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THE
CALCUTTA
CHRISTIAN OBSERVER.



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CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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1834.

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THE
CALCUTTA CHRISTIAN OBSERVER.

January, 1834.

I.—*Introductory Notice,—with a brief practical Appeal to the Readers of the Observer.*

WITH the present number commences our THIRD VOLUME. The CHRISTIAN OBSERVER is now too well known, to require a reiterated statement of its design, or the principles on which it is conducted. It was originally projected solely with the view of doing good, by opening a channel for useful communications of every description connected with religion and morals—untinctured by party spirit, and unstained by selfish exclusiveness. Its object will ever be, to carry this design to its proper consummation. From the peculiar state of Indian society there necessarily devolves on the editors a heavy, and not unfrequently, a painful task. Nevertheless, as they entered on the undertaking from purely disinterested motives, they are resolved, so long as the public extends to them that truly liberal support which has characterized the past, to spare no pains in rendering their work deserving of so noble a patronage.

In the editorial management of such a periodical as the Observer, there is a difficulty to be encountered in this country which can scarcely be felt in Great Britain. There is a wide diversity of tastes to be consulted; and each individual is apt to be loud and clamorous for the gratification of his own—forgetful all the while, that if one is to be supplied to satiety, others must be left to starve. Some expect to be indulged with long elaborate treatises: others look for a choice variety of short articles. Some desire to have their ingenuity called forth by the theoretic and the speculative: others can only appreciate plain practical addresses to the heart and the conscience. Some wish to have their judgment exercised by didactic or critical compositions: others long to have their fancy regaled by the effusions of the poetic muse. Some

attach the highest importance to reviews of recent publications : others take special delight in perusing items of religious intelligence :—and so of many more. Now at home there may be a speedy and satisfactory adjustment of all these conflicting claims. A vast proportion of the community make a profession of religion. Different periodicals may therefore be set on foot for different classes of readers. And each class may be sufficiently numerous to support a work suited to its wants and necessities. Not so in India. Here, there is no one distinct class large enough to uphold a periodical in all respects adapted to the prevailing taste amongst its members. What then is to be done ? There is no reasonable alternative that we can perceive, except the endeavour to supply from time to time, something appropriate to the wishes of all. This, accordingly, has been an object which we resolved to keep constantly in view. And hence, much of what certain fastidious but inconsiderate readers might be ready to pronounce, the motley variety to be found in our pages.

There is another difficulty which most editors of periodicals in this country share in common, viz. the difficulty of obtaining a *regular* supply of matter *sufficient in quantity, and choice in quality*. From the scantiness of labourers in every department that requires a tolerable degree of intellectual exertion, the editors themselves may have their hands already abundantly full : the list of subscribers is far too limited to admit of paying for articles of superior merit : while the number of writers, who are at once able and willing, is so small that dependance on them is reduced to a fractional value. Besides, in a society constituted as ours is, there are few or no gentlemen at large, who, on any day, could sit down for several hours consecutively, and pen an edifying paper. All come here to work : and all seem to work hard. And in a paralysing climate like that of India, exhaustion is superinduced by one's ordinary labours : languor and apathy succeed in their turn : and experience proves that it is desirable, if not necessary, to devote most of the time that can be spared from lawful avocations, to recreation or repose. Many, it is true, are enabled to over-master all the effects of climate, and rise above the harassments of business : and they are found ever ready to draw forth from their mental stores those rich supplies, that are calculated to improve or delight their fellows. Still, by far the greater part appear to yield to the depress-

ing influences that surround them: and when once they persuade themselves that they cannot command time enough to do ample justice to a subject, they soon feel disposed to abandon the thought of writing altogether. There is, it must be owned, a small fry of authors, who unfortunately think that they cannot write too much, or too frequently—just because their writings very seldom require them to think at all. Seeing that these things are so, we have every reason to rejoice, and be thankful. Our correspondents are numerous: almost all of them are able, and not less willing than able. We and our readers owe them a debt of gratitude. And in our own name, and that of our readers, we now return them our unfeigned thanks for the past, and earnestly solicit a continuance of their favours in the time to come.

Amongst the multifarious articles that appeared in our work during the last twelvemonth, will have been found some of a controversial nature. We refer to this circumstance particularly, because we wish to have our readers distinctly understand, that we are no lovers of controversy. We have never courted it: neither are we aware of having ever officiously stepped aside in quest of debateable matter. We have, we believe, uniformly acted on the defensive, rather than the offensive. We have only endeavoured to arrest the progress of certain errors; to expose the fallacies and flippancies of open, or disguised infidelity; to vindicate the cause of the injured and oppressed. There are, we know, timid souls who have not only a dislike, but a horror of *all* controversy. They dread it, as they would do, the hurricane or the pestilence. But it ought not to be forgotten that, in a world of rebellious opposition to “the Lord and his Anointed,” there must arise occasions, however undesirable, in which it is morally impossible wholly to avoid controversy—in which, the studied avoidance of it would be equivalent to the basest cowardice, and tantamount to a voluntary abandonment of the citadel of truth. Our own policy is essentially pacific: and none can more sincerely deplore the necessity of occasionally departing from it, or more honestly deprecate the evil that imposes such a fatal necessity. Our anxious desire is that, in future, our pages may be always such, that the *olive branch* might significantly surmount each of them: and we cease not to pray for the blessed period when peace, unity, and happiness shall reign triumphant in every land.

During the past year repeated notices have been bestowed on our work by all the Calcutta Journals. These notices have, on the whole, been of a very friendly nature, and we cannot but feel grateful to those Editors who have spontaneously proffered such favourable testimonies. Differences of opinion there have arisen; and, from the constitution of the human mind, and the nature of the subjects discussed, might perhaps have been expected to arise. Still we are happy to add, that in no instance could we trace any thing like a marked hostility to the general object of our undertaking: rather, quite the reverse. This circumstance affords ample room for encouragement. Our own endeavour must naturally be to furnish as little ground for collision as possible. And should any diversity of sentiment occur in future, we doubt not that a candid and honourable feeling will predominate, so as to characterize all objections as those of a friendly censor.

It is with peculiar satisfaction we have to record the fact that, in the course of the last twelvemonth, there has been an increase of nearly *a hundred* in our Subscription list. We view this pleasing fact as a certain indication, that our labours meet with the cordial approval of a large proportion of our religious community—and that, however humble, they may not be wholly unattended with beneficial effects. One of the consequences that has already followed such extensive support we must be excused for particularly specializing. By a reference to the cover of the Observer, it will be seen, that “the profits arising from the sale of the publication are to be devoted to the Calcutta Christian Tract and Book Society.” About half a year ago, the Proprietors had the pleasure of presenting this excellent Society with a donation of 150 Rupees. And it is clear, that the more the catalogue of Subscribers swells in number, the greater will be the amount of profits disposable for the purpose above-mentioned. Now, this purpose we hold to be not only unexceptionable, but incontrovertibly good. The utility of judiciously written tracts has been so often demonstrated by argument and fact, that it were a work of supererogation to say one word on the subject. And the Calcutta Tract Society, from its Catholicity, has more than ordinary claims on the attention of all who are interested in the propagation of Christian truth among neglected Europeans, and especially the dense mass of Heathen around us. It is composed of members from all denominations

of Christians: it extends its salutary influence to all: and all experience its powerful aid in conducting their various philanthropic operations. In addition, therefore, to any personal benefit which readers may derive from the perusal of our work, it must also be a source of pure delight to them, that they are at one and the same time advancing the interests of a Society, so well entitled to the support of a benevolent public. And no *new* Subscriber can fail to participate in this pleasurable feeling, when he is assured, that he is henceforward contributing so much to the support of a cause, which may make him actually, though unknowingly, instrumental in converting souls to God.

It is needless to dwell any longer on miscellaneous topics. We hasten, therefore, in conclusion to offer a few remarks on a subject of paramount importance. Since we last addressed our readers, another year has rolled over our heads. During that period, some have been "gathered to their fathers;" and those who survive now enter an another year of their being. To you who still remain, through God's loving-kindness and long-suffering grace, we make our appeal. What, think you, is the practical lesson to be deduced from the fleeting nature of time, coupled with the dreadful uncertainty of life? Is it not that all should give special heed to the Apostle's emphatic exhortation, to "redeem the time,"—and to the divine Redeemer's impressive warning, "to watch and be ready?" All men, by their transgression of God's Holy Law, have forfeited life and immortality. Why then are they permitted "to live, and move, and have a being?" Simply and solely because the Lord of glory, out of boundless compassion, did shed his precious blood to purchase for them a short season of probation, during which they *may* return to God, and, through the merits of the Redeemer's sacrifice, be received into the number of the blessed. Do ye therefore watch and pray and redeem your time, in accomplishing the purposes of your high destiny? If so; happy are ye in the enjoyment of God's favour now, and happy in the prospect of enjoying it, in the blissful region, where there is no sin or sorrow for evermore. But, alas! how few are found giving earnest attention to the solemn admonitions of our Saviour and his Apostles? How do multitudes shew forth their gratitude for a boon secured to them at a price so inestimable as "the precious blood of Christ?"

Do not some, by the *whole tenor of their life and conduct, in effect, loudly proclaim* ;—Thou, O Lord, hast given us *time to be redeemed*, in making confession of sin, and pleading for pardon at a throne of grace ; but we wish rather to spend it in careless indifference and giddy frivolities ;—pray have us excused : others, Thou hast given *time to be redeemed*, in applying the blood of sprinkling to cleanse and purify a guilty conscience ; but we wish rather to spend it in proving, by the continued impurity of a carnal nature, that the blood of the Saviour was shed in vain ; pray have us excused ? Some, Thou hast given us *time to be redeemed*, in making our peace with God, and accepting of the offers of reconciliation and love ; but we wish rather to spend it in reckless defiance of the sanctions of a righteous law, and so widen the breach that already subsists, and add to the number of God's enemies ;—pray have us excused : others, thou hast given us *time to be redeemed*, in cultivating the graces which naturally flow from faith, and adorn pardoned, and purified, and reconciled souls ; but we wish rather to spend it, in converting our souls into nests of all the loathsome deformities of sin ;—pray have us excused ? Some, Thou hast given us *time to be redeemed*, in searching into the counsels of heaven, and admiring the plans of infinite love ; but we wish rather to spend it, in prying into the affairs of men, and studying the contrivances of human wisdom ;—pray have us excused : others, thou hast given us *time to be redeemed*, in maintaining “ a good warfare ” against the principalities and the powers of darkness, and the domineering maxims, habits, and principles of an ungodly world ; but we wish rather to spend it in contests for earthly power, office, and dignity, and in converting the maxims, habits, and principles of a corrupt nature into so many engines for the accomplishment of our various schemes ;—pray have us excused ? Some, Thou hast given us *time to be redeemed*, in securing a name that shall be honoured of God and of angels, and flourish for ever in the book of thy remembrance ; but we wish rather to spend it in gaining a name that shall be cherished by men for a few short years, and then sink for ever into the obscurity of oblivion ;—pray have us excused : others, thou hast given us *time to be redeemed*—days of rest—precious sabbaths—in order to enjoy sweet antepasts of bliss, and lay up treasures in heaven, which are affected by

no change, and unassailed by storm or tempest ; but we wish rather to spend it in scenes of gaiety, and in amassing treasures on earth, which may vanish in a day, or perish with our children, or finally be consumed in the universal conflagration ;—pray have us excused ? And now, oh reader, whosoever thou art, to whose character and conduct, part or the whole of the preceding delineations may with truth be applied, bear with us, when we address to you a word of affectionate exhortation. What ! if a righteous God take you at your word, and allow your excuse ? What ! if he declare in your case, as in that of wicked and forsaken Ephraim :—“ Ephraim is given to idols, let him alone ?” Then, like souls forlorn and deserted of God, may you sleep on, and nothing may effectually arouse you from spiritual slumber. The morning may dawn and the shadows of the evening close in changeless succession, and leave you undisturbed. The meeting of pious friends, or the return of religious solemnities, may for a season arrest your attention, but fail to awaken you. The fleeting remembrance of the past, or the occasional pang of an unpacified conscience may cause some uneasiness, but fail to awaken you. The loud and faithful warnings of the ministers of Christ, or the pressing earnestness of their entreaties, may produce a momentary seriousness, but fail to awaken you. Death may break in upon your dwelling, and snatch away the flower or prop of your family—and as ye bid a long adieu to the clay-cold remains of the object of fondest affection, or consign them to the cheerless prison of the grave, to moulder into corruption with the ashes of former generations,—Oh, then may your heart be ready to break for want of utterance—and nature may dissolve itself into floods of tears—and for a time the world may fade from the view, and all created objects be pronounced “ vanity and vexation of spirit :” —but even a visitation so appalling and so painful may fail permanently to waken you—and you may go on slumbering till the “ king of terrors” seize you in his iron grasp ;—and hurry you to the judgment seat—where, for the *first time*, you may be awakened from the dream of carnal security :—and awake you shall ever remain to a sense of your present guilt and folly, while the fiery billows of God’s righteous vengeance continue to roll over you, without intermission, giving no rest, day nor night, to all eternity. Come now, thou hitherto infatuated reader, and rejoice with us, yea, sing

aloud for joy. What! may you naturally exclaim: What! sing aloud for joy, because I may be abandoned of God, and the victim of never-ending torments? Oh, no, dear reader:—but because you are yet on earth, in the land of the living, and in the place of hope. Remember, oh, remember the joyful assurance, that:—

“As long as life its term extends,
 Hope's blest dominion never ends;
 For while the lamp holds on to burn,
 The greatest sinner may return.”

Awake then, ye that slumber, and *redeem* precious time, by returning to “the stronghold as prisoners of hope.” Arise, make haste, and *redeem* the *present* moment, by fleeing for your life into the refuge set before you in the Gospel. “Behold *now* is the accepted time; *now* is the day of your salvation.” *Now, even now*, is the compassionate Redeemer entreating you: “Come unto me, *all* ye that labour and are heavy laden, and I will give you rest:”—“*Whosoever* cometh, I will in no wise cast him out:”—Yea. “*whosoever will*,” let him come *now*, and take of the water of life freely,” “without money and without price.”

II.—On the Fulfilment of Scripture Prophecy.

“The testimony of Jesus is the spirit of prophecy.”—Rev. xix. 10.

This passage of Scripture appears on the first reading to be somewhat ambiguous, and the truth which it is intended to convey is not immediately perceived. The veil however is speedily removed on comparing it with other passages of a similar character. These may be considered as the key to its true interpretation, and it is by these means that the light shines forth from obscurity, and we are put into possession of the spiritual treasures which it unfolds. The apostle Peter informs us, that to him, that is, to Jesus Christ, as the anointed of the Lord and the Saviour of the world, “give all the prophets witness;” and the sentiment which is contained in these words is evidently in correct keeping with, and may be taken as expressing the general sense of the passage above; and the two, if taken together, furnish us with a beautiful epitome of the true nature, the great object, and the principal design of Scripture prophecy. They teach us that the whole of the inspired predictions have in some sense or other a bearing upon the person, character, and work of the Redeemer, and are intended in their practical influence to bring us, as the subjects of his moral government, in the spirit of penitence and faith, to the foot of His cross. It does not however appear that the sense of either of these passages is to be

restricted to what relates exclusively to the personal work of the Saviour. They are capable of a wider interpretation, and are also to be understood as embracing whatever is connected with the extension of his kingdom, and the triumph of his cause in the world. The object which the writer of these pages has in view is, to call the attention of Christians in this country to this interesting subject, viz. to the aspect of modern times, the present movements of Providence, the attitude which passing events bear in relation to these prophecies, and the proofs to be derived from this source—that we are verging with rapid strides towards the period when they will all be fulfilled—and that we are approaching, with greater rapidity than even the generality of Christians are disposed to admit, to that delightful period when every temple shall echo with his praise, and every land be filled with his renown; when all the kings of the earth shall cast their crowns, and the nations of the world shall lay their glory, in submission at his feet.

The sacred writers are so diffuse whenever they touch upon this delightful theme, that one great difficulty consists in making a suitable selection of such passages as are best adapted to the purposes of this investigation.

Perhaps the 72^d Psalm may not improperly be referred to as embodying, in the sentiments which it contains, the substance of all which the Old Testament prophets have written on the subject. It points out in glowing language the future triumphs of the Redeemer, and paints in vivid colours the moral dignity of the Church as she will hereafter appear in the meridian splendor of her millennium glory.

On this interesting subject the prophet Isaiah likewise particularly excels, and perhaps there is no single passage throughout the whole of the inspired records more forcible and descriptive than the one which is found in his prophecy, chap. xi. 9, “The knowledge of the Lord shall cover the earth as the waters cover the sea.” The prominent idea of this passage appears to be in the striking comparison which the Prophet institutes. The knowledge of the Lord is not merely to cover the earth in general, but it is so to cover it AS the waters cover the sea. And if we are to take this expression literally (and I see no reason why we should not), and press the full force of it into our argument, what an elevated view does it then give us of the Redeemer’s triumphs, and how strikingly does it pourtray both the universality and the stability of his kingdom. Who, it may be asked, can stand for a moment upon the sea shore, and observe the mighty surges, rolling with resistless sway, unimpeded in their course, and deluging all that opposes them; can watch the rising tide overflowing the whole shore, and filling every crevice that comes within its boundary, and not be

struck with the strength and the grandeur of this figure? And does not this passage, it may be asked, teach us to believe that a deluge of religious knowledge similar to this,—a deluge of religious knowledge which will issue in the conversion of the world,—is ultimately to overspread the whole earth, and to extend to every nation, and people, and kindred, and tongue?

We are likewise commanded by Him whose authority is supreme in the Church, to pray that the will of God may be “done upon earth as it is done in heaven;” and it is in the point of comparison in this passage as well as the former, that the strength and sublimity of the idea which it unfolds principally consists. The exhilarating thought that the will of God will ere long be done upon earth, as it is done in heaven (admitting that the expression is only to be taken comparatively), is more than the Christian’s mind, even in its most sanguine moments, can now possibly realize. It can however scarcely be supposed that we are commanded in any part of the inspired page, to pray for that which God never designed in some measure to bestow. On this principle therefore, and by the authority of this command, we are warranted to believe, that a period is coming in the future history of our world, when the inhabitants of earth will vie with the inhabitants of heaven in doing the will of God: when the Church militant, and the Church triumphant, will join in one common chorus; will blend their mutual sounds in the most delightful harmony of praise, in a harmony which will be free from a single discordant note—sweet as the music of the spheres—and which continually increasing in its allelujahs, will rise with majestic grandeur before the throne of the Eternal, until his eye and his heart, moved by the melody of its strains, will once more be fixed in complacency and love upon the new-born creation, and the fulness of His approbation and delight again be testified in the hallowed announcement, that “all is very good.”

