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



EDITED BY  
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. III.

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*JANUARY TO DECEMBER,*  
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THE  
CALCUTTA CHRISTIAN OBSERVER.

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*February, 1834.*

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I.—*Theory of the Hebrew Verb, No. II.*

In a former paper an attempt was made to prove, that what in Hebrew have generally been denominated the past and future tenses of the verb are really indicative and potential moods, each of which has a present, past, and future signification. This was done by a reference to the authorised version of the Scriptures, that the fact being established upon undeniable evidence, it might not appear to be a visionary pursuit to attempt an investigation of the laws by which the precise time, intended by the sacred writer, is determined.

All grammatical rules are nothing more than so many observations made on the language to which they apply : as far as they relate to language in general, they may be regarded as forming a fixed basis ; but as far as they refer to particular usages, in which one tongue differs from another, they must be considered as its peculiar structure. If any one desires therefore to be perfectly acquainted with a language, he must not only observe what is common to it with others, but must pay particular attention to what is peculiar.

The number of parts into which time is divided is conventional. In languages that are simple, they are fewer ; and in those highly cultivated, more numerous : in the Hebrew, the former, and in the Greek the latter, may be observed. But it is not our object to inquire how a nice sense of accuracy would lead men to divide present time into the definite and indefinite ; the past into the imperfect, the perfect, the perfect definite, the first and second aorists, and the pluperfect : and the future into the first future, and the second future, and the paulo-post futurum ; it is rather to ascertain by what methods they express these distinctions of time as far as they admit them.

The methods adopted in the formation of the tenses are three :—first, by inflexions ; secondly, by auxiliaries ; and thirdly, by rules. In the Greek, Sanscrit, and many other languages, the tenses are

formed almost entirely by inflexions, as in  $\tau\upsilon\pi\tau\omega$  *to beat*; present  $\tau\upsilon\pi\tau\omega$ , imperfect  $\epsilon\tau\upsilon\pi\tau\omicron\nu$ , perfect  $\tau\epsilon\tau\upsilon\phi\alpha$ , pluperfect  $\epsilon\tau\epsilon\tau\upsilon\phi\epsilon\omega$ , aorists  $\epsilon\tau\upsilon\psi\alpha$ ,  $\epsilon\tau\upsilon\pi\omicron\nu$ , futures  $\tau\upsilon\psi\omega$ ,  $\tau\upsilon\pi\tilde{\omega}$ . In the English, Chinese, and some others by auxiliaries, as, present, love, am loving; imperfect, loved, did love, was loving; perfect, have loved; pluperfect, had loved; future, shall love, shall have loved. In some there appears a great mixture of the two; as in the Persian, کردن *to do*; present میکنم imperfect میکردم aorist کردم perfect کرده‌ام pluperfect کرده‌بودم futures خواهیم کرد کرده‌باشم بکنم. The same may be said of the Hindoostance and Bengalee.

The Hebrew, with its cognate languages, has its tenses determined neither by inflexions nor by auxiliaries; but by certain rules which have been stated to be simple in their nature and easy in their application. It must be confessed, that the indicative mood is used more frequently in the past, than in the present and future tenses; and that the potential appears to be more frequently used in the future, than in the present and past tenses. It was probably this that led to the error of considering them tenses and not moods; but that they are moods and not tenses we have shewn from their each being used in a present, past, and future sense. The following are the rules which may serve to guide us in ascertaining the time designed to be expressed by the Hebrew verb.

1. In the statement of universal propositions, or moral and religious truths, the verb, whether in the indicative or potential mood, must be considered as in the present tense; as, ‘Every wise woman buildeth her house; but the foolish plucketh it down with her hands.’ Prov. xiv. 1. Here בנתה and תהרסנני the former the indicative, and the latter the potential, are both of the present tense. ‘Blessed is the man that maketh the Lord his trust, and respecteth not the proud.’ Psalm xl. 4. Here שי and פנה are both indicative present. ‘Doth not Wisdom cry, and Understanding utter her voice?’ Prov. viii. 1. In this example both the verbs תקרא and תתן are of the potential mood, present tense. It would be endless to multiply examples: let the reader compare the English translation with his Hebrew Bible, and he will find in the former abundant proofs of the accuracy of this rule, together with some unhappy violations.

2. In all historical relations, the time at which the historian lived and wrote is to be regarded as the present; and the verbs, whether in the indicative or potential mood, as of the present or past tense according to that period. Thus Jeremiah, describing what took place in his own time, says, ‘Remember, O Lord, what is come upon us; consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless; our mothers are as widows. We drink our

water for money : our wood *is sold* unto us. Our necks are under persecution ; we labour and have no rest. We *give* the hand to the Egyptians and to the Assyrians to be satisfied with bread. Our fathers sinned and are not ; and we *bear* their iniquities. Servants *rule* over us ; there is none that doth *deliver* out of their hand. We *get* our bread by the peril of our lives, because of the sword of the wilderness. Our skin *is* black like an oven, because of the terrible famine. They *ravish* the women in Zion, the maids in the cities of Judah ; princes *are hang- ed* by their hand ; the faces of the elders *are* not honour- ed. They *take* the young men to grind, and the children *fall* under the wood. The elders *cease* from the gate, the young men from their music. The joy of our heart *is* ceased, our dance *is turned* into mourning. The crown *is fallen* from our head : woe unto us that we have sinned ! For this our heart is faint ; for these things our eyes are dim. Because of the mountain of Zion which is desolate, the foxes walk upon it. Thou, O Lord, *remainest* for ever, thy throne from generation to generation. Wherefore *dost* thou forget us for ever, and *forsake* us so long a time ? Turn thou unto us, O Lord, that we *may* be turned : renew our days as of old. But thou *dost* utterly reject us : thou *art* very wrath against us.' Lam. v. By comparing this with the authorized version, it will be perceived, that considerable obscurity is there created by the perpetual changes which take place in the tenses throughout, and that many beauties are presented by rendering the whole, instead of only a part, according to the rule we have given.

In reckoning from our own time, instead of the time of the writer, much confusion necessarily arises, because that which is past to us was present to him. To enter into his descriptions, we must place ourselves by his side in regard to time, and make that the present period from which we view every previous historical event. As this is directly contrary to the method of calculating from our own time, to which we are so accustomed, it needs to be the more powerfully impressed on the mind.

Again, when a relation of events prior to the time of the writer is given, it is to be translated in the past tense, whether in the indicative or potential mood, as in the following. ' Israel *came* into Egypt, and Jacob *sojourned* in the land of Ham. And he *increas- ed* his people greatly ; and *made* them stronger than their enemies. He *turned* their hearts to hate his people, to deal subtilly with his servants. He *sent* Moses his servant, and Aaron whom he *had chosen*. They *shewed* his signs among them, and wonders in the land of Ham. He *sent* darkness and *made* it dark, and they *rebelled* not against his word. He *turned* their water into blood, and *slew* their fish. Their land *brought* forth frogs in abundance, in the chambers of their kings. He *spake*, and there *came* divers

sorts of flies and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig-trees: and brake the trees of their coasts. He spake, and the locusts came and caterpillars, and that without number; and did eat up all their herbs in their land, and devoured the fruit of their ground. He smote also the first-born in their land, the chief of all their strength. He brought them forth also with silver and gold, and there was not one feeble among all their tribes. Egypt was glad when they departed; for the fear of them fell upon them.' Ps. cv. 23 to 39.

3. In historical relations, the sacred writers interchange the moods; but this interchange, while it varies the style, makes no difference in the time; the two modes connected together by a copulative conjunction, whether in the same sentence or in different sentences, must be understood as relating to the same period of time; as, 'Thine arrows stick fast in me, and thy hand presseth me sore.' Psalm xxxviii. 2. Here נִחַתְנוּ and הִנְחִיתָ being coupled together by a conjunction, the different moods are the same in point of time. It will be observed, that nearly the whole of this xxxviii. Psalm is rendered in the present tense, according to Rule 2;—whereas, according to those who regard the moods as past and future tenses, and the ו as conversive, it should have been partly past and partly future. In the first two verses of Genesis, the verbs are in the indicative mood and past tense, according to Rule 2;—in the succeeding ones, in the potential mood past tense, according to rule third; so that בָּרָא and וַיֵּאמֶר though different moods, are both in the past tense. It is very common for the sacred writers in historical relations, after having used the indicative a time or two, to turn to the potential, and continue the narrative in that form.

But granting that the potential, when it is united with the indicative, is the same as to time, how will the case stand if the indicative is united with the potential? The reply is, precisely the same, the rule still applies, and no change is produced in the tense by the alteration of the mood, whether the potential follows the indicative or the indicative the potential, any more than in English when we say, I do and can love him, or I could and did love him. For an example of this in different sentences, see Genesis xxi. 24, 25. 'And Abraham said, I will swear. And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.' In this example the indicative הוֹכַח follows the potential אָמַר and both are in the past tense. For an example in the same sentence, see Gen. xli. 12. 'And he interpreted to us our dreams; to each man according to his dream did he interpret.' Here the indicative פָּתַר follows the potential יִפְתָּר but both are in the same tense.

If the rules require the first verb to be in the future tense, the one that is connected with it will be the same, as in the examples we have given above of the present and past tenses. Viewing the subject in this light, then, it is evident, that there is no conversion made in the tenses by the *vaw*, but that it simply connects two moods, each of which has a present, past, and future tense;—and by thus connecting them makes them alike as to time.

In regard to past time there are no distinctions in Hebrew, so that when a verb has been determined to be in the past tense by rule second, it must be rendered into another language in the imperfect, perfect, or pluperfect, as the idiom of that language may require. The following examples will elucidate this in English: ‘And he *did* right in the sight of the Lord, according to all that his father David *did*.’ 2 Kings xviii. 3. Here  $\Psi\Upsilon$  and  $\Psi\Upsilon$  are indefinite or imperfect. ‘And the king of Egypt called for the midwives, and said unto them, Why *have ye done* this thing, and *have saved* the men children alive?’ Ex. i. 18. Here  $\Psi\Upsilon$  and  $\Psi\Upsilon$  are what we denominate perfect. ‘And Noah awoke from his sleep, and knew what his younger son *had done* to him.’ Gen. ix. 24. Here the word  $\Psi\Upsilon$  is rendered in the pluperfect. These three examples on the same verb, while they illustrate the truth of this remark, shew also, that in translating from the Hebrew into another language, the person ought not only to have a competent knowledge of the Hebrew tongue, but a very accurate acquaintance with the tenses of the one into which he translates. Since the Hebrew has no distinctions of past tense, a translator could not be denominated unfaithful, if he rendered all the above examples in the same past tense; yet any one can perceive, where distinctions of past time exist, as in English, how awkwardly the passages would read if all were rendered in the same manner. The like remarks might be applied to the present and present definite, and the first and second futures. The idiom of the language into which the translation is made must determine which tense is most proper to be employed.

4. The indicative is employed with a future signification to express what is about *certainly* or *quickly* to be done; the potential to express any event, whether certain or uncertain, near or remote.

The following are instances of the indicative future. ‘In the same day the Lord made a covenant with Abraham, saying, Unto thy seed *I will give* the land from the river Egypt unto the great river, the river Euphrates.’ Gen. xv. 18. ‘There *shall come* a star out of Jacob, and a sceptre *shall rise* out of Israel, and *shall smite* the corners of Moab, and *destroy* all the children of Seth. And Edom *shall be* a possession, Seir also *shall be* a possession for his enemies; and Israel *shall do* valiantly.’ Num. xxiv. 17, 18.

‘ The children of Israel spake unto Moses, saying, Behold, we *shall die, we shall perish, we shall all perish.* Whosoever cometh any thing near the tabernacle of the Lord shall die; truly we *shall be entirely consumed.*’ Num. xvii. 12, 13. ‘ Thou *wilt* in thy mercy *lead* forth thy people whom thou hast redeemed; Thou *wilt guide* them in thy strength unto thy holy habitation. The people *will hear* and be afraid; sorrow *will take hold* on the inhabitants of Palestine. The dukes of Edom *will be amazed*; trembling *will take hold* on the mighty men of Moab; all the inhabitants of Canaan *will melt away.* Fear and dread *will fall* upon them; by the greatness of thine arm they will become still as a stone; till thy people pass over, O Lord, till the people pass over; whom thou hast purchased. Thou *wilt bring* them in, and plant them in the mountain of their inheritance, in the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord *will reign* for ever and ever,’ Ex. xv. 13, &c.

The following examples will shew that the potential is used with greater latitude, to express the future generally, whether certain or uncertain, near or remote. ‘ And God said unto Abraham, ‘ Know of a surety that thy seed *shall be* a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they *shall serve* will I judge, and afterward they shall *come out* with great substance. And thou *shalt go* to thy fathers in peace; thou *shalt be buried* in a good old age. But in the fourth generation they *shall come* hither again: for the iniquity of the Amorites is not yet full.’ Gen. xv. 13 to 17. ‘ But if ye *will not hearken* unto me, and *will not do* all these commandments; and if ye *shall despise* my statutes, and your soul *shall abhor* my judgments, so that ye *will not do* all my commandments, but will break my covenant; I also *will do* this unto you, &c.’ Lev. xxvi. 14. &c. ‘ And now behold I am going to my people; come, and I *will tell* thee what this people shall do to thy people in the latter days.’ Num. xxiv. 14.

If an imperative mood is introduced into the narrative, the verb relating to it, which follows, will have a future signification, whatever mode may be used: as, ‘ Fear not, for I will be with thee, and *will bless* thee, and *will multiply* thy seed for Abraham my servant’s sake.’ Gen. xxvi. 24. ‘ Bring it to me that I may eat, or ‘ and I *will eat.*’ Gen. xxvii. 4.

It may also be added, that when the verb is used subjunctively or conditionally in reference to a coming event, it must necessarily be rendered in the future tense, whether the indicative or potential mood be employed: as, ‘ And if the men *should over-drive* them one day, all the flock *will die.*’ Gen. xxxiii. 13. ‘ But if ye will not hearken to us to circumcise them, then *will we take* our

daughter, and we *will be gone.*' Gen. xxxiv. 17. 'For God doth know that in the day ye eat thereof, your eyes *will be opened,* and ye *will be* as gods, knowing good and evil.' Gen. iii. 5. 'If ye walk in my statutes and keep my commandments and do them, then I *will give* you rain in due season, and the land *shall yield* her increase, and the trees of the field *shall yield* their fruit. And your threshing *shall reach* unto the vintage, and the vintage *shall reach* unto the sowing time.' Lev. xxvi. 3, 4, 5. If a past event is alluded to, then the verb is rendered by the pluperfect; as, 'O! that thou *hadst* hearkened to my commandments; then *had* thy peace been as a river, and thy righteousness as the waves of the sea.' Isai. xlvi. 18.

5. When by the operation of the preceding rules the potential is neither past nor future, then it must be rendered as the potential in other languages. It will admit the application of all the tenses of the potential mood in English, and of some other forms, such as ought, must, &c. as, 'God is come to prove you, that his fear *may be* before your faces, and that ye *may not* sin.' Ex. xx. 20. 'And they said, Can God furnish a table in the wilderness? *can* he provide flesh for his people?' Ps. lxxxviii. 19, 20. 'And Laban said, Behold, I would it *might* be according to thy word.' Gen. xxx. 34. '*Could* we certainly know that he would say, Bring your brother down?' Gen. xliii. 7. 'If I knew certainly that evil were determined by my father to come upon thee, then *would* not I tell thee?' 1 Sam. xx. 9. 'Who laid the foundations of the earth, that it *should* not be removed for ever,' Ps. civ. 5. 'Why saidst thou, She is my sister? so that I *might have* taken her to me to wife, Gen. xii. 19. 'Thou hast done deeds unto me that *ought* not be done.' Gen. xx. 9. 'And Laban said, It *must* not *be* so done in our country.' Gen. xxix. 26. In addition to the above it is necessary to remark, that this mood is often translated as the indicative or imperative present: as, 'Come now and let us reason together, *saieth* the Lord.' Isaiah i. 18. 'And God said, *Let* there be light, and there was light.' Gen. i. 3. In like manner the indicative is rendered by an imperative, when it follows the imperative, and in a few other cases; as, 'Speak to the children of Israel, and *say* unto them.' Num. xv. 7. 'But *think* on me when it shall be well with thee, *and shew* kindness I pray thee unto me, *and make* mention of me unto Pharaoh, *and bring* me out of this house.' Gen. xl. 14. Here all the verbs in italics are in the Hebrew of the indicative mood.

The time of what is denominated the present participle is determined by the same rules as that of the Indicative mood, there is therefore no necessity for repeating the rules or extending the remarks which apply to that part of the verb.

With the above five rules, which are thought to be simple in their nature, and easy in their application, the student may peruse

his Hebrew Bible with ease, free from the endless perplexity arising out of the *vaw* conversive system.

This part of the subject may be profitably closed by inquiring what sanction the Arabic, which has a close affinity to the Hebrew, gives to this theory, and how far it is supported by sound philosophy.

On the first point it may be observed, that the view which has been given of the moods and tenses in Hebrew is confirmed to as great an extent by the Arabic as might be expected from the similarity of the languages. To prove this point it will be necessary only to adduce a few examples to shew that the ماضى Mází and مضارع Mazári of the Arabic, like the אָבַר Avar and אָתִיד Athid of the Hebrew, have a present, past, and future meaning.

