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THE

## CALCUTTA CHRISTIAN OBSERVER.

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March, 1834.

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I.—*On the Study of the Sacred Scriptures, with the manifold advantages that result from it.*

IT forms no part of the design of the remarks here submitted for the reader's perusal to prove the authenticity and divine origin of the Scriptures; these points, so often and so ably proved, will here be taken for granted, and we shall advance at once to shew the duty and advantages of a devout and diligent study of the word of God. Of all the precepts given to man by his Maker, it might be said, *By keeping them there is great reward*; they prohibit nothing which in its own nature is not injurious; they enjoin nothing which does not tend equally to the creature's happiness, and the Creator's glory. It is *especially so* in the duty of studying the Scriptures, where pleasure and profit are so blended with the performance of duty, that it is almost difficult to say, whether it might not be set forth, rather as a privilege than a precept; a reward rather than an injunction: "Blessed is the man who delighteth in the law of the Lord, and in his law doth meditate day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

The duty and the advantages occurring from it are however sufficiently distinct to be viewed apart, and as it may tend to perspicuity thus to view them, we shall consider them in this order.

*The Duty* of studying the Scriptures may be established on several grounds, some of which are the following: It has the authority of the positive injunction of the Almighty. "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house and on thy gates." Deut. vi. 6—9. Very similar, but still more emphatic, are the words of Joshua: "This

book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua i. 8. The injunction of our Lord is, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Paul's advice to Timothy is, "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." 1 Tim. iv. 13—15. The contrast, contained in a passage occurring in the second Epistle of Peter, stamps the Scriptures with a vast importance, and shews no less the duty of Christians to make them the subject of their continual study. Having spoken of the manifestation of the divine glory which he and James and John had seen and heard on the mount of transfiguration, he says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. Knowing this first, that no prophecy of Scripture is of any private (self) interpretation: for the prophecy came not in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The intelligent reader will perceive, from the connection of this passage, that according to the judgment of Peter, an inspired Apostle, the clear and certain light of the Scripture was a surer guide and a brighter light than even visions and extraordinary revelations from heaven: the one by its overpowering splendour, often disqualifying the mind to learn; the other, by its calm, clear, and self-convincing evidence, leaving no room for hesitancy or doubt.

The duty may be established on the dignified character of the Author of Revelation. One of the Psalms of David opens with this sublime and magnificent language: "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof." But the same style of expression might be used as a preface to the whole volume of Revelation; for it "came not, in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost." From such an Author what may we not expect; from so dignified a Councillor, who is at liberty to turn away his ear? When He speaks, "*let the earth keep silence before him.*"

The admonitions of a parent are read with delight by every dutiful child, and the writings of a man of a vigorous and luminous mind, of a large and powerful grasp of intellect, are seized with avidity by every lover of knowledge: the holy Scriptures are the *true sayings of God*; that greatest and best of beings, that wisest and most affectionate of Fathers. They were indited by his good and infinite Spirit, the spirit of wisdom and understanding,

the spirit of council and might, the spirit of knowledge and of the fear of the Lord, the spirit who searcheth all things, yea even the deep things of God. They are the words of him whose infinite knowledge makes it impossible that he should ever be deceived himself, and whose boundless goodness makes it equally certain he will never deceive others.

The practice of those of God's people, who have been most eminent for wisdom, and for piety, might be adduced as a ground of proof of the duty. The history of the church, whether as recorded by inspired or uninspired writers, scarcely furnishes an instance of a man of exalted and pre-eminent piety, or profound spiritual knowledge, but he has been a devoted and indefatigable student of the word of God. There is not a more remarkable feature in David's character than this. The Scriptures are the perpetual theme of his eulogy, as they were the constant study of his life. "Mine eyes," says he, "prevent the night watches, that I might meditate in thy word: I rejoice at thy word as one that findeth great spoil. I hate and abhor lying, but thy law do I love: seven times a day do I praise thee, because of thy righteous judgments." Almost the whole of the Psalms, from which these words are selected, is in the same strain of admiration of the word of God. Daniel was a man devoted to the study of the Scriptures, and it was from the diligent perusal of them that he was led to set apart a time for special prayer for the restoration of his people. Timothy was acquainted with the Scripture from his youth; and from a passage in the first Epistle of Peter, we learn that the ancient prophets inquired and searched diligently into the meaning of the word of God. And the Spirit of God has declared the Jews of Berea to be more noble than their brethren, because they searched the Scriptures daily, to see if the things they heard were true. How much, it is to be feared, the conduct of those illustrious saints, who had only the Old Testament in their hands, will reprove many professing Christians, who with the volume of inspiration complete, and all the facilities afforded in the present day for ascertaining its meaning, suffer themselves to remain, to a great extent, ignorant of its invaluable treasures. "Light is come into the world, and they love darkness rather than light."

*The Advantages* accruing from a devout and diligent perusal of the word of God come next to be considered.

There are two things in particular which make any writings valuable, and on account of which they ought to be studied;—either first, because they convey interesting and important instruction; or second, they have a happy influence on our manners;—either inform the judgment, or reform the life. Under these two divisions may be ranged most of the advantages to be obtained from a devout and diligent perusal of the Scriptures. In the first place they are an inexhaustible fund of interesting and important information. We have not used these words at random, but intend to

return upon them for the purpose of illustrating and confirming our proposition.

They are, we observed, a fund of information, and that of the most interesting character. The Bible gives us the history of a period, and that little short of 3,500 years, of which we know little or nothing from any other quarter : and of that period this volume contains a lucid account of events the most stupendous and important, and of characters the most interesting. Of the creation of all things, the formation of man, his nature, his ruin and recovery, of the customs, habits, and religion of the earliest progenitors of the human race, the birth of arts and sciences, the foundation of kingdoms and empires, the general deluge, the repeopling of the earth and by whom, their dispersion into different quarters, with many other points interesting to every inquiring mind. We should have been in next to total ignorance, had it not been for the historical records of Scripture. Herodotus and Thucydides, the earliest historians on whom any reliance can be placed, were contemporary with Ezra and Nehemiah, about 450 years before Christ, and 3,500 from the creation of the world ; over that vast sea of time our only chart is the volume of Revelation.

To the same book we are indebted for the earliest specimens, both in prose and verse, of composition. Ages before the period assigned to the siege of Troy, which forms the theme of Homer's celebrated poem, Moses had flung his hand across the harp of poesy, and from its trembling chords brought forth tones of most expressive harmony ; chords which still vibrate with sounds of deepest pathos, truest sublimity, and unequalled grandeur.

From the same source we derive our knowledge of several momentous facts relating to the government of God, which serve to illustrate and explain phenomena in the character and circumstances of man, and the general aspect of the world, which would otherwise be inexplicable, such as the prevalence of depravity, disease, and death. Taken therefore on this comparatively low ground, for how much information are we indebted to the sacred Scriptures ! It was on this ground that Sir William Jones took them when he said of them, " I have carefully and regularly perused these holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written."

The information contained in the holy Scriptures is not only interesting, but it is vastly important. It may be said of it as Moses emphatically does of the law, " It is not a vain thing for you, because it is your life." Many of the subjects treated of in the volume of Revelation are such as human reason never could have discovered ; and others are illustrated, confirmed, and enforced by

representations, arguments, and motives, to which the mind of man was unequal.

By the enemies of Revelation, strenuous efforts have been made to prove the sufficiency of what they call "nature" to lead man to a knowledge of God, and of his duty. In corroboration of this sentiment, they appeal to the sentiments contained in their own writings, which they profess to have derived from sources independent of the Scriptures. Nothing can be more unfair, uncandid, or disingenuous than such an appeal. Those writers would not, we should suppose, with all their self-esteem, give themselves credit for possessing minds of larger dimensions, or more comprehensive views than many of the sages of heathen antiquity; at least of this we are certain, that their readers will not: but if not, how shall we account for the fact, that whilst on all other subjects they are only humble imitators of those ancient masters, on those of religion and morals they go so far before them? The solution lies near at hand: from their birth these men have been brought up in the midst of that general light and knowledge which the Scriptures, wherever they are disseminated, never fail to produce, so that truths too pure and too sublime for the loftiest flights, or the profoundest research of unassisted reason, become the common property, the general stock of sentiments to a people blest with Revelation; who from their childhood imbibe them, unmindful and almost unconscious of the fountain whence they flowed. You might as well attempt to separate light from a sun-beam, as the knowledge of God existing in a Christian nation from the truths of Revelation. Those truths are blended with our language, our literature, and our laws; with our habits, and customs, and manners; with our arts and sciences; and they constitute a part of our national character. But under such circumstances were these writers brought up; and it is easy to perceive whence they derived sentiments which they unjustly arrogate as the offspring of their own minds; they have stolen materials from the temple of Revealed Truth, with which they have garnished and adorned their own edifice; and their system, like a cloud of mist, is partially illuminated and tinged with splendour by the beams of that sun which it strives to conceal.