It is a well known fact that the Greek and Roman empires formerly extended over a very considerable portion of the globe; and yet the prophet Daniel, glancing his eye through the vista of distant ages, and making them the subject of his prophetic theme, very significantly calls them nothing more than a “great image,” and proceeds to shew that they were but limited in extent, compared with that kingdom which the God of heaven designed to set up.

The dominion of the Papacy once included nearly all Europe, and extended its influence to several other quarters of the earth; and yet the same prophet, when speaking of this, and when bringing it into comparison with the kingdom of the Messiah, denominates it but “a little horn.” With all these passages, therefore, in our hands, and a multitude of others of a similar character derived from the prophetic records, we perceive without any effort of imagination what

are Jehovah's designs of mercy and grace to our guilty and apostate world.

The same exhilarating theme is also taken up in the Scriptures of the New Testament. The living and the true witness, He whose words are faithfulness and truth, has expressly declared that "the Gospel shall be preached in all the world;" and although these words in their primary application have an unobscured reference to what would be accomplished antecedent to the destruction of the Jewish state and polity, yet there does not appear to be any reason why they should be absolutely restricted to that particular period. The Saviour's omniscient mind no doubt embraced a wider range, and this passage in its extended application may be taken as prophetic of the moralising process, and the regenerating influence, which the word of His grace will exert upon generations yet unborn, and the energy which it will continue to display in turning men from darkness to light, through all succeeding ages of the world's duration.

This sententious prediction of the Redeemer is peculiarly clear and emphatic, and it may not improperly be considered as an epitome of all the prophecies relative to the spread of the Gospel by which it was preceded; and as it is one of the last recorded statements on this interesting theme, and carries with it a peculiar importance on account of His dignity and glory from whose lips it originally fell, we shall therefore take it as the principal foundation of our remarks, and, in the further prosecution of this inquiry, endeavour to make our observations bear more particularly upon the circumstances by which, in ages that are past, it has in measure been fulfilled, and also upon the various passing events of Providence by which it is fulfilling in the present day, and is likely to be still more extensively fulfilled in the future history of the world.

The reader must bear in mind, that at the period when the Saviour uttered this important prediction, there was not the least apparent probability that the event to which it refers would ever be accomplished. The Gospel had then obtained no footing in the world, it had no secular influence to support its claims, it held out no temporal prospects whatever to those who embraced it; and, besides the absence of these and other similar advantages, which in the eye of reason might appear requisite to support its claims and accelerate its interests, it had, on the other hand, to encounter the most fearful opposition from the emissaries of the god of this world. The malice of men armed with power, and influenced by pride, rose up in hostile array, and threatened its destruction. Its claims were every where disputed, its purity was hated, and its friends and supporters universally treated with contumely and scorn; and in addition to this formidable phalanx, it had also (in order to make

its way) to overturn all the long established and deeply-rooted systems of idolatry and superstition, which from time immemorial had received the veneration of all ranks and classes of mankind. And yet notwithstanding this amount of opposition, and the appalling nature of the task which it consequently had to perform, it completely effected its purpose, and that too within a very short period after its first announcement to the world. The apostles of our Lord, in obedience to his commands, sensible of his authority, and sustained by his power, went forth armed to the conflict; and the pride, the prejudice, the malice, which before raised their brazen fronts, opposed their progress, and apparently rendered hopeless their prospects of success, fell powerless and harmless at their feet. He who gave them their commission accompanied their labours by his blessing, and Satan fell before them like lightning from heaven. The listening multitude attended to the message of mercy, the Spirit of God applied it with power to the heart, and the idolatrous rites were deserted, and the altars overturned, whilst in every direction Christian churches (the monuments of the Saviour's victorious grace), rose with the number, the order, and the brilliancy of the stars.

Perhaps the generality of readers, however, may not feel so much interest in contemplating the past fulfilment of this prophecy, as in surveying the various means which the Church of God is at present employing to bring about its accomplishment—means which, with his blessing, are calculated to accelerate the approach of that period when it will be fulfilled on the most extensive scale—that delightful period when the kingdoms of this world, as the result of its proclamation, “shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.”

It is however impossible to enter fully upon this branch of the subject, without extending the present essay to an improper length: we shall therefore reserve it for future consideration, and conclude these remarks with a few observations on the end and design of prophecy, and the evidence which is derived from it in support of the truth and authority of the Christian Scriptures.

On the former subject, viz. the design of prophecy, we may remark that, “it is not intended to amuse or perplex us in the previous study, but to confirm our faith in the event.” or, in other words, it appears to be designed principally as a species of standing evidence which God has graciously furnished both to the Church and the world, of the truth and authority of his own word—an evidence by which the faith of the former is strengthened, and by which the unbelief of the latter will be rendered wholly inexcusable. The mystery of Providence is gradually developing itself, and every development as it successively occurs, throws increasing light upon the sacred oracles, and furnishes us with additional and continually

accumulating evidence—evidence of a tangible nature, and which comes within the sphere of our own observation, that the Bible “has God for its author, heaven for its end, and truth without any mixture of error for its contents.” Nothing can be more clear and explicit as to the design of prophecy than those words, which fell from the lips of the Redeemer when speaking of the treachery of Judas—“Now I have told you before it come to pass, that when it is come to pass ye might believe.” This passage may, we conceive, without any unnatural force, be applied to every part of the prophetic records; and we learn from it that the whole of the events foretold,—whether foretold by Moses, or by the prophets, or by Christ himself,—were so foretold that when fulfilled we might believe, that the word, whether spoken or written, was the authenticated word of God. We have also in this passage, a valuable and important test presented to our view by which we may be materially assisted in our endeavors to distinguish truth from error,—a test which it is our imperative duty to apply to the claims of the Bible, and which will, if duly attended to, afford us the most solid and satisfactory evidence of its divine origin.

That blessed book contains nearly 600 distinct prophecies on different subjects; amongst these, are an immense number which relate to the spread of the Gospel, and to the extension of “that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost”—and we have ocular demonstration of the truth and divine authority of these predictions, because they are actually receiving their fulfilment under our immediate and personal observation. In short, if we examine the Bible throughout, we shall find that out of this immense number of prophecies, it does not contain one—no, not one—which either has not been fulfilled, or which, judging from the aspect of modern times, is not likely to be fulfilled, by forthcoming events. We maintain therefore, that if we find certain events predicted long before they happened, if they be so clearly described that when completed, they determinately apply to the subject—if they be related by persons unconcerned in them, and expecting to be removed from the stage of existence long before they take place,—it is then evident to a demonstration that some Power superior to humanity, has been pleased to impart to them so much of its designs and counsels as are referred to in these predictions. Or to vary this illustration and put the case in a still stronger light, let us suppose that we bring forward a single instance of some well authenticated prediction, having been literally fulfilled; in doing this, we produce a case in which it is clear to a demonstration, that a divine prescience was actually concerned. Suppose we produce a second instance of this nature; the evidence of a divine hand becomes still stronger, and so on in every

well-authenticated case of a similar character which it is possible to bring forward. Suppose again, that these cases multiply upon us to a very considerable extent:—the evidence which they then supply of the inspiration of the document in which they are recorded becomes unquestionable, and of such a character as is admirably adapted to carry conviction to the mind; and in summing up the amount of evidence which it is possible to deduce from this source, it must be borne in mind, that it ought not to be judged of by any particular or insulated prediction that has been accomplished, however striking or peculiar it may be; but it must be estimated by the sum total, that is, by the combination of the whole of the instances in which it can be clearly proved that certain accredited predictions of this nature, which were anciently recorded, have in subsequent ages been literally fulfilled.

On what an immovable basis then, according to the principle of this illustration, does the truth of the Bible rest, when in support of its divine authenticity several hundred prophecies, of a character similar to what I have described, can be advanced in support of its claims. The record of these prophecies, that is, of its fulfilled prophecies, stands forth, as a modern writer has well observed, with the prominence of an imperishable monument, attesting beyond a doubt its divine original; or in other words, it is like a stream of light darting its celestial rays upon the mental vision—a stream of light striking the eye of the mind, which cannot fail, unless that eye be morally diseased or wilfully closed, to produce a corresponding conviction, a conviction which under the teaching of the Holy Spirit, will undoubtedly bow the judgment, and the will, and all the powers of the soul, to its sovereign mandate, and compel them with reverence and humility to submit to its high and unimpeachable authority.

Chinsurah, Nov. 23, 1833.

III.—“ *I love Christ more than this.*”

The following pleasing anecdote of a Karen candidate for Baptism will, we are persuaded, interest our female readers, and may with propriety fill up a vacancy in the present page. It is extracted from a late letter from the Rev. Mr. Judson, Baptist Missionary at Burmah, addressed to American females.

“ A Karen woman offered herself for Baptism. After the usual examination, I inquired, *whether she could give up her ornaments for Christ.* It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the Apostle’s prohibition. (1 Tim. ii. 9.) She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, ‘ *I love Christ more than this.*’ ”



IV.—Account of *Dokyin Rayü*, or “*King of the South*”—one of the modern *Hindoo Deities*.

When man once abandons the service of the true God, he becomes, as the Apostle says, “vain in his imagination, and his foolish heart is darkened.” He adopts the most absurd notions regarding the nature of the Deity and the worship due to him, and although he may, in other respects, display his understanding to much advantage, yet with regard to these, he acts as if he were entirely devoid of that faculty.

What a striking corroboration of this truth do the Hindoos afford! To what length of unreasonableness have they not gone in their opinions on the subject of God and divine worship! Not content with a pantheon of thirty-three millions of gods as sanctioned by the shastras, they are from time to time adding to the number: witness *Choitonyo*, *Dokyin Rayü*, *Kaloo Rayü*, *Ola Beebee*, and others, of whom no mention whatever is made in their sacred books. Learned Hindoos will perhaps deny *their* acknowledging any of these more recently fabricated deities; yet they well know and must confess, that numbers of their countrymen pay to them divine adoration, and expect from them protection in this world, and salvation in the next.

My purpose on the present occasion is to give a brief account of *Dokyin Rayü*, whose likeness is at the head of this communication. This idol, which is prepared of clay by potters, and baked in their ovens together with pitchers and all kinds of earthen vessels, consists only of a head, wearing a covering shaped much like a mitre, and adorned with divers figures, according to the fancy of the maker. The face is painted white, and the eyes, mouth, and nose, red; black mustachios of considerable size are invariably placed under the latter; so that the whole figure presents a most ludicrous

appearance. The largest of these images is about three feet high, and the smallest, ten inches. The price, according to the size, varies from between one to eight annas.

In order to render the image an object of adoration, a ceremony called चक्रुदीन (or the giving of eyes) is indispensable. It is performed by a Brahmun, who dips the stalk of a betel leaf in the soot of a lamp, and applies it to the eyes, at the same time repeating an incantation adapted to the purpose. The principal worship of the idol takes place on the last day of the month of *Pous*, (about the middle of January.) The offerings consist of rice, sweetmeats, plantains, &c.; occasionally a kid or a duck is sacrificed. The Brahmun is entitled to all these articles, and receives besides, a small fee in money for his trouble. The expense of this *pooja* averages from four annas to four or five rupees. The worshippers belong generally to the poorer classes of natives: among them are found, more especially the agriculturists and fishermen, who inhabit the numerous villages south of Calcutta,—the molungees or makers of salt,—and such persons as are engaged in collecting wild honey, or cutting wood in the Sunderbunds. The benefits expected are, success in their different callings, and protection from tigers and other wild beasts which infest those parts:—*Dokyin Rayū* being supposed to have them under his controul, and to possess the power of preventing them from hurting his votaries.

Images of *Dokyin Rayū* are scarcely ever erected in temples, but are placed, often in great numbers, under trees, usually the *Oshutto* (*Ficus religiosa*), and the *Monosha* (*Euphorbia*), round about which may be seen, besides the actual objects of adoration, whole heaps of the remains of their predecessors in office, who have been broken to pieces by mischievous children at play, or run against by cattle or dogs. This sad fate of their tutelary deity, however, does not in the least shake the faith of the infatuated worshippers; for no sooner is an image thus destroyed, than they place another in its stead, and repose the same implicit confidence in it, as they did in the one whose existence was so unceremoniously brought to a close.

As no mention of *Dokyin Rayū* is made in the shastras, it is a matter of great difficulty to ascertain his real origin. I once requested a Brahmun, who was a priest of this god, to give me some information on the subject; but he candidly replied, that it was out of his power to do so; and that he revered *Dokyin Rayū*, simply because his ancestors had done the same, and every body said, that great benefit was sure to result from it. Another whom I questioned on the same point said, that *Dokyin Rayū* was an incarnation of the original head of Gonesh, which was consumed by the look of *Shonee* previous to its having been replaced by his

present elephant's head. A third, pretending to be wiser than the rest, assured me that *Dokyin Rayū* was one of the thirty-three millions of gods acknowledged in the shastras, though not mentioned by name: that, in days of yore, a certain man, anxious to obtain protection from wild beasts, made supplication to the deity, who revealed to him in a dream that his prayer should be answered on condition that he should make an image, whose shape and dimensions were pointed out, and worship it under the name of *Dokyin Rayū*;—the man, having acted up to this direction, obtained the object of his wishes, which others observing, hastened to follow his example; and that, ever since, *Dokyin Rayū*, (which means “King of the South,”) has been held in great veneration in all the southern districts of Bengal.

I have not been able to learn any thing beyond this concerning the origin of this god.—Oh! what a contrast between the absurd, uncertain, conflicting notions of these poor idolaters and the faith of a Christian, who can say upon unquestionable evidence, “I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!” (2 Tim. i. 12.)

It is very gratifying however to remark, that the preaching of the Gospel has not been without effect, among the deluded votaries of *Dokyin Rayū*. There are about a thousand individuals that formerly owned him as their god, who have relinquished their vain hope, and have learned to “know the only true God and Jesus Christ whom he has sent.” These belong to different churches and congregations in connection with the London, the Baptist, and the Church Missionary Societies, and the Society for Promoting the Gospel in Foreign Parts. Some, who have already departed this life, it is humbly hoped, have been admitted into God's kingdom above, there to enjoy pleasures at His right hand for evermore; and of several of the survivors it may be confidently affirmed, “that they are adorning the doctrine of God our Saviour by a holy walk, and that they are living soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.”

O! may the Gospel be crowned with yet greater success in that dark corner of the earth; and not there only, but

O may the great Redeemer's name,
Through every clime be known;
And heathen gods, like Dagon, fall,
And Jesus reign alone.
From sea to sea, from shore to shore,
May Jesus be adored;
And earth, with all her millions, shout,
“Hosanna to the Lord.”

L.

V.—*Theory of the Hebrew Verb. No. 1.*

If there is one book, which above all others deserves the labour of intense study and impartial criticism, that book is the Bible. Coming as it professedly does from heaven; developing as it does a plan of redemption, in which God has abounded to us in all wisdom and prudence; and involving as it does the destinies of all the human race, it would be the most guilty neglect not to make every effort to comprehend all that it contains. If critics have spent years in deep thought, and elaborate investigation, to decipher obscure passages, and lay down rules for the right interpretation, of Homer, Horace, and Virgil; much more ought those who know the infinite superiority of the Word of God to all human productions to employ every means within their reach, to understand themselves, and to make others understand the records of eternal truth. The writer feels the difficulty of uniting the loftiness of truth with the lowliness of critical inquiry, and fears that in the estimation of some of his readers, the beginning and subsequent parts of these papers will subject him to the censure passed by Horace on the painter who should venture to draw a picture, the different parts of which have no affinity to each other. Yet it must be recollected as an apology, that there is often no possible way of reaching the lofty eminence of truth, except by the very rough and arduous way of philological research. In this way the writer, acting merely as a pioneer, wishes, if possible, so to clear the way, that the Biblical student may ascend the steep with comparative ease, and enjoy the bright prospects which it lays open to the view.

The remarks now offered on the theory of the Hebrew verb have originated from a conviction, in the mind of the writer, after studying the Hebrew language many years, that the rules universally received for the interpretation of the verbs are both inaccurate and deficient; and such as being followed have led into numerous errors. As far as the theory of the verb is concerned, such remarks can from the nature of things afford little pleasure to any beside the Hebrew scholar; but when the rules of the theory come to be applied to determine the sense of many passages of Scripture, then they will prove interesting to all true Christians.

In ascertaining the meaning of a passage in any language, much must depend upon an accurate knowledge of the moods and tenses of the verb. This is self-evident, and requires little explanation. If a person should tell us, that in the English language the indicative and potential moods were two tenses, past and future, and leave us with these two tenses, without further explanation, to express all our emotions, and describe all the actions of men, whether present, past, or future, we should think ourselves placed in a strange dilemma;

but this is the precise position in which every student is placed who commences the study of Hebrew. This will appear on consulting any Hebrew Grammar. The order of the verb, as we have commonly observed in Hebrew Grammars, is this :

Participle.	Infinitive.	Imperative.	Future.	Preterite.
לֹמֵד	לְמוֹד	לְמוֹד	יִלְמוֹד	לָמַד

The first object of these remarks will be to prove, that what are here called the past and future tenses are the indicative and potential moods. They are far more deserving of the name of moods than the imperative and infinitive, as the latter contain within themselves separately but one tense ; whereas the indicative and potential contain three—the present, past, and future. The following is therefore contended for as the true theory of the Hebrew verb :

Participle.	Infinitive.	Imperative.	Potential.	Indicative.
לֹמֵד	לְמוֹד	לְמוֹד	יִלְמוֹד	לָמַד

If it can be proved, that the indicative and potential contain within them three tenses, the present, past, and future, then it is conceived, that all will agree in denominating them moods, and not tenses. An attempt will therefore be made to shew from the established English version of the Scriptures that each of these has a present, past, and future signification ; to lay down some definite rules by which it may be determined when each ought to be rendered present, past, or future ; and lastly, to point out the errors into which grammarians and translators of the Scriptures have fallen, through not *uniformly*, regarding these rules.