Mází is used in the present tense in the statement of general propositions and moral maxims, as سَنَجِدُّ وَجْدًا 'He who seeks finds.'

الكَرِيمُ إِذَا وَعَدَ وَفَا 'The generous man when he promises performs.'

It is always used in a past tense in historical relations; as, ثُمَّ إِنَّ تَيْمُورَ جَدَّدَ الْحَزْمَ وَصَمَّ الْعِزْمَ عَلَى اتِّوَجُّهِ إِلَى خَوَازِمَ 'Then Tymoor renewed his design, and resolved to direct his course to Khwárazm.'

In *blessing* and *cursing*, when used *subjunctively* and *conditionally*, and in stating things as about *quickly* or *certainly* to be done, it is used with a future signification; as جَزَاكُمُ اللَّهُ عَمَّا كَلَّلْتُمْ خَيْرًا

'May God reward you for all your kindness to us.' قَبْحَكَ اللَّهُ 'May God curse you.' إِنْ خَالَفْتَهَا هَلَكْتَ 'If you oppose her you will

perish.' وَقَالَ إِيْلَمُوا يَا إِخْوَانِي إِنَّا قَدْ وَقَعْنَا فِي جَزَائِرِ الذَّغَبِ الْوَحْشِيِّنَ وَقَدْ

أَحَاطُوا بِنَا وَأَيْسَ لِفَأْسَبِيلِ عَلَى قَتْلِ وَاحِدٍ مِنْهُمْ 'And he said, Know,

my brethren, that we have fallen among the islands of dreadful savages, and they will surround us, and there will be no way or possibility of our killing one of them.' Here the words أَحَاطُوا and لَيْسَ are future, for when the words were spoken the persons were at sea

and had not reached the shore. بَعَثَ اللَّهُ تَعَالَى مَلَكًا عَلَى صُورَتِكَ

يَحْمُ عَنْكَ فِي كُلِّ عَامٍ وَيَجْعَلُ ثَوَابَ الْحَجِّ إِلَيْكَ إِلَى يَوْمِ الْقِيَامَةِ

'God Almighty will send an angel in your form, who will perform the pilgrimage for you every year, and will place the fruit of the pilgrimage to your account in the day of judgment.' Here بَعَثَ

*will send*, is *Mází* future, and *يجعل* *will place*, is the *Mazári future*. Here, therefore, as in Hebrew, we have a specimen of the two, when connected together by the conjunction, being the same in point of tense.

*Mazári* is used in the present tense in the statement of general propositions, in describing what is or is supposed to be actually passing at the time, or as the potential present in Hebrew.

وقالت يا سيدي ، الجنسُ يميلُ الى الجنسِ  
ان على الباب رجلاً وامرأةً ومعهما صغير معلول يريدون دواءً منك

‘And she said, Sir, there are at the door a man and a woman, and with them a little sick person, and they *are seeking* medicine from you.’

فشاء الله ان يكون نور فكان نور  
‘And God commanded, May there be light, and there was light.’

It is used in the past tense, when preceded by another verb in that tense, and when connected with *لم* and *كان* ; as, *وتوجهوا الى بغداد*,

‘And they turned to Bagdad, and the people *said*, Cursed be the Vizier, cursed be the

Vizier, and thus they *prayed* against him.’ *لم يضربه* ‘He did not strike him.’  
*لما ضربني كان الناس يفترحون عليّ* ‘When he beat me, there were people rejoicing over me.’

In all other cases it is used with a future signification, and may be generally rendered in English by the first future of the indicative, though not unfrequently by the potential and infinitive moods : as, *فعدت ذلك اشترى دار احسنه واكل واشرف واقصف* ‘And then I *will* buy a fine house, and I *will* eat and *will* drink, and *will* make merry.’

وقرر معهم ان كل من ارسله اليهم يولونه دمارا ويكون ارسله اليهم على قتل شعارا

‘And he agreed with them that whomsoever he sent to them they *should* murder, and that his sending him *should* be the signal for

his assassination.’ *ثم انه جعل يدعو روس الناس ويسقيهم بيده الكاس*

‘And he began *to call* the chiefs of

the people, *and to make them drink* with the cup from his own hand, *and to clothe* them in splendid apparel.’

From these examples it appears, that *mází* and *mazári* partake more of the nature of moods than of tenses; it remains therefore only to shew how the use of the same form of the verb in a present, past, and future tense can be reasonably and philosophically accounted for. Let it be understood that the indicative mood is most commonly

used in the past tense, and that what is past is absolutely certain beyond all the power, or possibility of alteration; then if we wish to state the *truth*, which appears to us as certain as any past event, it seems natural to adopt that form which expresses this certainty, and hence the indicative past, when used to express a moral or religious truth, comes to have a present tense. So if we wish to describe a future *event*, as certain to come to pass, as absolutely certain as though it had already past, then it seems reasonable to employ the same form to express such certainty, and thus we can account for the indicative past in prophecy coming to be used in a future sense. Again, let it be understood, that the potential mood is most commonly employed in a future sense, and that what is future has a degree of uncertainty resting upon it; then we can easily account for the use of that form of the verb, in describing what *may, can, might, could, would, or should be*, and thus we can reconcile a potential present with a future tense. The greatest difficulty seems to be in accounting for the potential being used with a past acceptance. This, however, may be done by the law of attraction. It is well known that this law operates extensively in the Greek language, and we cannot perceive any thing unreasonable in the idea that when for variety of style the indicative and potential moods are brought in contact, they should by such attraction and cohesion be regarded as in the same tense. There are instances in which, through the influence of this principle, not only the indicative and potential, the potential and the indicative; but the imperative, the indicative and the potential, all occurring in the same sentence, are influenced by the first and rendered alike; as Gen. lxii. 29. "If now I have found grace in thy sight, *put* I pray thee thy hand under my thigh, and *deal* kindly and truly with me; *bury* me not, I pray thee, in Egypt." Here the first verb *put* is in the imperative mood, the second *deal* is the indicative, and the third *bury* is the potential. By the same principle the next verse to be uniform ought to have been rendered thus. 'But *let* me *lie* with my fathers, and *carry* me out of Egypt, and *bury* me in their burying place. This interpretation of the moods being admitted, we have a clear solution of every difficulty, and can philosophically account for the employment of the indicative and potential moods with a present, past, and future signification.

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## II.—On the Present State and Prospects of Missions in South Africa.

To the Editor of the Calcutta Christian Observer.

DEAR MR. EDITOR,

I send you, inclosed, an analysis of a letter of Dr. Philip's, of Cape Town, South Africa, addressed to the Secretary of the Princeton Theological Seminary Missionary Society, dated Cape Town, May 2nd, 1833. I confess, that in my own view, it is so mea-

gre and imperfect a sketch of the original, that I should not have thought it worthy of your acceptance; but having delivered it, *viva voce*, at a public meeting of the friends of missions, and been strongly requested to send it to the Observer for publication, with the assurance that it might and would do good, I have sacrificed my scruples, and send it to you now without delay.

The letter, to which this of Dr. Philip's was a reply, contained numerous queries as to the state of missions in South Africa, the character of the work, the qualifications requisite in the men who should enter upon it, what the London Missionary Society had accomplished in South Africa, and what were their present prospects, and whether the field was large enough for the formation of an American Mission in that quarter of the world. It stated also, that 30 out of 120 students engaged in pursuing theological studies at the Princeton Seminary, were specially occupied in laying missionary work to heart; and that 13 had already pledged themselves to undertake it, and were now waiting to see what sphere of usefulness would be opened up to them, by the Head of the Church.

I. In replying to this cheering epistle, Dr. Philip prefaced what he had to say, by stating his honest and candid opinion, that the views which have for so long been entertained and expressed of the natural inferiority of the African had no other foundation, than prejudice or self-interested ignorance. He might indeed, in his natural state, appear inferior; but it was that his wants being few, his incentives to industry and ingenuity, both mental and corporeal, were proportionately few. And what few motives to labour did exist were checked and diminished in their influence by the great uncertainty of property and life, created on the one hand by the savage rapacity of the monsters that yet traffic in human flesh and blood, and the equally savage ferocity of the surrounding tribes, to whom the Gospel and its natural effect, civilization, had not yet extended.

What the value of this testimony is, we may gather from the circumstances, that Dr. Philip has been 15 years a resident in South Africa; that each year he has made extensive tours throughout the whole country, from the civilized portion of the colony in the south and west, to the Caffres on the east, and the Bechuanas and Zoolahs on the north, and has already published to the world, two vols. of *Researches in South Africa*, for which he publicly received the thanks of some of the present members of the Supreme Government, and which were considered so sound and just, as to lead to a motion by the British Parliament, that has for ever established the liberties of the Hottentots.

II. In the next place, the letter goes on to notice the general feeling in favour of Missionaries, and their operations, among the various native tribes of South Africa, and gives some instances of

it of a striking and extraordinary character. The temporal advantages of religion, always great and important, have appeared doubly so to the uninstructed and barbarous natives, and have had such influence on the minds of even the most warlike and ferocious, as to compel them to sue the Missionaries to be made partakers of their blessings. On one of Dr. Philip's journeys into the interior, he met with a tribe of Coranas, who had been three weeks on the road, along which he was, for the purpose of begging the gift of a Missionary; and when told that their request could not possibly be granted, they entreated then most earnestly, that he would send to them an instructed native. On Dr. Philip's asking how they would treat him, the reply was, that they would make him a chief; and though this could not be done according to the laws of their nation, except to one who could claim natural alliance with a chief or his family, yet they would surmount this difficulty by giving him in marriage a chief's daughter. On another occasion the Bechuanas, who had heard of the residence of the Missionaries amongst the Griquas, and of the good results that had arisen from their instruction, were seized with such a desire to be as prosperous as the Griquas, that their chieftain set out to seek Dr. Philip, and took with him a thousand head of cattle, in order to *purchase* a Missionary. On the road, he was robbed of every one of them, and was thus compelled to return, but it was not till he asked an individual connected with the Missionary cause to obtain a Missionary for him, threatening, that if he did not, he would come and by force make him his Missionary. Thus the Gospel, in the heart and hands of Christians, has been as were Israel's peculiar privilege to the surrounding heathen nations: it has been "their wisdom and their understanding in the sight of the nations;" so that even they who have understood but the smallest part of its glory, have been compelled to say, "Surely this great nation is a wise and understanding people."

III. The successes, under God, of the London Missionary Society, in South Africa, were next detailed.

And here, instead of giving them in his own words, the writer chooses the very language that has been used, and recorded as such, by one of the converted Hottentots of Betheldorp. "What have the Missionaries done? Let us attend to the reply of the Hottentot of Betheldorp, when he was asked this question by J. J. Bigge, Esq. and Major Colebrooke, commissioners to visit the stations. 'When the Missionaries came amongst us, we had no clothing, but filthy sheep-skins, (Kaross;) now we are clothed in British manufactures: we were without letters; now we can read our Bibles, or hear them read to us: we were without any religion; now we worship God in our own families: we were without morals; now every man has his own wife: we were given up to licentiousness and drunkenness; now we have among us industry and sobriety:

we were without property ; now the Hottentots at Bethelsdorp are in possession of 50 waggons, and a corresponding number of cattle : we were liable to be shot like wild beasts, and the Missionaries stood between us and the bullets of our enemies." He might have added, that then, though nominally free, we were groaning beneath the worst species of slavery : our persons and our time, and our labour being accounted the perquisites of the local authorities, being compelled to serve them or others at their command and pleasure ; our children being liable to be taken from us and lent to others for 10 or 15 years, and ourselves not being allowed to go any where without a pass, and liable to be punished, if found beyond bounds ; with all the inflictions peculiar to the slave, without the benefits to be derived from his circumstances ; now, we are free, choosing our own mode of life, and using our powers to pursue it, none daring to interfere or make afraid, so long as it accords with the will of God, and we enjoy in addition all the rights and all the justice which the white population possesses. Before, in consequence of these restrictions, the Missionaries were compelled to create institutions at their own expense, and we were compelled to remain within their limits, so that we could not make known the Gospel to others, without being liable to be seized and imprisoned ourselves. Now institutions are no longer necessary ; the earth we tread and the air we breathe are free to us, and we can do good to all, as we have ability and opportunity.

Such is the temporal benefit accruing to the Griquas, a small nation of about 4,000 people, that though formerly oppressed and enslaved by more powerful tribes, yet now they are free, are able to defend themselves, and have at this day, under their Christian protection, no fewer than 25,000 of the Bechuanas, 500 Coranas, and 1000 Bushmen ; they are now too, so complete a barrier of protection to the northern boundary of the colony, that they have set aside the necessity that has existed so long for the continual presence of some part of the army, and have in consequence actually saved the Colonial Government the expense of 500 soldiers, necessary to defend it ; and it is now the universal testimony of all the sensible boers, that they could not sleep a night in safety, were it not for the protection afforded to their persons and property by the Griquas. Their chief or king, Waterboer, is a decided Christian, and true Christianity has extended itself throughout a great part of his subjects ; and both, under the teaching of the Missionaries, have become not only lovers of truth, but of all good order, domestic and civil : and it was only a few months ago that they made application to the Colonial Government to be admitted to the rights and privileges of the colony, expressing their willingness to pay all the taxes, and to further the ends of all good government, to the best of their power.

This small nation has lately proved the best and only barrier,

against the encroachments and devastations of Mosalikatsi, the king of the Zoolahs, the most numerous and the most warlike tribe yet discovered in South Africa. This man was visited, a year or two ago, by Messrs. Moffat and Pelissier, and he is described by them as a very extraordinary individual. To an address, wild and winning, he unites great capacity for war, great ambition and great cruelty. He has now, as the result of former wars, 32 African kings or princes in subjection to him. His custom is, when he subdues a nation, to divide the country among his followers; the old people he destroys, the young he reserves for future service. The boys, he sends to the camp or to the cattle posts, to be fitted and disciplined for his service; while the girls are kept as rewards for his young soldiers. Both the country and its inhabitants are alike considered the personal property of the king, and indeed to such an extent does he carry his dominion over both, that no one can marry without his permission; and when he gives away his women, it is only for service rendered to the state—one, two, or three to each person, according to the number of heroic deeds achieved, and dowries of land in addition. Thus realizing on earth, the schemes of rewards and punishments, devised by Mahomet, and represented to be in heaven; and demonstrating that it did not need the wisdom of a philosopher to build up such a scheme, much less the wisdom and interference of Deity, but that it could and has originated in all the darkness of unenlightened barbarism. Last year, this man invaded the country of the Bechuanas, and having driven the inhabitants before him, desolated the whole with fire and sword, as far as Lattakoo, and all the time of Dr. Philip's visit, they were then fearing his return; but by his advice they have entered into a league with the Griquas, who up to this date have been able to protect them.

On reading the above description of Mosalikatsi's character, we should expect any thing else from him but a willingness to cooperate in diffusing the Gospel; and yet so advantageous have appeared to him the results of Missions, that he has sent and signified his ardent wish, that Missionaries should be sent out to him.

IV. The letter next proceeds to give an account of some portions of the country which in Dr. Philip's view the Americans might enter upon immediately, and with great advantage.

He advises that a Mission should be sent out to the country of Mosalikatsi, and of Dingaan, a neighbouring but independent chieftain,—a tract of land extending from De La Goa Bay, to Port Natal, and certainly the most fertile and densely populated of any part in South Africa. To enter upon this, Americans have peculiar facilities, in that they are already known, and a prejudice exists in their favour, from the circumstance of American ships touching at Port Natal, for provisions and general commerce. With re-

spect to the American colony of Liberia, Dr. Philip gave it as his opinion that it can only succeed as religion is had regard to, as the basis of all their civil institutions; and that no better plan can be pursued, than to conform to the modes already existing of Missionary settlements in the South of Africa. With respect to the Landers, and the opinions they have expressed, both as to the intellectual and moral capacity of the natives, he should not feel himself disposed to attach much weight to them, as they possess ability and daring fortitude, and invincible patience, which serve them well, as travellers and discoverers of new countries; but as to deciding on the moral condition of man, and pronouncing dogmatically as to the results of any efforts that may be made to civilize and evangelize them, they are not competent judges.

V. The letter next discussed the way in which Missions in South Africa should be conducted.

1. Great stress was laid upon the important connection between civilization and evangelization; not indeed asserting, as many do, that the former is absolutely necessary as a preparative for the latter; nor yet that the latter, alone and by itself, is necessarily and immediately productive of the former; but that the two are mutually productive of each other when taught, as they ought to be, in close and unvaried connection.

2. The importance of early education was dwelt on, as one chief means of extending the Gospel, and advice was given that it should be commenced before the child has attained the age of seven, or otherwise its utility, from the inveteracy of habits thus early formed, would be much diminished.

3. Important remarks were made on preaching, as the main instrument of extending the Gospel, as that which has both precept and precedent for its obligation, and which can plead both the command and the special blessing of our Lord in respect to its right fulfilment. But here it was thought that the plan hitherto pursued of employing European agency alone must be abandoned, however good and praiseworthy at the commencement. Both as to numbers and effectiveness and expense, it was alike the worst that could be continued; and advice was given, that as speedily as possible, natives should be raised up, and properly qualified to teach the Gospel, and an estimate was given, that small as is the salary of European Missionaries in Africa, yet for the same expence ten times as many natives could be kept in operation as there are now of Europeans.