We have only to look at the sentiments entertained by the wisest heathens on subjects connected with religion, for a full confirmation of what has been advanced. What did they know of the nature of God and the character of his government? They speak of him as a God of power, wisdom, and justice; but as a God of holiness, of mercy, and of grace, they knew him not. They worshipped and served the creature more than the Creator, who is blessed for evermore. If however of His nature they knew little, of the method of reconciliation to him they knew still less. That they were conscious of the necessity of some expiatory sacrifice is obvious from the rites and ceremonies of almost all people. They all

speak the language of Scripture, 'Without blood is no remission.' Traces of this doctrine are found in the language, the creed, and the monuments of nations far dispersed, or ages ago extinct. But whilst they felt assured that without blood there was no remission, they knew of no blood which would cleanse the conscience from the guilt of sin. They multiplied the number and increased the value of their victims; but still felt that God was unappeased, the wounded spirit was unhealed, and the waters still overflowed the hiding place.

In the Scriptures God appears glorious in holiness, whilst as a God of love, he comes forth in the person of his Son, 'reconciling the world unto himself, not imputing their trespasses unto them.'

To the wisest philosophers the invisible world was an immense chasm, a wide waste of waters, over which reason, like the bird let loose from the ark, wandered with weary wing, seeking rest, and finding none. To them all was doubt, perplexity, and despair.

Their views of futurity were equally vague, indistinct, and unsatisfactory. Some denied its existence, others admitted the future existence of the soul, but rejected the doctrine of the resurrection of the body; whilst their descriptions of the engagements of departed spirits, even when wrought up by the poetical imagination of a Virgil, want dignity: they are mean, contemptible and frivolous. But life and immortality are brought to light by Revelation, and so vividly yet so soberly do the writers of that volume describe the subject, that we appear to have not so much a description in words as a picture of the scene.

Probably the best part of the system of the ancients was their morality, but this was miserably defective; some of the chief virtues in a creature, such as humility, modesty, and patience under insult and injury, are either classed with error, or entirely overlooked: others of an inferior order, are exalted to the first rank; and the whole system wanted motives which should make it operate on human conduct. These, of the most sublime, most powerful nature, the Scriptures supply. They present motives which appeal to man's hopes and fears, his gratitude and self-love, and bring down all the terrors and all the transports of the judgment-day, to bear on the actions of the present moment. Those aimed chiefly to regulate the external conduct, these to transform the heart; those to regulate the streams, these to cleanse and purify the fountain; those to make man fit for a residence on earth, these to prepare him for the skies.

There is another view which may be taken of the information contained in Scripture. Not only is it interesting and important, but inexhaustible; a mine of mental wealth, which runs the richer and the purer the farther it is worked. By diligent application it is possible soon to make ourselves completely master of all the thoughts and views contained in any other volume, and by way of

accommodation it may be said, 'He that drinketh at these waters will thirst again;' but he who comes to the Scriptures, drinks not only living water, but from a fountain which will never dry. Even in portions of the word of God, which we had imagined barren of instruction, how often has the devout reader discovered truths which were the food and solace of his soul! As in all the works of their divine Author, the Scriptures seem to possess a kind of infinitude in either direction: in some sentiments which they develop there is a boundlessness and a grandeur which almost overpowers the limited conceptions of the human mind; and on the other hand, a propriety, and a justness, and a minuteness—a beautiful accuracy of thought, which fills the heart with wonder and admiration. We feel assured from their similarity that they must proceed from that infinite Spirit who garnished the heavens and clothed the lily of the field; breathed intelligence and moral greatness into the mind of an archangel, and formed the insect's wing: who weighed the mountains in scales, and the hills in a balance, and gave fibres to every leaf, and to every blade of grass.

Nor do the Scriptures ever become antiquated; we mean in thought and sentiment. In every department of literature books are constantly being superseded by new discoveries which render the old treatises useless, except as matters of curiosity to teach us what was once thought on the subject: but after all that has been written and discovered in these last days, what single statement of the Scriptures has been disproved? Discoveries which have shone into the darkness—hundreds of volumes of the works of men—have only illustrated, and confirmed the word of God. And for history, for poetry, for morality, but above all for a complete system of religion which shall support the hopes, remove the fears, and satisfy the moral cravings of the human mind, and at the same time, stand the test of the most rigorous investigation of enlightened reason, with what book could we supply its place? "It has remained for ages a splendid and immutable fabric, which time could not crumble, nor persecutions shake, nor revolutions change; which has stood amongst us like some stupendous and majestic Appenine, balanced on the base of its eternity; the solemn memorial of what was, the sublime prediction of what must be."

Secondly. The Scriptures have a happy influence on the conduct.

Few that are accustomed to make observation, can have failed to perceive how much the formation of character depends on the scenes, and society, and sentiments with which the mind is conversant. If the objects of its familiar intercourse be mean, trivial, and unimportant, such will generally be the character of the mind and of the department. Hence the importance of having our companions and pursuits of a nature which shall expand, enlarge, refine, and ennoble, rather than degrade and demoralise the soul; hence

also the importance of a judicious selection of the books which we read : for, next to the actual scenes in life, few things exert a more powerful influence on the conduct and the character, than the course of our reading. But with what volume can we make ourselves familiar, where we shall find precepts so just and holy, examples so benevolent and pure, or doctrines so sublime and affecting as the Bible. The natural tendency of these, from the very character of the human mind, must be good, and the attentive reader of Scripture will have observed how fully this tendency is recognised throughout that sacred volume.

But it must not be overlooked, that whilst the Scriptures are admirably adapted as an instrument to effect the purposes designed by them, they are only an instrument; the excellency of the power is of God, and it is only as accompanied by the Holy Ghost that they become the means of salvation. Truth, however excellent, however important, does not operate on the heart and life as a charm or talisman; the heart is renewed and the life reformed by it; but it is truth understood and believed, approved and obeyed, truth carried home to the heart by the Spirit of God. How earnestly should we pray that the Holy Spirit might thus accompany divine truth to our hearts. When thus attended, it becomes the means of *conversion*. The Almighty can effect his gracious purposes by any means: even the wrath of man shall praise him; and the varied dealings of Providence are often employed to subdue the stubborn heart, and to turn the wayward will to God. But the more ordinary method is through the instrumentality of the word of God. "The law of the Lord is perfect, converting the soul." "Of his own will begat he us by the word of truth."

By the same means the soul is *sanctified*, or made to advance nearer and nearer to the moral image of God. "And now, brethren," says the Apostle Paul, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." "But God be thanked," says the same Apostle, "that ye were the servants of sin; but ye have obeyed from the heart, that form of doctrine which was delivered you;—(ye have taken the impression of that mould of truth into which ye were cast.) "Sanctify them by the truth, thy word is truth."

The holy Scriptures are also the armoury of the Christian, from whence he draws weapons both offensive and defensive. Having described the different parts of the divine panoply, the Apostle says:—"Above all, taking the shield of faith, whereby ye shall be able to quench the fiery darts of the wicked; and take the helmet of salvation and the *sword of the Spirit, which is the word of God.*"

They are a source of *consolation in trouble*. Next to prayer nothing probably so allays the perturbations of the heart, calms

the tumultuous passions of the soul, or assuages the sorrows and the anguish of a wounded spirit, like the devout perusal of God's holy word. It is there we learn the design of afflictions, the source whence they proceed, and the manner in which they should be borne: it is there we are taught by precept and by example not to sorrow as those who have no hope, but to anticipate the rest which remains for the people of God: it is there that like Moses we rise to an eminence, from which we can look across the plains, and rivers, and fertile fields of the promised land. We may conclude therefore as we began, "Blessed is the man who delighteth in the law of the Lord, and in his law doth meditate day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

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

[*Concluded from page 84.*]

### 4.—*Examination of the god Síva.*

Many of you worship the God Síva, as he is called. Síva cut off the head of Bramhá, and thereby committed Brahmá-hatyá, or murder of Brahmá; for this fault, in the guise of a mendicant, with the skull-bone cleaving to his hand, he wanders about begging.