The first object is, to show from the authorised version, that the principle contended for is acknowledged by the translators, in their having rendered numerous passages in which the indicative and potential moods occur, sometimes in the present, sometimes in the past, and sometimes in the future. It will remain as a subject for future inquiry, why they have not acted up uniformly to this acknowledged principle.

In prosecuting the inquiry, it will be necessary to commence with the indicative mood, and to adduce from the English version passages which are correctly rendered, to prove that it contains in it a present, past, and future signification. Take for proof of a present signification in the indicative, or preterite as it is called, the first Psalm. ‘Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful.’ Here the three verbs עָמַד הָלַךְ and יָשַׁב are all in what is called the preterite or past tense ; so that according to the Hebrew Grammar, the passage would read,

‘Blessed *was* the man that *walked* not in the counsel of the ungodly, nor *stood* in the way of sinners, nor *sat* in the seat of the scornful.’ But the good sense of our translators enabled them in this, and in many other instances, to break the shackles of prejudice, and render these verbs, not as preterites, but as the indicative mood, present tense. For further satisfactory evidence, let the reader consult the Book of Proverbs and the Book of Lamentations, and he will find innumerable instances in which what has been denominated the preterite or past tense is used in the present. Speaking of the virtuous woman, the wise man says, ‘The heart of her husband *doth* safely *trust* in her, she will do (or rather, like the rest, she *doeth*) him good, and not evil, all the days of his life; she *seeketh* wool and flax, and *worketh* willingly with her hands; she *is* like the merchant’s ships, and *bringeth* her food from far; she *considereth* a field, and *buyeth* it; with the fruit of her hand, she *planteth* a vineyard; she *girdeth* her loins with strength; she *perceiveth* that her merchandize is good; she *layeth* her hands to the spindle, and her hands *lay hold* on the distaff; she *stretcheth* out her hand to the poor, &c.” Proverbs, xxxi. 10, &c.

Jeremiah, speaking of the miseries of his people, exclaims, ‘The precious sons of Zion, comparable to fine gold, how *are they esteemed*, as earthen pitchers, the work of the hands of the potter! Even the sea-monsters *draw out* the breast: they *give suck* to their young ones; the daughter of my people *is become* cruel, like the ostriches in the wilderness; the tongue of the sucking child *cleaveth* to the roof of his mouth for thirst: the young children *ask* bread, and no man breaketh it unto them; they that fed delicately *are desolate* in the streets: they that were brought up in scarlet *embrace* the dunghill,’ &c. Lamentations, iv. 2, &c. If these renderings are correct, and we hope by rule to prove that they are, then it follows that this preterite, as it is called, is certainly also a present tense.

To shew that the same form of the verb is used with a past signification appears almost unnecessary, as this is agreed by all grammarians: ‘In the beginning God *created* the heaven and the earth.’ Gen. i. 1. ‘There *was* a man in the land of Uz, whose name was Job, and that man *was* perfect and upright, and one that *feared* God and *eschewed* evil?’ Job, i. 1. In all such cases as these, we should say, that the verb was in the indicative mood, past tense.

The following passages will prove that the same form of the verb is also used with a future signification: ‘And the Lord said unto Moses, Fear him not, for I have delivered (or rather *will deliver*) him into thy hand, and all his people, and his land: and thou *shalt do* to him as thou didst to Sihon, king of the Amorites.’ Deut.

iii. 2. Here the two acts to be performed, one by Jehovah, and the other by Moses, were both future, and yet they are described by what is called the preterite תָּנַח and תָּשַׁע which is sufficient to shew that that form, whatever it may be denominated, contains in it a future signification.

Again God, speaking to Abraham, says, ‘Behold my covenant shall be with thee, and thou *shalt be* a father of many nations. Neither shall thy name any more be called Abram, but thy name *shall be* Abraham: for a father of many nations have I made (rather, *will I make*) thee. And I *will make thee* exceedingly fruitful, and I *will make* nations of thee, and kings shall come out of thee. And I *will establish* my covenant between thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I *will give* unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I *will be* their God.’ Gen. xvii. 4, &c. And for still more abundant proofs, the reader has only to consult the prophecies, where events which did not take place for hundreds of years afterwards are described by this form of the verb. Having shewn then concerning this first form, that it is fairly rendered by our translators in the present, past, and future tense, it follows that it must be a mood, and not a tense, because moods may have tenses within them, but one tense cannot contain two others of an entirely opposite nature.

It is necessary, in the second place, to establish, upon the same authority, that what is called the future tense has also a present, past, and future signification. It differs from the former chiefly as the potential mood differs from the indicative in English; it applies to all times, but in a modified form, and this is regarded as the real distinction of one mood from another.

The following quotations will shew, that what is denominated the future tense is translated as the potential mood, present tense; ‘And Pharaoh said unto his servants, *Can we find* such a one as this is; a man in whom the Spirit of God is?’ Gen. xli. 38. ‘And Barzillai said unto the king, I am this day fourscore years old, *can I discern* between good and evil? *Can thy servant taste* what I eat (or *may eat*) and what I drink (or *may drink*)? *Can I hear* any more the voice of singing men and singing women? Wherefore then should thy servant be yet as a burden to my lord the king?’ 2 Sam. xix. 35. ‘Of all meats which *may be eaten*, that on which such water cometh (or *may come*) shall be unclean; and all drink, that *may be drunk* in every such vessel, shall be unclean?’ Lev. xi. 34.

That the same form is used also in the past tense, the following passages will demonstrate: ‘And God *said*, Let there be light,

and there *was* light. And God *saw* the light that it was good, and God *divided* the light from the darkness, &c. Gen. i. 3. ‘O that it were with me as in months past, as in the days when God *preserved* me. When his candle shined on my head, and by his light I *walked* through darkness.’ Job, xxix. 2. It may be said that in these instances, it is on account of *וָיָאָו* *conversive* prefixed to the verb, that it is in the past tense; but the scholar is requested to keep this rule entirely out of his mind, till he has weighed the objections against it, which will be stated in the third number.

That this form of the verb is most commonly employed in a future sense is agreed by all; we shall nevertheless quote two examples for the purpose of explaining how it is used, sometimes when the indicative, and sometimes when the potential future would be used in English.

‘He that dwelleth in the secret place of the Most High *shall abide* under the shadow of the Almighty. I *will say* of the Lord, He is my refuge and my fortress: my God, in him *will I trust*. Surely he *shall deliver* thee from the snare of the fowler, and from the noisome pestilence. He *shall cover* thee with his feathers, and under his wings *shalt thou trust*: his truth shall be thy shield and buckler.’ Psalm xci. ‘O that I knew where I *might find* him! I *would* come unto his seat; I *would order* my cause before him, and *fill* my mouth with arguments. I *would know* the words he *would answer* me, and *understand* what he *would say* unto me.’ Job. xxiii. 3.

Upon the same authority it can be shewn, that the participle, which is said to supply the present tense in Hebrew, is also used in a present, past, and future sense, and is subject for its interpretation in either of these, to the same rules as the indicative and potential moods, as: ‘Whoso *keepeth* the law is a wise son; but he that *is a companion* of riotous men shameth his father.’ Prov. xxviii. 7. Here the participles *נוֹצֵר*, *keeping*, and *רֵעֵה*, *keeping company with*, are in the present tense. ‘The thing *thou art doing* is not good.’ Ex. xviii. 17. Here *עֹשֶׂה*, is present definite. ‘And the Lord *went* before them by day in a pillar of cloud. Ex. xiii. 21. In this place *הִלָּךְ*, is past. ‘And the Egyptians *fled* against it.’ Ex. xiv. 27. Here *נָסוּ*, is past. ‘And the Spirit of God *moved* on the face of the waters.’ Gen. i. 2. Here *מְרַחֶפֶת*, is the past definite. ‘Else if thou refuse to let my people go, behold, to-morrow *will I bring* the locusts into thy coast.’ Ex. x. 4. ‘And Moses said, Thus saith the Lord, about midnight *will I go* out into the midst of Egypt.’ Ex. xi. 4. In these two last passages the participles *מְבִיא* and *יֹצֵא*, are future.

Could all the above quotations have been made in the original Hebrew, the theory contended for would have appeared clearer to the scholar; but the want of a sufficient quantity of Hebrew type with the points has rendered it necessary to omit the text. By taking the Hebrew Bible however, and comparing the words in italics with the Hebrew verbs, he will be able to satisfy himself that the quotations are all correctly made; and consequently that it is proved upon the authority of the translators of the English Bible, that those two forms of the Hebrew verb called the preterite and future have each of them a present, past, and future signification; that they are therefore very improperly called past and future tenses, and ought to be denominated indicative and potential moods. It may be said, that it is of little consequence how they are named,—it amounts only to a name; but so will not the philosopher argue, who knows the connection between words and ideas; and so will not the Christian reason, when he comes to understand that a mistake in the name has caused important mistakes in the sense of many passages of holy writ.

In the next number, the writer proposes to shew how the above moods are made to supply the tenses in Hebrew, not by *inflections*, as in most other languages, but by *rules*, simple in their nature and easy in their application.

VI.—Proofs of the Divinity of Christ, the Son of God.

Considering the degree of predominance which is given in Scripture to the person and character of the Saviour, and the absolute necessity of correct views respecting them, in order to our enjoying the comfort and safety that flow from faith in his name; it cannot reasonably form matter of wonder, that the question, whether He be *truly and properly God, a superangelic created being, or a mere man*, should have largely occupied the attention of the Christian Church. The *last* of these opinions is held by the Socinians, who, in the present day, are fond of declaring themselves believers in the *simple humanity* of Christ. On this account, they have been called *Humanitarians*, a designation certainly as improper as that of *Unitarians*, which they more commonly apply to themselves—the two points of the true humanity of Christ and the unity of the Godhead, being received by *Tri-Unitarians*, as well as by them. The Arians maintain it to be perfectly obvious, from the declarations made in various parts of the Bible, that Christ existed *previous* to his conception in the womb of the Virgin; but then they limit this pre-existence to that of a mere creature, exalted indeed, highly exalted, in the scale of being, but still a *created being*. The *first* dogma, viz. that *the Son is strictly and properly divine*, is that which has in all ages of the Church been generally received as the doctrine of Scripture, and forms a primary article in

every orthodox creed. If it can be fairly established, that *this* view of the person of Christ rests on the plain grammatical and unsophisticated testimony of God, as delivered to us in the Bible, there will be no necessity for going into an investigation of the other two opinions above referred to, and adverting to the modifications which they may have assumed in different ages of the Church, from the times of the Evangelist John till the present day. The arguments which go to substantiate the truth of our Lord's *divinity*, must necessarily in the same proportion annihilate the hypothesis of his *created existence*, whether that existence may have been earlier or later, more or less exalted. It will therefore be the object of this and some following papers to ascertain what the Scriptures of the Old and New Testaments teach on the subject. The proofs of our Lord's divinity, which are furnished us in the Old Testament, will first be considered: only it must be premised, that it would be very unreasonable to expect this particular doctrine to be more frequently and clearly taught than many others, during a dispensation, one of whose peculiar characteristics was comparative obscurity. Nothing more ought to be expected, than that the proofs which supported it are equally perspicuous as those which are admitted to establish other doctrines, the full development of which did not take place till the introduction of the Christian economy.

CLASS A. *Proofs of the Divinity of Christ from the OLD TESTAMENT.*

1. The first are those which assert the fact of Divine Manifestations, or Personal Appearances to men, under the combined characters of the *Angel* and *Jehovah*.

The nature of the proof to be here adduced is this; the person who appeared to the Patriarchs and Israelites is expressly called יהוה *Jehovah*, or אדוני, *Adonâi*, (*the Lord*,) which in point of peculiarity is equivalent to it. He is also called מלאך *Malach*, the *Angel* or *Messenger*, and is the same who afterwards appeared as the *Messiah*. These three propositions will receive illustration as we proceed.

(1) Gen. xvi. 7—13. There we find the same person who is four times mentioned as "the Angel of Jehovah," expressly receiving the names of "Jehovah" and "God." Some would render יהוה מלאך "the Angel Jehovah;" but this is contrary to the current analogy of the Hebrew language, which requires the words to be read in construction, not in apposition.

(2) Gen. xviii. It is evident from the whole of this interesting portion of sacred history, that "Jehovah" appeared to Abraham as the מלאך, accompanied by two other angels, who immediately proceeded on their way to Sodom, while He continued visible to the patriarch, and communed with him for a time.

(3) Gen. xxi. 17—20; xxii. 11, 15—18; xxxi. 11—13; xlviii. 15, 16; Exod. iii. 2—15; xxiii. 20, 21; Isaiah lxiii. 8, 9; Zech. iii. 1—4; xii. 8; Mal. iii. 1.—This last passage appropriates the term *Malach*, "Angel" or "Messenger," to the *Messiah*.

In all these passages the peculiar names and appropriate attributes of the Supreme Deity are given to the angel who appeared on the occasions to which reference is made. And that this Angel was the Son of God appears clearly from Micah v. 2, compared with Matth. ii. 6. The מַצֵּחַ or “goings forth,” do not relate to what has been called “eternal generation,” but to the appearances which this Divine Person assumed in the earlier periods of time. They are here introduced to prepare the Church of God for the more wonderful appearance or “going forth,” in the fulness of time.

That the Angel referred to in the above passages was not an *exalted Angel personating the Deity*, as the Arians and some others have maintained, is evident from these circumstances, that we nowhere in Scripture find Angels or any other messengers or ambassadors apply the names, &c. of God to themselves, or to each other, but they uniformly speak as the servants of God; that they nowhere represent themselves as personating the Deity; and that they invariably and expressly disclaim every title to religious adoration.

It is equally clear, that the Socinian hypothesis of the Angel being a mere *symbol of the Divine Presence*, or the manifestation of Jehovah's power, is utterly untenable; for such strong and unqualified representations are made in the sacred records of *personal attributes* and *personal distinctions*, as cannot be reconciled with such ideas, consistently with any principles of just and rational interpretation. Every unbiassed reader, on coming to such parts of the narrative, must, according to the meaning he is accustomed to attach to language, consider the Angel as a person, in some respects *distinct from Jehovah, and yet as Jehovah himself*.

2. Those passages in the Old Testament which describe the Messiah as *possessing the names, the nature, and the attributes of Jehovah*.

(1) Job xix. 25—27. The characters here given to Job's “Redeemer” are חַיִּי Châi, the *Living One*, אַחֲרָיִם Acharon the *Future*, or the *Last*, or *He who was ultimately to come*, and מִבְּשַׂר אֱלֹהִים Mibsári Eloah, the *Incarnate God*. The last character is almost a literal rendering of the original expression, “God of my flesh.” The phrase is parallel with that used Gen. ii. 23; “This is bone of my bone, and בֶּשֶׂר בְּשַׂרִי *flesh of my flesh*.” By his “flesh,” Job meant his *nature*, that nature which was assumed, when δ Λόγος σαρκί ἐγένετο “the word became flesh,” (John i. 14;) and he whom he confidently hoped to *see in human nature*, is “Eloah,” *God*.

(2) Ps. ii. 12. The Messiah, described as the Son of God, is here represented as entitled to the homage and confidence of the world. Compare Jer. xvii. 5; Mic. vii. 5—7; Ps. xl. 4; where trust in a mere man is most strongly reprobated. The language of the whole psalm, which is incapable of application to any but Christ, is very different from what we find employed any where in Scripture of a mere creature.

(3) Ps. xlv. 6, 7. The Socinians render כִּסֵּאֵי אֱלֹהִים Kisachâ Elohim, (LXX, ὁ θρονος σου ὁ θεος) “God is thy throne;” but such a mode of expression is altogether foreign to the *usus loquendi* of the Scriptures, and to-

tally repugnant to every idea of reverence and piety. $\delta \theta\epsilon\omicron\varsigma$ is not the nominative, but the usual vocative case, both in the LXX. and in the New Testament; indeed $\theta\epsilon\epsilon$, the proper vocative, occurs only *twice* in the Old Testament, and but *once* in the New, $\delta \theta\epsilon\omicron\varsigma$ being used in invocations in its stead. The translation given by Gesenius, "thy God's throne is eternal," is equally objectionable: to warrant it the words should have been כִּסֵּא אֱלֹהִים . That *the Messiah* is the object of this address cannot be denied by any who admit the inspired authority of the Epistle to the Hebrews, in the first chapter of which the language is expressly applied to Him; indeed, every interpretation of the 45th Psalm, which does not refer it to the Messiah, is clogged with insurmountable difficulties.

The following words, $\text{אֱלֹהִים אֱלֹהֵיכָהּ}$ Elohim Eloheichâ, may either be rendered "God, thy God"—or "O God! thy God."—The latter mode, which is that of our common version, is supported by the authority of Symmachus, (no unimportant witness in such a case,) who gives it $\theta\epsilon\epsilon \delta \theta\epsilon\omicron\varsigma \sigma\upsilon\upsilon$ (Thee, ho Theos sou.) This mode also seems best to comport with the preceding vocative. It may be said, that as *judges* and *magistrates* are called Elohim in Scripture, (Ps. lxxxii. 1, 6; John x. 35,) the title in this place is not expressive of divinity, but merely of *royalty*. But the fact here asserted as an objection exists only in reference to the *number of rulers* generally, as no instance can be produced in which a *single* or *individual king* is called by this name.

Ps. xcvi. 7, and Ps. cvii. 25—29, will be considered under the head of New Testament proofs.