4. Infant Schools and Temperance Societies were next spoken of as having been of essential service in Africa, and that not only amongst the natives, but the European portion. In Cape Town, nothing is more common than to witness the ruin and the death of emigrant tradesmen within a few years after their arrival in the colony, and the cause of it is intemperance. Dr.

Philip has seen many such cases, and this is his brief sketch of their history. They deliver letters of introduction on their arrival, and he sees no more of them : finding wines and ardent spirits to be so very cheap, compared with English prices, they drink, stand it at first, the third year they are ruined, the fourth in the hospital, and the fifth they are dead.

VI. The letter next proceeded to discuss the qualifications requisite in Missionaries to South Africa.

1. And first, that universal and hateful error was attacked which has been the bane and the blasting of Missionary operations, ever since they were undertaken on a large scale in modern days, that any one is good enough for the heathen, and that instead of sending out Paul and Barnabas, the chief of Apostles, to this work, as was done in primitive times, it is more desirable to keep such at home, and to send abroad only those whom the church at home scarcely wishes to retain.

2. As to the nature of the work, they have not only to evangelize the people, but to civilize them ; not only to be ministers of the Gospel, but teachers of trades and agriculture, and for the most part, the civil advisers and legislators of the community.

3. The introduction into this work of any but men of strong, natural good sense and piety, was strongly deprecated, inasmuch as from past experience, it has been found, that pious, well-meaning but wrong-headed men will often do harm in a very short time, to such an extent, as may require the whole life of another and a different missionary to remove.

4. As to learning, the more of it a man has, even in such a country as South Africa, the better it is both for himself and the Mission ; but the grand qualification is the spirit and conduct of his Divine Master living and breathing in his whole life, and next to this the possession of sound, practical, improvable sense.

VII. As to the success of Missions, it depends not on the names, and schemes, and plans, whether of the Society itself, or the managers, but wholly on God, and under him on the character of the agency employed, as to piety and sense ; believing that good sense is necessary to keep a man from error, and to assist him to make the best use of his time and opportunities, and that eminent piety is absolutely essential to eminent usefulness.

VIII. As to the manner of the Gospel's progressing, it has been in the general gradual. The grand thing is, first, to make a deep impression, and the rest will soon be done. To build a model, and to build it well, and the machine will be executed. To accomplish this is the great labour, for let it only be ascertained how, by what means, and in what way, one soul was brought to the knowledge of the truth, and we have only to pursue that way to accomplish the salvation of all. The spirit of Missions is the very spirit of Christianity ; diffusion, and not hoarding up, is its charac-

teristic: and let its native tendency only be brought into full play, and it will spread itself; it will find out the suitable materials on which to act, and it will leaven the lump.

I send you the above, imperfect as it is, because I esteem the original a very valuable document, of which even the sketch is calculated to cheer and refresh our hearts, to instruct us as to our duty and course of procedure here, and to give us new warrants to expect success.

I am, your's sincerely,

R. C. M.

### III.—*Our Saviour's Prophecy respecting the Universal Spread of the Gospel, viewed in connection with Present Events and Future Prospects.*

“This Gospel of the kingdom shall be preached in all the world.”

The remarkable and extensive fulfilment which this highly interesting prediction received in the Apostolic age has been considered in a former essay, and we now proceed to redeem the pledge which we then gave, to view it in connection with the existing circumstances of the present day—the various means by which it is now fulfilling, and the sources from which we draw our conclusions, that it will yet be far more extensively fulfilled in future ages of the world.

It is scarcely possible for a man of intelligence and observation to cast his eye around him, and survey the present aspect of the world's affairs, without being impressed with the conviction that we do not live in ordinary times. Several of the late movements of Providence have been of a very remarkable character. The moral, the religious, and especially the political world have all of late years been shaken, and we trust, animated by some quickening principles. The germ of something noble and good is beginning to develop itself, and we are impressed with the full belief of the fact that a great and happy era is struggling in the birth. Our blessed Redeemer when on earth censured the Scribes and Pharisees for not understanding, that is, for not being observant of the signs of the times; Matt. xvi. 13; and the Christian, who like them is inattentive to what is passing around him, neglects a most important source of information, and must unavoidably remain unwise, “not understanding what the will of the Lord is.” Eph. v. 17.

In the cathedral church of St. Paul's in London, there is a tablet erected to the memory of Sir Christopher Wren (the architect under whose superintendence that splendid edifice was reared); at the foot of this memento of mortality is the following significant inscription, “*Look around.*” The meaning of which is obvious, that the whole building is his monument, and will remain through future ages a lasting evidence of his genius and his powers. And

may I not take up these words as a motto applicable to the subject we are investigating, and say to the unobservant Christian, “*Look around.*” Look around upon the world in which you dwell, and say, whether the present state of society, the present aspect of the world’s affairs, and the general movements of Providence, do not all bear us on to the conclusion, that we are on the eve of a mighty moral revolution—that we are rapidly approaching the period when an extensive transformation may be expected, or in other words, that a vivifying wind is now passing over the face of chaos, preparatory to that promised new creation when the people, who have hitherto sat in darkness, and in the shadow of death, shall feel the enlivening beams of the Sun of Righteousness, and catch the healing virtues which he sheds from the golden plumage of his wings.

The last half century has been prolific with events bearing upon the accomplishment of this great object of our wishes and our hopes; that is, it has in the various Bible, Missionary, Tract, School, and other public institutions of a similar character, called into existence and put into operation a vast moral apparatus, which is steadily undermining the long-established Babel of idolatry and popular superstition, and which will no doubt ere long succeed in bringing it down a headless trunk, like Dagon before the ark of the God of Israel. 1 Sam. v. 4. It is very much to be questioned, whether this subject is viewed in a true light even by the best friends of the Redeemer’s cause; that is, whether the vast amount of means now in operation is not by too many of them considerably under-rated. God we are sure does nothing in vain, and if His hand is to be acknowledged (as it certainly ought to be) in disturbing the stagnancy of past ages, and in exciting his church thus to bestir herself, we may then be quite sure that he will not suffer these means to evaporate in empty air, or explode in useless sound.

It is true that our success in the cause of Christian Missions, as far as instances of individual conversion are concerned, has not hitherto been proportionate to the means employed, but it is equally true that we have not been without success; and although this success has been chiefly of a general character, it is all tending, and that most decidedly, to one great point, viz. the subversion of falsehood, and the establishment of righteousness and truth throughout the earth. A period of 38 or 40 years has now elapsed since the first formation of Missionary and Bible Societies, and the other noble institutions of a similar nature referred to above. About the same period transpired, from the offering of the great expiatory sacrifice on Mount Calvary to the destruction of Jerusalem: in that interval the triumphs of the Gospel, the extent of its conquests, and the victories which it achieved, were most astonishing; but great as its victories, and wonderful as its achievements were, we have every reason to believe, that what has been accomplished in the first-men-

tioned period, is scarcely inferior in extent. It is not we admit equally brilliant in all its immediate results; but this we shall perceive is more than counterbalanced when we recollect, that it is more diffusive in its character, more diversified in its nature, and that it indicates more extended and permanent effects.

There is also another fact connected with the history of modern times, which ought to be viewed in relation to this great subject, and which is worthy of more than ordinary attention. The fact to which I refer is, the present political ascendancy of nations professing Christianity, over every other. And in this observation I do not include Popery; Popery is not Christianity, it is unworthy of the name, it is nothing but a modification of idolatry, or in other words, it is the idolatry of ancient Greece and Rome, grafted on a Christian stock; it is consequently viewed by the sacred writers as a system hostile to the faith of Christ, and its complete ruin is frequently the subject of their prophetic announcements. By Christianity, taking the term in its general acceptation, I mean the various sections of the Christian church which make the Bible the only ground of their faith, whatever may be their views on minor points of doctrine, or on the much-controverted subject of ecclesiastical polity. It is a remarkable fact that the situation of those countries where the religion of the Bible is thus professed and adhered to, is decidedly superior in the present day to what it was a few centuries ago; this no intelligent observer of modern times can possibly fail to perceive. At that and at various other periods in the past history of the church there has alternately existed either Popish, Pagan, or Mahomedan nations, which were very powerful, and whose influence was so extensive, that the nations which adhered to pure Christianity could scarcely maintain their standing amongst them. But now the scene in this respect is completely reversed; they who were once viewed as the head have now become "the tail" of political influence and power, or rather they have ceased to exert any influence at all. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is in the present day, as described by the Prophet Daniel, given to the people of the saints of the Most High; Dan. xxvii. 7; that is, it is given to nations which profess the faith of the Gospel according to the definition given of it above. The powerful opposing systems that once existed have all been swept away: potent heathen monarchs, such as formerly existed, have all been deprived of their sceptres—Popery is a mere shadow compared with what it once was—Mahomedanism, like her own crescent, is waning to a total eclipse, and Christianity stands forth the unrivalled sovereign over all: she occupies the vantage ground over her adversaries, and in her present political relation towards them, is placed precisely in that attitude, which

this prophet describes as antecedent to the period when her march to universal conquest would commence.

The assertion that the triumphs of the Gospel will be absolutely universal, and its benignant influence be felt through every corner of our guilty globe, may perhaps by some persons be considered a little too bold, and the truth and propriety of it will probably be called in question. It is however on this elevated position that we take our stand, and we do it without fear, being fully convinced that we have sufficient authority in the word of God to warrant these high expectations.

This is in fact the very point we are endeavoring to prove ; and not only so, but to prove at the same time that the passing events of modern times are all most conspicuously leading us on to the full realization of this great desideratum.

It is true that the work which yet remains to be achieved, ere this object of our wishes and our hopes can be fully realized, is of no ordinary character ; but if God be for us, who can be against us ? let his hand only be kept in view, and then it will be found that we have every reason to anticipate the most extended success—but if this is lost sight of, unbelief may, and undoubtedly will, in such a moment prevail, and even the most exalted Christian may then, under the influence of his incorrect and limited views, be ready to ask, “ How can these things be ? ” and to suppose that the predicted transformation is too wonderful and too glorious ever to be realized.

In reference to feelings of despondency like these, we unhesitatingly say, they are unscriptural, and ought not to be encouraged. Let the individual, therefore, who is inclined to indulge in them bear in mind that “ nothing is too hard for the Lord ; ” and let him also remember that every event which transpires, however wonderful it may be in itself, ceases to be so when it is brought into comparison with the intercession and sufferings of the Son of God. “ The great mystery of godliness, God manifest in the flesh, ” is paramount to all other wonders ; and after this, nothing is comparatively wonderful ; after this, nothing is too much, too great, or too glorious to be expected.

The universal renovation of the world, it must be acknowledged, will be a most astonishing occurrence, whenever it takes place ; and were all the great, the wise, and the good men now upon the face of the earth, combined to effect it, in their own strength, we might well despair of a successful result : but it is said that the God of Heaven will do it, Dan. ii. 24 ; and if he undertake the work, it must be accomplished ; “ he has a mighty arm, strong is his hand, and high is his right hand. ” Psalm xxxix. 10.

On his single arm therefore we may confidently rely, being assured that the omnipotence of his power, and the faithfulness of

his character, warrant us to expect the most extensive fulfilment of the promise.

Let the inquiring reader only look at this country, and compare it in its present state with what it was 40 years ago; and he will undoubtedly see much that is calculated to excite hope, to encourage faith, and to stimulate to action. Although the direct influence of Christian truth has not been very powerful, and we have experienced but few instances of souls converted to the faith of Christ, yet much has evidently been done in the way of sapping and mining; a wide-spreading scepticism, as to the truth of the long-established religion, has become extensively diffused through the vast population, and is day by day increasingly evincing its power, and extending its influence. A considerable number of Hindoos are to be found in the present day, who have openly renounced the religion of their forefathers; and there is a still larger body who merely conform to its outward ceremonies, in order to avoid persecution, and who are only waiting for a convenient opportunity to relieve themselves from the oppressive burdens which it exacts. No great acumen of mind is in fact requisite to perceive, that the liberal system of education which now prevails in Calcutta, must ultimately overthrow the idolatry of the country, and lead in due time to the moral regeneration of all its institutions. The afore-stated spirit of scepticism, like an under current, may continue to flow silently and unobserved a few years longer: but its strength is gradually increasing, and its course continually widening; and, impelled by the power of the Gospel, we have no doubt as to the final result. Supported and accelerated by the word of eternal truth, it will ere long rise to the surface, and then combining all its energies, and no longer restrained by the long-established embankments of popular superstition, it will sweep as with an overwhelming and irresistible torrent the heterogeneous mass of gods and goddesses, with their deluded votaries in their train, into the ocean of eternal oblivion.

The moral dignity of the Missionary enterprise begins to be better understood by the natives of India, and every thing connected with its prospects, to assume a more decided character than it formerly did. Increasing liberality of sentiment on the subject of education and European science is becoming generally prevalent; the means at present employed embrace a wider range, and are better adapted to produce a permanent impression, than those of former years: let the Missionaries of the Cross only persevere in the use of these means, and they may rest assured that they will, by the blessing of God, accelerate the final issue of the contest, and lead on to that period when "the gods which have not made the earth and the heavens, even they shall perish from the earth and from under these heavens," Jer. x. 11; will lead on to that period when igno-

rance and superstition, no longer able to maintain their hold upon the people, shall be compelled to retire before the growing brightness of eternal truth, and every corner of the land be filled with the knowledge of the Lord, the fruits of righteousness, and the works of peace.

The day is coming when the messengers of mercy, who have been so long engaged in arduous conflict with the great enemy of the Redeemer's cause in this land, will have the high felicity to see him retreat from his last strong-hold, and when it will be theirs to erect in triumph the standard of the Cross, and to unfurl the banner of truth in every city, town, and hamlet throughout the country. Already have they laid the foundations of a church, and the glorious superstructure is gradually rising before their eyes, and gradually increasing in magnitude and strength. Sustained by the bright vision which the prophetic page unfolds, they look forward with joyful anticipation to the period when within its ample enclosure, millions will yet be found to hymn the praises of their exalted Lord.

The present state of the country in relation to the cause of Christian Missions, and the prospects connected with the future progress of the work, may perhaps not improperly be illustrated by a circumstance which took place a few years ago at the storming of the fortress of Bhurtpoor. In consequence of the wall of that fortress being of mud, it was found impossible by the use of artillery to make a breach sufficiently large for the troops to enter: it was therefore determined to undermine and blow up the wall. The necessary excavation being made, a number of barrels of gunpowder were deposited in it, and the troops all under arms ready to enter the breach as soon as the explosion should take place. A gentleman who witnessed the scene, thus describes it: "As soon as the match was applied to the train, I fixed my eye on the wall, and immediately perceived a trembling motion in the mass; this was instantly succeeded by a gentle heave; the next moment one still greater, and then came the vast explosion, carrying all before it: in a few minutes the troops entered the breach, and in less than three hours the British flag waved triumphant."

This appears to be a circumstance which strikingly illustrates the present state of things, as it relates to the conflict which the servants of Christ are now carrying on with the powers of darkness in India. When we look at the tracts which are circulating through the country—the schools which have been formed—the extent to which the Gospel has been preached—the rapidity with which knowledge and literature are circulating—the increasing liberality of sentiment—the spirit of inquiry which has gone abroad—the wide-spreading scepticism which prevails in reference to the truth of Hindooism, and other favourable signs of the times, all bearing either directly or indirectly upon the accomplishment of this great

object ; it may then fairly be asked whether we are not on these grounds fully warranted to say, that the mine is prepared, that the heaving has commenced :—yes, in the general tone of feeling which pervades all, and especially the higher classes of society, the heaving has doubtlessly commenced ; and though it may not proceed with all the rapidity we could desire, yet the final result is not a matter of doubtful speculation. It will, we are persuaded, go on, and ere long be followed by an explosion, which will bring down the great fortress of Hindoo Idolatry—an explosion which will shake its strong bulwarks—level its proud battlements—demolish its high towers—which will make way for the servants of Jesus Christ to enter the very citadel, and lead on to that period when the standard of the cross shall be displayed, and the mighty conquests He has won be celebrated in songs of holy triumph through the land.

And this anticipated victory will not, we believe, be confined to the nations of Hindoostan. An aggressive system, calculated to undermine the old superstition, is going forward more or less in every part of the world, and the result, whenever it appears, will no doubt be equal to our most sanguine expectations. When the destroying angel passed over Egypt, and slew their first-born, the Israelites escaped the sword of his vengeance, because they were under the special protection and favour of heaven ; and they had a sign and seal of their security, light in all their dwellings, with the blood of the covenant, which was sprinkled on the post of every man's door : and we cannot reject the exhilarating hope, nor forbear to look forward to a period which we believe to be approaching in the future history of the world, when the destroying angel shall pass from the centre to the circumference of our globe,—to a period when he shall skirt all its boundaries, but shall find no victim, because there will be light in all their dwellings, and the blood of the covenant will be sprinkled on the post of every man's door. We know from Him whose word is characterised by faithfulness and truth, that “to Jesus every knee shall bow, and that every tongue shall confess that he is Lord of all, to the glory of God the Father.” Philip ii. 10, 11. He is already exalted to the throne of his mediatorial glory, and he must reign till he hath put all enemies under his feet. 1 Cor. xv. 25. “The kingdoms of the world must become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” (Rev. xi. 15.) The world has from time immemorial been his in reversion, and it will ultimately become his in actual and everlasting possession ; “the poetry of prophecy will, ere long, be changed into the narrative of fact, and it will be said without a figure, that the world is gone after him.”