Also, it is related of him, that being pleased with the religious rites of Bánásur, he became a porter at his door. It is also related that Bhasmásur sacrificed to him to obtain his blessing, that upon whose head soever he should lay his hand, he should be reduced to ashes. When Síva had given him this blessing, and Bhasmásur came to him to put his hand on his head, that he might destroy him and get his wife, Síva, being afraid of death, fled, and secreted himself in the flower called Sívalingá.

It is also said of him, that he wears a dried skin of some beast, has a snake about his neck, rubs his body with ashes, and dwells in the places of the dead.

Considering these and other things too abominable to be related, it appears, that as is Bramhá, and as is Vishnu, so is Mahádéva. The whole of the works of Síva are contrary to the nature of God, and are disgraceful. There certainly is no intimation or evidence that he is a god. His practices are even below the nature of men. In his life, there is begging, door-keeping, fear of death, lustful practices, murder, and such like mean and shameful works, united to and flowing from him; and such cannot be the works of God.

These are relations fit only to destroy the virtue of the youthful mind.

5.—*Examination of inferior gods, &c.*

Besides these three gods, we must notice some of the inferior ones.

It is said, that Gunésa coming uninvited to a sacrifice of Daksha-prajapati, a Bírabhadrá cut off his head, and that when the gods could not find his head, it having been eaten up by a demon, they placed an elephant's head on his body, and restored him to life. Afterwards, when Párvatí came to the place of sacrifice, she became ashes, and Síva knowing this, came up in great wrath, and created a demon from his bunch of hair, which destroyed the sacrifice, killed Daksha, and all who were assembled with him.

Again, your Kartikeyasir was born with six heads in one body, from the six sacrifices of the six Kartikas. These Kartikas seeing so uncomely a figure, threw him aside, and as Síva and Párvatí passed, they saw him on the grass, and took him up and kept him.

Besides these, you worship several other gods, and many goddesses, as Durgá, Kálí, Shyámá, Chandí, Mangalá, Bimalá, Komalákýí, &c. and presenting offerings of goats, fowls, buffaloes, &c. rejoice in them, supposing you will obtain salvation; but if the foregoing gods be deficient in power to save, how can these deliver you?

Moreover, there is among you the worship of serpents, the worship of the aspen-tree, the worship of tools, weapons, &c. which things you salute; thus have you gods many.

Hear now what Paul said to the Athenians, as related in the holy book, "We ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device;—and the times of this ignorance God winked at, but now he commandeth all men every where to repent." Again, to the Romans, it is written, that "they changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature instead of the Creator." Again, to the Corinthians, it is said, that "an idol is nothing in the world; and that there is none other God but one. But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." This Jesus Christ is the Mediator.

6.—*Examination of the Gurus.*

Have you examined your Gurus? They appear to travel all about the country for the purpose of demanding gifts from those persons whom they suppose have wealth about them, while themselves are destitute of divine knowledge; and when these Gurus cannot succeed in obtaining the gifts they ask, they make pretences that they will injure the persons who refuse them. They are as wolves

among sheep. These are injurious and not instructed Gurus. From your own books, which well describe the nature and tricks of the Gurus, it appears that they are Gurus for their bellies, and not for the good of their disciples: Jesus Christ says of such, "Beware." Therefore to call such men your gods is certainly not less foolish than wicked.

Moreover, the best instructions of your books your Gurus do not impart, and so they are of no service to you; but when Jesus Christ came, he in a public manner gave out his instructions to the people. The holy book mentions signs of a true Guru, which hear, "If any be blameless, the husband of one wife, having faithful children, not accused of riot, not unruly, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. No novice, lest being intoxicated with pride, he fall into the condemnation of the devil. Therefore, let them be such as are approved of by all."

#### 7.—*Examination of Castes.*

Among you it is said, there are four castes, i. e. Brahmins, Kshetriyas, Vaishyas, and Súdras. You say the Brahmins were produced from the mouth of Bramhá, the Kshetriyas from his arms, the Vaishyas from his thighs, and the Súdras from his feet. This both the Vedas and the Shástras declare. Now if these four classes were thus born in former times, why are they not born in the same way at the present? Again, who is the father and mother of Bramhá, and what is his descent? As Bramhá was of one caste, how comes it to pass that his sons are of four castes? Will not a tree be of the same nature as the root? so, the father being of one nature, how could the children be of another? How is this to be understood? You say the mouth is the place of wisdom, and therefore the Bráhmans were born from thence; the arms are the place of strength, therefore the Kshetriyas were born from thence; the Vaishyas, from their sitting on their thighs to transact their business, were born from the thighs; and Súdras, because they were doomed to labour, were born from the feet. In this manner is the birth of the four classes accounted for. Now, it is clear that this division or classification is according to their employment, and it is therefore improper to say that their descent is different. We see that at the present time the classes of men are still more diverse than they were in the beginning, which has evidently arisen from the persecution of men and the sin of fornication. As these are all from the four classes, so those four classes were of one descent, and only differed in employ. Behold, there are many kinds of deer, of birds, of beasts, &c. and wherever these

dwel, their descent it evident, for according to their forms and colours, they are differently named; but men were never of a different nature, and therefore to call them by different terms is very improper.

Hear then the true account. When God created the world, he made a man, and called him Adam, and then a woman, whom he called Eve, and from these two all mankind have sprung. This the holy book declareth, and hence therefore all mankind are of one descent.

8.—*Examination of various Rites and Customs.*

Among you, it is said, according to the following couplet,—

A Súdra is such by birth;

A Brahman is such by works,—

that by birth all are Súdras, but that by ceremonies people become Dwija, or Brahmans; now according to this doctrine, supposing these ceremonies to be performed on them, any person could become a Brahman. Moreover, if Brahmans will eat from the hands of their own women, who in consequence of their not having attended to the ceremonies for making Brahmans, are no more than Súdras, what is the reason why they refuse to eat from hands of other classes, who are on a level with their own women? Again, if as you say, there is no salvation to be had by practising ceremonies, but that salvation is attached to the cultivation of the knowledge of Bramhá, then why do you not leave the practice of rites, and cultivate this knowledge? However, there is no salvation either in ceremonies or knowledge without devotedness to God, and this some of your own books abundantly declare. To adduce extracts to this effect were endless. Suffice to say, that from many parts of them, it is clear, that extensive knowledge and numerous ceremonies, if unaccompanied with devotion, are as useless as a cow, which eats and drinks, but yields no milk; the cultivators will suffer perdition. The holy book, though in a different way, declareth the same truth. Again, how can it be proper to say that no instruction shall be cultivated, except by Brahmans? for it is right that all men should obtain the knowledge of God. Instead of doing this, and so being ignorant of God, the people of this country serve and worship images; and have made mere ceremonies to serve instead of holiness; but to worship these images, which are made by the hands of men, and to salute them, is certainly very foolish in rational creatures. To perform in the name of such images the ceremony of the bath, to offer lights, perfumes, gold and silver ornaments; perform pilgrimages, observe feasts, institute the dance of profligacy and other vanities, is certainly unworthy of men, and by such means none will ever attain divine knowledge.

However, you say, that your Brahmans possess the images of stone and brass, &c. with life, and the divine presence, by their Jívanýas mantra; now let them try their skill with their man-

tras on a dead corpse, and let them restore it to life. This they cannot do, and therefore it is clear that their pretended life-giving mantras are all a delusion.

Again, your Brahmans perform the ceremony of homa, or the offering of ghee to fire, that they may obtain the enjoyment of associating with the dissolute character named Rhambhá. What a shameful disclosure is this ! This ceremony is very likely to remove your sins !

Again, for the salvation of your deceased friends, you, every year, feed the Brahmans, and offer water ; but be assured, that they will not so easily obtain deliverance, for God will reward or punish them according to their works.