(4) Ps. cx. 1—5. That this Psalm applies to the Messiah we are warranted on the highest authority to assert, the words of the first verse being so applied not fewer than four times by the inspired writers of the New Testament, as those of the 4th verse are repeatedly. And that it was regarded by the Jews in the time of our Lord as applicable to him, and to none else, is clear from the silence of the Pharisees when he asked them, "Why then doth David in spirit call him *Lord*?" The force of the arguments from this Psalm, in support of our Lord's divinity, lies in the meaning of אֲדֹנָי . This word in the first verse, as it is printed in the present Hebrew copies, Adoni, signifies merely "my Lord;" by which term *superiority* is acknowledged, without any expression of the degree of that superiority. That it was understood in this way before the time of our Saviour is evident, from its having been rendered by the LXX. $\tau\omicron \kappa\upsilon\rho\iota\omega \mu\omicron\upsilon$ (to Kurio mou), which version is introduced by Matthew: yet the whole force of our Lord's argument with the Pharisees proceeds on the principle, that the word was to be read *Adonâi*, "THE LORD," and not *Adoni*, "my Lord." According to all the three evangelists, who have given us any account of this conversation, Jesus did not say, "How then doth David in spirit call Him *my Lord*?" but, "How then doth David in spirit call Him ΚΥΡΙΟΝ LORD?" i. e. *Adonâi*, $\text{τον μονον Δεσποτην}$ Jude 4. Had he put the former question, nothing could have been easier than for the Pharisees to have replied, that even in regard to Solomon, his

immediate son, David must have acknowledged his supremacy the moment he was proclaimed king in his stead : how much more was he bound to acknowledge the Messiah as his Lord, who was to be king over the whole earth, and to whom all other kings were to be tributary ? But when they had the question put to them, how the Messiah could be at once David's Son and David's Lord, they were perfectly non-plussed ; " And no man was able to answer him a word, neither durst any one from that day forward ask him any more questions." Matt. xxii. 46.

The *external* evidence in favor of *Adonai* is the Cassel MS. that of De Rossi marked 379, the first leaf, and number 36 of the same collection, which seems originally to have read יהוה JEHOVAH. But this evidence of itself would be altogether insufficient to establish the view here taken of the word, opposed as it is by the whole body of MS. authority besides, in favor of *Adoni*. However, the construction of it by our Lord, taken in connection with the actual application of *Adonai*, in the 5th verse, to the same exalted personage, most decidedly outweighs the evidence on the other side. In that verse it is said *Adonai*, or, " the Lord on thy right hand," &c. who is evidently no other than the אלהים who is addressed in the first verse in these words, " Sit thou on my right hand," &c. The writer, after having represented Jehovah as inviting the Messiah to assume the reins of mediatorial government, addresses himself directly to the Messiah, celebrating His praise and victory. He next announces the immutable oath by which he was constituted a *royal Priest*, and then suddenly *invoking Jehovah*, adds : "*Adonai*, at thy right hand," &c. That the passage must be thus interpreted appears from the circumstance, that if it be viewed as addressed to the Messiah, then the Father would be represented as being at the right hand of the Son, which is opposed to the representation given in the first verse, and in other parts of Scripture.

It may be necessary to add here, in support of *Adonai* being the true pointing of the 5th verse, that 19 of Dr. Kennicott's Codices read יהוה *Jehovah*, which is only the exchange of one name for another. One MS. has "*Adoni Jehovah*," thus supplying the ellipsis, and another has a mark of omission after *Adoni*, from which it may be concluded, that "*Jehovah*" was supplied in the codex serving as its exemplar, or at least that it occurred to the mind of the copyist, though he did not insert it.

(5) Isa. vii. 14, as applied to the birth of Christ in Matt. i. 23, has generally been considered as a proof of his divinity, but the title אֱמָנוּאֵל Immanuel, which signifies " God with us," though it *may* mean *God in our nature*, yet it does also clearly signify *God on our side*, as in ch. viii. 10 ; Ps. xlv. 8, 10 ; and therefore this passage should not be pressed so as to be made to furnish an independent, positive, and conclusive proof, when at the most all that it presents is only accessory and corroborative evidence. The title was never given to our Lord as a proper name. What it indicates is, that *through Him* we should be furnished with the most signal manifestation of the divine favor, and experience in the highest degree the divine aid.

(6) Isa. viii. 13—18. That the person spoken of, and who is also partly the speaker, in these verses, is *the Messiah*, appears on the following grounds :

a. The language of the prophecy is expressly applied to Him in the New Testament—*First*, by Simeon, speaking under the teaching and impulse of the Holy Spirit, Luke ii. 34;—*secondly*, by Paul, Rom. ix. 32, 33, where he connects with it Isaiah xxviii. 16;—*thirdly*, by Peter, 1st Ep. ii. 6 ; iii. 15 ; though this latter passage cannot be adduced as an incontrovertible proof, the reading *τον Χριστον*, though plausible, being supported only by three uncial MSS. viz. A. B. C. by the three cursive MSS. 7, 13, 33, the margin of 69, both the Syriac versions, the Coptic, the Vulgate, and the Armenian ditto, and by the fathers Clemens, Vulgentius, and Jerome. *Fourthly*, by the author of the Epistle to the Hebrews, ch. ii. 13. With this evidence, every one who obeys the inspired authority of the New Testament writers, ought to be satisfied. He who was to be “for a stone of stumbling and a rock of offence to both the houses of Israel,” but an asylum to all who believed in Him, is expressly called “*Jehovah of Hosts*,” a name given to none but the true God.

b. But again, the terms of the passage do not admit of application to any but Christ. We may easily conceive of Jehovah as “a sanctuary,” or “a refuge;” but He is nowhere else represented as “a stone of stumbling, and a rock of offence, a gin and a snare.”—Wherever these are spoken of, there is something presented to the view in connexion with human nature, something visible and tangible, with which men were brought into immediate contact, but which there is a manifest incongruity in ascribing absolutely to Jehovah. What constituted the great stumbling block and rock of offence to the Jews, was the *mean appearance* of Christ, and that “He, being a man, made himself equal with God.”

c. The passage is strictly parallel with ch. xxviii. 13, 16; and requires to be analogically interpreted.

d. It is applied to the Messiah by *the Jews* themselves, in the Talmudic tract called *Sanhedrim*.

(7) Isa. ix. 6, 7. Here the Messiah is evidently the subject of Prophecy : and according to the well-known Hebrew usage, *to be called by any name is to be what that name imports*. Among other striking epithets here specified, is אל גבור, *El Gibbor*, “the mighty God.” Gesenius prefers rendering these words, “the mighty Hero,” but he is forced to acknowledge that they are used in application to Jehovah, ch. x. 21; so that, according to the usage of the writer, we are necessitated, on philological principles, to apply them in the same way in both places. *El* is one of the common names for God, and *Gibbor* is the adjective qualifying it. The proper Hebrew phrase for *hero* is איש גבור *Ish Gebber*, “a mighty man;” but no instance can be produced in which the combination under review is applied to man.

(8) Isa. xl. 3, 5, 9, 11, require no comment. John the Baptist is predicted as the forerunner of the Messiah, who is announced as *Jehovah ; God, the God of the cities of Judah, Jehovah God*. Comp. Ezek. xxxiv. 31, John x. 11, 14, 30, 33.

(9) Isa. xlv. 21—25. See the application of this passage to Christ, in Rom. xiv. 11. ; Phil. ii. 10, 11.

(10) Jer. xxiii. 5, 6. This is expressly applied in the Targum and elsewhere by the Jewish Rabbins, to the Messiah. Comp. ch. xxxiii. 15, 16 ; where the text has undergone some alteration. Several MSS. and the Syriac version read as in ch. xxiii. 5, 6.

(11) Zech. xii. 10. The antecedent to *אֵלַי Elai*, “on me,” is Jehovah, consequently both a divine and a human nature are here pointed out. Many MSS. read *אֵלֵי Elo*, “on him ;” but the most ancient, and the greatest number, with all the ancient versions, support the reading of the *textus receptus*.

(12) Zech. xiii. 7. The word here rendered “my fellow,” points out the perfect equality of the person or thing to which reference is made, with some other person or thing at the same time mentioned, or in the mind of the speaker. In the law of Moses, (Lev. v. 20 ; xviii. 20 ; xix. 15, &c.) it signifies “a neighbour,” one who in point of civil rights and privileges was in every respect equal to another, and in these passages is expressively rendered by Gesenius, a *fellow-man*. On the passage before us, however, he most preposterously remarks : *גֵּבֵר עִמִּיתִי Geber Amithi*, “my neighbour, spoken by Jehovah of the Jewish nation !” Equally improper is the rendering of the LXX. *Ἄνδρα πολιτην μου* “the man, my fellow-citizen,” yet it has been followed in some modern versions. In a Jewish-Spanish version it is given, “the man, my companion ;” and De Wette, though decidedly hostile to the doctrine of the Deity of Christ, translates it, “the man my equal,” which is clearly the true sense. See. Isa. xl. 25 ; Ph. ii. 6.

(13) Mal. iii. 1. *הַמְּשִׁיךְ ה' Hâ Adon*, with the article as here, is never applied to any but Jehovah ; yet “the Messenger” or “Angel of the Covenant,” who can be none but the Messiah, is thus designated.

Π.

VII.—Some Account of Native Education, as conducted by the American Mission, in Ceylon—by one of the Missionaries.

The Mission was commenced in 1816, by four Missionaries, of whom two were soon removed by sickness and death. The prejudices of the Tamulians, or native inhabitants of Jaffna and other northern and eastern parts of Ceylon, are much stronger than those of the Cingalese, who inhabit the southern and interior parts of the island, against all interference with their customs or religion, whether by education or preaching the Gospel. As they are Hindoos, attached to the Brahminic system, and hedged round by the rules of caste, most of the difficulties found in the way of promoting Christian instruction in Bengal, and other parts of Continental India, were found among the Tamulians of Jaffna ; the restrictions of caste are, however less, and the desire for information perhaps greater, than they generally are in Bengal.

Efforts were early made by the Missionaries, then occupying two stations, about nine miles apart, to establish village schools for native boys and girls, in some few of which it was at first proposed to teach English as well as

Tamul. Girls could, however, by no means be induced to attend school; and teaching English to boys in the villages, whose attendance would be irregular, and could not be depended on for a sufficient length of time to give them any thing more than a smattering of English, of little use to them in any business they might pursue, and of no value as an instrument of acquiring any art or science, was found to promise but little benefit, and was therefore given up. Tamul schools for boys, in which Scripture lessons were regularly taught, were soon formed in several villages; and though looked on at first with suspicion, were in course of a few months in favour among the natives, the most respectable of whom readily sent their sons to them for instruction.

The teaching of English, however, to a select number of lads, who could be kept under instruction a sufficient length of time, to secure a pretty thorough knowledge of the language, and through that open the way to the stores of English literature and European science, was considered an important object; and one no less important was, to separate heathen lads from immediate connexion with their idolatrous parents, and other relations, and bring them under an immediate and direct Christian influence, so as to prepare the way for their conversion to Christianity. To accomplish both these objects, charity boarding schools were opened, in which children were to be fed, clothed, and educated, for a number of years, in immediate connexion with a Mission family. It was proposed that the children, male and female, should receive Christian names, to be designated for them by such individuals or societies as would take upon themselves to pay for their support, which was estimated as £3 a year. The proposition met the warm approbation of many friends in America, and support was soon provided for as many children as could be conveniently taken. But there was great difficulty in inducing the children to accept of the proffered privileges. At first no girls could be obtained. A few boys, of poor parents but of good caste, at length overcame their fears and prejudices, so as to come to one of the stations. Afterwards some poor girls were induced to join the school at the same place. Afterwards a small school was commenced at the other station, and when, in 1820, the Mission was enlarged by the addition of four other married Missionaries, and three additional stations were taken, preparations were made for a boarding school, of thirty or forty of both sexes, at each of the five stations.

At this time a bungalow for the boys to eat and sleep in, another for the girls, and a school-room for both, were all the buildings thought necessary. A school-master for Tamul, or for Tamul and English, was employed, but as far as practicable, the schools were taught on the monitorial plan; the missionaries, or more commonly their wives, having a general superintendence, and hearing the recitations of the classes in English. The children were all required to be present at morning and evening prayers—to study Christian lessons—to attend divine service on the Lord's day—and to forsake heathenish practices. No compulsion of course was used; but these were the terms of admission; to which the children and parents readily consented. They seemed to think it proper that, while supported by the Mission, the children should conform outwardly to Christianity, and flattered themselves that when they left the schools, they could again easily return to heathenism. In some cases a fear lest Christian principles should take too deep root, in the minds of the children, to be afterwards eradicated, led their friends to call them home after a time; but in general there was little anxiety manifested on the subject.

The principal difficulty was on the ground of caste; and as it could be overcome only by degrees, the children were allowed to have a cook of a suitable caste—to have water from a well appropriated to their use—and,

in one instance, for a time, to take their food in a house near, and not on, the Mission premises. Different castes were not generally taken, at least not low castes; but soon these distinctions were little thought of, and gradually ceased to give any trouble.

The routine of a school, through a day, at this time was as follows: About day-light all the children were called up, by the sound of a bell, and were expected to wash themselves and attend private devotions. At sunrise the bell was again rung for prayers in the church or chapel at the station, accompanied by the reading and brief exposition of a short portion of Scripture in the native language. This service was attended not only by the children, but by the servants, labourers, and native Christians at the station.—After prayers they had breakfast of cold rice and curds, or some similar dish. This they took as they did their other meals, seated in a row round their eating-room, with their hands, from a small brass dish before each one; a blessing being first asked by one of the number. After they had eaten and returned thanks, they went to a well, washed themselves and their plates, and then spent a little time in recreation.

At eight o'clock the bell rang for school, and the boys were assembled under their English teacher in classes until *eleven*, when their recitation were heard by the Missionary or his wife, who gave such instructions as seemed necessary for their attaining a correct knowledge of the idioms and pronunciation of English, which are both very difficult to Tamulians: the girls were, during the forenoon, generally employed in sewing.

At twelve o'clock the school was dismissed, for a season of recreation, and at *one* all had dinner of rice and curry. Half an hour after this, they were assembled again in the school-room, and pursued their studies in Tamul until five o'clock, when the school was closed by prayer. Every Saturday all were required to bathe, and changed their clothes; the girls doing the same about the middle of the week also, it being more important for them, even than for the boys, to cultivate habits of cleanliness.

The Sabbath was wholly occupied in attending divine service, studying Christian lessons, or teaching classes in the Sunday-schools formed at each station, of children from schools in the villages, which, being of both sexes, were taught both by boys and girls. By the blessing of God upon these means for conveying Christian instruction to their minds, and impressing it upon their hearts, accompanied by serious and frequent *private* exhortation and prayer, several of the lads, and some of the girls, were early convinced of the truth, and appeared to embrace it in sincerity. Previously to the end of 1824, *ten* of the former and *four* of the latter had been received to Christian communion. In the beginning of that year a more pleasing and general work of grace was commenced, at each station, by the manifest influences of the Holy Spirit, and continued in a greater or less degree most of the year. As the fruit of this awakening there were gathered into the Church, the following year, about fifty males and females; most of them from these schools.—In 1830, there was another similar revival of religion, when more than sixty were added to the Church, the *majority* of them being still from the boarding schools*.

* The following extract of a joint letter from the Mission, dated August 8, 1831, will shew the proportion of hopeful converts received from the schools:—“Since the first admission to our church, in 1816, there have been 204 admitted to Christian communion, of whom all but six are natives. Of these 117 have been connected with our boarding schools, 30 school-masters and superintendents, and 50 villagers, including some of our domestics. Of the last two classes 30 are more than 40 years old, 13 are over 50, one is 70, or upwards, and one above 80. Besides these, several others, of more than middle age, have died, giving hopeful

A little previous to the first awakening, the progress of the lads in their English studies, and the desirableness, on many accounts, of bringing them forward in some branches of European science, induced the Missionaries to form a High School, or Seminary; which was indeed at first designed to be a college, and would have been made so, but for obstacles thrown in the way by the Government of the island. This institution was commenced at Batticotta, the lads of the school there who did not enter it being removed to the other stations. At first 48 were received, and subsequently additions were made from year to year; the other boarding schools being nurseries to the Seminary. The *first* class, who left in 1828, after having gone through a regular course of study, consisted of 15; and two classes of about the same number have since left, a large proportion of all being pious. The number in the Seminary, at the commencement of the present year, was 142, of whom 53 were in church communion. Of these 15 belonged to the Theological class, with which 10 others, not in the Seminary, but most of them formerly members of it, were connected.

About the same time the Seminary was formed, it was thought advisable to have the girls, who had been at the different stations, collected into a central boarding school, which was accordingly established at Odooville, and the boys at that place removed. To this school there have been additions, from time to time, and dismissions from it; the latter generally by the girls' being suitably married. Of those who have been under instruction for several years, and given pleasing evidence of being truly pious, 16 have been married to Christian husbands, with a fair prospect of happiness and usefulness in life. While in the school, the girls are not only instructed in their own language, and some of them in English, in reading, writing, arithmetic, and geography, besides Scripture lessons, but also in plain sewing, and household labor. The number now in the school is 50, of whom eight are members of the church, and several are candidates for baptism, though the greater part of the girls are still very young.

As the moral state of the schools and their influence as Missionary institutions are the points designed to be principally illustrated, it is unnecessary to speak particularly of the progress which the lads in the Seminary have made, in the different branches of their education. Those who have been kept under instruction through a regular course, which occupies six years after they have obtained some knowledge of English, or about nine in all, have become in a good degree acquainted with English grammar, geography, arithmetic, algebra, the elements of mathematics and of geometry and trigonometry, with the more practical parts of natural philosophy and astronomy: they have some of them calculated and projected eclipses, and been able to compare the claims of the Puranic system of geography and astronomy with the European, and by some acquaintance with general history to see more or less clearly the absurdity of Hindoo chronology. They have at the same time read the most approved authors, in their own language, usually in the poetic dialect; and where they have not read the originals, they have obtained a knowledge of their contents by abstracts in the common dialect. The Bible is, throughout their course, made a text-book, and the Evidences of Christianity are systematically examined.

evidence of a change of heart; but without making a public profession of their faith. From these facts, it will we think appear evident, that though the *principal* fruits of our Mission have been gathered from the boarding schools, and though the greater part of those received into the church are young, yet a sufficient number of adults have been received, to show that God, in the dispensations of his grace, is not confined to the rising generation; and that the opinion too commonly expressed, of the hopeless state of adult heathen, is not warranted by experience."

The Theological class attend to logic and rhetoric, Biblical literature, and exegesis of Scripture. They write essays on a course of questions in systematic divinity, attend theological lectures, and prepare sermons. Two from the class have been licensed as native preachers and candidates for ordination, and several others as catechists and readers.

Several lads, who have left the Seminary, after finishing their scientific course, are employed as teachers and assistants in the Church, Wesleyan, and American Missions—as tutors in private families to teach English—as interpreters in the cutcheries and magistrates' courts, or as assistants in the medical and surveyors' departments under Government. An important influence is, of course, excited by the Seminary, not only on the students directly, but through them indirectly, on the heathen population around. The standard of education is raised, a desire for information is excited, and means for improvement more and more extended.