Perhaps the sentiments here advanced may not be in accordance with the views of all who may peruse these pages ; our appeal however is “to the law and to the testimony.” We speak the words of

truth and soberness, (Acts, xxvi. 25.) when we assert that the cause is God's and must prevail. "Events with prophecies agree," and it is evident from the united testimony of both, that a great and glorious triumph awaits it, a triumph which will be perfect in character and universal in extent: we are assured by an authority, which is unimpeachable, (?) and why should we doubt it assured that the conflict which was commenced in Gethsemane, and which was completed on Calvary—the conflict which from time immemorial has been the subject of prophetic vision, and the burden of prophetic song, will continue to extend its impression and its influence, until the world with the inhabitants thereof submit to the all-conquering sceptre of the Saviour who died to redeem, and who is exalted to bless them.

" His victories and his deathless fame  
Thro' the wide world shall run,  
And everlasting ages sing  
The triumphs he has won."

#### IV.—*An Examination and Exposure of the Hindoo Shástras, and Defence of the Christian Scriptures.*

(Translated from a Telugu Tract.)

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

The accompanying paper contains, with a few *enlargements and alterations*, the substance of a Telugu tract, which I accidentally met with. It is a short but excellent exposure of Hindoo Shástras and customs; and embodies some good remarks on the Christian Scriptures, and on some of the Christian doctrines. Its publication may not only serve to shew what Hindooism is, but also afford some plain and unanswerable objections against the popular writings and worship of the Hindoos, drawn from the Hindoo scriptures themselves. Should you agree in thinking that its publication will in any way promote the exposure of error and the interests of truth, its appearance in the Observer, when you may be able to find a place for it, will oblige,

November 9, 1833.

Yours faithfully,  
C. L. C.

##### 1.—*The three gods, Bramhá, Vishnu, and Siva, examined.*

Having examined your Vedas, Bhágavata, Bhárata and Rámáyana, as well as others of your scriptures, I find it contained in them, that Bramhá is the creator, Vishnu the preserver, and Siva the destroyer of the world.

To these three gods a bodily shape, and many wonderful works are attributed.

The sect of the Sháktas maintain that Kálí, or the original female energy, produced Bramhá and Siva.

Others again maintain that Kálí, the first female energy, was betrothed to them.

And again, the doctrine of the following stanza is received by some as containing a true account.

'As the first power, I am the seed ;  
As the power of the seed, I am S'iva ;  
As the power of S'iva, I am Vishnu ;  
As Vishnu, I am the Universe.'

Now, according to the evidence of this stanza, Kálí, or the original female energy, produced a seed ; this seed produced S'iva, S'iva produced Vishnu, and Vishnu produced the world. In this system, therefore, Bramhá has no existence, and so how can he be the creator of the world ?

There are others who assert that Kálí, the first female energy, produced three eggs, and from these three eggs the three forms of Bramhá, Vishnu, and S'iva were produced.

And once more, some of your books say, that Bramhá arose from the lotus-formed navel of Vishnu, as he slept upon the waters.

Thus from your Shástras it is impossible to determine whether these three gods have any existence at all ; and as to the source of their creation, all is uncertainty.

These numerous and conflicting accounts contained in your books have very much the appearance of human contrivance ; and it is discreditable to say that such accounts are from God. If your books had been the true and divine record, they would not have dishonoured the truth, holiness, wisdom, righteousness, and other of the attributes of the Deity by such unworthy and contradictory relations.

But the Bible is maintained to be the true divine record, because in its nature it is holy, and the belief of it produces true holiness in the hearts of those who receive it. The Bible represents God as a spirit, self-existent, immaculate, omniscient, omnipresent, omnipotent, unchangeable, immortal, and infinite. This God is the creator, preserver, and destroyer of the world.

### 2.—*Examination of the god Bramhá.*

By you it is believed that Bramhá the creator had five heads, but that in consequence of his attempt upon Párvatí, Mahádéva destroyed one of them. Now if he in reality has possessed creative power, why did he not create for himself a new head instead of the one he had lost ?

It is moreover related of him, that in consequence of his unchaste desires towards Saraswatí his own daughter, Marichí, the Rishi, cursed him to become without worship. Now, if he had been the creator, and so had possessed the authority of settling the future contingencies in the life of every individual, how was it that he did not so order events that the curse of this Rishi should not fall upon his own head ?

Now, does it not appear from the above instances, that Bramhá is not the creator ; he not possessing either the power or the wisdom requisite for such a work ?

But the Bible represents God as the creator. God did not commit the work of creation to other hands, but Himself created all things from nothing, by the power of his word and the skill of his infinite wisdom. Therefore is He called God. Now it is evident that if God had created the world by the hands of another, He must have given to him creative power, on which supposition a finite creature must have become infinite, and then there had been another God, which conclusion is blasphemous and injurious to God; for it is blasphemous and injurious to call a creature the creator. It is through your not apprehending this objection that you have left the Creator, and worship the creature.

### 3.—*Examination of the god Vishnu.*

Your Shástras speak of Vishnu, as appearing in ten incarnations. I have paid some attention to these relations.

In the first place, Vishnu appeared in the form of a fish, a lakh of jojuns in length, in the time of the universal deluge. At this period, and before Bramhá had created the world, while he was fast asleep, Lankásur came and stole away the Védas. Vishnu assumed the form of a fish, and after slaying the giant, restored the Védas to Bramhá. Now, seeing that the whole earth was deluged, and was without a resting place, how was that giant left out of the universal destruction? and where was he? and whence came he?

Afterwards, when the gods churned the milken sea to obtain the waters of immortality, and made the Mandara mountain the churn-staff; this mountain sunk into the depths of the ocean, and Vishnu assumed the form of a tortoise for the purpose of supporting it in the water. Now, how could that mountain churn-staff work without a pillar behind it to support it? And so how could the gods churn the ocean? how could the serpent live? and how could the heavenly prostitutes, and Lakshmí, and Tairavrata the elephant, and Uchchairava the horse, be produced from that water?

Also when Hiranya, the silver-eyed giant, stole the earth, Vishnu assumed the form of a boar, and after slaying the giant, he drew up the earth with his tusks. Now, seeing that there was no dry ground, in what manner did that giant exist? where was he? and upon what did he stand to fight?

Next, Vishnu assumed the form of a lion and man, for the purpose of destroying Hiranya-kasyapa, the blasphemer. Now, as to the dreadful form which you say Vishnu assumed, does it not, think you, appear to be the form of Satan, or some demon, rather than a divine form? God is long-suffering and gentle, your Narasing was wrathful and vindictive.

Again, when the king Bali possessed authority over the three worlds, Vishnu assumed the form of a dwarf, for the purpose of giving that inheritance to Indra; to accomplish this, he asked three feet of earth from the king, and seized upon the three worlds, at the same time becoming a porter at his door. Now, after

he had filled the heavens with one foot, and the earth with another, where was Bali? Where did he set the other foot? and where were mankind?

Again, there was a certain Brahman, named Jamadagni, who had a son named Parasurama; which Parasurama, when the king Kaitabhajit (Vishnu) was taking away Jamadagni's cow, fought with him twenty-one engagements, and slew him, his sons, and all the kings of the earth. Now, consider this account, and judge if it were just to punish the guilt of one person by slaying thousands?

The Shástras say, that Sri Ráma was born of Mahárajá Dasata. Ráma dwelt in the wilderness, lost his Sitá, and fell into great affliction. Then collecting an army of monkeys and bears, he made war upon Ravana, Kambhákama, Indrajot, &c. and slew them. Afterwards he reigned for some time and then died.

To slay Kansa and other wicked persons, Rám-Krishnu (Vishnu) appeared, teaching theft and robbery. He led astray and defiled 16,000 females of Gópi, married eight females as his own wives, and after having killed all his own children, he was slain by the arrow of Jára the bowman.

Then appeared the Baudh incarnation in three forms, made of Nim-wood, in a temple at Jagannáth Pooree. This is clearly a piece of shameful imposition; for it is known that the temple at Pooree was built about 633 years ago by Indradummond Rája; but the Brahmans to obtain wealth proclaim these blocks to be the Baudh incarnation. See, O ye people, if you have any eyes, whether there are at Jagannáth any marks of the presence of the deity. If God dwelt there, could there remain in the place such darkness, disease, murder, theft, adultery, malice, filthy language, &c., and were Jagannáth God, would he be served with rice by such wicked people? would he be pleased with dances of prostitutes, unclean gestures, filthy songs, &c. This therefore is certainly an imposition practised on your ignorance.

Finally, it is said in your books, that at the end of Kalí-yug, there will be another incarnation, called Kalki. From the beginning this delusive prophecy has been repeated, but neither the end of Kalí-yug, nor the Kalki incarnation has yet arrived, nor ever will, as your books speak of it.

Having well considered the above-mentioned incarnations, they appear to be the inventions of men, and have no signs of their being divine about them. Judging from their performances, they appear to have been kings, and employed themselves in fighting with, and destroying their enemies, and at all events their works are discreditable to God. They married wives, had friends, committed robbery, theft, and murder, and had many other mere human practices. They were devoid of power, small in understanding, without knowledge, and were in other respects like unto mortals. Besides, by them nothing was done to remove the sins

of mankind ; and of what use will it be us in this day, to think upon how they slew some wicked kings.

But in the Holy Bible, the incarnation of the Lord Jesus Christ is not after this sort. Jesus Christ, that he might destroy the sins of men, and bring salvation, by the power of the Holy Spirit, took a body in the womb of a Virgin, and became man. This was about 1800 years ago. His incarnation was foretold by a long series of prophecies, and when he came, he proved himself to be God, by many miracles, and in much wisdom did he teach the way of life. He cured the diseases of mankind, cast out devils, raised the dead ; and by many more such miracles, displayed the great power of God. Also, as an incarnation of God, he displayed his glory, his compassion, and his holiness before the eyes of men. Moreover, being in the form of man, he offered himself a sacrifice unto God, and by the shedding of his blood, opened a way by which man could draw nigh to God, and now he is the mediator between God and man, and ever intercedes with God for the salvation of all those who believe on his name.

(To be continued.)

## Poetry.

*For the Calcutta Christian Observer.*

Saviour! my Saviour! to thy breast  
 My weary soul would flee ;  
 And there obtain the only rest  
 From sin and vanity !

Temptations, like a flood, me whelm ;  
 And as a bark, sore toss'd  
 On the wild sea,—her compass, helm,  
 And masts, and bulwarks lost,—  
 Strain'd, buffeted, and broken lies,  
 The sport of every wave ;  
 So is my soul. O hear my cries !  
 I sink, dear Saviour, save !

Save, ere I perish ! O draw near ;  
 Come quickly to my aid :  
 Command the waves ! thy voice they hear ;  
 Speak ! let the storm be laid.

Then Calm shall to my breast be given,  
 And Peace and Love again ;  
 Then Faith shall lift my thoughts to Heaven,  
 And Hope my soul sustain.

' For these,' thus speaks thy word of power,  
 ' Shall with the soul remain,  
 ' That calls upon thee in the hour  
 ' Of deep distress and pain.'

So be it, Saviour, unto me !  
 For unto thee I call,  
 My sinfulness my only plea ;  
 Be thou my All in All.

## REVIEW.

*Sprague's Lectures on Revivals of Religion.*

(SECOND NOTICE.)

“It would,” says Edwards, “be such a Revival of Religion as never was, if, among so many men, not guided by infallible inspiration, there had not been many notable errors in judgment and conduct; otherwise our young preachers and young converts must vastly exceed Luther, the head of the Reformation, who was guilty of a great many excesses in that great affair in which God made him the chief instrument. If we look back into the history of the church of God in past ages, we may observe that it has been a common device of the devil to upset a Revival of Religion, when he finds he can keep men quiet and secure no longer, then he drives them to excesses and extravagances. He holds them back as long as he can; but when he can do it no longer, then he will push them on, and, if possible, run them upon their heads. And it has been by this means chiefly, that he has been successful, in several instances, to overthrow most hopeful and promising beginnings.” These are the sentiments of a great man, reading the future by the experience of the past; but at the time they earned for him no slight share of suspicion and reproach from many in the church of Christ. While the enemies of Revivals vainly strove to fix on him the charge of enthusiasm, their friends were loud in angry remonstrances against his lukewarmness and overcaution. It was indeed an exciting period. Conversions multiplied amazingly; souls came, as it were by flocks, to Jesus. When the minister looked round on his congregation, it was enough to make his heart burn within him. Every eye was intent; every hearer eagerly drinking in his words; nearly the whole assembly from time to time dissolved in tears: sighing and sobbing rose on all sides, some weeping for their own sins, others with joy or love, others with pity and concern for the souls of their brethren. “In all companies, on all days, whenever men met together, Christ was to be heard of, and seen in the midst of them.” Old quarrels were reconciled, old vices given up, taverns deserted, the minister’s house continually full of persons, crying, What shall we do to be saved? Some had such an abiding terror of damnation, that they could not sleep at night, and their health was seriously affected by their distress of mind. Many again had their minds so filled with spiritual delight, that their bodily appetites seemed suspended. “And while,” says Edwards, “the supreme attention of their minds was on the glorious excellences of ‘God in Christ,’ and their prospects of the future eternal enjoyment of him; yet all things

abroad, the sun, moon, and stars, the clouds and sky, the heavens and earth, appeared with a cast of divine glory and sweetness upon them. There was no book so delighted in, as the Bible, especially the Psalms, the prophecy of Isaiah, and the New Testament: no time so prized as the Lord's day, and no place in this world so desired as God's house." The last distinguishing mark, which we shall here mention, was an exceeding desire for the conversion of others.

We may readily imagine, that this was not a state of things which Satan would leave untroubled. It was not easy for the most experienced, it was almost impossible for the young minister, amidst such a glorious work, to keep constant watch over his feelings, and to have his imagination sobered down to the true pitch of judgment. He was not a cool spectator; he was an impassioned actor; he was, humanly speaking, the very soul of all he saw around him. Carried beyond himself, perhaps by the fervour of his spirit, he made some animated appeal to the sympathies of his hearers, or he demanded of them some pledge, some out-breaking from the common beat of Christianity, which might in some measure answer to the extraordinary outpouring of the Spirit. It was answered in a manner that surprised him. The tears redoubled, some groaned, others trembled, not a few fell to the earth in a swoon. The Spirit of God was plainly among them: was he "to quench the Spirit," or throw a damp on the work of God? He repeated the appeal; he added to it greater energy, he ventured on measures adapted to produce a more striking effect. The work went forward; and the prediction of Edwards was realized. In other countries the standing objections against Revivals, unremoved until this day, are the excesses by which they have occasionally been disgraced; in America itself the results have been more signally fatal. We refer particularly to the deplorable occurrences in Kentucky, about thirty years ago: we borrow Professor Miller's account of them:

"My impression is, that the most enlightened and sincere friends of vital piety, who had the best opportunity of being intimately acquainted with the Revivals referred to, believe them to have been a real work of the Holy Spirit, or at least to have been productive of a number of genuine conversions. But that this work of grace was attended, and finally overshadowed, disgraced, and terminated by fanaticism and disorders of the most distressing character, will not, probably, now be questioned by any competent judges. This excitement began in *Logan county*, in *Kentucky*, but soon spread over all the state, and into the neighbouring states. Besides increased attention to the usual seasons, and the ordinary means of religious worship, there were, during the summers of the years just mentioned, large *camp-meetings* held, and a number of days and nights in succession spent in almost unceasing religious exercises. At these meetings, hundreds, and, in some cases, thousands of people might have been seen and heard, at the same time, engaged in singing and prayer, in exhortation and preaching, in leaping, shouting,

disputing, and conversing, with a confusion scarcely describable. This wonderful excitement may be considered as standing related, both as cause and effect, to several other deplorable irregularities\*. A love of excitement and of agitation seemed to take possession of the people."

He adds,

"No intelligent Christian, it is believed, who has any adequate acquaintance with the course of the events in question, has any doubt, that these Revivals, on account of their sad accompaniments, *left the churches in the west in a far worse state than they had been before.* Anterior to the occurrence of these scenes, their state had borne chiefly a *negative* character. There was a lamentable *absence* of religious knowledge, privileges, and feeling. But now there was generated a bitter hostility to Revivals of Religion; a systematic, bold, and wide-spread infidelity; and such a division and alienation of the sound materials for ecclesiastical organizations which were left, as to throw them back for many years, as to any desirable religious order."