You bathe, perform the evening and morning ceremonies, count your beads, perform austerities, offer gifts, perform charities, make vows—all these you perform. Also you visit holy places, as Tírúpatí, Shríranga, Káncí, Kalahastí, Jaganátha. Benares, Ramésvara;—to these you make pilgrimages;—also you wash in the Krishná, Káberí, Tungabhadrá, Godávári, Nernadá, Gangá;—also you build temples, open wells, plant trees, dig pools, give promiscuous feasts, offer different kinds of drink, &c. By doing all these, as well as by gifts of cows, lands, the sixteen kind-gifts and the performance of the sixteen ceremonies, you suppose you will remove your sins, and secure merit : but be assured that by such works your sins will never be removed ; the receivers only are benefited by such work. By way of purchase you cannot obtain salvation, for the things of this life are not your own, but you have obtained all from God, and therefore by gifts you can never purchase the kingdom of God, and if you hope to do so you will fall short at last.

Besides, you have different gods, who are constantly disagreeing with each other, so that you do not know either your own acknowledged gods, or the mode of their service. But, come, and I will show you the true path, and do you examine it well. All the forms and ceremonies which have been noticed are outward, and have no effect in purifying the heart. The holy book says, that the kingdom of heaven does not consist in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost.

Jesus Christ will become your instructor. He is the eternal Son of God, and united in his own person godhead and manhood ; and in this form became a holy incarnation. He came into the world to destroy our sins ; he kept all the holy laws of God, and then suffering the punishment of death, he offered his own blood as an offering to God, that he might appease his anger and deliver mankind. After death, on the third day he rose again, and showed himself to his disciples ; and then while they still looked upon him, he entered his glorious kingdom, and now he is there as an intercessor for us.

Moreover, he said to his disciples, Go ye into all the world, and preach the Gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

Therefore, think upon what he has done for you, repent of your sins, and by believing in his name, and receiving him as your Saviour, you shall obtain everlasting life. Amen.

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### III.—*On the Prosperity of the American Churches.*

A former number of your publication contained a pleasing notice of the benevolence and progressive piety of different denominations of Christians in the United States. As it is always interesting to a Christian to contemplate the operations of grace among the children of men, I trust a few remarks additional may not prove unacceptable to your pious readers. Nor is the subject destitute of real importance, for if the American brethren have made enlarged progress in holy living and holy action, others may well be followers of them as they are of Christ. And should the following remarks in any measure confirm the impression of the representations recently submitted to your readers, in the interesting and judicious review of Dr. Sprague's book on Revivals, an important object will have been gained.

In surveying the condition of the American churches, it is obvious that their prosperity is not universal. Many churches in every denomination do not enjoy the special influences of the Holy Spirit; and in many no special means are employed to obtain the blessing of the great Head of the Church; but ministers and people are contented with a formal attendance on the ordinances and services of religion. Yet, blessed be God! in numerous other churches the state of things is widely different. Their "Revivals of Religion" are the subject of inquiry in every Christian land; in hundreds of churches, Christians live in humble and earnest efforts to grow in grace, and to commune with God; while it is hoped that the benighted heathen in all the ends of the earth will yet rejoice in the light which shall radiate from the American church.

From a partial acquaintance with the affairs of those churches, I propose briefly to advert to some of the causes of their prosperity.

I. Obstacles have been taken out of the way. Perhaps in no age of the church has the blessing of the Lord been obtained without a previous work of preparation on the part of the people. Thus it was in the revival of pure religion under Josiah; and thus also, in the days of Nehemiah. John the Baptist proclaimed repentance or reformation, and in later periods of the church the same course has been pursued. Indeed it requires but

little proof to satisfy any serious mind, that when the people of God would have Him to meet with them, they should first prepare themselves to meet with Him. For several years this reforming work has been apparent among the American Christians. Its effects are very manifest in the efforts to promote Temperance, by means of societies, formed on the principle of abstinence from ardent spirits; in the exertions to secure the observance of the Lord's day; and in the enforcement, from the Pulpit and the religious Press, of the Bible principles which forbid conformity to the world.

The assertion is often made, that the free use of distilled spirits prevailed to a greater extent in the United States than in any other Christian country. This statement needs, however, to be qualified; still there can be but one opinion as to the extent of the evil; and it is most pleasing to say, the extent of the reformation is no less astonishing. Not less than 2,000,000 of persons, of every walk in life, it is supposed, "abstain from the use of ardent spirit themselves, and from the furnishing of it for the use of others." The connection of Temperance Societies with Revivals of Religion has been so strikingly prominent as to attract much attention. In the Fifth Report (1832) of the American Temperance Society, one gentleman is mentioned, "who, since October, 1830, has visited three hundred towns, in which especial efforts have been made for the promotion of temperance; and of those 300 towns, 275 have been visited with the special influences of the Holy Spirit." Other facts no less impressive are detailed in the Report, so that the connection, referred to above, is as decidedly established, as it is deeply important.

When a reform has been commenced, consistency requires that it should be made as general as possible. In immediate connection with the temperance reformation, though it is painful to say not to so wide an extent, has been the exertion to secure the Sabbath day from profanation. The petitions, signed by many thousands, which were presented to Congress against the transportation of the mail on the Sabbath, evidenced the existence of a feeling which has induced Christians to look more narrowly at their own manner of regarding the day; and now no pious person of any pretensions to consistency of Christian character, will be found engaged in any kind of secular business, travelling, or worldly conversation, on that holy day. Very many, and the number is increasing, do not permit dinner to be served on the Sabbath, but are contented with a cold collation instead, that the servants may not be detained from church. We cannot doubt that a reform like this is well pleasing in the sight of the Lord, as it would be easy to show from scripture, and from experience.

In regard to the other particular, nonconformity to the world, it should perhaps be traced rather as an effect of increased religious

influence, than as contributing to produce that influence. And yet who can doubt that when the minds of Christians are not permitted to ask, with the world's anxiety of spirit, what shall we eat, and wherewithal shall we be clothed,—they are less encumbered, and more disposed to ask, Lord, what wilt thou have us to do? Much attention to ornament of dress, fashionable style of living, ostentatious entertainments, &c. is nearly as injurious to the growth and activity of grace, as the more censured indulgence in the world's amusements and vain show; while in the former, as in the latter mode, there is ample scope for the exercise of vain and selfish feelings; for the perversion of entrusted talents, whether mind, influence, time, or wealth; and, generally, for great alienation of affection and devotion from God. Most wisely, therefore, do all serious Christians in the U. S. regard conformity to the world as an obstacle, which must be removed before the divine blessing can be enjoyed.

2. But not only have obstacles been removed, Christians of all classes have been urged to greater faithfulness in performing their respective duties. Ministers of the Gospel have been excited to proclaim the simple truth, avoiding unprofitable and curious inquiries, and dwelling on the essential points, such as *immediate* repentance and faith, in view of deep depravity and moral ruin, in their addresses to the unconverted; and progressive sanctification and Christian duty in praying and living for the conversion of men, in their appeals to the communicating members of the church. It is deemed of great importance that the truth should be presented in as plain and pointed a manner as possible, by direct application to the conscience. Besides, the minister's duty is deemed but half performed when he comes out of the pulpit. He must himself exemplify his doctrine; and must also visit from house to house, as did the Apostle Paul, earnestly striving to impress that application of the truth in personal conversation, which sinners, thinking themselves almost irresponsible in the midst of a multitude, are so indisposed to make. The example of Payson, which either is, or should be, well known among your clerical readers, may be referred to as expressing no more than the sentiments entertained by many, perhaps most, American clergymen of pastoral labor and fidelity.

Private or lay members of the churches, also, are taught that they have a most important agency in advancing the common cause, by their example, by conversation, by teaching Sabbath school and Bible classes, by distributing tracts and the sacred Scriptures, by their influence and their property, and especially by prayer. Lay members are found whose great and sole object is to promote the cause of Christ; some there are, and among them men of extensive business, and high in station, who appropriate

the entire avails of their income, (after deducting a suitable support,) to aid in extending the influence of the Gospel. And *all* are taught to estimate their piety, in part, by their zeal and pure desire to see the name of the Saviour honored in the salvation of sinners. Perhaps it is needful to say to prevent mistake, that while the attention of lay Christians is thus directed to promote the Redeemer's cause, their own progress in the Divine life is not overlooked; rather their experience of grace in their own souls is the principle addressed to awaken and call forth their benevolence towards others.