The boarding school establishments have exerted an important influence on the *Native Free Schools* of the Mission, which are formed in most of the villages sufficiently near a Mission station to allow of their being efficiently superintended. The number of these has for several years been about 90, taught by the same number of masters and mistresses; all at first heathen, but now many of them Christians. They are visited regularly, often daily, by efficient superintendents. In these schools there have been usually 3,000 boys, and more than 500 girls. The *principal* object is, not to teach them to read and write, though to raise up a reading population, able and accustomed to read printed books, especially the Scriptures, is considered to be of great importance; but to teach them Christianity. For this purpose, one-half of each day is regularly occupied in Christian studies; and the children are all, from time to time, addressed publicly and privately on religious subjects. Every Sabbath morning, and generally also one other day of the week, they are assembled in Bible classes, after the manner of a Sunday school, to recite their Scripture lessons, and receive suitable advice. They also attend public worship on the Sabbath. There is occasional preaching in each school, and sometimes general meetings are held, when large numbers of the children and youth, from different schools and different stations, are collected, and addressed by Missionaries and native assistants in succession. A good effect from these united labours has often been manifest.

The masters themselves are formed into Bible classes, and are required as such to meet the Missionary under whose care and direction they are, at least once a week, besides attending Church on the Sabbath. Once in three months, all are brought together to a general meeting, and a day is spent with them in exhortation from different Missionaries, and others, accompanied with prayer and singing. The means used with them have, by the blessing of God, resulted in the apparent conversion of nearly one-half the number. These open and close their schools with prayer, speak to the children on the concerns of their souls, read tracts and portions of the Scripture to the people around them, and in various other ways make known and recommend the religion they have embraced. Where the masters remain heathen, they are not allowed to practise heathen ceremonies; and their deficiency, as teachers of Christianity, is in part made up by the constant inspection of Christian superintendents, and the personal examination of a Missionary.

There is a monthly examination of each school, when the progress of every child is noted down, and the master is paid according to his progress, the number of scholars, and their attendance at church. The wages of the teachers not being at a fixed salary, but according to the *progress and state of the school*, a degree of diligence on the part of the master

is secured, which could not otherwise be depended on. In this manner, by the help of native assistants, a Missionary may superintend fifteen or twenty schools, with little loss of time; and secure in them a pervading Christian influence. It has never been intended by the members of this Mission to sink the Missionary in the school-master, or to forsake the preaching of the Gospel for teaching any language, or science. The principal of the Seminary certainly devotes a great part of his time to giving instruction, but it is the instruction of those who are preparing to make known the Gospel to their countrymen; and it is conducted in such a way as not to prevent him from preaching in the chapel of the Seminary once or twice on the Lord's day, and in other places two or three times in the course of the week, and performing other Missionary labor.

The schools, instead of interfering with preaching the Gospel, form places for it. They are little chapels, while the pupils with their parents and neighbours help to form an audience. Visits to them are short Missionary excursions; in course of which the Gospel may often be made known to many in their neighbourhood, while each school is a depository of tracts and portions of the Scripture for distribution. In this manner, native free-schools have been made a very important auxiliary to the propagation of the Gospel. It is not necessary to bring them in competition with preaching, or the distribution of tracts, or of the sacred Scriptures; for all these various forms of labour may be carried on together; and one or the other made advantageously more or less prominent, as circumstances require.

In India Christian schools are perhaps more important than in those parts of the heathen world where the Missionary finds men more in a state of nature; and for this reason, that if *Christian schools* are not found, *heathen schools* will be. The ground will be occupied. If it be asked, Do men need any preparation to receive the Gospel?—and if the answer is given by reference to the Jews on the day of Pentecost, or the Indians of North America, when Brainerd preached to them; or the inhabitants of the South Sea Islands, there is some danger of deception. The Jews were prepared, by a previous knowledge of their own Scripture prophecies, to understand and receive the truth as preached to them by Peter; and the North American Indians, the inhabitants of Tahite, and other islands, and generally all savages, who are more simple children of nature than the Hindoos, are in a better negative state of preparation to receive the Gospel, than the inhabitants of India. As there are places on the globe, where uncultivated ground is so far clear of forest and shrubbery, that seed may be cast in with little labour, so in that moral cultivation, whose "field is the world," there are doubtless portions where there is comparatively little to be done in clearing and breaking up the fallow ground—the sower may go forth at once and sow the precious seed with a "broad-cast," in confidence that some, at least, will spring up and ripen for the harvest.

But in India the ground is not clear. There is here a system of idolatry, so venerable for its antiquity—so captivating from its shows and processions and indulgences—so sacred from its associations with earliest childhood, and its pervading influence on all the concerns of life—so deadening to all right moral feeling, from its doctrines of fate, of transmigration, of atonement for sin, and the obtaining of bliss hereafter, on terms so easy as to prevent all real anxiety for the salvation of the soul, that some education seems almost necessary before the first principles of Christianity will be listened to, or if listened to can be understood. So perverted is their moral sense, and so nearly destitute are they of a conscience, that the Hindoos, whether young or old, must be taught, *much as children are*, before they can understand even the *terms* in which Christianity is proposed to them. They otherwise attach different ideas to

the words used, from those intended to be conveyed. If God is spoken of, they suppose one of their own gods is meant ; if sin, they think only of evil, as connected with a fatality which they could not resist, and for which they are not to blame ; of heaven, they think of some sensual paradise ; and of hell, it is a place of bodily torment for a time, or perhaps an unhappy state in the next birth.

Now, if men are to be sanctified through the *truth*, it is necessary to have that truth communicated to them, by some means, in an intelligible manner ; and whether this should be done in part by schools, or entirely by other forms of instruction, must depend on circumstances. It is however in all cases desirable that much attention should be given to the young, as the most hopeful subjects for instruction, and in a country like India great efforts should be made to prevent or counteract a heathen education. The Christian education of females is particularly necessary, that they may be able to train up their children as Christians, and thus prevent a new crop of heathenism from rising up, with every new generation. When intelligent Christian mothers are multiplied, a foundation will be laid for the establishment and continuance of Christianity.

Still, in the use of any means for the propagation of the Gospel, great care is necessary, that those who employ, do not *rest* in them. The world is not to be converted by the natural operation of any moral machinery—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts." There is danger in getting up a great system of schools, and seminaries, and colleges, for teaching not only the native languages and the sacred Scriptures, but English literature and European science—that too much dependence may be placed on the influence of mere light in the understanding, instead of entire dependence on the Holy Spirit to renew the heart. Efforts for teaching English and the elements of science, when *thorough*, and made in a right spirit, and in reference to the great object of introducing Christianity, will usually be accompanied with a blessing, and do great good, in a religious, as well as in a moral and political point of view. When not thorough, and not accompanied with Christian instruction, the result will be at best doubtful. The experiment is now making on a large scale in this city, and perhaps the most favorable thing that can be said of it is, that Braminism is giving place to scepticism. There is undoubtedly an opening made for the truth to enter, and if the friends of Christianity are sufficiently awake, to the importance of the *crisis*, and in all proper methods urge the claims of their Holy Religion, on that large class of intelligent native youth who are unsettled from the faith of their forefathers, and left almost without any religion, it may please the Great Head of the Church to grant the convincing and converting influences of His Spirit, to those, who otherwise may turn their acquirements in literature and science to evil, and not to good ; and be exposed, on account of having broken away from the restraints of Braminism, to greater immoralities than they before practised. That infidelity, in a Christian land, appears more fair than idolatry in heathen countries, may readily be granted, because infidels there are under the restraints, and enjoy the blessings of a Christian community ; but whether in this country, the prevalence of infidel principles will be found more favorable to the well-being of society than even the dark reign of idolatry, may perhaps yet be fearfully seen. Every friend of India will, however, earnestly pray, that the experiment may never be tried, but that education and Christianity may go forth hand in hand, throughout the length and breadth of this great empire, darkness flying before them, and the brightest civil and social and religious blessings following in their train.

VIII.—*A Brief Memoir of Mrs. Ann Thomas, late of Sulkea, near Calcutta, who died June 11, 1833.*

Mrs. ANN THOMAS, the subject of the following brief memoir, was born in Market Drayton, Shropshire, in June, 1802. Her parents, Mr. and Mrs. EDWARD and ESTHER POOLE, were both truly and eminently pious. Like their amiable daughter, they were brought, while young in years, to the knowledge of the truth as it is in Jesus, and through a protracted life, were enabled to adorn their Christian profession, by a conversation becoming the Gospel, exemplifying the power of religion, and enjoying a large portion of its consolations.

Being themselves the subjects of true religion, and deeply impressed with a sense of its paramount importance to the welfare of those committed to their charge, they were anxious to train up their numerous family of eight sons and three daughters, "in the nurture and admonition of the Lord;" and though their endeavours have not hitherto been succeeded nor their prayers answered to the extent they ardently desired, neither the one nor the other has been altogether in vain. Beside some hopeful appearances in one or two of the other branches of the family, their deceased daughter profited by them on earth, and is now, in answer to those prayers, and in some measure, as the result of those endeavours for her spiritual and eternal good, bowing before the throne of God, and adoring the riches of that grace which made her "meet for the inheritance of the saints in light."

Mrs. THOMAS was at a very early period of her life the subject of serious impressions, and, as is often the case under similar circumstances, her conversion was a gradual work, so that it would be difficult, if not impossible, to say when it took place. Indeed she herself could not tell, as she more than once affirmed when conversing on the subject. Still there was a time when she was conscious to herself of not having experienced that change without which, the highest authority has assured us, "no man shall see the Lord;" there was a period too, when she desired and sought after this change, with the earnestness and importunity of one who feels something of its unutterable importance; as there subsequently was, when she indulged the hope that she had "passed from death unto life," and felt that she loved the Redeemer and could trust her all in his hands. When the divine spark, the regenerating principle, was first communicated, is known only to Him from whom it came; but, though at a much earlier period many serious impressions were made, and holy desires were excited in her mind, which led her to read and hear the Word with much attention and earnestness, and even to address the Throne of Mercy for converting grace, it was not until the latter end of 1817, or the beginning of 1818, when she was little more than fifteen years of age, that the work assumed a fixed character, and she became decided for God. Among the means sanctified to the bringing about of this pleasing change, family trials, personal affliction, the written word, and attendance on the ordinances of the Gospel, may be mentioned as the chief.

Having obtained mercy and a good hope through grace, she was anxious to evince her love to the Saviour by a public profession of his name, and a practical regard to the ordinances of the Gospel. She was accordingly baptized on a profession of faith in the Lord Jesus Christ, on Lord's day, the 11th October following, and the same day was received into the Church*. From that period to the moment of her death she was enabled to maintain an unsullied profession, and to adorn it with a holy life and conversation. On several occasions she was called to pass through the waters of affliction, and to undergo sufferings of no ordinary character: she however found the

* The first Baptist church in Broseley, Shropshire.

promise verified, "As thy day, thy strength shall be." Hence she was enabled to bear her trials with much fortitude and resignation to the Divine will.

The subject of this memoir prayed and laboured for the salvation of her relatives—but not for theirs only: she was a number of years actively employed as a Sunday School Teacher, and also as a Distributor of Tracts. In these exercises, as well as in visiting the abodes of affliction and misery, she took great delight, from the hope that thereby she might be instrumental in promoting the glory of God and the best interests of her fellow-creatures. Nor was she without pleasing evidence of positive good of the very highest order, resulting from her unostentatious exertions. As a distributor of Tracts, she had the high satisfaction of seeing the Sabbath-breaker and the profane, by whom she and her tracts were at first treated in a very contemptuous manner, become the conscientious observer of that sacred day of rest, constant in attendance on the public worship of God, grateful for the attention she had bestowed on him, and so far as human observation could ascertain, the sincere and humble follower of the Lord Jesus Christ.

On the 17th of May, 1826, after an uninterrupted acquaintance of more than nine years duration, she was united in marriage, with him who now mourns her loss, and after paying a parting visit to her friends in the country, and otherwise preparing for the voyage, she left London for Deal on the 19th of June, and on the following day, embarked on board the *Florentia* for India; and on the 22nd of October, she arrived in Calcutta, in a better state of health than when she left England.

Passing by the intermediate events of her life, we shall now contemplate her at its close, in the prospect of death, and near approach to the eternal world.

For the last year and a half, or two years, her health considerably declined, and a severe domestic affliction, inducing necessarily great fatigue, added to the causes of apprehension regarding her. For several months previous to her confinement, she had an impression that she should not survive that event; and repeatedly expressed herself to that effect in conversation: latterly her mind became more cheerful and composed, though not without a foreboding of the kind just mentioned. On Friday the 24th of May, she was made the living and joyful mother of her fourth child. This was to her an unexpected mercy, and filled with a sense of gratitude, she shortly after requested the writer to unite in an offering of praise and thanksgiving for the benefit bestowed. This apparent deliverance from what she had forbidden seemed to fill her with surprise at the goodness of the Lord; hence immediately after uniting in the sacred acts of praise and prayer, she remarked to a kind friend who attended her, how peculiarly suited to her case was the expression in the psalm which had been read, "Who redeemeth thy life from destruction." For some days she appeared to be doing well, and sanguine hopes were entertained of her speedy restoration; but towards the end of the next week she complained of great debility, and expressed it as her conviction, that instead of regaining, she was really losing strength. This circumstance recalled her former forebodings to mind, and caused her once or twice to intimate that she might not recover.

In reply to inquiries as to the state of her mind, she complained of much darkness, said "she felt herself a great sinner, and feared she had never truly loved Christ:" when reminded of his gracious invitations and faithfulness, she replied, "Yes, I know he is faithful, and will cast out none that come to him, but I fear I never did come to him; my desire is to do so, and I do hope he will yet accept me; but I feel myself so unworthy, I have been such an unprofitable servant." She was much in prayer, that the Lord would again reveal himself unto her soul, and enable her to lay hold on the hope of the

Gospel. Her desires towards Christ were ardent and strong ; she longed to feel his love, and to behold his face in righteousness. As to the question of life or death she seemed perfectly resigned to the will of God ; her anxious prayer was, that he would give her a token for good, ere he removed her out of the world, if such was his pleasure ; and enable her to live more entirely to his glory, should he be pleased to raise her up again.

On Saturday, June 8th, she seemed more exhausted than usual, so as to excite considerable anxiety for the event ; and she still complained that her mind was dark, and that she could not satisfactorily see her interest in Christ, though her hope was in him alone. She was thirsting for the waters of life, and cleaving to the cross as her only refuge ; but she had not that sense of pardon and acceptance with God, she had often experienced through believing ; nor that peace and joy which the presence of Christ and the witness of the Spirit impart to the soul. In the course of the day several hymns were read to her, into the import of which she entered with much feeling, particularly the 313th of Dr. Rippon's Selection, dwelling with peculiar emphasis on the lines with which most of the verses close.

" Turn and look upon me, Lord,
And break my heart of stone."

While the last verse completely melted her.

" Look, as when thy pitying eye
Was closed that we might live ;
' Father, (at the point to die
My Saviour gasp'd,) forgive !'
Surely with that dying word,
He turns, and looks, and cries, ' 'Tis done !'
O my loving, bleeding Lord,
This breaks my heart of stone."

The next day she was apparently much better than she had been at all, and sanguine but delusive hopes were entertained of her recovery. As night approached, all these pleasing expectations vanished ; she became worse, and spent a restless night. The following morning she seemed somewhat better, and her mind was in a more comfortable state. A large portion of the past sleepless night had been spent in earnest prayer, and she was now enabled in some measure to lay hold on the promises of the word of God. During the day she suffered much from cold perspiration, and several times inquired to what it was owing, and what it could mean, evidently regarding it herself as the precursor of death.

A kind friend who called to see her on the evening of this day, has furnished me with the following observations relative to the state of her mind.

" You are aware that I was with her but a very short time, (a circumstance I most deeply regret ;) and when we were alone, I remarked that ' it is a great comfort to think that all our afflictions are sent by a gracious Father.' ' Yes,' she replied, ' and Christ—I could not catch the rest, she spoke so very feebly. ' He knows our frame,' I observed ; ' he is touched with a feeling of our infirmities, and he will not afflict us more than he will enable us to bear.'—' Yes,' she added, ' *He knows our frame* ; he knows what temptations we are exposed to, and I trust I am willing to leave all in his hands, and to live or die—then her voice became so faint that I could not distinctly hear the words, but I could perceive she was in a sweetly resigned and heavenly frame of mind. I shall never forget the affectionate earnestness with which she said to me, as I was about leaving the room, ' My very dear Mrs. Sykes, pray for me,—remember me in your prayers.'—I was much affected, and remarked that she had an all-prevailing intercessor, and one that ever lives to intercede for his people ; she said ' Yes,' with peculiar emphasis, and seemed rejoicing in the delightful

thought. I then took my leave, but ah! little did I think it would be a last farewell."—

About 11 she fell asleep, and slept till 1, after which she slept no more until she fell asleep in Jesus the next evening. Her waking hours were however occupied in communion with God. She wrestled with him in prayer, and he graciously heard the voice of her supplication, and appeared to dispel the darkness which had so long overcast her mind. A sweet peace now filled her soul, and she could testify of the faithfulness and loving kindness of the Lord. On approaching her, a delightful and holy composure was observable in her countenance, and apparent in every word she uttered. On asking how she felt, she replied, "Comfortable, I do hope the Lord will be gracious to me. I have been earnestly praying that he would accept me in the Beloved, and I trust he has heard me: I can say, 'He loved me, and gave himself for me.' As to bodily health she seemed much better than on the preceding day, and a medical friend, who called in, spoke of her being taken on the river; in allusion to which she shortly after observed to a friend, "Dr. C. spoke about my being removed on the river, but ah! I think I shall be removed but once more."—Every thing went on favourably until about $\frac{1}{2}$ past 10 o'clock, when a sudden and fatal change took place. Up to this moment the writer had hoped, and almost believed she would recover; it was now apparent that without a speedy change, which there was no reason to expect, this would be impossible, and death must ensue; nothing therefore remained but to inform her of her situation, ascertain more fully the state of her mind, administer the consolations of religion, and wait the event. This I at once resolved to do, and taking my station beside her, inquired how she felt in her mind: she replied, "Comfortable." "Do you feel," I inquired, "that you can and do trust fully and entirely in Christ?" She answered, "Yes, I do trust in him." "Do you experience his love, and feel that you love Him?" With peculiar emotions she replied, "Yes, I do love him." "Do you feel any desire to depart to be with Christ? do you desire to see Him face to face, to be near and enjoy Him?" With much feeling she replied, "I do desire His presence, I do wish to be near Him." Her countenance brightened during this conversation, and was a pleasing index of the peace and joy she then experienced. I then asked, "Could you feel any satisfaction in the thought of now going to be with the Lord, should it be his pleasure now to call you to himself?" "Why," she replied, "I hope I should be reconciled to his will, should he be pleased now to take me; but," said she, looking earnestly at me, "do you think my death so near, that I shall not recover? do you think I shall now die? Tell me, do tell me." I replied, "I do think that is your happiness; the Lord whom you love is, I think, about to take you to himself." "Well," she observed, "if that be the case, I must be prepared;" and raising her eyes towards heaven, she presented a most fervent and appropriate prayer, and in the exercise of a living faith, committed herself to God. Among the expressions she used, were the following: "If it be thy will, O thou blessed God, now to take me to thyself, thy will be done. Prepare me—wash me in the blood of Christ,—clothe me in his righteousness, and accept me in the Beloved. I have no other hope, no other trust." Then turning to me, she inquired, "But what makes you think I shall die? why do you think I shall not recover? what change do you see in me, that makes you think so? I perceive none in myself." Not caring to say what change had taken place, I merely replied, "The Lord can, I know, raise you up again if he see fit, but I think he is about to do better by you." "Well," she observed, "if it be so, His will be done." She subsequently referred to the peculiar sensations she had experienced on the preceding Monday week, and said, "From that time I gave up all hopes of recovery."