Thus it was mournfully impressed on the minds of the American clergy, that every thing theatrical, every thing calculated to work on the mere animal feelings, and to produce mere animal excitement, should be carefully avoided. We believe that such scenes still occur, for there are still rash and injudicious pastors, who, to use the language of Dr. Griffin, "find it easier to move the people by impassioned forms, than to bring down the Holy Ghost by the struggles of faith;" but so generally are they discountenanced, that we have before us at present the opinions of more than *fifty* eminent American divines, who were personally engaged in the work, and who have with one voice put their testimony on record against all such questionable excitements. Indeed they are now so rare, that Dr. Davis, President of Hamilton College, Clinton, New-York, writes, "We have known nothing here, except by *report*, of the *new measures* for building up the Kingdom of Christ. We have no machinery for making converts; and we could allow none to be introduced. We should be afraid to make, or suffer an impression upon the young men under our care, many of whom will be ministers of Jesus Christ, that the Gospel can be helped, or the work of the Holy Ghost facilitated, by human devices." This forms part of an account of a succession of Revivals among the students under his care, by which several hundreds were brought to Christ; and he declares that he is not more certain of his own existence, than he is, that these were produced by divine influence. Certain of these *new measures*, however, have attained so much notoriety, that it will not do to condemn them in the mass. We shall therefore select a few of the more prominent, and give, in their own words, the finding of the writers in Dr. Sprague's book, with regard to them.

And first they are unanimous in their condemnation of the use of *anxious seats*. The reasons are briefly stated by Dr.

\* See President Bishop's Outline of the History of the Church in Kentucky, p. 117.

Alexander, at this time, perhaps the most eminent of the American clergy.

“All means and measures which produce a high degree of excitement, or a great commotion of the passions, should be avoided; because religion does not consist in these violent emotions, nor is it promoted by them; and when they subside, a wretched state of deadness is sure to succeed.”

“The subjects of religious impression ought not to be brought much into public notice. It ought not to be forgotten, that the heart is deceitful above all things, and that strong excitement does not prevent the risings of pride and vain glory. Many become hypocrites when they find themselves the objects of much attention, and affect feelings which are not real; and where there is humility and sincerity, such measures turn away the attention from the distinct contemplation of those subjects which ought to occupy the mind.

“On this account, I prefer having the anxious addressed and instructed as they sit undistinguished in their seats, rather than calling them out to particular pews, denominated *anxious seats*: and if the pastor can visit the awakened at their houses, it would be better, than to appoint meetings expressly for them. But as this cannot be done, when the number is great, these meetings may be necessary; but instead of attempting to converse with each individual, let the preacher address suitable instruction and advice to all at once; and if any are in any great trouble and difficulty, let them come to the minister’s house, or send for him to visit them.”

The last part of this extract relates to what are called *inquiry meetings*, which, it will be seen, are allowed only on the ground of necessity.

There is a greater difference of opinions in regard to *camp meetings*; but all seem to agree very nearly with the following statement of Dr. Miller, a presbyterian clergyman and professor:

“I confess I deeply regret that the use of camp-meetings should be resumed in our body. When they are *necessary*, that is, where an assembled multitude cannot be accommodated in any other way,—as was evidently the case with some of the audiences of John the Baptist, and afterwards, in some cases, with those of our Lord,—and as, doubtless, has happened in a number of instances since;—let them be freely employed. I am far from supposing that they are necessarily and always injurious. Far less, that all the converts which have been numbered on such occasions, were of a spurious character. By no means. Wherever the word of God is faithfully and powerfully presented, it never fails, I believe, of doing some good. It has never been my lot to see a presbyterian camp-meeting. But I have had an opportunity of personally witnessing the effects of such a scene, as they appeared among our methodist brethren. And the general impression which they made upon me, was, I acknowledge, by no means favorable. To say nothing of the irregularities and abuses, which it is difficult, if not impossible, in ordinary cases, wholly to avoid, on the skirts, and sometimes in the interior, of such camps;—they have always appeared to me adapted to make religion more an affair of display, of impulse, of noise, and of animal sympathy, than of the understanding, the conscience, and the heart. In short, they have always struck me as adapted, in their ordinary form, to produce effects on our intellectual and moral nature analogous to those of *strong drink* on the animal economy;—that is, to excite, to warm, and to appear to strengthen for a time; but only to pave the way for a morbid expenditure of sensorial power, as we say concerning the animal economy—and for consequent debility and disease.”

We come now to the question of *sympathy*: but before entering on it, we must remark, that there seem to be, among American Christians, a decided tone of piety, a warmth of religious feeling, altogether alien from our habits and our experience. We have not read a single account of a Revival, in which whole congregations were not moved to "strong crying and tears;" while careless individuals are often represented as having their bodily strength prostrated, bursting out into audible sobs, or waiting only for the conclusion of the service, to cry before all the people, What shall I do to be saved? Sometimes the pastor hears a low murmur, among the people, as they go forth, saying, "it is good for us to be here!" The same deep sense of religion is carried into private life. We are informed, that it is no unusual thing for a layman, going on a journey, to resolve to speak to every one he meets, as to the state of his soul, and to *do so*: and further, that if a professing Christian, even in a stage-coach, is silent on religious subjects, he is looked upon by worldly people in much the same light as an ungodly clergyman among us. We do not praise *all* this, but we mention it as indication of a higher standard of piety than prevails among ourselves. With such excitable materials, great caution is requisite; and we think the remarks of Edwards on this subject particularly admirable:

"It would be very unreasonable and prejudicial to the interest of religion to frown upon all these extraordinary external effects and manifestations of great religious affections. A measure of them is natural, necessary, and beautiful, and the effect is nowise disproportioned to the spiritual cause, and is of great benefit to promote religion. Yet, I think, they greatly err who suppose that these things should be wholly unlimited, and that all should be encouraged in going to the utmost length that they feel themselves inclined to. There ought to be a gentle restraint upon these things, and there should be a prudent care taken of persons in such extraordinary circumstances. They should be moderately advised at proper seasons, not to make more ado than there is need of, but rather to hold a restraint upon their inclinations; otherwise, extraordinary outward effects will grow upon them, they will be more and more natural and unavoidable, and the extraordinary outward show will increase, without any increase of the internal cause. Persons will find themselves under a kind of necessity of making a great ado, with less and less affection of soul, till at length almost any slight emotion will set them going; and they will be more and more violent and boisterous, and will grow louder and louder, till their actions and behaviour become indeed very absurd. These things experience proves."

We shall suppose, that in a congregation, an individual is moved to tears, or some outward and unequivocal sign of strong feeling. The preacher proceeds. Another and another are added: the contagious emotion spreads, until nearly the whole assembly are visibly under its influence. Shall he appeal to their *sympathy*? shall he make use of it to urge them forward to some decided step,—to *commit themselves*, as it is often called? Dr. Sprague thinks that he should. We confess we think otherwise. When this sym-

pathy proceeds from a fellow feeling of deep concern about eternity, there can be no doubt on the subject: it ought to be fed by every lawful means in our power. But if it spring from that mere animal feeling of our nature, which prompts us to laugh, or weep, or shout with the multitude, in spite of our strongest resolutions, we should hesitate, we should tremble to lay such unhallowed fire on the altar of the Lord. Nothing is easier than to make a man pledge himself as solemnly, and as publicly, as you please, while the excitement is strong upon him: but the morrow comes, and with it his old habits and associations; and, unless the Spirit graciously interpose, the individual runs fearful risk of being a perjurer, or a hypocrite for the rest of his life. We believe that here lies the debateable ground between true and spurious enthusiasm,—the rock on which many have made shipwreck of their reason and their faith. But in justice to our American brethren, we must say that the general feeling among them is decidedly against such a questionable use of sympathy; and that they are ready, and willing to try all spirits whether they be of God.

We shall afterwards notice the *protracted meetings*, being ourselves fully convinced of their efficiency, when rightly conducted, and having to offer, on the part of Dr. Sprague and his coadjutors, an almost unanimous testimony in their favour. In the mean time, leaving behind all questionable matters, we shall shortly mention those measures which the Holy Spirit has more especially honoured, by using them in this glorious work. Of these the first in order, and by no means the least in importance, is *early and careful religious instruction*. This will be better appreciated after reading the following excellent remarks of Dr. Proudfit, of the Associate Reformed Church:

“With respect to the fruits of these Revivals, on which you desire information, I have almost uniformly remarked, that where the subjects had been early and competently instructed, the impressions have been permanent: those of this character who assumed the profession of religion have been enabled to persevere; but in other instances, the excitement has too often been transient as “the morning cloud and the early dew;” the latter class, like those in the parable of the sower, I have frequently seen receive the word with joy; but not having root in themselves, endured for a time, and afterwards returned to the world. From these facts, founded on long observation, I have been particularly impressed with the importance of early instruction.

“We cannot appreciate too highly the establishment of Sabbath schools and Bible classes. They may be considered as constituting some of the brightest features of our distinguished age, and forming a new era in the religious world. Through the instrumentality of the former, many have been raised from the lowest degradation, mental and moral, who are now ornaments to the church; and by means of the latter, the seed has been sown in ten thousand youthful hearts, which will spring up to life eternal: yet in connexion with these I wish to see revived that system of catechetical instruction, which prevailed so extensively among your ancestors in England, and

mine in Scotland. I wish to see means every where in operation which shall secure to the juvenile mind *profound* instruction in the doctrines of religion. No period, since the Apostolic, has been adorned with a generation of professors more intelligent and stedfast, than during the administrations of Owen, and Flavel, and Baxter, and Boston, and the Erskines; and at that time, catechising in the week was considered scarcely less essential to the fulfilment of the ministry, than preaching on the Sabbath."

To the same purport, and still more pointedly, Dr. Sprague writes :

"If it be asked, whence come the greater number of the subjects of our Revivals, we answer, from our Sabbath schools, and Bible classes, and from families in which the parental influence is decidedly religious; and the reason why some have held a different opinion, is, that when a profligate or an infidel is hopefully converted, it excites much attention and remark; and thus the number of such conversions is frequently estimated far higher than it should be. Go into any place you will, where the Holy Spirit has been extensively and powerfully at work, and you will find that the families which have been specially blessed, are those in which God has been honored by the faithful discharge of parental duty, and the general influence of Christian example; while only here and there one is taken from those families in which there is no parental restraint, nor instruction, nor prayer; and in which, as a natural consequence, the youthful mind is pre-occupied with sentiments and feelings most unfriendly to the work of the Holy Spirit."

Another, equally scriptural, more necessary, if possible, and more generally effectual, is the *earnest, faithful, simple preaching of the Gospel*. "By earnestness we do not mean," says Mr. Mc Ilvaine, (an episcopalian clergyman, whose letter on this part of the subject is particularly able and judicious,) "seeking out new and more striking modes and expressions, but to combine in our discourses more prayer in their preparation, and more faith in the power of God, while delivering them." But while we protest earnestly against the introduction into the pulpit of the mere stage trick and machinery of oratory, we would have the manner of the preacher solemn, affectionate, and plainly showing that he deeply feels what he utters. We are no friends to a cold, unimpassioned, scholastic style of preaching, because we see no example of it in the Bible. "If the subject," says Edwards, "be in its own nature worthy of very great affection, then speaking of it with very great affection is most agreeable to the nature of that subject, or is the truest representation of it, and therefore has most of a tendency to beget true ideas of it in the minds of those to whom the representation is made. I should think myself in the way of my duty, to raise the affections of my hearers, as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of the subject." But there is much to do, besides preaching. The sick must be visited, comfort given to the afflicted, counsel to inquirers: the first flutterings of the heart towards religion must be carefully discerned and encouraged, the doubting convinced, and the Christian

fed with spiritual food. The pastor must give himself body and soul to his work, and have a high sense of his responsibility, as shepherd over the fold, which Christ has entrusted to his charge. He must be a man of much prayer, and withal, we suspect, must be separated from the world by a broader line of distinction than is common among us. It is of at least equal importance that the people should pay strict attention to the duties and ordinances of religion—attendance at divine worship—keeping holy the Lord's day—family worship—secret and social prayer—universal charity, and sincere endeavours to put away from them every known sin. There must be no turning from the good old way of a holy life and a heavenly conversation. "LET US GET," is the beautiful language of McIlvaine—"LET US GET THE EAR OF SINNERS BY THE ZEAL OF TRUTH AND SOBERNESS, AND THEN FILL IT WITH JESUS CHRIST AND HIM CRUCIFIED."

We have yet to notice the measures, which distinguish a season of Revival from the more common working of God's spirit in the conversion of sinners. We believe these to be *combined and earnest prayer for that special result*, and afterwards, and in a less degree, *the use of protracted meetings*. Every Revival begins in the closet. It is given in answer to prayer; it is upheld and blessed by prayer; and when the knees wax feeble, and the hands hang down, it sinks into spiritual slumber,—into death. We do not mean that a Revival is the work of mere human agency, naturally following from the use of certain definite means: but we do hold, because it is written, that God will certainly listen to the effectual fervent prayers of a sincere Christian. And what is there in this world more deeply imbued with the pure, meek, lovely spirit of Christianity, than to retire into our closets, and having shut the doors, to offer up love-breathings for our brethren, and for the glory of our Redeemer's name, silent, fervent, and unknown of men, yet falling as the dews from heaven, and causing the wilderness and the desert place to rejoice and blossom like the rose? And we would not forget the promise, that "Wherever two or three are gathered together in my name, I will be among them, to bless them and to do them good;" though in the social prayer-meeting there is a far greater mixture of human infirmities. Perhaps it might be best to begin by assembling with a few, whose minds and dispositions were congenial to our own, with whom we took sweet counsel, and entered the house of God together. We are not sure that there may not be something fastidious in this, something not adapted for the rough tear and wear of an earthly Christianity; but alas! religion in all hearts is a tender herb, springing up out of a dry soil, and requiring much care and shelter. We would have union then, the union of lips and hearts mutually helping and strengthening each other; yet after all the most prevailing combination is not the ar-

tificial union of society, but the union of many prayers for one object, whether they rise together in the sanctuary and the prayer-meeting, or wing their way to heaven from the privacies of the closet.

It is when God has begun to bless the prayers of his people that the *protracted meetings* seem called for.

We have already said, that the general feeling among American Christians is in favour of such meetings. But there is one serious objection to them which meets us at the threshold; and which in fact applies with equal force to Revivals themselves. It is said, that they lead men to think lightly of the ordinary means of grace, and to look forward to them as special times for repentance and reformation of life; in short, to regard them as Sabbaths and set times to be kept holy unto the Lord, while the intervening periods may safely be left for the business and pleasures of the world. There is undoubtedly much weight in this: though, we suspect, the meetings are often blamed, when the root of the evil is to be sought for in the struggles of the carnal and the spiritual within us, and in the concealed longings of a sinful nature to turn away from the heavenly manna, after the flesh pots of Egypt. The argument from abuses is often unfair; and here, more particularly, because the same objection may be urged against the Sabbath, the preaching of the Gospel, the Sacrament of the supper, indeed against the whole system of means, by which the Spirit upholds and forwards Christianity. We know that men will abuse them; but if they be in principle unobjectionable, and if the direct good greatly exceed the incidental evil, it is our bounden duty to employ them. Indeed, judging from our own experience, we should say, that the statement was much exaggerated. During the time of a communion, in the country parishes of Scotland, when religious services are continued for five successive days, there is certainly a far greater impression made in regard to religion than at any other time, and a more than usual number savingly converted to Christ: but we have never observed this dreaded after-falling off. Christians enjoy it as a feast of love: converts as a source of unutterable blessings; and its warning is not always lost on the sinner. The Christian's piety is more fervid, not from any artificial excitement, but because he is freed for a season from the cares of worldly business, and has more time for spiritual exercises, and devout meditation: of course he falls back to his ordinary level, but there is no reason why he should fall below it. The tendency is plainly the other way. Again every convert is clear gain, being permanently raised by an immeasurable height above his former condition; while the careless and the indifferent remain where they were before. Men indeed will hang an excuse any where for putting off the thoughts of eternity; but it is equally easy to say, 'I will put off until next year, or until sickness, or old age, or a death-bed,' as it is to say, I

will put of to the next communion, or the next protracted meeting. We class the two together, because they are very nearly identical. Their purpose is the same, to strengthen piety, to follow up good impressions, and to give sinners time for thought, and examples for imitation. They continue for nearly the same time, and are held at nearly the same intervals. They are conducted in the same manner, that is, by the meeting together of several ministers, who are all engaged in preaching, holding prayer-meetings, and conversing with the people on the state of their souls. They agree further in that they are adapted chiefly for a religious community, and in other cases, become too often places of idle gossiping and amusement. The following is the statement of the Rev. Dr. Green, president of the college of New-Jersey, Princeton :

“ I am decidedly in favor of protracted meetings, if not *unduly* protracted. I think that we have scriptural examples of them, in the holy convocations of the Old Testament, and in the lengthened attendance of multitudes on the ministry of our blessed Saviour, as received in the Evangelists. But great care should be taken to prevent all abuse of these meetings, and to see that they are conducted with entire sobriety of behavior, and if possible with a pervading and deeply felt solemnity, from the beginning of them to their termination. Their happy effect, under the blessing of God, seems to result from their being adapted to keep the solemn truths of the Gospel, and the realities of eternity, before the view of the mind, long enough to make a deep and lasting impression—an impression not so easily effaced as that which is often made and lost, by the single-day exercises of the Sabbath. They are in fact, only a modification of the protracted sacramental solemnities, well known in Scotland, and in some parts of our country and church.

We think the two countries might borrow from each other with great mutual advantage. In Scotland, from the loss perhaps of that experience which was once gained at Cambuslang and Kilsyth, the impressions produced at such seasons are not always pushed so far as they legitimately might. In America, it would answer the purpose better, and take away many objections, if protracted meetings were *always* joined with the communion, except in frequency of occurrence.

We conclude, firm in the conviction, that a Revival of Religion, in its rise, progress, and results, is manifestly the work of the Spirit of God.