It is also proper to say, that *all classes* of lay Christians are urged to be faithful in some or all of these modes, according "to their several ability." More than one Sabbath school can be referred to where the judge, the member of congress, or the governor of a state, may be found every Sabbath morning taking his seat beside a class of boys, and directing to their spiritual improvement the energies of that mind which has been applauded in the eloquence of the legislative hall, or in the legal acumen of the bench:—while in the same school may be found others unknown to fame, but precious to the Saviour, engaged in the same pleasing employment. The same union may be witnessed in Bible classes and prayer-meetings. Indeed, why should not *all* be employed in the Saviour's cause? If *honor* be the criterion, what can be more ennobling than to engage in the same work which He, who sits on the everlasting throne, spent a life on earth to accomplish? If *usefulness* be the test, how can one man confer greater blessings on another than to aid him in securing the safety and blessedness of the immortal soul? Why should not *all* possess the Saviour's spirit, imitate the example of the primitive Christians, and render full obedience to the authority of God? It is believed that these considerations, not to advert to others, not only authorize and justify, but demand the utmost efforts of the entire church in advancing the work of redemption in this fallen world.

3. There is a disposition to honor the Holy Ghost. Doubtless, it is the peculiar office of the Holy Spirit to convince of sin, to renew the heart, and so to apply Divine truth, in general, as to complete no less than to commence, the work of grace in the soul of man. The present has well been characterised as the age of the Spirit's dispensation; its first days were marked with a powerful display of his influences in the conversion of thousands; and the promise of God is, that these influences shall be poured on all flesh. (Joel ii. 28; Acts ii. 17.) In no portion of the visible church, it is believed, is the agency of the blessed Spirit more distinctly recognized, and his aid more earnestly implored, than in the U. S. His influences are invoked in the beginning, progress, and close of every effort to serve the Saviour. Special seasons are observed by many to unite in supplicating his presence, and with the

same design social prayer-meetings are often and generally held, as in primitive times. Acts i. 13, 14; ii. 1; xii. 12. While the ambassador of God is declaring his message to the congregation, the pious are continually offering up their petitions, that every truth may be applied to the conscience. In a word, all classes of Christians are taught to feel that every thing depends on the blessing of the Holy Spirit; and also that it is by their prayers that his blessing is to be secured. Thus they are preserved from the extremes, equally dangerous, of attempting to save the souls of sinners in their own unaided strength, and of supinely sitting still among the dying and the dead. "Revivals of Religion" are regarded both as the evidence and the fruit of the Holy Spirit's presence; they are considered the greatest blessing which the Head of the Church can bestow, and that measure of the Spirit's influence which alone can produce true revivals is sought with all earnestness by prayer and fasting. Christians there believe that unless the work of conversion go forward in the world with far greater power than in the years that are past, it will be long, very long, before the Scripture declarations are fulfilled, and before the Saviour will be satisfied, when he has seen the travail of his soul. They believe also that the promises of the divine word to impart the Holy Spirit, by which this mighty work of salvation is to be efficiently performed, are most free and full. Luke xi. 9, 13; Mark xvi. 7, 15; Joel ii. 28, &c. And they believe farther, that if these promises are not fulfilled to themselves, they deserve the blame; their unbelief alone will prevent in all ordinary cases the Saviour from doing many mighty works amongst them by his Spirit. Hence it is not a mere matter of preference with them, to seek the influences of the Holy Spirit; it is regarded as a most imperative duty, involving the most important of all interests, even those interests which are connected with the souls of their fellow creatures, and which in their importance are high as heaven, deeper than the grave, and lasting as eternity. In consequence, there is an earnestness and depth of solicitude, often, in their prayers, of which persons, who have never been themselves present, can scarcely form any adequate conception, and which is as far removed from all "new measures," "fanaticism," "enthusiasm," &c. as would be the prayers of a father pleading for the life of an only son condemned to death, when he felt that perhaps his prayer would be heard, and his beloved child spared.

This point deserves the greater regard, because, it is fully believed, the *secret* of the church's power, not merely in the U. S. but throughout the world, consists in *obtaining by prayer the influences of the Holy Spirit to accompany the truth*, in whatever way that truth may be made known. Nor is it deemed too much to say, that if the entire church would arise and offer the prayer of faith, continuing therein with one accord, we should very

soon witness pentecostal seasons throughout both the Christian and the heathen world. What cause can be assigned for the partial success which has hitherto attended the efforts made to extend the Gospel, which does not free the throne of grace from impeachment, and the character of God from reproach, who "is not willing that *any* should perish, but that *all* should come to repentance," while it, at the same time, condemns the unbelief and apathy of Christians, and the desperate wickedness of sinners? Who thinks of circumscribing the mercy of God in redemption? Who thinks of setting a limit to the power of the Holy Ghost in the conversion of souls? Who can doubt that God will be as faithful to his promises, as his promises are large and free?

There are two remarks with which I would close this, perhaps, already too-extended paper. The *first* will be apparent from the most cursory perusal of the preceding remarks, that in the causes which have produced such great effects among many of the American churches, *there is nothing peculiarly American*. There has been no principle at work which has not been operative, more or less, in every age and every clime, when the church was in a flourishing state. No means *need* be employed, but what might and should be employed in every Christian church, whether that church worships under the shade of an American forest, or in the city of Calcutta. This remark is obvious as an inference; it need only be added, to confirm the premises from which it is drawn, and to nullify sundry opinions, based on measures which good though perhaps injudicious men have preferred, that the foregoing representations accord with the views expressed in Dr. Sprague's book, particularly in the valuable appendix. Were the writer attempting to obtain a flourishing state of religion in any particular congregation, "a Revival of Religion," he should use no other means than what have been mentioned or implied, fully believing that no others need be, and knowing that in many instances no others have been, employed.

The *second* remark cannot be fully presented. It is, that the good effects attending such a state of religious influence, as is now enjoyed by many churches in the U. S. should induce *all* Christians earnestly to seek the same experience of divine grace. Within a few years there have been large additions to the churches of all evangelical denominations in that country; the Holy Bible has been placed in every dwelling throughout the land where the inmates were willing to receive it; many hundred Sabbath schools with appropriate libraries have been formed; to the feeble and destitute congregations in the south and west, not less than 1000 ministers of the Gospel have been sent, who receive more or less support from the older and abler churches, while many have gone to spend their days in proclaiming "Christ and him crucified," as the only way of salvation to the dying heathen; and many more

are preparing to follow them as they follow Christ, more than 100 having come to that conclusion about a year ago, who are, (at least the greater part.) within a year or two of the termination of their preparatory studies—which in their case are precisely the same as are requisite amongst their brethren who feel it to be their duty to remain at home. These are general facts.

Examples of a more individual character might easily be adduced. In a congregation where about 600 or 700 persons usually worshipped, probably 200 were professedly pious. The congregation was composed of families residing in a neighbourhood of a few miles in extent, and their place of worship was situated in a small village of 30 or 40 families. Great external morality characterised the congregation, and there was much respect shown to the means of grace. The people were chiefly farmers, possessing the ground they cultivated, respectable in their circumstances, all well informed on ordinary subjects, having enjoyed the benefits of the usual English education, and being much better acquainted with the subject of religion than many persons of larger pretensions. There was, however, no very earnest attention to the means of grace, perhaps not much greater seriousness than is commonly apparent in the congregations of this city. In the little village the inhabitants were quite different in their character, many of them being of intemperate habits, and family worship being observed in only one family. Thus matters stood six years ago.