During the foregoing conversation, there was not the least symptom of fear or alarm; her mind was tranquil, and she spoke with the utmost composure, though with much feeling. There was, as indeed there had been through the whole period of her illness, a seriousness which indicated a vivid perception of the nature of her situation; but there were also, the "peace that passeth all understanding," arising from a sense of pardon and acceptance, a holy resignation to the will of God concerning her, and a cheering expectation of eternal glory. She had been desirous of living a while longer on earth, and so long as those about her thought she would recover, she was willing to admit the idea that she might, though her impressions were that she should not. Now she was willing to depart, and from the moment she was informed her death was probably near, she let go the slight remaining hold she had on earth, and fixed it firm on heaven. The concerns of that world towards which she was fast hastening, and for which divine grace had so evidently prepared her, now fully, and delightfully, and almost exclusively, occupied her thoughts.

On my retiring for a few minutes, a kind friend presented one of the children for her to kiss; but unable to bear the sight, she turned her head and wept, at the same time praying most fervently that the "Lord would have mercy on all her children, keep them from the evil of the world, and make them plants of his own right hand planting in the house of the Lord." On my return I read at her request, several portions of scripture and a few hymns, as "Guide me, O thou great Jehovah;" "The everlasting song," &c. in Dr. Rippon's Selection; prayer was then offered on her behalf. Into these exercises she entered with great feeling, repeating and dwelling with holy delight on the words of promise, and drawing from them consolation and support—for which, and the other mercies she enjoyed, she expressed the liveliest gratitude. She was now desired to compose herself to sleep, and she tried to do so, but slept not; whenever I approached her, though her eyes were closed, I observed her lips moving, and on going sufficiently near, I invariably found her engaged in holy exercises, as prayer, praise, contemplation on heavenly objects, or repeating hymns or texts of Scripture. Of the latter, passages like the following were often in her lips; "accepted in the Beloved;—who hath loved us and washed us from our sins in his blood;—who loved me and gave himself for me." Of the former, the following beautiful verses occur to mind:

"I'll speak the honours of thy name
With my last labouring breath;
And dying, clasp thee in my arms—
The antidote of death."

"But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

While in health she highly prized and diligently improved the public means of grace, and now that she lay on her dying pillow repeatedly referred to them with feelings indicative of the high value she put upon them, and in a very solemn manner said, "Tell them that neglect the means of grace that they will repent of it."

About $\frac{1}{2}$ part 3 P. M. her kind medical attendant called in, but her case was now beyond the reach of the healing art; at this he expressed his regret, but seemed deeply interested in the happy state of her mind. The tide of life was fast ebbing; but, though occasionally incoherent and wandering, she was fully conscious of her situation, and filled with devotional feelings: though greatly exhausted she continued to speak of divine things; and when most incoherent, it was easy to perceive that these things engrossed her attention,

and imparted pleasures of the most refined and elevated character. He in whom she had believed did not fail her in the trying hour. His love she felt, and when she could scarcely articulate she spoke of his preciousness, saying, "It is better to have Christ in the heart, than to have all the luxuries in the world." The perfect consciousness she displayed as to her situation on the verge of eternity; her resignation to the divine will, and triumph over the fear of death; the composure and satisfaction with which she contemplated the realities of the eternal world, and realized the prospect of entering into the immediate presence of her God and Saviour, were obvious to every one, and deeply interesting, prompting the prayer, "*Let me die the death of the righteous.*" She continued more or less sensible until a short time before her death, at 29 minutes past 6 o'clock, when in the gentlest manner possible, she breathed her soul into the hands of her Redeemer. The next morning her remains were conveyed to the Sulkea burial-ground, and there deposited to await the resurrection of the just.

Thus died this friend of Jesus at the early age of 31, wanting one week; she had been nearly 15 years under a consistent profession of religion, and for 16 or 17 years had experienced its sanctifying and cheering influence on her heart. She left four children to mourn her loss, but an all-wise though mysterious Providence has already called the youngest to a better world, there to join the glorified spirit of her parent in a song of praise unto him that loved them, and redeemed them by his blood.

Reflections on the foregoing narrative.

1. Does not this brief memoir exhibit in a strong light the power and worth of real religion, especially in the near prospect of death and the eternal world? It was religion, be it remembered, which prepared the departed for that solemn scene. It was religion which so wonderfully supported her mind in the immediate prospect of eternity. It was religion that deprived death of all its terrors, and transformed that dread messenger into an angel of light—and made her "more than conqueror through the blood of the Lamb." But,

2. Does not the experience of the departed suggest to every one that hears this relation of it, the *desirableness* of possessing "like precious faith;"—of being vitally united to the Lord Jesus Christ, interested in his atoning sacrifice, and dying (for all must die) as she died, supported by the same hopes and cheered by the same prospects? And if these things are felt to be desirable, ought they not to be sought with an earnestness proportioned to their worth and importance? For unless they be sought with a fixed determination that we will obtain them, or die in the attempt, it is preposterous to expect they will ever be enjoyed. Shall we be careful, yea anxious for the support of the body, the preservation or restoration of health, and protection from harm, and neglect our souls? be all alive to the trifles of time, and negligent of the momentous concerns of eternity? Let each one ask himself, that as he must die, how he would like to die, when the time comes? or how he is likely to die should death find him in his present state? In other words, let him ask, "Am I prepared to die? are my sins forgiven? is my soul renewed, and am I habitually living a life of faith on the Son of God, and of holy obedience to his revealed will? If, on examination, he discover reason to believe himself at present unprepared for the solemn scenes before him, would it not be politic at once to apply to God in Christ, to give him his holy Spirit to produce the meetness required? can it be deemed wise or safe, especially at a time like the present, when sickness and mortality prevail around, and the present hour may be his last, to delay such application? What if the summons come, and put a period to his probationary term ere this great work is done? He must then lie down in sorrow with the bitter reflection, "Procrastination has been my ruin."

REVIEW.

Lectures on Revivals of Religion; by W. B. Sprague, D. D. with an Introductory Essay; by Leonard Woods, D. D. 8vo. pp. 484. Albany, 1832.

The Christian Church, according to the prediction of her founder, has gone steadily onward in the work of subduing the earth unto herself; idol after idol has been cast 'to the moles and to the bats,' and no hand, raised against her, hath prospered. Persecution came from without,—and she has endured it; envy and strife from within,—and she has survived them. Like her Divine Head, she has had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; yet unchecked by man's errors and his frailties, and urged on by an agency higher and more majestic than his, the little stone, cut out without hands, has become a great mountain, which crushes every obstacle into dust, and will never cease to expand until it fills the earth. As in every thing else, so also in the manner of her progress, Christianity is distinguished from all the forms of false religion. These reach a certain height, more or less quickly, and then decline: and indifference on the part of their followers, the first and sure mark of decline, is also the first and sure mark of decay. History does not furnish us with an instance, wherein, a false system of religion, having reached this point, has afterwards been able to advance a single step, or even to regain the ground which it had lost. On the other hand, the course of the Christian religion has been marked by alternate successions of lukewarmness and energy, or rather of spiritual deadness and spiritual life. There is a time, as in the first ages, and at the Reformation, when the church seems instinct with life, and the Spirit raises up earnest and laborious men, full of zeal and love, and thousands are added to the church daily of such as shall be saved. Then the churches have rest; and rest (except in a chosen few, whom God reserves to himself as the salt of the earth) gives rise to slackness of effort, ending in a slumber nigh unto death. It is at this time, which from analogy we should look on as the sure indication of decay, that the Angel of the Lord descends upon the pool, and its waters rise, and swell out into a wider and yet a wider circle. It is indeed a humbling, but an enspiriting and comforting thought, that God has wrought so wondrously for his own cause, and that we have done so little; while, alas! we have done so much to thwart and to oppose it. Amidst the passions and the prejudices, the faint-heartedness, the intolerance, and the selfish and worldly spirit of its builders, the temple of the Lord has arisen, far more glorious than the house wherein he dwelt of old, springing up, like it,

without the sound of the hammer, or any tool of iron, and by its graceful proportions, shewing to the astonished nations that 'it was made and fashioned by the finger of God.'

Believing that we are fast speeding on to the final triumph of our holy religion, and believing also, that we live in one of those epochs, when, after a long and a deadly slumber, the church is to receive from on high another onward impulse (shall we not say the last?)—it is right, and it is most interesting, to try whether we can discern in the signs of the times the leadings of God's providence; lest not discerning them, we be found striving against God. It is impossible for any one to look back on the last forty or fifty years, without being struck with the new aspect which the church bears to those that are without. There has been a marked revival of the Missionary spirit, and, as it were, a new recognition of our duty in regard to the souls of our brethren. Bible and Missionary societies multiply around us; pious and zealous labourers have gone forth into the harvest; wealth and intelligence are ready to support and to direct them, and prayer is exerting its mighty energies in their behalf. And this new state of things has been brought about without any apparent cause; it has not been set in motion, neither has it been urged forward by men of high and commanding talents; or by the princes and great ones of the earth. The prevailing stream of literature and public opinion, in our land at least, is decidedly opposed to it; and yet, almost without our knowing how, we find ourselves in the midst of a machinery, the vastness of whose operations surprises, while it delights our hearts. Foremost in this work of faith, and labour of love, are the two great nations of England and America, the van of civilization, and the hope of knowledge and of freedom. Their ships are in every sea, their Missionaries in every land, and their praises in the mouths of all the saints. Through their means, there is scarce a tribe on the earth, that may not read the Book of Life in its own tongue; and many, many who now shine as stars in the kingdom of heaven, but for them, would have died, as they lived, in the darkness. Much indeed remains to be done; but the same God, who put it into their hearts to make use of the means, will not leave those means without his blessing. They have been employed but for a short time, and the result is yet as nothing; but it is not a new thing which they have to effect. They have to combat again with their old and often conquered enemies, Superstition and Infidelity, and worldly-mindedness. Greater and wiser, and more warlike nations than any which now remain without the bounds of the Church of Christ, have already bowed before them; and the Lord's arm is not shortened, nor is his love to his creatures less.

But though the frame-work from without be sufficiently imposing, there may be rottenness at the core; and we must

look within, for a corresponding state of things, ere we can pronounce that the church is really awakened from her slumbers. The zeal for proselytism, unless it derive its origin and its progress from a renovation of moral character—a revival of Christian spirit—is at best an equivocal symptom. It is not to be denied, that religion has in a great measure been set aside from the public mind, by the flood of half knowledge suddenly let in on it, by the wars and tumults of ambition, and the fiercer shock of political opinions; yet amidst them all, it has been doing its peaceful work, and we believe, that in Britain there is a great and an increasing spirit of piety, quite sufficient to account for all the external means which have been employed. These, however, have already opened for themselves a wider field than they can fill: and herein is the difficulty. Christian piety will find it easy to keep up what she has done; but the *world* is open to her. She can send out her soldiers by fifties, but tens of thousands are needed. A work is before her, not too great, if all who love the name of Christ were his followers, but infinitely beyond her means, while things continue as they are. Every day, surer than the morning and the evening sacrifice, knees are bent, and prayers ascend to God, that he would begin this good work among us—that ‘he would pour out his Spirit on all flesh.’ God is the hearer and the answerer of prayer. Will he not hear his people? we are confident that he will, and that speedily.

Perhaps we have unconsciously carried our theory farther than it will bear. It wants but one step to render it complete, and we will not disguise our belief, that, *that* step has been triumphantly added to it by the Revivals in America. But dropping at present the theoretical for the practical, we shall endeavour to select, chiefly from Dr. Sprague and his coadjutors in the volume now before us, a short but distinct account of the nature of Revivals, their results, and the means generally made use of for effecting them.

Many, perhaps most of our readers, may have formed their notions of a revival from the caricatures of Mrs. Trollope, or the spirited but somewhat injudicious pages of Mr. Colton: and in this they will be but too well borne out by the example of the two leading religious Reviews in our own country; which on the part of the latter at least, is sufficiently out of keeping, since the standard work on the subject, written too by such a writer as Jonathan Edwards, is not at all difficult to be met with. We know that in many cases, at the bare name of Revival, a phantom rises up, of anxious seats, and camp meetings, and shrieks, and swoonings, and all the disgusting mixture of enthusiasm, and hypocrisy, and profaneness, which constitutes a holy fair. We entreat our readers to dismiss all such unworthy pre-

judices from their minds, for the simple reason, that they are utterly groundless, and to lend their earnest attention to a work which TWENTY-TWO of the soundest divines of the most shrewd and common-sense people on the globe, here unanimously declare to be the work of God. We beg of them to remember also, that the master-mind of Jonathan Edwards has sounded its depths; and who shall make a farther throw? He has subjected it to the most searching analysis; he has given due weight to every objection; he has tried it, as silver is tried, and this is his conclusion.

"Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical, glorious distraction. I have had" he continues, "opportunity to observe many instances here, and elsewhere, and though there are some instances of great affections, in which there has been a great mixture of nature with grace, and, in some, a sad degenerating of religious affections; yet there is that uniformity observable, which makes it easy to be seen, that in general it is the same Spirit from whence the work in all parts of the land has originated."

Solemn and thoughtful words! and surely now more than ever "glad tidings of great joy" to Christians. Yet however good and beneficial a Revival may be, however backed by great and holy names, ere it commands our exertions and our prayers, we must submit it to the test of the Scriptures.

"No matter," say Dr. Sprague, "what else may be said in favour of Revivals; no matter how important they may have been regarded, or how much we may have been accustomed to identify them with the prosperity of Christ's cause; if it can be fairly shown that they are unscriptural, we are bound unhesitatingly to conclude that we have mistaken their true character. *God's word is to be our standard in every thing*; and whenever we suffer considerations of expediency in reference to this or any other subject, to prevail against that standard, we set up our own wisdom against the wisdom of the Highest, and we are sure thereby to incur his displeasure. To the law and the testimony then be our appeal."

It does not follow from this, that we are to look into the Bible for any express mention of Revivals, or for any details of the means we are to use in promoting them. A Revival of religion being merely the further spread and deeper hold of Christian piety among a community, is in its very nature eminently Scriptural.

"And even were we to admit that what we call a Revival of Religion, so far as human agency and influence are concerned, were not directly required by God's word, nevertheless, if it can be shown that it is consistent with the spirit of God's word, no man has a right to gainsay it, on the ground that it is unscriptural."—p. 29.

We will not follow Dr. Sprague further, though he spends several pages in labouring to prove, that if a work be strongly implied, if not absolutely enjoined, in the word of God, and the measures we make use of to effect it, be in no wise contrary to his word, we may safely conclude that all is, as it ought to be. If Mr. Colton be

liable to the charge of over-rashness, Dr. Sprague is just as liable to the charge of over-caution. Indeed we require to read their books, before we can rightly appreciate the unapproachable excellence of Edwards, combining more than all the ardour and fervency of the one, with more than all the sober and discriminating spirit of the other. Our business, however, is not with Dr. Sprague's book, but with the subject of which it treats. So long then as a revival will bear the test of Scripture, we need have little fear of any excesses arising from enthusiasm, at least the enthusiasm of religious emotions. "For," says the author of the *Natural History of Enthusiasm*, "the Scriptures—our only safe guide on such points, while they are replete with the language of compassioned devotion, and while they contain a multitude of urgent and explicit exhortations, tending to stimulate fervency of prayer, offer no cautions against any such supposed excesses of piety."

Standing on the sure foundation of Scripture, and ready to bring every thing we meet with to the testimony, we may now safely approach nearer, and look on the process, as it is actually at work.

Dr. Sprague thus describes it :

"It is a revival of scriptural knowledge ; of vital piety ; of practical obedience. The term *Revival of Religion* has sometimes been objected to, on the ground that a revival of any thing supposes its previous existence ; whereas in the renovation of sinners, there is a principle implanted which is entirely new. But though the fact implied in this objection is admitted, the objection itself has no force ; because the term is intended to be applied in a general sense, to denote the improved religious state of a congregation, or of some other community. And it is moreover applicable, in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived ; and whose increased zeal is usually rendered instrumental to the conversion of sinners. Wherever then you see religion rising up from a state of comparative depression to a tone of increased vigor and strength ; wherever you see professing Christians becoming more faithful to their obligations, and behold the strength of the church increased by fresh accessions of piety from the world ; there is a state of things which you need not hesitate to denominate a Revival of Religion."

Without entering on the long list of explanations and provisos, by which he has fenced and guarded this definition, we shall have recourse to the graphic and faithful pages of Edwards for a fuller description of a revival. The only difference between his time and ours is, that the influence, and the appearances, of which he makes mention, now present themselves on a far grander and more magnificent scale, embracing every denomination of Christians, and scattering amongst them all the rich graces of a Father's love.