It has been occasionally attended by errors and excesses, which have checked its working, and caused the whole process to be looked upon with jealousy and suspicion. But we are sure, that no Christian, and most of all, no Christian minister, can sit down, and read the appendix to Dr. Sprague's volume, in a calm unprejudiced spirit, without feeling that he has met with something that will materially influence his future conduct ; we had almost said, without feeling that he has entered on a new era in his spiritual life. The letters are admirable ; sound in judgment, fervent in spirit, mighty in the scriptures, and worthy to be, as they are, *the deliverance of the national church of a great peo-*

*ple on a solemn and weighty subject.* The errors and mistakes are there shown to have been the work of weak and misjudging brethren, and so far from being essential, they are unanimously forbidden and debarred. The only thing essential to a Revival is the influence of the Holy Spirit; and the only ways in which it is conveyed are the "good old ways." The pastor must be a man of God, an affectionate, and faithful, and earnest holder forth of Christ crucified, lifted up, like the serpent in the wilderness, for the salvation of sinners. But on the people, so far as human agency is concerned, lies the main stress of the work. It is required of them that they strengthen their pastor's hands, by their faith, and self-denial, and love: that they teach their children both by precept and example; that they give diligent heed to the ordinances of the Gospel: and that they often associate together for the exercises of religion, and be much in prayer for their own souls, and the souls of their brethren. Indeed, if we were asked, what was the distinguishing feature of a Revival, we would answer, special prayer for the outpouring of the spirit, either on individuals, or on a particular congregation, frequently and *believingly* offered up. We know of no other essentials. After a Revival has begun, there may be protracted meetings, or any other measures, which sound judgment may prompt; but these, it must be remembered, are *not* essentials; and generally speaking, the more closely we hold to the ordinary means of grace, the better it will be for ourselves, and the better for the work.

We have left ourselves no room for remark. In the preceding sketch, we have merely selected a few of the more prominent features of this work of the Lord. Even these are indicated rather than described: while in their more minute and practical details, in the treatment of cases, in the history and statistics of Revivals, and above all in their glorious results, we have left a large and untouched field for other and abler inquirers. It has been our sole aim to direct the attention of our Christian readers to a work, which in extent, in importance, in evident proofs of the divine blessing, is second to none. Our opinion is of little weight; but we have given in their own words the deliberate judgments of holy and gifted men, high in the ranks of literature, higher in the church of God. If we believe them, we have no choice left; we are called on to take part in the work, and to come forth to the help of the Lord against the mighty. And O what a glorious field, what an abundant harvest is ripening around us! A Revival in India!—but we dare not trust ourselves to the contemplation. We leave the subject for the consideration, and for the prayers of our readers, anxiously recommending it to those, who, by their situation and influence in the church and in society, seem to us called upon to take it up.

## II.—*Mr. Marshman's Brief Survey of Ancient History.*

We believe, though in this we may be mistaken, that the established practice with authors is to supply with a copy of their works the editors of such journals, magazines, &c. as they wish to take cognizance of their labours. Through some oversight, we presume, Mr. Marshman omitted sending us a copy of his "Brief Survey," at the time of its publication. We had not, therefore, an opportunity of expressing an opinion of its merits—when such opinion might be viewed as *seasonably* delivered. But though *out of season*, we cannot refrain from bringing this little volume to the notice of our readers:—convinced as we have been from a perusal of it, that it possesses high claims on the favourable regards of all who are engaged in the instruction of youth. We do not here forget, that in the present field, Mr. Marshman was preceded by the Archdeacon Corrie; as we have heretofore hailed the production of the latter with feelings of unfeigned gratitude. But as the object of both works seems somewhat distinct, there need be no interference between their respective claims. Mr. Corrie's work exhibits many more minute details, more especially in the department of Bible History: it is therefore well fitted for Christian schools, or native schools under decided Christian superintendence. Mr. Marshman's work is equally comprehensive, though more compressed, and its sketch of Bible history altogether more succinct: it is, therefore, designed to find admission even into schools, where Christianity, as a system of divine truth, is habitually disregarded. To this latter feature of Mr. Marshman's book we specially advert, because we know that many good people have asked, why the principal facts and events of sacred history have been so slightly alluded to, rather than detailed. The reason is obvious. It was intended that the book should be such that it *might* be introduced into seminaries from which Government pledges, or rather Government prejudices, not less than Hindoo superstition, had excluded all instruction in the Christian scriptures. Now, the books on ancient history hitherto framed under the sanction of Government committees, have been entirely suited to this apparent conspiracy of Christian rulers and heathen subjects, against the oracles of the living God. In them, while the amplest details are given of the ancient kingdoms of Egypt, Assyria, Persia, &c.—and, will it be believed, while minute analyses are given of the absurd and fabulous dynasties of Hindoo mythology, dynasties which must have existed some millions of years before the world was called into being, the true account of the creation of the world and the origin of man is despatched in one short sentence, or omitted altogether! And regarding the series of historical events recorded downwards throughout the pages of the Old Testament, an utter silence is preserved:—as if no such events had ever been

put on record, or as if they possessed far less importance than the mythological fables of the Mahabharat, Ramayan, and all the other Hindoo collections of legendary tales! For the honor of Christians and of Britons, we trust that a course of action so truly heathenish, demanding as it does so large and meaningless a sacrifice of truth, will be, must be, soon abandoned—and abandoned for ever. To remedy this grand defect, and wipe away this foul dishonour on the Christian name, Mr. Marshman sets off at once, and without hesitation, with the primary facts of all ancient history, the creation of the world, the origin and condition of man, &c. as recorded in the authentic pages of sacred writ; and as he advances, he refers, in their proper chronological order, to the more prominent events and circumstances embodied in the Old Testament narrative. He thus fairly breaks in on the former practice, while his references are purposely brief, that he may not at first unnecessarily shock or alarm the prejudices of those who have all along been accustomed to the old, heathenish system of book-making. We think, therefore, that, in the present state of things, much may be alleged in favour of this medium plan. And without further remark, we cordially recommend to the attention of our readers, this “*Brief Survey of Ancient History*,” which to judiciousness in the choice of materials, and comprehensiveness of view, adds the attraction of a graceful and classical style.

“*A Brief Survey of Modern History*” is promised by Mr. Marshman, and a more valuable boon for Christian and native schools he could neither promise nor bestow. We hope the work is in progress, as we already long to see it.

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### III.—*The Indian Journal of Medical Science.*

A copy of the first number of this journal, edited by Messrs. J. Grant and J. T. Pearson, has been kindly forwarded to us. It obviously does not fall at all within our province to comment on the merits of such a periodical. As friends of the species, however, and promoters of sound general knowledge, we cannot but hail the appearance of the first Indian Medical Journal, conducted as it is under the auspices of gentlemen, qualified for the task, as well by their large, liberal, and enlightened views on most of the subjects embraced within the range of modern literature and science, as by professional talent. The present number contains much important information and remarks on subjects of popular interest. The greater part of it indeed is level to the comprehension of ordinary readers. A copy of it would be found useful in every house; and no general scholar should be without one. We wish the Editors every success; and were our wish as operative as it is sincere, their success would be unbounded.

## Missionary and Religious Intelligence.

### CALCUTTA.

#### RAO KRISHNA RAO SAHEB'S VISIT TO CALCUTTA IN PURSUIT OF KNOWLEDGE.

It has seldom fallen to our lot, in our intelligence department, to have the means of putting on record so singular, and, all circumstances considered, so interesting a statement as that which we are now to furnish. Rao Krishna Rao Saheb is the youngest son of the hereditary Dewan (prime minister) of the ancient state of Saugor on the Nerbudda. From infancy he evinced an extraordinary thirst after knowledge; and his ardour in the practical pursuit of it was not less extraordinary. Finding that his native language, the Mahratta, supplied no information to satisfy the cravings of his mind, he applied himself zealously to the study of Hindee and Persian. By untiring perseverance, he acquired so thorough a mastery over these languages, that he could write or talk in either of them with as great fluency as in the mother tongue—and the elegance of his diction could not easily be surpassed. The contents of all Hindee and Persian books to which he found access were readily and eagerly devoured: still he was not satisfied. His original desire for knowledge was only inflamed the more. Nor was he merely selfish in the acquisition of knowledge. What he acquired himself he felt anxious to communicate to those around him. Accordingly, when Government, some years ago, sanctioned a certain expenditure for the support of native schools at Saugor, Rao Krishna Rao, superior to the empty pretensions of rank, and desirous of the improvement of his countrymen, voluntarily undertook their superintendance; and this he did, cheerfully relinquishing those flattering official prospects which his rank and attainments justly warranted him to entertain. For one of the schools he surrendered a wing of his own house: one or two of the classes he taught exclusively himself: and over all of them he exercised the most vigilant supervision. The accuracy of his class-list, exhibiting the relative merits of the boys, their times of entry and departure, the nature of their attendance and subsequent employment, would do credit to the European superintendant of a first-rate English institution. Such was the nature of Krishna Rao's employment, when, about a twelve-month ago, his country was honoured by a visit from the Governor General of India. A character and conduct so rarely exemplified in an Indian gentleman, as that of Krishna Rao, did not long escape the keen and penetrating eye of Lord William Bentinck; nor were such praise-worthy efforts on the part of a native of rank treated with a mere passing notice by one so liberal and enlightened in his views. Krishna was received with marked favour and distinguished honour. And after Lord William's return from the upper provinces, an invitation from the Governor General in Council was sent through the British Resident at Saugor, to Krishna Rao, to repair to Calcutta, under the immediate patronage of the Supreme Government, in order that he might commence and prosecute the study of English, for the acquisition of which he now burned with insatiable ardour. A handsome offer was at the same time made on the part of Government to defray a portion of the heavy additional expences incurred by his journey to the presidency. Gladly was this honourable invitation accepted. Krishna Rao shook off all the restraints of home, broke through all the trammels of custom, and entered on a journey of twelve hundred miles, in pursuit of knowledge. About a month ago, he arrived safely, with a retinue of 30 or 40 followers, at Calcutta. He was soon commodiously lodged: a qualified tutor was not

long wanting : and he is now from morning till night engaged in mastering an elementary English school-book. His ardour continues unabated : and he vows that he will return laden with the golden fruits of the tree of English knowledge to distribute amongst his famishing countrymen. And who can tell, who can calculate the amount of blessings which he may be honoured, as an instrument in the hands of Providence, to communicate ? May the God of Providence regulate his wishes and over-rule his exertions, for the advancement of His own glory.

It might have been added, that Krashna Rao is about 27 years of age, and that he has a natural taste for drawing, which enables him to excel in that delightful art. Considering that he is self-taught—the execution of some of the specimens which he has carried along with him is enough to excite a little astonishment.

#### THE CHURCH MISSION ENGLISH SCHOOL.

The Lord Bishop presided on Monday morning, at an Examination of the English school for native boys, in the presence of many ladies and gentlemen. The school is under the superintendence of the Church Missionaries. It was formerly attended by upwards of two hundred boys, but since the affair of Brijonath Ghose, there has been a great falling off. The Examination commenced with the fourth class. The third then read a little out of the history of Joseph, and answered various questions on the same. The little boys at the head of this acquitted themselves best. The second class read a page of the English Reader. \* \* \* \* \* The first class, however, showed some proficiency. The first boys readily answered a variety of questions in Scripture history, as well in that of Greece and Rome. This class also possessed a general knowledge of the solar system, eclipses, and tides. They fluently repeated several passages from Scripture. \* \* \* \* \* On the whole, considering what a number of the boys had been withdrawn on account of the religious prejudices lately excited, it appeared the pupils present had made good progress in their studies.—*Englishman*.

N. B. Not having been present at the Examination ourselves, we have been obliged to make the above extracts from the *Englishman*.

We are happy to learn, that the Venerable the Archdeacon, who has assumed *pro tempore* the pastoral charge of Vepery District, has commenced a course of Thursday Evening Lectures on the *Lord's Prayer*, in the Mission Church ; and that on each successive Saturday Evening, at 5 o'clock, the children and young persons of the District are assembled in the same place, to receive the benefit of his valuable catechetical instructions.—*Madras Christian Observer*.

#### PROSECUTION OF THE PROPRIETORS OF THE BOMBAY ORIENTAL CHRISTIAN SPECTATOR, FOR ALLEGED LIBEL.

Most of our readers may be already fully acquainted with the whole details of the above extraordinary prosecution. Our limits forbid our entering much into particulars. But for the sake of those who may not have seen the account of the origin and result of the prosecution, we copy part of the ample statement given in the December number of the *Spectator* :

“Supreme Court, Bombay, 15th November, 1833. Plea side—William Morley *versus* John Wilson, Cyrus Stone, and Robert Cotton Money.

“Mr. ROPER appeared for the Plaintiff. Mr. PHILLIPS for the Defendants. The case was called on at half past ten on Friday morning, before both the Judges, and lasted till nearly five in the evening. Mr. ROPER opened the case for the prosecution, by stating the cause of action ; the offensive passages, constituting the libels, were contained in the following extracts from the *Oriental Christian Spectator*, which, though not put in till at the close of the plaintiff's case, we print here for the better understanding of the proceedings.”

[From the *Christian Spectator* for May, 1833.]

#### NOTES TO CORRESPONDENTS.

“We have received a communication from Nuggur, which we shall lay before our readers, who with ourselves must be thunderstruck, that any person, bearing the name of a British officer, could so degrade the British and Christian character, as to build a Hindu temple in commemoration of an impious and illicit connexion—and if true, we sincerely trust that the proper authorities will take cognizance of it. Nor shall

we overlook Dhakji Dadaji, who has attempted to deify himself, and to institute an annual jatra in honour of himself; nor the sordid Brahmins who have co-operated with him; nor the inconsiderate Europeans who have encouraged him. We are determined to make a thorough exposure. We shall give the names of offenders, that they may meet with merited disgrace.

"We have received several communications, which we shall insert, or notice, next month."

[From the Christian Spectator for June, 1833.]

SCANDALOUS ENCOURAGEMENT OF IDOLATRY AT NUGGUR.

"In our notes to correspondents, inserted in our last number, we alluded to certain information which we had received concerning a most disgraceful transaction at Nuggur. We now publish it, in the hope that it will excite the indignation which it so justly merits.

"I quite forgot," says our correspondent, "to mention a fact in my last letter, which should by no means pass unnoticed. It is the erection of a new Hindu Temple in Ahmednugur. The friends of Hinduism will be happy to learn, that in these degenerate days, when so few have the piety or public spirit to build and endow temples, make gods, and feed Brahmins, men of another tongue, from whom they expected little, but feared much, are coming forward to engage in this meritorious work. As I was riding a few days since along the banks of the river which runs a little south of Ahmednugur fort, I observed, that the temple which has been for some time in the process of building, was completed, and the natives already adoring the god which had been newly set up, with as much alacrity as if other days of olden times had returned, and they were permitted once more to breathe the atmosphere of their forefathers. The shrine of the gods forms rather a singular combination. The reason of this, or rather the appropriateness of it, will appear more obvious in the sequel. They consist of the goddess, the Linga, and the other emblems of Shiva. Curious to know who among this degenerate people had in these latter days called from the dead the spirit of his fathers, I inquired of my ghora-walla, if he knew who built that temple. Will a Christian, will an Englishman believe me, that he did not, as I expected, reply, that a certain Brahmin, Maratha, or Mhar, built it. But, said he, (and he seemed to know its whole history,) "it was built by Captain Saheb." I asked him, why a gentleman should build a Hindu Temple? He said, he had built it over the ashes of his *Kali Stree* (*black mistress*), as a tribute of respect to her memory. No one, thought I, will deny that the Captain chose a very appropriate way of embalming the memory of the departed. But I had another thought. It was this: that some people, whose conscience have not sustained the chills of the Cape, will have very serious scruples whether the Captain is not a little too zealous in his master's service. This conscientious people are always on the look out, and some say, they not only regard themselves, and others by nature depraved, but are so uncharitable as to believe that depravity is the universal disease of the human race. This class of people (which, thanks to God, seem to be on the increase in India,) will think that he not only is willing to immortalize a practice which is not *every where* well spoken of, but fain would teach generations to come to forsake the invisible, living, and holy God, and to worship the "Image which he has set up."

"I read on the front of this Temple 'Morley's house of worship,' and the same name made part of a sentence inside of the Temple, which none but the worshippers at such temples like to pronounce. These have been written by some person in contempt. The friend of Hinduism may feel encouraged:—but what will these deluded idolaters think of such kind of Christianity?"

"In reply to special inquiries which we made on this subject, we have learned the following additional particulars:

"The officer referred to is of the Artillery at Ahmednugur. I have inquired of many natives, who give me but one account, that is—built it as a tomb over the ashes of his mistress. Doubting the accuracy of what I had heard, I inquired of Ensigns and Cadets, who confirmed all I had heard, and said it was known through the camp. Whether he *ordered* the images to be put in, I know not. But it appears very obvious that he knew they were put there, and did not forbid it. There is no inscription engraven on the Temple, or originally written there. But some European soldiers, who have treated the temple with no little indignity and abuse, by beating the door, and pelting with stones the chunam figures on the top, till they have quite beaten off three of the four placed there, have written with chalk the inscription in front of the temple and behind the image. This is the writing to which I referred in the communication."

