.838	80.4	79.5	79.8	N. E.		
10	.892	78.	77.5	76.7	N. N. E.	.932	80.2	80.5	80.	N. E.	.908	81.3	83.9	81.6	N. E.	.866	82.	83.8	83.2	N. E.	.846	81.8	83.	82.6	N. E.	.854	81.	78.8	78.4	N. E.	0.14	0.19
11	.944	78.3	76.8	76.3	N. N. E.	.000	81.1	80.	81.2	N. E.	.978	81.4	80.7	81.	N. E.	.910	80.4	78.5	79.5	N. E.	.902	79.8	77.4	78.5	N. E.	.924	79.1	76.8	78.	N. E.		
12	.994	78.5	77.5	78.	N. N. E.	.038	80.7	82.9	81.8	N. E.	.004	81.8	85.6	83.7	N. E.	.926	82.3	89.2	85.8	N. E.	.918	82.7	88.8	87.2	N. E.	.922	82.3	81.6	84.8	N. E.		
13	.930	78.	76.7	76.	N. N. E.	.978	80.4	80.5	80.3	N. E.	.954	81.2	84.	82.5	N. E.	.892	83.6	90.3	88.7	N. E.	.862	84.	89.5	87.6	N. E.	.864	83.	85.3	86.	N. E.		
14	.926	77.8	76.4	76.2	N. N. E.	.984	80.6	80.	80.	N. E.	.966	81.	83.1	81.5	N. E.	.902	83.6	86.	86.	N. E.	.890	82.6	87.	84.6	N. E.	.868	82.1	83.5	83.2	N. E.	1.30	1.13
15	.968	78.	77.5	77.3	N. N. E.	.024	81.9	84.4	82.5	N. E.	.992	82.8	86.	84.2	N. E.	.930	84.3	90.5	86.8	N. E.	.920	84.5	90.3	87.4	N. E.	.928	83.4	86.	85.9	N. E.		
16	.866	79.2	78.3	78.	N. N. E.	.032	83.	87.5	84.	N. E.	.010	83.8	88.2	85.6	N. E.	.944	84.3	90.7	85.7	N. E.	.942	84.3	88.5	86.	N. E.	.948	83.7	85.2	84.	N. E.		
17	30.000	79.4	77.2	78.2	N. N. E.	.050	82.7	87.5	84.	N. E.	.994	83.8	90.	85.8	N. E.	.930	84.6	90.	86.2	N. E.	.924	84.8	91.2	87.3	N. E.	.928	83.9	86.2	86.	N. E.		
18	29.900	79.	77.8	78.	N. N. E.	.016	83.	88.2	84.3	N. E.	.972	83.5	90.	85.4	N. E.	.918	84.	84.	88.2	N. E.	.914	84.	91.	87.	N. E.	.924	83.7	85.8	84.7	N. E.		
19	.972	78.7	77.6	78.	N. N. E.	.036	82.7	87.7	84.	N. E.	.020	83.5	90.5	85.	N. E.	.950	84.	93.1	87.	N. E.	.941	84.3	91.5	86.3	N. E.	.948	83.7	85.6	84.5	N. E.		
20	30.018	80.	78.8	78.8	N. N. E.	.074	82.3	87.5	83.2	N. E.	.068	83.	89.4	85.8	N. E.	.998	84.1	91.4	86.3	N. E.	.990	84.3	90.2	85.6	N. E.	.998	83.3	86.8	88.3	N. E.		
21	.924	79.5	78.7	78.5	N. N. E.	.120	82.	87.3	83.	N. E.	.096	83.	91.6	85.	N. E.	.920	84.2	93.5	86.	N. E.	.918	84.3	91.	84.8	N. E.	.938	84.	88.	85.3	N. E.		
22	.998	79.8	78.7	78.5	N. N. E.	.090	83.	88.	83.1	N. E.	.054	84.	90.3	83.8	N. E.	.994	85.2	93.6	85.1	N. E.	.982	85.1	90.7	84.	N. E.	.990	84.4	87.3	82.5	N. E.		
23	.934	79.2	78.	78.3	N. N. E.	.082	83.	84.3	82.5	N. E.	.070	84.4	90.5	84.	N. E.	.932	85.	92.	84.	N. E.	.926	86.	91.	83.8	N. E.	.948	84.3	87.4	82.5	N. E.		
24	.132	77.7	77.	77.	N. N. E.	.190	82.8	82.5	82.5	N. E.	.154	83.6	88.8	84.	N. E.	.096	84.7	92.	86.5	N. E.	.094	84.4	87.7	85.	N. E.	.100	83.8	83.8	82.5	N. E.		
25	.138	77.1	77.2	76.9	N. E.	.200	81.8	86.	83.2	N. E.	.180	82.6	89.	84.7	N. E.	.118	83.1	87.	85.7	N. E.	.112	83.7	88.8	85.7	N. E.	.124	83.	83.6	82.3	N. E.		
26	.152	77.5	76.	76.	N. E.	.210	82.	85.2	82.5	N. E.	.166	82.8	87.4	84.6	N. E.	.100	83.	86.2	85.2	N. E.	.090	83.	87.2	85.	N. E.	.096	82.7	86.	83.7	N. E.		
27	.109	76.	74.1	74.3	N. E.	.162	81.8	85.7	82.4	N. E.	.138	82.6	88.3	85.8	N. E.	..	..	..	..	N. E.	..	..	..	..	N. E.	..	..	..	..	N. E.		
28	.178	76.	73.8	73.8	N. N. W.	.140	79.	81.5	77.3	N. E.	.102	80.7	84.7	81.3	N. E.	.038	81.8	84.	82.3	N. E.	.028	81.7	83.8	85.6	N. E.	.018	81.4	82.	81.3	N. E.		
29	.092	76.3	74.5	74.5	N. N. E.	.132	80.	82.5	79.4	N. E.	.102	81.	85.3	81.	N. E.	.050	82.4	84.	82.9	N. E.	.068	82.3	85.	81.6	N. E.	.064	81.6	83.	81.3	N. E.		
30	.098	76.	73.5	72.5	N. N. E.	.148	77.8	79.	78.3	N. E.	.126	79.4	83.3	79.1	N. E.	.060	82.	85.3	81.	N. E.	.078	81.	83.	80.	N. E.	.064	80.3	81.	78.0	N. E.		
31	.120	73.4	71.1	71.2	N. N. E.	.158	78.	82.7	78.3	N. E.	.126	79.7	85.	80.	N. E.	.080	81.2	87.	81.2	N. E.	.072	81.5	83.8	79.2	N. E.	.084	81.0	81.0	77.0	N. E.		