"Whatever imprudences there have been, and whatever sinful irregularities ; whatever vehemence of the passions, and heats of the imagination, transports, and ecstasies ; whatever error in judgment, and indiscreet zeal ; and whatever outcries, faintings, and agitations of body ; yet it is manifest that there has been of late a very uncommon influence upon the minds of a

very great part of the inhabitants of New England, attended with the best effects. There has been a great increase of seriousness, and sober consideration of eternal things; a disposition to hearken to what is said of such things with attention and affection; a disposition to treat matters of religion with solemnity, and as of great importance; to make these things the subject of conversation; to hear the word of God preached, and to take all opportunities of it; to attend on the public worship of God, and all external duties of religion, in a more solemn and decent manner; so that there is a remarkable and general alteration in New England in these respects. Multitudes in all parts of the land, of vain, thoughtless, regardless persons, are quite changed, and become serious and considerate. There is a vast increase of concern for the salvation of the precious soul, and for the answer of that inquiry, 'What shall I do to be saved?' The hearts of multitudes have been greatly taken off from the things of the world, its profits, pleasures, and honours. Multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin; and what a dreadful thing it is to be under guilt and the displeasure of God, and to live without peace and reconciliation with him. They have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ. They are more afraid of sin; more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it; and what he requires of them, that they may do it; more careful to guard against temptations, more watchful over their own hearts, earnestly desirous of knowing, and of being diligent in the use of, the means that God has appointed in his word, in order to salvation. Many very stupid, senseless sinners, and persons of a vast mind, have been greatly awakened."

We would willingly quote the whole chapter, and we most strongly recommend it, and indeed every portion of this masterly work, to our readers. It will be seen at once from these passages, that a Revival is no new dispensation, as it has been sometimes injudiciously termed. When at the preaching of Peter, men smote on their breasts, and cried, "Men and brethren, what shall we do to be saved?" and thousands were daily added to the church, then there was a Revival of Religion. When Huss, and Wickliffe, and Luther sounded the Gospel trumpet, and Europe awoke from her slumbers, then there was a great Revival of Religion; nay more, in every country village, where the labours of the pastor and the prayers of the people call down the blessing of God, there is a Revival of Religion. And why should it not be so in every town and village throughout the earth? We confess that we take shame unto ourselves, that we are provoked to envy, when we behold how far America has left us behind in this glorious work. Transplanted from our own land, it has taken deep and kindly root in another soil. There it has grown into a fair and goodly tree, whose leaves are for the healing of the nations, and which sheds its blessed influences far and wide; while with us it has dwindled into a feeble and a sickly plant. Since the times of Whitefield and Edwards, not a few here and there, like the gleanings of a vineyard, but HUNDREDS

OF THOUSANDS have lived and *died* in the faith, who ascribed their conversion to the instrumentality of Revivals. And now the work has lost none of its energy. The re-action is less, the spread more rapid, the effects equally lasting. Moreover, new and important features have been added to it. It gives fresh impetus to benevolent institutions, Sabbath schools, and Missionary societies; it tends to perpetuate itself by continually raising up many new and zealous candidates for the ministry, and to extend itself indefinitely by its vast influence on Missionary exertion; and it adds faith and energy to prayer, perhaps the surest of all tokens that it is the Spirit's work. We care little for the whispers which tell of occasional abuses and errors, discountenanced by the majority, and sinking fast into oblivion:—their voice is drowned amidst the grateful jubilee of the thousands who owe to it, under God, salvation and eternal life.

In another paper, we shall advert to the means generally used for producing and promoting Revivals, considering how far they are Scriptural, and practicable, and likely to be attended with success.

In the mean time, Christian readers! this is not a subject to pass away from your thoughts with the passing of an ephemeral work. Here is matter for deep thoughtfulness,—for earnest prayer. We leave you with the question, 'Have ye prayed, or laboured for a Revival of Religion in this place?' M.

Poetry.

MISSIONARY SONNETS,

No. 2.

AND wouldst thou back, my heart! to gaze once more
 On the sweet features of my mother's face,
 To hear my father's blessing, and to trace
 Each well-remembered haunt by stream and shore,
 Link'd with the bright and gentle, as of yore?
 Vain questions! Fitter task it were to brace
 The fainting soul by thoughts of that high place—
 The reaper's guerdon, when his toils are o'er;
 Fitter to ask for love, that I may find
 Father and mother, sister, brothers, home,
 Here 'midst the sins and sufferings of my kind,
 Here, where the Lord has led my steps to roam;
 Fitter to cast no wavering look behind,
 Until the Spirit and the Bride say 'Come.'

M.

Missionary and Religious Intelligence.

CALCUTTA.

CALCUTTA SCHOOLS.

During the past month, the annual examination of several of the private and public schools of Calcutta took place. At the High School and the Free School, the Bishop presided. Lady Bentinck honored Mrs. Wilson's examination by being present. The result of the whole has been a conviction, that the work of education in this presidency is in an improved state to that of any former period. In the High School the boys acquitted themselves very creditably in the Latin classics and in the Greek Testament, also in mathematics and Theology. In the Parental Academic Institution, the students proved themselves not a whit behind those of any other seminary, either in classical, philosophical, or theological attainments. In the Verulam Academy, the classics are entirely omitted. In mathematics, the pupils excelled. In this seminary, the lads are conducted through a vast round of studies, including moral and political economy, natural and mental philosophy, &c. Theology however is altogether excluded. In Mrs. Wilson's Native Female School there was one class which has evidently improved, and that is the orphan class. The children composing this interesting class are constantly under the superintendence of Mrs. W. and are carried on with their studies from month to month and year to year; every annual examination therefore shows their advance. The other classes make but little progress; constantly being removed by their parents, the same girls are scarcely ever seen at two yearly exhibitions; improvement, therefore, to any extent, is out of the question. The most unqualified praise is however due to Mrs. Wilson for her perseverance in the lower classes, and for the improvement of her orphan charge.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

Mr. and Mrs. Goadby, from England, have joined the Mission at Cuttack, belonging to the General Baptist Society. Mr. Sutton, who for several years labored at that station, left for America in January last. We are happy to state that he arrived safely at New York in improved health, and it is expected he will soon be able to return. Mr. and Mrs. Schürman, from the London Missionary Society, have proceeded to Benares to join Mr. Buyers at that place. Messrs. Reed and Lowrie, with their wives, from America, recently arrived in Calcutta. We regret to add that Mrs. Lowrie died, soon after her arrival. Messrs. L. and R. intend to establish a Mission as soon as convenient, somewhere in Central India. By the ship *Israel*, from America, we are happy to learn that a reinforcement of four Missionaries and their wives have arrived for the Jaffnapatam Mission. Mr. J. T. Jones, American, reached Bangkok on the 25th March—he is now the only protestant Missionary in Siam.

Mr. Morse, Church Missionary, on account of extreme ill health, has been compelled to return to England; and Mr. G. Pearce, from domestic circumstances, has been under the necessity of returning also. Mr. Abeel, in very ill health, sailed from Singapore for England in May last.

MISSIONARY TO THE KHASSIAS.

Thursday evening, the 26th January, Mr. A. B. Lish, who had been educating for the Ministry at Serampore College, was set apart for the work of a missionary

at Churapoonjee. Mr. Lish has already been employed among the Khassias, the tribe which inhabits the Churapoonjee hills, with some success; and he has brought down with him one or two converts from that rude people. Some books have already been printed in the language of the Khassias, which is an addition to the various languages in which the Serampore Missionaries, with whom Mr. Lish is connected, have translated the Scriptures.—*Englishman.*

METHODIST MISSION, MADRAS.

The readers of our magazine are probably aware, that through the paucity of labourers connected with the Methodist Missionary Society, its Missionaries labours in Bengal have been removed to the Madras Presidency. We are happy to inform the friends of Mr. and Mrs. Hodson, late of Calcutta, of their safe arrival and comfortable settlement at Bangalore. Mr. H. observes, that the climate is delightful, and the language is easily acquired, from its resemblance in its radicals to Bengalee, which he had previously studied. Mr. H. resides at present with his colleague the Rev. Mr. Hardy, at the Mission House, in or near the cantonment; but he proposes, as soon as his knowledge of the language is a little increased, to go more fully among the natives; it is probable that he may be joined by other associates, and that in concert they will attempt some extensive system of education, similar to that in operation by the American Missionaries in Ceylon. We trust such may be the case, and shall be most happy to report the complete success of their labours.

On Nov. 4 last, a meeting was held in the Wesleyan Chapel at Bangalore, Captain Woodward, 32nd N. I. in the chair. The place was quite filled with the most respectable inhabitants of the station, and the proceedings of the evening were of the most interesting kind. From the report then read, we have been furnished with the following extracts:

“We have in our Bungalow Schools 131 children; 36 of whom are taught on the Mission premises, viz. 24 boys and 12 girls. At present they are so young that much cannot be expected from them; however, the day of small and feeble things must not be despised, for though they are now acquiring only the elements of an education, yet the plans which are now in progress, and those which we have in prospect, will, if steadily pursued and blessed by Almighty God, act as a powerful lever in raising this heathen population from their present degraded moral condition to the level of civilised society, ingraft the germ of true principles in youthful minds, which if fostered will grow with their growth, and strengthen with their strength, and qualify some of them for making known the way of salvation to their lost and benighted fellow-countrymen.—The time has arrived when something more than a mere elementary education is necessary, and we as well as other societies see the necessity of carrying forward the education of promising boys to such an extent as will qualify numbers of them for becoming efficient school-masters, or catechists; with the hope that out of this number so qualified, the great Head of the church will call some directly to the work of the ministry—this is a subject which we have laid before our committee, have received their sanction, and hope soon to see our plans in successful operation.

“Since the establishment of this Mission in 1819, there have been 52 baptisms, seven of which have taken place during the year, and one young man now remains as a candidate for the ordinance. It is well known that the Tamul population in Bangalore, like the English, is continually changing, so that as new members are added to our society on this station, old members remove to other stations. At present our number is 16.

“The Tamul services in this chapel are generally well attended, averaging on the Sabbath morning 45 adults, and the scholars of all the schools. The preaching of the Gospel in those school-rooms which are situated in the midst of the heathen population is shedding forth light and truth amongst the followers of darkness and error.

“We have not yet been able to attempt any thing for the benefit of the Canarese people. But Mr. Hodson, who arrived here from Calcutta in September last, has commenced the study of the Canarese language, with the view of exercising his ministry amongst them, and hopes are entertained, that the committee will for the future be able to maintain always two or three Missionaries in this station; that the Canarese as well as the Tamul people may be benefited by their labour.

"Though we regard the heathen population as the field which we are especially called to cultivate, we nevertheless think it is our duty to scatter the seed of Divine truth wherever it is likely to yield fruit, and hence we preach one sermon in English every Sabbath evening, for the benefit of those Europeans in the army who have been members of our society in England, or who wish to attend our ministry; in this duty we have seen our labours owned of God."

CHURCH MISSIONARY SOCIETY.

PALAMCOTTA.—The following short extracts are from a letter, dated Palamcotta, February 1st, 1833, which was written by the Rev. Mr. Rhenius, and addressed to Mr. Gutzlaff. With reference to the progress of truth in Palamcotta, Mr. Rhenius writes:

"The Lord's blessing still accompanies our labors. In the last six months, ending with December, we have had an addition to our congregations of 509 souls—making the total of them 9302 souls. In the past month of January, at least 100 families more have 'cast their idols to the moles and to the bats.' In one new village alone are about seventy families which have cleared their temple of all their idols and destroyed them. One of their head-men is now in my study. But you must not forget, that it is easier to cleanse their temple from idols, than their *hearts*. However, the former is a great step towards the latter; and we may hope that if not all, yet some of the people are, or will be, truly converted to God. The divine word which they are now learning, will not be in vain.

"In the schools also, which are nearly one hundred in number, we have much encouragement; the Lord is perfecting praise to himself from the mouths of these children. Recently in one of our schools, a boy about twelve years old, and of a newly-established congregation, became very ill, and there was no hope of his recovery. His father asked him, whether he wished to go to Christ, or to stay here still longer. The boy replied, 'I should like to learn still more of the catechism, but I should like also to go to Christ;'—and then addressed his father thus: 'Father, have you still any idols in the house? If you have, get them all away, and keep to the Gospel.' A heathen physician refused to give him medicine, because the parents had become Christians; the boy hearing of it, said, 'Never mind, I do not want his medicine, I have a heavenly Physician.'—He died with joy, and the parents, instead of repining and mourning, made a feast. When the Christian and heathen neighbours who came to visit them, saw this, and expressed their surprise, the father said: 'Why should we mourn? This is the marriage day of my boy; may we all die as this our boy did.' Does not this show the powerful grace of God?"

LONDON MISSIONARY SOCIETY, MALACCA.

The following brief account of the *Maluy Department of the Mission at Malacca*, is from the Rev. Mr. Tomlin.

"In prosecuting our labors among the *Malays*," says Mr. T., "there are many difficulties to be encountered. peculiar to the followers of the false prophet. In conversation on religious topics they are generally reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsiderable merit. The grand objection which they raise to the Christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation 'Anak Allah' (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

"It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the Christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degree of suspicion, are now in many instances perused with apparent gratification.

"A class of young men, consisting chiefly of the teachers of schools, has been formed; they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class* is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which

they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

"The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, became much incensed against him, and ordered him to quit his house and company. The teacher requested the Missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter in compliance with the wishes of the Missionary called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded or the school closed. The teacher was made acquainted with his father's sentiments, which, instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

"The number of Malay schools is six. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons, the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the school-masters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendent who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared, which it is intended shortly to introduce into the schools.

"Our labours among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with Christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the Nakodah of a native prow, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he conveyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent request succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful, and with apparent sincerity invoked upon us the blessing of the Almighty.

"Another instance worthy of record may be here mentioned. A respectable Malay Nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important inquiries he made during this visit.

"Does not the Koran," said he, "agree with your Scriptures, and complete them?" "The Koran," I replied, "differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God." "But," he inquired, "is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?" "Mohammed," said I, "is not once mentioned in our Scriptures. The Arabians and Jews were always two distinct nations, though both descended from Abraham. The latter were the chosen people of God, and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation, the descendants of Ishmael the son of an Egyptian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohanmedans themselves allow. From His chosen people, the Jews, God raised up His Son to be the Saviour of them and of all the nations."

"How is he," said the Nakodah, "who was the Son of Mary, the Son of God? How do you know He takes away our sins?" "The Son of God," I replied again, "in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before, and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God?" The Nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners."

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

Nov.

7. At Malacca, R. Diggles, Esq. to Eliza, only daughter of the Hon'ble S. Garling, Esq. Resident Councillor at Malacca.
18. At Dinapore, Lieut. and Adjutant C. Prior, 64th Regt. N. I. to Charlotte Danham, youngest daughter of Lieut.-Col. C. W. Hamilton.
20. At Agra, Mr. C. F. DaCosta, to Miss Isabella David George.
30. Mr. J. Thomas, to Miss A. C. Bisset.
- Mr. J. Black, Branch Pilot, H. C. Marine, to Miss Louisa Matilda Thompson.

DEC.

12. At Dinapore, Lieut. Houghton, 63rd N. I. to Anna Matilda, eldest daughter of Lieut.-Col. C. W. Brooke, Commanding the Dinapore Division of the Army.
16. Mr. G. F. Whichlow, School-master, to Miss Mary Ann Cecilia Sherburne.
17. George Galloway, Esq. to Rebecca, only daughter of J. B. Baldwin, Esq.
- Ensign F. B. Wardroper, 6th Regt. N. I. to Miss Frances Mary White.
21. Capt. Farrington, 2nd N. I. to Frances, relict of the late J. Turner, Esq.
22. In Ceylon, A. Stewart, Esq. H. M. Civil Service, to Charlotte Ann, daughter of Lieut.-Col. Clement, Royal Artillery.

BIRTHS.

Nov.

5. At Secundrabad, the lady of Lieut. J. B. Neeve, 37th Regt. N. I. of a son.
7. At Colombo, the lady of W. Norris, Esq. second Puisne Justice, of a son.
10. At Mazagon, the lady of Assistant Surgeon Mountefiere, of a son.
12. At Allyghur, the lady of A. C. Plowden, Esq. C. S. of a daughter.
14. At Bangalore, the lady of Captain Ellis, 13th Light Dragoons, of a son.
15. At Trichinopoly, the lady of Captain and Paymaster Barton, H. M. 54th Foot, of a daughter.
17. At Palaveram, the lady of Lieut. H. Vanderzee, 27th N. I. of a son.
19. At Madras, the lady of H. F. Busby, Esq. C. S. of a son.
- At Nellore, the lady of W. Elliott, Esq. C. S. of a son.
22. At Patna, the lady of J. Clarke, Esq. Garrison Surgeon of Chunar, of a son.
24. At Barrackpore, the lady of Captain W. Howard, European Regiment, of a daughter.
24. At Cawnpore, Mrs. C. C. Greenway, of a daughter.
26. On the river, near Jungypore, the lady of Captain G. M. Carmac, H. M. 3rd Buffs, of a daughter.
- At Chirra Poonjee, the lady of Lieut.-Col. T. C. Watson, of a daughter.
27. The lady of Major Ross, of the Corps of Engineers, of a son.

DEC.

1. The lady of Captain C. Keirlander, of the Invalid Establishment, of a daughter.
- The lady of K. MacQueen, Esq. Surgeon 71st Regt. N. I. of a daughter.
2. The lady of J. S. Smith, Esq. of a daughter.
4. The lady of T. Brae, Esq. Indigo Planter, of a son.
7. The wife of Mr. R. Wall, of the Pilot Service, of a daughter.
9. Mrs. W. Rushton, of a son.
12. At Dum-Dum, Mrs. G. Bales, of a son.
15. Mrs. Mark Carapiet, of a son.
17. Mrs. G. Wood, of a son.
- The lady of W. Stevenson, Esq. Ass. Surgeon, 33rd Regt. N. I. of a daughter.
18. At Bigour, near Moorshedabad, the lady of Capt. Brown, of a son.
19. Mrs. M. A. D'Souza, of a son.
- At Kidderpore, R. Mrs. Mortimer, of a son.

DEATHS.