The pastor of the church began to feel that his labors were not sufficiently blessed, as the additions to the number of communicants were few, and not many were inquiring what they must do to be saved. His reflections led to prayer, and prayer to increased faithfulness in duty. One day an aged elder of the church happened to discover him alone in the woods, with his Bible, and weeping. He learned the cause, soon mounted his horse, and went home to his closet. But not to be tedious—a spirit of prayer (not of *conversation* merely) was gradually diffused among the members of the church; and increasing seriousness in the use of the means of grace, and tenderness of conscience, were apparent; often many persons might be seen in tears during the Sabbath services; the pastor felt that the Holy Spirit was with him, and he labored, *using the very same means as before*, “in season and out of season,” declaring the truth with all earnestness, plainness, and affection, and soon his soul was rejoiced to see many of his beloved people coming to him for spiritual counsel. They were in the enjoyment of a Revival; and what were its fruits? Upwards of 200 souls gave pleasing evidence of having passed from death to life; in the poor little village every family was reformed, and the family altar reared in every house but one; the daily walk of professing Christians was more serious, consistent, humble, and holy; the death-bed scenes of those who died were more full of

triumph; the church being now too small to accommodate the increasing congregation, they erected a new one; their contributions to aid the Bible, Sunday School, Tract, and Missionary Societies were much more liberal; their attendance on the regular prayer-meetings and monthly concert meeting, more full; a number of young men of promise commenced to prepare themselves for the ministry; in short, no living man could go into the bounds of that congregation without hearing, seeing, and *feeling* that the Lord was in that place; unlike good Jacob of old, no one could add, "I knew it not." The effects of that season of refreshing are manifest to this day in the seriousness, consistency of conduct, and benevolence of the congregation, and in the frequent admissions to the church.

This example is but one selected from hundreds, embracing every variety of class from the large congregation in the Atlantic cities, where society is perhaps more artificial and intellectual, to the plain country congregation with all its delightful simplicity. Amongst them all, the effects are substantially the same.

These imperfect observations are submitted to the serious reader, in the humble hope that while they satisfy his mind concerning the exceeding desirableness of such a state of piety amongst a Christian community, they may also excite to the faithful use of the means by which alone we can expect to obtain, for ourselves and for others, those peculiar blessings from above, which Christians regard as all that render life, in this wilderness world, a blessing.

C.

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#### IV.—*The Christian's Joy and the Memorials of Death.*

"I have seen the strong man die,  
And the stripling meet his fate."

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To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The imagination, spiritually enlightened, delights to linger in pleasing sadness round the dark realities of the tomb, where there are objects far more attractive than can be found amidst the gay circle of the world. Not unfrequently when the mind is contemplating the revered fabric of some dear relative, who departed in the faith of the Gospel, it finds itself all at once, as it were, transported from an earthly to an heavenly scene—it views by faith the spirit of the departed, crowned with glory and clad in the white robes of immortality. Thus amidst the contemplations of the exalted enjoyments of 'the spirits of the just made perfect,' the soul rises above earthly sorrow, and only longs to be unshackled from the bondage of an earthly prison-house, and to join in that

rapturous song which crowns the Saviour, Lord of all. How infinitely more satisfactory are such enjoyments to the mind, than any thing that can be gathered from the amusements and follies of time—amusements, which are sordid in their nature, and fleeting in their duration!

How many, who, in Dec. 1832, moved in the circle of the gay, rejoiced at the jovial party, exulted amidst the merriment of the ball, and banished all thought of eternal realities amidst the follies of theatrical amusements, have since bid an everlasting farewell to them all! How few families are there into which the king of terrors has not entered! We are every day called to listen to the melancholy sighs of the destitute widow, deprived of the partner of her affections, the sharer of her joys and sorrows, and her protector from distress. Nor are we less affected when we see the tears streaming from the eye of the female orphan, left unnoticed and unknown in a merciless world. These solemn visitations of God, although disregarded by many, have still been the means of arousing the sleepy faculties of some; and of enkindling in others an increasing love to the Gospel, so that we have every reason to rejoice that evangelical religion is spreading in Calcutta. We are blessed with so many excellent and consistent ministers, in different denominations, that God will doubtless bless the public preaching of his word, to the advancement of the Redeemer's kingdom. It is true that much is required from a minister of the Gospel; and the language of Cicero regarding Pompey's conduct as a general, is emphatically applicable to every minister—"For, ability in war is not the only qualification we are to look for in a great and consummate general. Many other illustrious talents ought to accompany and march in the train of this virtue. And, first, what spotless innocence is required in the character of a general (a minister)! what temperance in all circumstances of life! what untainted honors! what affability! what penetration! what a fund of humanity!" and I might add to this, what a fund of humility!

We constantly hear of enemies of religion (I mean the religion of the Bible,) declaring that it is calculated to make men unhappy; such individuals must be sadly ignorant of the consolations which the Gospel is calculated to afford. "Groveling amidst the mists of an earthly atmosphere," they know nothing of that bright and cheering hope which illuminates the darkness of the shadow of death,—nothing of that faith which discovers glories "not seen as yet" by mortal eye,—nothing of that Sun of Righteousness which eradicates the darkness of the night of death, and sheds a lustre over the gloom which surrounds the grave. It is only the reflection of a life consecrated to God, that can make the mind rest in peaceful security amidst the terrors of dissolution. All the resources of a mind dignified by nature, enlightened by science, or exalted by metaphysical research, can be of little avail in the dark hour of

death. But the soul enlightened by divine influence longs to be made free from all earthly trammels, knowing that there awaits it "a building of God, an house not made with hands, eternal in the heavens."

It longs to join "the general assembly and church of the first-born; to survey the glories of the heavenly regions; and to behold the unparalleled excellences of Jesus, the mediator of the new covenant." How foolish must they then be who barter their eternal happiness for a few short-lived pleasures!—Who sacrifice unfading glory for the glory of a world, the fashion of which soon passeth away!

The above simple observations are at your service, gentlemen; publish them or not, as you think proper.

I am, Gentlemen,

Your obedient servant,

Calcutta, Dec. 23, 1833.

W. M.

### V.—Chapter of Varieties. No. 3.

#### 1.—On the advanced State of Native Improvement at the Presidency compared with that in the Mofussil.

Most of the European servants of the H. C. on their first arrival in India, are removed to the interior. There, they spend a great part of their professional life in the midst of natives who are still in their original state of ignorance and superstition. Accordingly when they hear of the march of events at the Presidency, they are apt to give way to the surmises of incredulity. Or, if it should be their lot to visit our Institutions, and have ocular demonstration of our proceedings, they seldom fail to express surprise and astonishment. This they do, because in their minds the contrast is between the old state of things to which for years they have been accustomed, and the new state of things to which they are now introduced; i. e. between a state of things where *nothing has been done*, and a state of things where *something considerable has been done*, towards the amelioration of Hindoo society.

On the other hand, when Europeans are from the first located at the Presidency, and become acquainted with the progress of education there, and the condition of its various seminaries, they are apt to draw unfavourable conclusions, and give utterance to expressions of disappointment. And this they do, because in their minds the contrast is between Great Britain and India, i. e. between a state of society where education has been at work for centuries, and a state of society where education is but as of yesterday. The comparison is in all respects an unfair one; since, besides the numerical difference as to time, it leaves out of view all the difficulties encountered in overcoming inveterate prejudices, in allaying suspicions, in establishing confidence, and in creating such a thirst for useful knowledge as must stimulate to the acquisition of it. One who has resided in the mofussil is better able to appreciate the exertions which have been made to elevate the native mind at the seat of Government—better able to estimate the comparatively great success which has attended these efforts. On this subject some light may be thrown by a few extracts from a letter lately received from a talented young man, who is at this moment engaged under the sanction and support of the Supreme Government, in attempting to found an English

seminary in one of the largest and most populous of the provincial cities of India:

"We have been keeping school ten days, but I am concerned to say our commencement has not been encouraging. The first day we opened school, 70 boys or rather more entered their names, and I divided them into two classes. The next day, many did not appear; and on the third day, I had occasion to say they must bring two annas each, for books. To do this they refused; and, would you believe it, after a long discussion, in spite of every thing I could say, *all arose and left the school, except five*. Some of them declared they expected not only books but money; two or three rupees a month, each. One pert little fellow said, he would give two, or even four, annas for a book; but then he would come, and go, and do just as he pleased! However, since this, some have returned, and we have now 30. Perhaps, with care this number may be made 50; and, I think, not more.

"A——d is a large and populous place: the unavoidable conclusion, therefore, is, that there is little desire to learn English. Indeed, I am convinced this is the case, from every thing that has occurred since I came. Perhaps amongst those who are with us, scarcely five are willing to submit to any kind of restraint for the sake of learning. They are a "dour," gloomy, inaccessible set of Mussulmans. Fancy to yourself, collecting 30 khitmutgars for an English school! Ours appears to me exactly a counterpart.

"We may I dare say teach these people to read English; but I cannot think they will ever listen to any thing else. You are aware that Mussulmans are less accessible than Hindoos; and all our 30, or nearly so, are Mussulmans. From this, and what I have seen of them, I fear that teaching them a smattering of English is all that can ever be hoped. Perhaps you will think me too hasty in drawing this conclusion; I hope I may some day see its error.