After counsel was heard at length on both sides, the following is stated to have been the substance of the judgment delivered by the court:

## JUDGMENT OF THE COURT.

"The court give it as their opinion, that the matter published was undoubted libel, and the defendants had not proved the facts advanced in justification.—There must consequently be a VERDICT FOR THE PLAINTIFF; but, as the amount of damages depended upon the consideration of many circumstances, they took till the following day to deliberate. On Saturday morning, the court pronounced a formal judgment in favour of the plaintiff, DAMAGES RS. 350, with costs. The grounds upon which the court gave this judgment, as far as we could embody the remarks of the Chief Justice and Mr. Justice Awdry, were in substance as follows :

"That the matters acknowledged to be published by the defendants were libels on the character of the plaintiff—That the facts alleged by them in justification had not been proved—that the charges made being serious ones, called for serious damages : but as, from the circumstances of the case, it was more easy for the plaintiff to have negatived than for the defendants to have established the charges by direct proof—and as though the defendants had failed in proving the facts charged—yet neither had the plaintiff brought forward his household to completely disprove them as he might have done had he chosen—therefore the case was not one called for vindictive or exhibitory damages."

In his written decision, Sir John Awdry emphatically remarks :—"It is still possibly a matter of doubt, whether the facts may not have been wholly or probably true, for the course which the defendants took rendered it *fully competent to the plaintiff to disprove them, which, if the facts had admitted of it, he might have done by his own associates and domestic servants much more easily than the defendants, who are strangers, could have proved the affirmative.*" Such was the decision of one of the judges, viewing the matter solely on the ground of legal evidence ! And if so, the moral evidence would, in our opinion, go much farther in favour of the defendants. The latter, however, may console themselves with the reflection that their judicial defeat was virtually a moral triumph—and that they have on their side the sympathies and congratulations of all who are friendly to the interests of truth and morality.

## THE ANNUAL MEETING OF THE LONDON BAPTIST MISSIONARY SOCIETY.

We know that many of the friends of the Society earnestly supplicated that the Divine presence and blessing might attend the present Anniversary ; and we rejoice to avow our conviction that these petitions were graciously heard and answered ; never, probably, have the services been found more refreshing, instructive, and animating, than on the occasion just closed.

The introductory meeting of the Committee, with their ministering brethren from the country, was held at Fen Court, on Tuesday morning, June the 18th, when the chair was filled by John Broadley Wilson, Esq., Treasurer to the Society. Between fifty and sixty friends were present, including several of our esteemed Missionary brethren, and W. T. Beeby, Esq., who has long been most usefully connected with this Society in the East, as Deacon of the Church in the Circular Road, Calcutta, and Treasurer of the Auxiliary Missionary Society established in that city. The proceedings of the Meeting were opened with prayer by the Rev. James Hoby, of Birmingham, and a variety of information was given respecting the transactions of the Committee during the past year.

The other usual smaller services having been held at Poultry chapel, on Wednesday morning, and Surrey chapel in the evening.

At eleven o'clock a very numerous and respectable assembly attended the annual meeting at Spa Fields' chapel. The Rev. J. SMITH read the 117th Psalm, which having been sung, the Rev. W. GROSER, of Maidstone, engaged in prayer ; after which,

The Chairman, J. C. GOTCH, Esq., of Kettering, remarked, that both on account of the inability he felt adequately to discharge the duties of the chairman of such a meeting, and because they were favoured with the presence of an excellent and able senator, whose important engagements would not permit him to continue very long, he should at once proceed to request the Secretary to read the Report, which was done by the Rev. JOHN DYER.

Of the interesting speeches delivered on this occasion, we can find room but for the two following :

THOMAS FOWELL BUXTON, Esq., M. P., expressed the high gratification he felt in attending such a meeting, and his sincere gratitude for the help which the Society had afforded him in the object to which he had long been devoted. He considered that there was nothing more awful in the whole records of history than the neglect of imparting instruction to the African negroes. It was acknowledged by the bishop of Jamaica himself, that till the year 1826, there was not even the form of education for the slave; while another defender of slavery admitted, that a deliberate plan was formed to expel those from the island who should attempt to teach them. He rejoiced that this Society had sent out men who had stood in the very front of the battle which had been recently fought. He confessed that he did not lament the persecutions to which they had been exposed; for though he had felt his full share of anxiety as to their sufferings, he had ever trusted that the arm of Omnipotence would protect them, and knew, that they resembled the ancient prophet, who said, "More are they that are for us, than those who are against us." Even had they fallen, they would have died in a noble cause. No men had ever borne more reproach than the Missionaries of this Society. Their grief, too, must have been great, when they saw their chapels destroyed, and their congregations scattered. But still he had not, on the whole, lamented it; because he felt that their sufferings and the spirit they had displayed, roused the sympathy and the prayers of Christians in this country, and this had done the work. The holy indignation cherished by all good men had produced a great effect on the government, and animated their measures. He had hoped to have announced to the meeting that the first money voted to the holy cause of emancipation had been given to re-erect their chapels; but the extreme pressure of public business a little delayed the act of justice which *must* shortly be done. He had felt much pleasure in proposing the words "on liberal and comprehensive principles" to the government resolution to educate the negroes, because he thought that in this field all classes of Christians should labor; and he was much gratified to hear from the Secretary for the Colonial Department, that all should be encouraged to do so.

The speaker remarked, that he was unwilling to retire without reminding the meeting, that when the present measures of emancipation were completed, a vastly extended field would be opened to its operations. It was not merely the slaves in the West Indies with whom they had to do; but on the result of Christian instruction, which must be given, would depend the answer to the inquiry, Shall *six millions* of slaves be blessed with their freedom? Of all influence on the minds of slaves, every where, Christian principle was proved to be most powerful. In illustration of this remark, he read extracts of letters from the Rev. Dr. Philip, of the Cape of Good Hope, in one of which, dated in March last, he states that he was residing with 4000 Hottentots, whose former condition had been worse than that of West Indian slaves, but whose present conduct and enjoyments led him to exclaim, "Oh, this is Scotland in its best state!" As then, Christian truth so admirably prepared man to enjoy the blessings of civil freedom, he should close by entreating the meeting to persevere in their holy labour.

The Rev. THOMAS PRICE, of Devonshire Square, submitted the first resolution. The Rev. W. KIBB rose to second the resolution, and to take his farewell of the meeting. When he stood before them last year, he was most deeply affected, because he felt that if he did not take the high and firm ground which he then took, he should be unhappy on his death-bed. He had never been influenced by the desire of fame, nor by any motives, but those which he had avowed. He had seen the sufferings, and heard the groans, of the oppressed; he was satisfied that the Christian world alone would relieve them; he had come to ask that relief; and now, having obtained his object, and come with the meeting to the tomb of colonial slavery, he was desirous of burying every grain of animosity to the planter, in the same grave with the system itself. He now committed "ashes to ashes, and dust to dust," without a single wish or hope of a resurrection. The note from the Secretary, which requested him to second this resolution, also called upon him to take his leave of the Society. He apprehended that the meaning was, so far as England was concerned, because he had no wish to leave their service, as long as they were willing to give him a very

moderate support. Nothing could afford him so much pleasure as the letter he soon hoped to receive from the Secretary, saying that his passage was taken, and that he must forthwith return to his labours. Before he went, however, he had a word or two to say about their chapels. He trusted they should soon have better chapels than they had before; and that the Government would let the planters distinctly understand, that when they touched the Missionary property, they did violence to Britain. But long before those chapels could be erected, they would need something to protect them from the rays of a vertical sun. He hoped that for this purpose *teats* would be furnished. These could be raised in the morning, and taken down in the evening. No scene could be more delightful to him than that of seeing his beloved people, when he landed, raising their tent in which they should unitedly adore their God. He no more expected to see them as *slaves*, for Africa should be free! The mother should clasp her own babe in her arms as she sat under the tamarind tree, and teach it at once to pronounce the name of the country which gave it civil freedom, and His adorable name who could make it free indeed?

But inquired the speaker, Would none go with them? Men must be had. Ten or twenty more, at least, should be obtained. Besides which, school-masters would be wanted; some of whom could be found on the spot. Africa would be free, and their work would greatly extend. He must be permitted now to thank his countrymen for their great kindness. In company with his valued brother Carey, who was eloquent in the praise of every one but himself, he had travelled during the past year not less than 6000 miles in the feeble advocacy of his cause, and he had triumphed. He remembered the fears some of the meeting entertained a year ago on the subject; but now, though he was far younger than many by whom he was surrounded, he would say that when we "do justly and love mercy," we may expect the blessing of our God. He was now ready to go. He and his brethren should leave England with regret, for they greatly loved it; but they loved Jamaica far more; and with their churches there they hoped to live and to die. Before, however, he finally closed, he hoped he might be permitted to hint that some testimonial of the kind feelings of the Society towards those who had lost their property and risked their lives in the defence of their Missionaries should be sent to Jamaica. One of these, a worthy churchman, had lost £10,000 currency in this benevolent work. And now, again thanking them for the kind interest in his object, hoping they would have still better meetings than even this, and casting himself on their prayers, he would return to preach to his beloved charge the liberty with which Christ has made his people free.

## DOMESTIC OCCURRENCES.

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

DEC. 1833.

### MARRIAGES.

8. At Sholapore, Lieut. Fitz Herbert Williams, 2nd Grenadier Regiment, to Harriet, 3rd daughter of the late Captain Mathews, Madras Army.

30. Lieut. S. B. Goad, 1st Regt. Light Cavalry, to Emma Gordon, second daughter of L. A. Davidson, Esq.

— Mr. C. St. Leger Kierman, Assistant in the General Post Office, to Miss Susan Hedden.

JAN. 1834.

1. Mr. W. Trotter, Assistant Military Board, to Mrs. Julia Eliza Tresham.

2. At Bombay, Capt. B. N. Ogle, H. M. 4th Light Dragoons, third son of the Reverend J. Saville Ogle, of Kirkby, Northumberland, to Maria Jane, eldest daughter of George Simpson, Esq. of Ogle, in the county of Angus, and formerly of Thorn-ton, in Aberdeenshire, now Naval Store-keeper in Bombay.

4. Ensign A. F. H. Evans, H. M. 26th Foot, to Miss Sarah Evans.

6. Mr. Joakim D'Souza, to Mrs. Anna John Turner.

16. R. Wooldrige, Indigo Planter, to Miss Emma Garden.

DEC. 1833.

### BIRTHS.

10. At Chirra Poonjee, the lady of Lieut. R. Angelo, 34th N. I., of a daughter.

17. The lady of Capt. E. H. Wischam, of a son.

18. At Kurnal, the lady of Capt. J. H. Mathews, H. M. 31st Regt., of a daughter.

23. At Bareilly, the lady of C. Finch, Esq. M. D., 13th N. I., of a son.

29. At Shahjehanpore, the lady of Lieut. J. V. Forbes, 15th N. I., of a son.

— At Cawnpore, Mrs. Sarah Mosely, of a daughter.

30. At Cuttack, the lady of D. Pringle, Esq. of a daughter.

31. At Meerut, the lady of Major Assistant Commissary General J. Taylor, of a son.

## JAN. 1834.

1. The lady of W. R. Young, Esq. of a daughter.
- At Neemuch, the lady of Lieut. G. St. P. Lawrence, 2nd Light Cavalry, of a daughter.
3. Mrs. Peter Victor, of a daughter.
4. Mrs. J. P. Maillard, of a son.
5. Mrs. J. R. Hayes, of a son.
7. At Chunar, the lady of Officiating Garrison Surgeon A. K. Lindsay, of a son.
9. At Cawnpore, the lady of Capt. W. Burlton, Deputy Commissary General, of a son.
12. The lady of C. Stuart, Esq. of Hurripaul, of a son.
- At Bankipore, near Patna, the lady of A. Mathews, Esq. of a son.
- The lady of Dr. A. R. Jackson, of a son.
14. The lady of R. O'Dowda, Esq. of a son.
- At Baitool, the lady of Lieut. Brown, 18th N. I., of a son.
17. Mrs. J. C. Thompson, of a daughter.
20. Mrs. M. E. Grant, wife of Mr. H. N. P. Grant, of a son.
21. The lady of H. Hughes, Esq. of a daughter.
- At Berhampore, the lady of Col. Piper, H. M. 38th Regiment, of a daughter.

## DEC. 1833.

## DEATHS.

10. George Svm, Esq. aged 21 years.
22. Mrs. E. Berkely, aged 70 years.
24. At Cossimbazar, Sophia Isabella, aged 17 years, eldest daughter of T. Mainwaring, Esq. C. S.
- R. McFarlane Ronald, Esq. Attorney, aged 40 years.
25. At Masulipam, Capt. A. E. Spicer, Deputy Assistant Adjutant General in the Northern Division, aged 44 years.
26. At Digah, near Dinapore, C. S. Stratford, infant son of Lieut. G. P. Thomas, Interpreter and Quarter Master, 64th N. I., aged one month and 25 days.
27. Mr. J. Cavoil, of the H. C. C. S. *Duke of Argyle*, aged 28 years.
- Mr. J. Creighotn, Assistant to the Harbour Master, aged 35 years.
- Mr. J. Robinson, of the ship *Lord Hungerford*, aged 28 years.
- F. B. Otto, Commissariat Department, aged 37 years.
28. Mr. J. Hull, aged 27 years.
29. Mrs. R. B. Dormieux, wife of Mr. F. Dormieux, Junior, aged 21 years and six days.
- At Chinsurah, Mrs. M. Hearly, aged 78 years, four months, and 13 days.

## JAN. 1834.

1. Serjeant H. Carr, aged 36 years.
- At Mhow, in Malwa, Frances Maria, the beloved wife of Capt. F. E. Manning, 16th N. I., aged 28 years.
- Miss Caroline Mack, aged two months and 16 days.
2. Mr. G. G. V. S. Schraut, Indigo Planter, aged 27 years, 11 months, and 26 days.
- Master W. A. Francis, son of Mr. C. Francis, Register of the Revenue Department, aged 13 years and 10 months.
3. E. Henrietta, the beloved daughter of Mr. and Mrs. E. W. Lowrie, aged nine years.
4. At Futteghur, the infant daughter of Serjeant-Major P. Lockhart, 15th N. I., aged 15 days.
5. Master J. P. Capstack, son of Serjeant Capstack, aged one month.
6. Catherine, the infant daughter of F. Millet, Esq. C. S., aged three months and three days.
16. Mrs. E. M. Twentyman, wife of W. H. Twentyman, Esq. aged 37 years, five months, and two days.
- J. Penrose, the infant son of C. B. Frances, Esq. aged 13 months and 10 days.
- Miss E. D'Costa Pinto, aged 21 years.
17. Miss Amelia Ward, aged eight years.
18. Mr. H. Gowan, H. C. Marine, aged 30 years.

## Shipping Intelligence.

## DEC. 1833.

## ARRIVALS.

19. Resolution, (Bk.) G. Jellicoe, from Madras, no date, and Covelong 17th Nov. Passenger —Mrs. Jellicoe.
- Gauges, (Bark.) J. Burgess, from Covelong 21st Nov.

*Passengers* —W. Gibson, Esq. and H. Spooner, Esq.

20. Lawrence, (Bark,) H. Hill, from Liverpool 10th Aug.

— Warwick, (Brig,) J. Gibson, from Liverpool 3rd July and Rio de Janeiro 17th

Sept.

— Thalia, W. H. Biden, from Madras 20th Nov.

— Nerbudda, F. Patrick, from Covelong 17th Nov.

24. Jane, (H. C. B. V.) J. Royce, from Chittagong 18th Dec.

— Shawool Hamed, E. Dumont, from Bombay 20th Oct.

*Passenger* —Mrs. S. Ley.

28. Navarino, (Brig,) Guerin, from Coringa, no date.

— Diadem, (Bark,) Thomas Croft, from London 10th June, Cork 7th July, and Colombo 14th Nov.

*Passengers from Colombo* :—Miss Gamble ; Mr. J. Tonham, Assistant Surgeon ; and M. A. Gastion.

— Argyle, J. McDonald, from Maracannan 5th Dec.

— Spartan, J. Webb, from Covelong 6th Dec.

29. Trinculo, (Brig,) J. Hesse, from Liverpool 25th Aug. and Madeira 22nd Sept.

30. Mary, (Schr.) T. David from Rangoon 28th Nov.

JAN. 1834.

3. D'Avergne, (H. C. C. S.) P. L. Huguert, from London 13th and Guernsey 26th August.

— Betsey, (Barque,) Charles Noyes, from Madras 19th Nov. and Covelong 4th Dec.

4. Mermaid, P. M. Stavers, from Akyab 29th Dec.

*Passengers* :—Mrs. Wilson and child ; C. McIntyre, Esq. C. S. ; Lieut. Wilson, 25th Regt. N. I. ; Messrs. Hutchinson, Colvin, and Hoff, Writers ; Mr. Chiene, Ship-builder ; one Serjeant, his wife, and four children ; one Drummer, 74 Sepoys, 25th Regt. N. I. ; J. Lawrence, of the late brig *Frances Ann*.

5. Marion, J. Richards, from Covelong 12th Dec.

*Passenger* :—Mr. Burridge, Country Service.

— Lady Clifford, (Barque,) J. Mackenzie, from Covelong 12th Dec.

*Passengers* :—Mrs. Mackenzie and five children.