Nov.

1. At Singapore, Mrs. McSwiney, aged 33 years, wife of Staff Serjeant McSwiney.
5. On Board the Eliza, in the Bay of Bengal, Mary, the wife of J. Orr, Esq. Madras C. S.
12. At Sea, Captain J. H. Williams, of the Brig Fredericka, aged 30 years.
15. At Allyghur, the wife of C. E. Burton, Esq. 46th Regt. N. I.
22. At Kimeddy, Major J. Boster, 41st Regt.

26. At Furreedpore, in childbed, Josephine, the wife of M. W. Carruthers, Esq.
C. S.
27. At Ghazee-pore, Major M. Simple, H. M. 38th Regt.
— Cecelia Christiana, daughter of Mr. G. Phillips, aged 2 years and 7 months.
30. Mrs. Roche, the lady of Captain J. Roche, Commander of the Ship John Adam.
— Mr. W. Bastard, Ship-builder, aged 50 years.
- Dec.**
1. Mr. T. Blacquiere, son of W. C. Blacquiere, Esq. aged 35 years.
— Mr. J. Gibson, aged 25 years, 5 months, and 6 days.
3. Mr. A. DaCosta, aged 55 years.
6. Mr. Lewis Latour, aged 34 years.
9. Captain W. Reynolds, formerly of the Royal George, aged 52 years.
10. At Monghyr, Mr. A. McCarthy, aged 91 years, 3 months, and 2 days.
13. Mrs. Harriet Stocker, aged 41 years, 6 months, and 10 days.
15. At Cawnpore, Brigadier Murray, C. B. 16th Lancers, and commandant of that station.
20. At Patna, Mr. G. M. Francis, aged 33 years.
24. At Cossimbazar, Sophia Isabella, eldest daughter of T. Mainwaring, Esq. aged 17 years.
— R. M. Ronald, Esq. aged 40 years.
25. Edward Brightman, Esq. aged 52 years.
26. Alex. Paterson, Esq. aged 21 years.
27. J. Poulson, jun. Esq. aged 24 years.

Shipping Intelligence.

ARRIVALS.

- Nov.**
30. Eliza, D. Sutton, from Falmouth 2nd July and Madras 30th October.
Passengers from London:—Mrs. Dunbar, Mrs. Becher; Misses Stagar, Fagan, Becher, and C. Becher; J. Becher, Esq. Captain Younghusband, King's Service, Lieut. Jeaner, 64th B. N. I. Messrs. Chalk, Foulkes, and Fagan, and Fagan, Mr. Plowden, Cadet Becher, B. Cavalry, Mr. Fox, Second Officer of the Fergusson, Miss E. Becher, died at Sea Oct. 15th. *From Madras*:—Hon'ble Sir E. Ryan, Chief Justice, — Orr, Esq. Mrs. Orr, died at Sea Nov. 6th.
- Dec.**
3. Israel, (Amr.) Bray, from Boston 1st July.
Passenger:—D. S. Kendall, Esq. Supercargo.
4. Red Rover, (Bark.) W. Clifton, from China 6th Nov. and Singapore 16th Nov.
Passenger:—W. Blenkin, Esq. Merchant.
— Sylph, (Bark.) R. Wallace, from China 4th Nov. and Singapore 15th Nov.
Passengers from China:—W. Lyons, Esq. and J. Cliff, Esq. Merchants; Sigs. Joaquim Bellate and D. Pizzoni.
— Pegasus, (Bark.) R. Howlett, from Madras 27th October.
Passenger:—J. Bainbridge, Esq.
— Drongan, J. McKenzie, from Madras 6th November.
6. Adelaide, R. D. Guthrie, from London 17th July.
Passenger:—Mr. Jeffreys, Free Mariner.
7. Bengal Merchant, (H. C. C. S.) J. Campbell, from London 17th July.
Passengers:—Miss Evans, Lieut.-Col. T. Taylor, N. I., Captain D. Williamson, ditto, Lieut. H. C. Baddeley, 61st ditto, Ensign A. F. Evans, H. M. 26th Regiment, George Shiller, Esq. George Evans, Esq. R. Rich, Esq. T. Thomson, Esq. 59 Troops, 4 women, and 2 children.
— Catherine, (H. C. C. S.) B. Fenn, from London 8th August.
— Solway, M. Proctor, from London 28th July.
— Penelope, (Bark.) P. Hutchison, from Masulipatam 24th October and Eskapelly 3rd November.
9. Bassein Merchant, (Schooner,) J. Jones, from Moulmein 15th November.
11. Cecilia, (Brig.) P. Roy, from Singapore 1st November.
Passengers:—Miss Fraser, Captain Fraser, H. M. 24th Regiment, and Mr. Chambers. *From Penang*:—Mrs. Court and Miss Judah.
— Capricorn, (Bark.) R. Smith, from Madras 29th October.
— Zoroaster, (ditto,) W. Patton, from Madras 27th October.
12. Landais, (F. Brig.) Mongans, from Bordeaux 5th May.
— Richard Bell, (Brig.) J. H. Wardle, from Madras 28th October.
— Allalvie, G. Andree, from China 21st October, and Penang 19th November.
Passengers:—Madam Scheronie, Madam Caravalia, and Mr. Moyoroya and Mr. Caravalia.

13. Bland, T. Callan, from Liverpool 14th August.
Passengers :—Mrs. Percival, Miss Ashton, Colonel Walker, B. N. I., Captain Hughes, Artillery, Lieut. Egerton, 13th N. I., and Mr. Thomas, Merchant.
 — Belhaven, (Brig.) M. Crawford, from Glasgow 28th July.
Passenger :—Mr. Assistant Surgeon A. C. Gordon, H. C. S.
 — Falcon, (Bark,) D. Ovenstone, from China 21st October.
Passengers :—Captain C. Anderson, J. Goodard, Esq., G. F. Davidson, Esq.
14. Orient, (H. C. C. S.) T. White, from Portsmouth 18th June and Madras 4th November.
Passengers from London :—Mrs. Ashe, Mrs. Wallich, Mrs. Dicken; Misses Jeremie, Roope, D'Aguilar, Braddon, Bishop, Wallich, S. Wallich, and E. Wallich; Captain Ashe, B. N. I., W. S. Dicken, Esq. Assistant Surgeon, J. Spens, Esq. Bengal Engineers, J. Pigon, Esq. T. Anderson, Esq. W. C. Abbot, Esq.; Masters St. George Ashe and B. F. Ashe. *From Madras* :—Mrs. Bramley and child, and W. H. Smoult, Esq.
 — Duke of Argyle, (H. C. C. S.) H. Bristow, from London and Gravesend 6th August and Lizard Point 13th August.
Passengers :—Mrs. Stalkart and family, Mrs. Thompson and family, two Misses Dunlop, Lieut.-Col. Hodgson, 42nd N. I., G. C. Shunk, Esq. C. S., Messrs. A. C. Dunlop, —Stalkart, J. W. Rose, G. Dunlop, T. Ross, —Band, G. Hurriott, A. Falconer, 55 H. C. Troops, and 3 women.
15. Soobrow, (Bark,) C. H. Wimbolt, from Pondicherry 26th October and Cheduba 7th December.
16. Alexander, G. S. Jones, from Ceylon 10th November.
 — Dona Carmelita, C. Grey, from Madras (no date) and Ennore 21st November.
Passenger :—Mr. G. H. Howell, of the Ship Lady MacNaghten.
 — Tigran, S. W. Hazlewood, from Rangoon 11th November and Akyab 4th Dec.
Passengers :—His Excellency Don Frederico Con, Italian Bishop, J. M. Manook, Armenian Pastor, D. Christopher, Greek Pastor, Mr. T. C. Avietoom, Supercargo, and Mr. J. Toole, Mariner.
20. Laurence, (Bark,) H. Gill, from Liverpool 16th August.
 — Warwick, (Brig,) J. Gibson, from Liverpool 3rd July and Rio de Janeiro 47th September.
 — Thalia, W. H. Biden, from Madras 28th November.
 — Nerbudda, F. Patrick, from Covelong 17th November.
24. Jane, (H. C. Buoy Vessel,) J. Royce, from Chittagong 18th December.
 — Shawool Hamed, E. Dumont, from Bombay 28th October.
Passenger :—Mrs. S. Ley.
 — John Hayes, C. Worthington, from Liverpool 4th August.
Passengers :—Mrs. Saxon, Mr. Charles, Mr. McKennis, and Mr. Gattie.
25. Duke of Northumberland, Pope, from London 20th August.
 — Malcolm, Eyles, from London, 10th August.
 — Severn, Braithwaite, from London, 15th July.
29. Trinculo, (Brig,) Hesse, from Liverpool, 25th Augt.
 — Diadem, (Bark,) from London, 10th June.

DEPARTURES.

DEC.

5. Intrepid, T. Robinson, for London.
7. Asia, J. Riddle, for London.
Passengers :—Mrs. Cracroft, Mrs. McKenzie, Mrs. Hovenden, Mrs. Thomas, Mrs. Sheen, Mrs. Geadby, Mr. W. H. Peach, Mr. W. Thomas, Dr. Sheen, H. M. 16th, Captain Jackson, 30th N. I., Lieut. Nisbett, 22nd N. I., Assistant Surgeon Royes, Rev. J. Goadby, Mr. Medwinter, and 3 children.
8. Duke of Lancaster, J. Hargraves, for Liverpool.
Passengers :—Mrs. Hill and 7 children, Mrs. Cobb and child, Rev. J. Hill, Rev. G. Pearce, Captain Cobb, H. M. 38th Regiment, and Master W. Vos.
 — L'Emile, (F.) J. Ducon, for Bordeaux.
9. Kyle, (Bark,) T. Fletcher, for Liverpool.
 — Magnet, J. McMinn, for the Mauritius.
 — Dalla Merchant, (Bark,) J. Weil, for Rangoon.
10. Sir Charles Malcolm, H. Tudor, for Bombay.
Passenger :—M. Hall, Esq.
 — Young Rover, (Brig,) G. Baker, for Moulmein.
Passenger :—Rev. Mr. Hamilton.
Per Sultana, for Bombay :—Dr. Rogers, Captain Lauce, Indian Navy, and Mr. Jobson.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 1873.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30.088	73.	70.8	71.0	N.	.142	77.3	81.	75.7	N.	.116	79.2	83.2	78.	w.	.056	80.2	86.1	80.1	N.W.	.059	80.4	83.	79.7	N.	.068	79.	80.	77.8	N.W.		
2	.106	72.2	68.3	68.7	N.	.143	77.	81.6	77.4	N.	.112	79.2	83.7	79.2	N. E.	.064	80.2	86.	80.8	N.	.056	80.3	84.	80.	N.	.064	79.	80.	77.8	N.W.		
3	.082	69.5	66.3	66.8	N.	.128	77.	81.3	77.6	N.	.086	79.	83.5	79.5	N.W.	.036	79.3	86.3	81.7	N.W.	.030	79.2	85.1	81.3	N.W.	.036	79.	82.	79.3	N.W.		
4	.044	69.3	66.5	67.	N. E.	.100	76.7	83.	78.	N. E.	.068	78.4	85.7	80.7	N. E.	.022	78.8	88.6	83.	N. E.	.018	78.9	86.	82.5	N. E.	.030	78.3	81.5	81.	N. E.		
5	.104	69.6	66.8	68.	N. E.	.160	78.	83.	80.	N. E.	.112	79.	85.2	81.5	N. E.	.074	79.3	84.	81.5	N. E.	.070	79.2	83.6	81.7	N. E.	.062	78.9	80.5	80.6	E.		
6	.096	68.7	65.2	65.6	N.	.050	77.1	79.5	77.	N. E.	.116	78.3	83.3	80.1	N. E.	.084	79.	83.7	81.	N.W.	.062	78.9	82.4	80.2	N.	.070	78.7	80.7	78.8	N.		
7	.064	69.	66.	66.3	N.	.050	76.2	81.2	77.3	N. E.	.082	77.4	83.8	80.4	S. W.	.030	78.9	87.	81.8	N.W.	.018	79.5	83.7	81.1	N.W.	.024	79.	83.9	80.	N.		
8	.070	72.7	70.	70.3	N. E.	.138	77.3	83.	78.7	N.	.118	78.4	84.3	80.2	N.	.078	80.1	87.	81.5	N.W.	.072	80.2	85.1	81.2	N.	.084	79.8	81.4	80.5	N.		
9	.130	70.7	67.7	68.2	N. E.	.178	77.	82.	77.5	N.	.156	78.	83.2	79.3	N.W.	.120	78.7	86.7	81.	N.W.	.106	79.	84.3	80.5	N.	.114	78.8	81.2	79.3	N.		
10	.138	71.8	69.	69.4	N.	.200	75.2	79.4	76.5	N. E.	.184	77.	80.6	77.	E.	.142	78.6	82.3	80.4	S.	.134	78.5	81.	79.3	S. E.	.146	77.8	80.	78.5	S.		
11	.184	68.7	67.5	68.	N. W.	.224	76.3	78.	76.	N. E.	.210	77.3	80.7	78.	N. E.	.160	78.	80.3	78.7	N.	.15.	77.6	79.	77.2	N. E.	.164	76.	76.8	76.5	N.		
12	.172	69.	65.3	66.1	N.	.210	74.5	79.	75.5	N.	.178	76.5	82.2	78.3	N.	.130	78.2	86.2	80.8	N.	.126	78.5	83.8	80.	N. E.	.138	77.8	79.7	77.2	N.		
13	.146	69.	66.	66.7	N. E.	.182	75.3	80.	76.8	N.	.152	76.8	83.7	79.	N.W.	.096	78.5	86.7	80.5	N.W.	.084	78.8	83.1	78.7	N.	.090	78.	80.	77.	N.W.		
14	.066	69.	65.2	65.7	N.	.126	75.2	81.2	79.3	N.W.	.104	77.2	83.	78.7	N.	.046	78.3	83.	79.5	N.W.	.030	78.6	83.	79.5	N.W.	.038	78.	79.8	77.1	N.		
15	.050	69.7	67.	67.3	N.	.090	74.7	77.8	75.8	N.W.	.060	75.4	82.3	78.3	N.W.	.026	77.2	83.3	81.	N.W.	.016	77.5	82.5	80.2	N.	.026	77.2	78.7	77.8	N.		
16	.094	69.8	66.8	67.	N.	.140	75.	79.6	75.4	N.	.112	76.9	81.5	78.5	N.W.	.064	79.8	86.2	81.3	N.	.052	79.4	83.1	80.2	N.	.044	78.7	78.9	77.5	N. E.		
17	.080	69.	67.3	68.2	N. E.	.146	75.	80.2	76.3	N.W.	.128	76.8	84.8	80.7	N.W.	.060	77.8	86.7	82.0	N.	.046	77.2	82.	80.5	N.	.052	76.5	80.	79.3	N.		
18	.072	68.4	66.4	67.	N.	.136	75.3	82.	77.6	N.	.120	77.	84.5	80.	S. W.	.066	78.	88.	82.4	N.	.056	78.4	85.3	81.7	N. E.	.064	78.8	80.4	79.	N.		
19	.136	68.	65.8	66.	N.	.194	74.8	80.	76.	N. E.	.160	75.8	84.	79.3	E.	.112	78.2	85.6	81.4	N. E.	.104	78.7	83.	80.	N.	.112	78.5	79.9	78.2	N.		
20	.118	68.	66.5	66.8	N.	.170	74.2	80.	76.	N. E.	.152	75.4	81.8	78.4	N.W.	.094	76.7	86.	80.6	N.	.082	76.9	83.2	79.8	N.W.	.095	76.4	80.	78.2	N.W.		
21	.116	67.2	65.	65.6	N. E.	.150	73.8	79.3	75.8	N.W.	.120	75.5	82.2	79.	w.	.056	76.3	85.2	80.	w.	.050	76.9	84.	80.	w.	.052	76.2	80.3	78.5	w.		
22	.046	68.4	66.8	67.5	E.	.102	75.7	81.4	78.2	S. E.	.066	77.5	85.3	80.7	S. W.	.028	78.2	84.8	80.5	S. W.	.016	78.4	84.	80.	S.	.034	77.8	80.3	78.3	S. E.		
23	.134	73.5	71.6	72.4	N.W.	.166	75.6	78.6	77.5	N.W.	.136	77.8	82.	79.	N.	.085	78.7	84.7	79.2	N.W.	.080	78.7	81.5	77.5	N.W.	.088	77.8	78.2	75.0	N.W.		
24	.140	73.	71.2	72.	N.	.172	75.4	78.	77.4	N.W.	.138	78.	82.2	80.	N.W.	.088	79.2	85.	80.3	w.	.084	76.3	82.3	77.2	w.	.088	75.6	78.	76.	w.		
25	.142	72.	69.	69.3	N.	.168	72.5	79.	74.	N.	.138	74.	81.	75.2	N.	.110	75.5	85.	80.7	N.W.	.100	75.7	82.5	75.	w.	.106	74.5	77.8	75.4	N.W.		
26	.184	66.3	63.7	64.	N. E.	.220	72.7	78.7	73.2	E.	.190	74.2	82.	75.3	N.	.136	75.3	85.5	78.	N.	.132	75.3	82.8	77.1	N.	.142	74.	79.8	76.	N.		
27	.176	67.	64.2	64.7	N.	.120	73.	79.3	73.3	N. E.	.200	75.	82.3	76.	N.	.136	79.	85.5	77.4	N.	.130	78.2	83.5	74.5	N.W.	.138	77.	80.	74.2	N.		
28	.168	67.1	65.	65.6	N. E.	.184	73.	80.	75.5	E.	.168	74.1	82.	77.2	N.W.	.122	75.5	85.	75.5	N.W.	.120	76.	84.	77.	N.W.	.130	75.2	79.8	74.6	S.		
29	.174	68.3	66.	67.	N.	.224	73.4	79.5	74.7	N. E.	.186	75.	80.4	76.2	N.W.	.114	77.4	84.	78.5	N.W.	.108	77.3	81.8	77.8	N.	.120	76.3	78.8	77.7	N.		
30	.116	66.2	62.8	63.	N.	.172	71.2	74.	69.5	N.	.130	72.7	79.2	74.7	N.	.068	75.4	82.7	78.	N.W.	.063	75.2	80.5	77.	N.W.	.070	74.	78.	77.2	N.		