"I have made inquiries concerning the inhabitants, in order to ascertain if some could be induced to send their children. But in vain. I dare say, I might remain here and draw my salary, making just enough shew of a school to get it continued. But I know you will do me the justice to think this would not satisfy me. I would rather have a less salary, than be less useful than I have been. Neither am I sure that the Committee or Government will think it worth while to educate boys here, at an expense of ten rupees per month, each boy, when in other places, so much more may be done at the same expense.

"I have been fagging with about ten men-boys ever since we commenced, and have scarcely got them to learn the alphabet. The very brightest lads in the school are two or three Bengalees. I do not mean to say the people of the place are stupid; but that we have none of the right sort. We want boys—such as those of whom I see scores in the streets: whereas we have men so stupid that they have never been able to obtain employments, and therefore now learn English as a last resource. The boys, there is no chance of getting: neither they nor their parents know nor care a straw about English.

"I hear there are some thousands of Hindoos in the neighbourhood, called Pragwallahs, who subsist entirely on the charity of those who come to bathe: such an idle and dissolute set can furnish no scholars. The next class are shop-keepers; but these are entirely indifferent to English, and in fact ignorant of its uses. The third and last class consist of the Government servants, principally Mussulmans, some of whom have told me that *Persian cannot be abolished*. I have inquired after the land-holders, or zemindars, but without success; they are non-residents."

Who can peruse these extracts, and not feel that however backward the state of education in Calcutta may be, when compared with that in Great Britain, it is nevertheless immeasurably in advance of the state of things at

provincial stations? Who can contrast these statements with what we may daily witness around us, and not perceive how much has been done in this place towards the furtherance of native improvement? *There*, little or no desire for learning exists: and submitting to the task of learning at all is to be purchased as a favour received, instead of the facility of learning being paid for as a blessing conferred. *Here*, prejudices have been removed; confidence has been established; a thirst for English literature and science has been excited; thousands have been initiated in the elements, and hundreds have acquired a tolerable competency in the various branches of general knowledge; numbers are willing not only to pay for books, but to pay for tuition also; and several have been aroused to a sense of the privilege and duty of emancipating their countrymen from the yoke of ignorance and superstition. Surely we, who have but newly entered on the field of native improvement, can scarcely estimate the amount of obligation under which the preparatory labours of our predecessors have laid us!

One other word in conclusion: The extracts now presented to the reader incidentally disclose one of the most potent retarding influences, to the cause of native amelioration, in Hindoostan. In vain does the patriot burn and the philanthropist sigh for the moral and intellectual renovation of the great, and the noble, and the influential among the people. One gigantic bugbear stands in the way of enlightening the higher circles of society—crushing all desires, and paralysing every effort. That infinite absurdity is the *Persian language*. We say, Learn English, that you may learn to live and act AS MEN: the reply is, *English we will not learn, for, Persian cannot be abolished!* And so, this darkness-creating and folly-perpetuating Persian stands at the portals of knowledge, and, like another Cerberus, grumbles and growls, and scares away all adventurers from entering the Elysian regions that lie beyond! Verily, it is time, that Government should issue “a decree,” to the effect, *that Persian must be abolished within a limited time*: then, would all India be in motion after that knowledge, which alone can enlarge and ennoble the minds of her people.

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2.—*Mr. Trevelyan's Minute on the Proceedings of the Public Instruction Committee and the School-Book Society.*

Nothing but its great length has prevented us from reprinting the whole of this minute. Though it contains some statements which may be thought liable to objection, and some anticipations which may be deemed too sanguine, we cannot help regarding it on the whole, as a luminous and important document. While it ably exposes the injurious proceedings of those who, through exaggerated ideas of the value of the learned languages of the East, or through a foolish or selfish desire to earn for their country or themselves, a reputation for acquaintance with Oriental Literature, would sacrifice to these subordinate objects the mental well-being of millions, it as ably advocates the cause of popular education. For the present we can only furnish a short notice of part of its contents from the Sumachar Durpun:

*Oriental Publications.*

“When the former Charter of the East India Company was granted twenty years ago, in the year 1813, Parliament wisely and benevolently directed that one lakh of rupees should be appropriated annually to the education and improvement of the natives. Although the sum thus devoted was small, considering the amount of taxes annually drawn from the country; and still smaller, considering the immense population for whose benefit it was intended; yet it was regarded by all benevolent individuals with unmingled satisfaction; and it was hoped that a system would be framed and brought into operation, calculated to deliver the natives from the bondage of ignorance, and to elevate the native character. Many years however

elapsed before any effectual steps were taken to carry the benevolent intentions of Parliament into effect;—at length, about ten years ago, a Board of Education was created, and the appropriated funds were placed at its disposal. But it was very speedily manifest from the peculiar character and genius of the leading member of the Board, that the funds, however conscientiously disposed of, would not be laid out in a manner most conducive to the welfare and improvement of the country; that in fact, the multiplication of Sungskrit works would be considered more important than the preparation and printing of valuable works in the native languages; and such has been the case. So fatally indeed has this plan been acted on, that after twenty years we are no nearer the possession of an appropriate series of school books in the language of the people through means of the appropriated annual lakh than we were before it was voted. In October last, we endeavoured to draw the attention of our readers, European and native, to this subject, and stated how little had been done for the natives, and how exclusively the funds had been appropriated under the misguided judgment of some of its leading members; that at one time the Board was all for Sungskrit; at another time, all for Arabic; that no sooner had that eminent scholar, Dr. Wilson, quitted the shores of India, than the language of the Koran became lord of the ascendant; but that never yet had Bengalee, the language of thirty millions of people, found adequate favour in the eyes of the Board.

“Mr. Trevelyan, in a minute laid before the School Book Society, and printed in the India Gazette of Wednesday last, has confirmed this view, and shewn how exclusively the attention of the Board has been confined to Sungskrit and Arabic. From his statement, we learn the following singular facts, that out of the lakh devoted by Parliament to the improvement of the natives of India, while not one book has been printed in Bengalee, (the language spoken by *one-half* the natives of this presidency,) there have been printed, in Sungskrit, 13,000 volumes; in Arabic, 5,600; in Persian, 2,500; in Hindee 2,000, copies; total 23,100 volumes; from not one of which can the natives of Bengal derive the smallest benefit. We learn also that in the last nine years the Board has expended in the printing of these books no less than a *lakh and five thousand* rupees, a sum which, if discreetly laid out, would have served to illuminate a province with the rays of truth.

“We have not room to enter at large on the subject, and must therefore content ourselves with a passing observation or two. We desire our native readers to notice that if little has been done to unlock to them the stores of European knowledge and science, it has not been for lack of attention on the part of the British Parliament and the Government of the country: that ample funds have been appropriated both by the authorities in England and India; but they have been expended in the printing of works recommended rather by the favourite views of great scholars than by the prospect of public utility; that if the natives of India have been disappointed of those means of improvement which Parliament designed for them, it has not been because the Parliamentary grant has been hoarded up. The money has been profusely distributed among the printers and stationers of Calcutta, but it has been laid out in printing works in the language of the Koran, as though India was under the government of the Shah of Persia, or of the Great Turk, and not under the dominion of the foremost of civilized nations. Some part of the money, a large portion of it too, has been laid out in printing Sungskrit works; but as though it had resolved, that the funds should be expended in a way least likely to benefit the natives of Bengal, all these books have been published in the *Deva Nagree* character, which the natives of Bengal do not, and will not, read. This has been pointed out, and it has been noticed, that while *none* of the Sungskrit works published by the Board find a sale, the same works printed on private speculation at other presses in the *Bengalee character*, pay well;—but the answer has been that to print a Sungskrit work in any character but the *Deva Nagree*, or the character used by the gods, would be an act of sacrilege, and that if the natives of Bengal cannot read Nagree, they ought to learn to read it. And thus the depositary of the Board bends beneath the weight of thousands and thousands of learned volumes, which few of the natives of Bengal can read, and which none will purchase.