6. Isabel, T. Gornal, from Liverpool 6th August.

11. William the Fourth, E. D. O. Eales, from Masulipatam 16th Dec. and Coringa 2nd Jan.

17. Heroine, R. McCarthy, from London (no date) and Sydney 10th Nov.

*Passengers from Sydney* :—Capt. Scott, H. M. 44th Regt. ; Lieut. Lonsdale, Buffs ; James Callagham, Private 44th, and J. Kennedy, ditto, 3rd.

#### DEPARTURES.

DEC. 1833.

26. Fattle Curreem, (Arab,) Moosa, for Juddah.

— Drongan, J. Mackenzie, for Madras.

— Swallow, (Bark,) W. Adam, for ditto.

— Bright Planet, (Brig,) ———, for Masulipatam.

JAN. 1834.

1. Duke of Bedford, W. A. Bowen, for London.

— Resource, R. Smith, for Masulipatam.

5. Thetis, C. C. Black, for Singapore and China.

— Durrea Dowlut, H. G. Moore, for Masulipatam.

— Attaran, (Schooner,) Richardson, for Moulmein.

9. Edina, (Bark,) J. Norris, for Masulipatam.

— Caledonia, (ditto,) A. Symers, for Straits.

11. Resolution, (ditto,) G. Jellicoe, for Madras.

— Cecelia, (ditto,) W. Roy, for Penang and Singapore.

— William Gray, (Amr.) H. H. Greene, for Boston.

16. Capricorn, (Barque,) R. Smith, for Port Louis.

— Bombay Castle, R. Wemyss, for Bombay.

19. Thalia, Biden, for the Coast.

— Belhaven, (Brig,) Crawford, for Madras.

— Lawrence, (Barque,) Gill, for Liverpool.

— Henry Merriton, (H. C. Brig,) ———, for Socotra.

— Abassy, (Arab,) Nacoda, for Muscat.

— Hammonshaw, ditto ditto, for Juddah.

— Fattle Rohoman, ditto ditto, for ditto.

20. Royal Saxon, R. Renner, for Liverpool.

— Fattle Moin, (Arab,) Abdool, for Muscat.

— Fazarobany, (ditto,) Nacoda, for Juddah.

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

| Day of the Month. | Minimum Temperature Observed at Sunrise. |                       |             |                      |                  | Maximum Pressure observed at 9h. 50m. |                       |             |                      |                  | Observations made at Apparent Noon. |                       |             |                      |                  | Max. Temp. and Dryness observed at 2h. 40m. |                       |             |                      |                  | Minimum Pressure observed at 4h. 0m. |                       |             |                      |                  | Observations made at Sunset. |                       |             |                      |                  | Rain, Old Gauge. |
|-------------------|--|-----------------------|-------------|----------------------|------------------|---------------------------------------|-----------------------|-------------|----------------------|------------------|-------------------------------------|-----------------------|-------------|----------------------|------------------|---|-----------------------|-------------|----------------------|------------------|--------------------------------------|-----------------------|-------------|----------------------|------------------|------------------------------|-----------------------|-------------|----------------------|------------------|------------------|
|                   | Observed Height of the Barom.            | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom.                   | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom.                 | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom.                         | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom.                  | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. | Obsd. Ht. of Barom.          | Temp. of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. Direction. |                  |
| 1                 | 30,100                                   | 63,4                  | 60,7        | 60,5                 | N.               | .156                                  | 70,1                  | 75,3        | 70,2                 | N.               | .132                                | 72,8                  | 79,6        | 75,7                 | N.W.             | .082  | 75,                   | 81,3        | 77,8                 | W.               | .070                                 | 74,8                  | 80,3        | 76,1                 | W.               | .070                         | 73,7                  | 77,         | 75,2                 | N.W.             |                  |
| 2                 | .066                                     | 63,                   | 60,         | 60,2                 | N.               | .129                                  | 70,2                  | 75,         | 70,2                 | N.               | .096                                | 72,7                  | 79,3        | 75,3                 | N.               | .032  | 74,                   | 80,7        | 77,6                 | N.E.             | .024                                 | 74,1                  | 80,3        | 78,                  | N.               | .036                         | 73,8                  | 77,6        | 76,2                 | N.               |                  |
| 3                 | .038                                     | 64,7                  | 61,3        | 62,                  | N.E.             | .104                                  | 71,                   | 77,8        | 73,                  | N.E.             | .076                                | 73,                   | 80,2        | 76,4                 | N.W.             | .022  | 73,4                  | 83,8        | 79,5                 | W.               | .018                                 | 73,9                  | 81,8        | 79,1                 | W.               | .024                         | 73,                   | 77,5        | 77,                  | W.               |                  |
| 4                 | .072                                     | 65,                   | 60,8        | 60,6                 | N.W.             | .120                                  | 72,5                  | 77,2        | 73,8                 | N.               | .088                                | 73,3                  | 80,6        | 77,2                 | S.               | .020  | 75,                   | 84,2        | 79,8                 | N.W.             | .017                                 | 73,8                  | 82,         | 79,6                 | N.               | .008                         | 74,4                  | 78,4        | 78,                  | E.               |                  |
| 5                 | .036                                     | 65,4                  | 64,5        | 64,                  | E.               | .078                                  | 72,                   | 78,8        | 74,5                 | N.               | .052                                | 73,5                  | 81,         | 77,8                 | S.E.             | .986  | 74,5                  | 83,2        | 80,                  | S.E.             | .978                                 | 75,                   | 81,4        | 80,4                 | S.E.             | .986                         | 74,2                  | 78,         | 77,4                 | S.E.             |                  |
| 6                 | .012                                     | 64,7                  | 63,2        | 63,                  | CM.              | .064                                  | 74,3                  | 78,5        | 76,                  | S.E.             | .008                                | 75,                   | 81,2        | 77,6                 | S.               | .964  | 73,                   | 73,3        | 72,4                 | N.W.             | .900                                 | 73,7                  | 74,2        | 73,8                 | N.E.             | .968                         | 73,4                  | 72,6        | 72,                  | N.E.             |                  |
| 7                 |  |                       |             |                      |                  | .098                                  | 71,5                  | 73,         | 70,2                 | N.               | .072                                | 72,4                  | 75,5        | 72,2                 | N.W.             | .020  | 73,6                  | 78,3        | 74,6                 | N.W.             | .012                                 | 73,4                  | 77,         | 74,2                 | N.               | .026                         | 73,3                  | 74,6        | 72,4                 | N.               | 0,3              |
| 8                 | .100                                     | 67,2                  | 60,4        | 60,2                 | N.               | .150                                  | 68,8                  | 71,2        | 68,8                 | N.W.             | .136                                | 69,8                  | 73,5        | 70,4                 | N.W.             | .078  | 71,                   | 76,4        | 73,0                 | N.W.             | .072                                 | 71,5                  | 75,         | 72,5                 | N.W.             | .084                         | 71,                   | 72,5        | 71,3                 | N.               |                  |
| 9                 | .074                                     | 66,1                  | 59,7        | 59,6                 | N.               | .122                                  | 67,3                  | 70,5        | 67,                  | N.               | .088                                | 69,4                  | 73,4        | 70,2                 | N.W.             | .034  | 70,8                  | 78,         | 74,2                 | N.W.             | .024                                 | 71,                   | 77,4        | 72,                  | N.W.             | .016                         | 71,                   | 74,6        | 71,5                 | N.W.             |                  |
| 10                | .038                                     | 60,3                  | 57,2        | 57,                  | N.               | .076                                  | 66,0                  | 71,2        | 68,7                 | N.               | .052                                | 68,2                  | 74,         | 70,2                 | N.               | .004  | 70,                   | 78,7        | 74,5                 | N.               | .990                                 | 70,5                  | 76,         | 72,2                 | N.               | .022                         | 69,5                  | 73,         | 73,                  | N.               |                  |
| 11                | .014                                     | 60,4                  | 56,7        | 56,7                 | N.E.             | .066                                  | 67,3                  | 68,5        | 67,4                 | E.               | .040                                | 69,8                  | 77,4        | 75,                  | E.               | .996  | 71,8                  | 80,5        | 78,3                 | N.W.             | .980                                 | 72,4                  | 79,         | 78,5                 | N.               | .996                         | 72,                   | 76,7        | 76,3                 | N.E.             |                  |
| 12                | .022                                     | 67,8                  | 66,5        | 66,8                 | N.E.             | .092                                  | 76,5                  | 78,7        | 75,                  | E.               | .070                                | 73,                   | 80,         | 77,2                 | E.               | .008  | 74,                   | 81,         | 79,                  | E.               | .004                                 | 74,3                  | 80,6        | 78,5                 | S.E.             | .042                         | 73,2                  | 74,2        | 74,8                 | S.E.             |                  |
| 13                | .008                                     | 65,8                  | 64,2        | 64,                  | N.               | .062                                  | 70,                   | 74,         | 71,2                 | N.E.             | .050                                | 71,2                  | 78,8        | 73,2                 | N.E.             | .016  | 72,7                  | 83,         | 78,5                 | E.               | .010                                 | 73,1                  | 81,3        | 78,5                 | N.E.             | .026                         | 72,5                  | 76,3        | 75,6                 | N.E.             |                  |
| 14                | .005                                     | 62,2                  | 60,         | 60,                  | N.               | .136                                  | 68,4                  | 72,         | 68,                  | N.               | .100                                | 70,1                  | 77,8        | 73,2                 | N.               | .052  | 73,2                  | 80,         | 77,1                 | N.               | .042                                 | 73,4                  | 78,5        | 76,7                 | N.               | .052                         | 73,                   | 74,7        | 74,6                 | N.               |                  |
| 15                | .092                                     | 64,4                  | 62,7        | 62,7                 | N.               | .162                                  | 67,8                  | 69,6        | 67,4                 | N.               | .140                                | 69,8                  | 75,3        | 71,8                 | N.               | .098  | 71,                   | 78,         | 75,2                 | N.               | .090                                 | 71,3                  | 76,5        | 74,5                 | N.               | .098                         | 71,                   | 73,5        | 73,                  | N.               |                  |
| 16                | .128                                     | 63,7                  | 62,         | 62,                  | N.E.             | .184                                  | 67,8                  | 70,6        | 68,0                 | N.E.             | .146                                | 69,4                  | 74,2        | 70,6                 | N.E.             | .076  | 71,3                  | 79,         | 74,2                 | N.               | .062                                 | 71,7                  | 77,8        | 74,4                 | N.               | .060                         | 71,5                  | 73,8        | 72,4                 | N.               |                  |
| 17                | .036                                     | 64,                   | 61,4        | 61,6                 | CM.              | .082                                  | 67,5                  | 68,         | 66,2                 | N.E.             | .056                                | 69,4                  | 72,4        | 69,2                 | N.E.             | .028  | 70,                   | 77,2        | 72,4                 | N.E.             | .028                                 | 70,5                  | 75,4        | 72,7                 | N.E.             | .046                         | 70,                   | 72,7        | 71,8                 | CM.              |                  |
| 18                | .048                                     | 63,2                  | 59,8        | 59,8                 | E.               | .102                                  | 67,5                  | 67,2        | 66,                  | N.E.             | .074                                | 69,                   | 71,7        | 70,5                 | S.W.             | .040  | 70,2                  | 73,8        | 70,5                 | N.W.             | .036                                 | 70,                   | 72,4        | 71,                  | W.               | .060                         | 69,4                  | 70,         | 68,5                 | N.W.             | 0,3              |
| 19                | .068                                     | 63,3                  | 60,3        | 61,                  | N.               | .124                                  | 68,                   | 70,         | 67,8                 | N.E.             | .100                                | 69,4                  | 74,5        | 72,                  | N.E.             | .046  | 70,5                  | 78,4        | 75,2                 | W.               | .036                                 | 70,                   | 76,8        | 74,7                 | W.               | .040                         | 70,1                  | 74,         | 73,4                 | N.W.             |                  |
| 20                | .000                                     | 63,5                  | 60,8        | 61,                  | S.E.             | .052                                  | 68,3                  | 73,3        | 69,                  | E.               | .018                                | 69,7                  | 74,6        | 73,                  | E.               | .960  | 70,3                  | 71,         | 71,3                 | N.E.             | .952                                 | 69,3                  | 37,         | 69,6                 | N.               | .966                         | 66,5                  | 62,8        | 65,5                 | N.E.             |                  |
| 21                | .052                                     | 61,6                  | 59,4        | 59,6                 | N.E.             | .100                                  | 65,8                  | 64,7        | 64,8                 | N.W.             | .064                                | 67,4                  | 68,         | 67,2                 | N.               | .026  | 68,8                  | 70,4        | 69,8                 | N.               | .020                                 | 69,                   | 70,3        | 70,                  | N.               | .032                         | 68,                   | 64,5        | 62,5                 | CM.              | 2,3              |
| 22                | .132                                     | 63,1                  | 60,         | 60,2                 | N.               | .190                                  | 65,2                  | 67,7        | 64,5                 | N.               | .164                                | 67,4                  | 70,5        | 66,2                 | N.               | .128  | 68,0                  | 74,         | 72,3                 | N.               | .120                                 | 68,3                  | 72,8        | 71,                  | N.               | .136                         | 68,2                  | 68,7        | 69,                  | N.               |                  |
| 23                | .158                                     | 62,7                  | 59,3        | 59,6                 | N.E.             | .210                                  | 65,                   | 67,4        | 64,2                 | N.               | .188                                | 67,4                  | 71,8        | 68,5                 | N.               | .100  | 69,4                  | 73,4        | 72,3                 | N.               | .090                                 | 69,2                  | 71,6        | 69,4                 | N.W.             | .100                         | 68,5                  | 68,4        | 68,2                 | N.W.             |                  |
| 24                | .096                                     | 61,3                  | 59,         | 58,3                 | N.               | .134                                  | 64,7                  | 67,8        | 64,5                 | N.               | .100                                | 67,                   | 72,4        | 70,                  | N.W.             | .034  | 68,4                  | 75,7        | 71,6                 | N.               | .022                                 | 68,2                  | 74,2        | 70,2                 | N.               | .040                         | 67,6                  | 71,5        | 68,3                 | N.               |                  |
| 25                | .012                                     | 64,                   | 62,5        | 63,                  | N.               | .080                                  | 66,2                  | 68,3        | 64,2                 | N.               | .060                                | 67,6                  | 72,5        | 70,4                 | N.               | .090  | 66,8                  | 69,         | 65,5                 | N.W.             | .064                                 | 70,6                  | 73,6        | 69,2                 | N.W.             | .054                         | 67,3                  | 70,         | 65,8                 | N.               |                  |
| 26                | .026                                     | 62,2                  | 60,         | 60,                  | M.               | .096                                  | 64,5                  | 65,2        | 62,6                 | N.               | .090                                | 66,8                  | 69,         | 65,5                 | N.W.             | .064  | 70,6                  | 73,6        | 69,2                 | N.W.             | .054                                 | 67,3                  | 70,         | 65,8                 | N.               | .064                         | 66,3                  | 66,5        | 65,                  | N.               |                  |
| 27                | .176                                     | 57,6                  | 54,8        | 54,6                 | N.               | .220                                  | 61,8                  | 63,7        | 61,                  | N.W.             | .188                                | 63,8                  | 67,         | 64,                  | N.               | .108  | 65,                   | 69,5        | 67,                  | N.               | .100                                 | 65,                   | 59,         | 66,3                 | N.               | .106                         | 65,3                  | 69,         | 66,3                 | N.               |                  |
| 28                | .128                                     | 56,8                  | 54,6        | 54,8                 | N.E.             | .184                                  | 61,                   | 64,         | 58,5                 | N.E.             | .156                                | 63,4                  | 69,         | 64,6                 | N.               | .088  | 65,7                  | 72,8        | 68,4                 | N.W.             | .066                                 | 65,8                  | 79,5        | 68,2                 | N.E.             | .100                         | 63,5                  | 67,3        | 66,2                 | N.               |                  |
| 29                | .080                                     | 54,8                  | 52,         | 52,3                 | N.               | .140                                  | 51,6                  | 62,6        | 57,5                 | N.               | .120                                | 63,2                  | 69,         | 63,7                 | N.E.             | .080  | 66,5                  | 72,7        | 69,0                 | N.               | .078                                 | 67,                   | 71,2        | 70,                  | N.               | .086                         | 65,                   | 67,         | 67,7                 | N.E.             |                  |
| 30                | .134                                     | 55,4                  | 53,2        | 53,3                 | N.               | .196                                  | 62,6                  | 64,5        | 60,2                 | N.E.             | .170                                | 65,                   | 70,4        | 66,5                 | N.E.             | .112  | 66,8                  | 73,8        | 70,                  | N.E.             | .096                                 | 67,3                  | 73,         | 70,3                 | N.E.             | .108                         | 65,                   | 68,6        | 67,8                 | N.E.             |                  |
| 31                | .154                                     | 54,5                  | 51,8        | 52,2                 | N.               | .210                                  | 62,4                  | 63,4        | 60,2                 | N.               | .180                                | 64,2                  | 67,8        | 63,5                 | N.               | .134  | 65,4                  | 71,         | 67,2                 | N.               | .120                                 | 65,2                  | 70,2        | 67,4                 | N.W.             | .116                         | 65,                   | 67,2        | 65,2                 | N.W.             |                  |