Any farther remarks, which we should have felt disposed to have made, have been anticipated by the spirited notices of some of the Calcutta journals. Most sincerely do we trust that the mistaken interests of the few will

no longer be allowed to monopolize the dearest interests of the many, and that the true friends of the race of man, in attempting to enrich others with the blessings of mental light and moral liberty, will be abundantly blessed and enriched themselves.

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3.—*Sir James McIntosh, Sir Humphry Davy, and Mr. Locke, on the Danger and Irrationality of Scepticism.*

It is too much the custom with giddy thoughtless people to associate scepticism with mental ability and philosophic research. And various apparently fortuitous coincidences have tended to aid and abet the delusion. It is nevertheless true, that a confirmed habit of "doubting" and "disbelieving" is a dangerous and a depraved one. Such a habit is fatal to steady conviction in all matters where assurance would not fail to form one main ingredient of human felicity:—and in the eye of enlightened reason it seems to involve a contradiction in terms—"a belief that there can be no belief." That a habit so pernicious and irrational may be exposed and abandoned, let witlings and sciolists ponder the solemn deliverances of some of the master spirits of our race on this subject. And if the blush of shame is not suffused on the countenance, let the lips at least refrain from farther utterance.

"Those who are early accustomed to dispute first principles," says Sir James McIntosh, "are never likely to acquire, in a sufficient degree, that earnestness and that sincerity, that strong love of truth, and that conscientious solicitude for the formation of just opinions, which are not the least virtues of men, but of which the cultivation is the more special duty of all who call themselves philosophers." Again, "A habit of doubt and uncertainty is fatal to decision and earnestness, above all to oneness of purpose, &c. No cause can receive a final judgment; still some arguments must be heard on the other side, which require a re-hearing of the plaintiffs' evidence, and so on in an endless circle of refining, and over-discriminating scrupulosity."

"In my opinion profound minds are the most likely to think lightly of the resources of human reason; and it is the pert superficial thinker who is generally stoniest in every kind of unbelief. The deep philosopher sees changes of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science so many natural miracles, as it were, have been brought to light—such as the falling of stones from meteors in the atmosphere; the disarming of a thunder-cloud by a metallic point; the production of fire from ice by a metal white as silver; and referring certain laws of motions of the sea to the moon—that the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures."—*Sir Humphrey Davy.*

"We shall then use our understandings right, when we entertain all objects in that way and proportion that they are suited to our faculties, and upon those grounds they are capable of being proposed to us, and not peremptorily or intemperately require demonstration, and demand certainty, where probability only is to be had, and which is sufficient to govern all our concerns. If we will disbelieve every thing, because we cannot certainly know all things, we shall do much about as wisely as he who would not use his legs, but sit still and perish, because he had no wings to fly."—*Locke.*

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4.—*The Author of the Natural History of Enthusiasm's Opinion of Socinianism.*

There can be but few in the reading circles of society who have not heard of the "Natural History of Enthusiasm." Its originality of thought, its fine discrimination of principles, its ingenious analyses of character, and withal its elevated and brilliant style, speedily rendered it one of the most

popular works of the age. The author is unknown, but his writings proclaim his intellectual and moral worth. Amongst these we may specify his introduction to President Edward's Treatise on "Necessity and Free Will"—an introduction, on which higher praise cannot be bestowed, than that it is in all respects worthy of the masterly and unanswerable production to which it is prefixed. But the most elaborate work of this anonymous author is "Saturday Evening,"—unfortunate it must be allowed in its cabalistic title, but honoured in being a magazine of noble reflection and still nobler truths. The writer, conscious of his own power, and the solid grounds on which his observations rest, is sometimes apt perhaps to asseverate too dogmatically. Still, whatever falls from a pen like his, must challenge the most serious consideration. Here is the withering glance which he casts on the Socinian heresy.

"It may seem," says he, "to some persons that, if a question is entertained relative to the supposed abatement, at the present moment, of the evangelic function, a prominent place ought to be given to the influence—open or concealed, of the heresy which directly oppugns the doctrines of the Gospel. This would have been proper forty years ago: but not now. There was indeed a time (not yet forgotten) of faintness in the evangelical bodies:—there was a time when not a few whose lips still uttered "right things," were shaken in soul; or had quite lost all inward sense and feeling of the truth. But this season has past away:—the victims of the infection have either fallen from their places, or been restored to life. And if it were asked, how far the Socinian error now checks the promulgation and progress of the Gospel, it would be impossible to make so small a matter palpable in our reply. To affirm that the great principles of religion are at present endangered by the feeble and expiring remains of Socinianism, were much the same as to say that the throne and constitution of Britain are in jeopardy by the lurking attachment of the people to the house of Stuart! Socinianism no more makes us afraid for our religion, than Jacobitism does for our liberties.

The contrary is the fact. We are strengthened by the puny heresy that yet gasps, here and there, about us. The modern history—the fate, and the present actual condition of the doctrine absurdly called Unitarianism, is quite enough to convince any man of sense that the sceptical argument is a mere sophism, even if he knew nothing of the merits of the question. And this edifying history and spectacle does in fact produce a proper effect upon the minds of men, and does actually seal the theological argument as it ought. Is Unitarianism Christianity? Read the story of its rise in modern times, of its progress and decay, and look at the meagre phantom as now it haunts the dry places it has retired to!—is this pitiful shadow Christianity?

It might be well if certain valiant persons among us could find more profitable employment than that of hunting a spectre!"

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##### 5.—*The Edinburgh Review's Defence of the New Zealand Missionaries.*

Who would believe, during the Herculean but anti-religious infancy of the Edinburgh Review, that it was so soon destined to become the friend of Missions, and the advocate of Missionaries? Yet so it is:—

Tempora mutantur et nos mutamur in illis.

That which, twenty years ago, was wild Utopianism, is now pronounced a rational and successful enterprize: and those who were arch-fanatics then, are welcomed as genuine philanthropists now. This change of sentiment seems ominous, and may be accounted one of the "signs of the times." To it may, with propriety, be applied by way of accommodation a remark, which we have somewhere seen made in reference to Constantine's conversion. If we consider the great Northern Oracle as acting from conviction, the cause of Missions has reason to boast of so illustrious a convert. If we consider him as acting from policy, his finding it necessary to pay such a compliment to the inclinations of the friends of Missions is

the strongest testimony to their growing numbers. Be this as it may, we are laid under a debt of gratitude by the following calm and judicious vindication of our Missionary Brethren in New Zealand:—

“There is another class of British subjects who have settled in New Zealand, and acquired an influence over its inhabitants. These are the Missionaries of the Church of England Society, who, in 1814, obtained a grant of 200 acres of land, and have since formed several other settlements. They find, however, by no means the same favour in the eyes of Mr. Earle, who never mentions them but in terms of complaint and sarcasm. Without waiting for any answer from them, we can easily perceive that this alienation arose solely from an entire opposition of temper and habits.

“They treated him, it appears, in a polite and friendly manner, but coldly, shunning any approach towards intimacy. All men have a right to choose their associates; and allowing fully our author’s merits, he is plainly not that sedate and sober person who was likely to gain their confidence. He appeared also in intimate association with the whale-fishing crews; whom the Missionaries accused, and apparently with justice, as counteracting, by their example, the moral instructions bestowed upon the islanders. The different views of the parties may be illustrated by our author’s narrative of a Christmas excursion. He and several of his companions repaired to the Mission-house, with the materials of a copious bowl of punch, and the determination to have a jovial celebration of the day. As they approached, however, they became most indignant to find the windows shut, and all access denied; and when, instead of the proposed merry meeting, the Missionaries soon after came out to preach. The most serious transaction which he had with them was at a time when the alarm of a general war appeared to place British settlers in extreme danger. On this occasion, he avers, what we are not disinclined to believe, that the Missionaries showed a much deeper concern for their own safety than for his, and even an impression that the preservation of their lives was of more consequence to society. At the same time, we find them asserting, what he does not contradict, that they had made extraordinary exertions to transmit to him an intimation of his danger. They refused, indeed, a boy as a guide across the country; but these boys, being pupils, whom the natives had intrusted to their care, could not very justifiably have been placed in a situation of danger; especially with a guide in whom they had not entire confidence. Indignant at this refusal, he disdained to ask a pair of shoes, which he might probably have obtained. Mr. Earle seems to view as a crime the care which the Missionaries took in making themselves comfortable; but if they did not neglect their sacred functions, this fault was at least venial. Perhaps, indeed, nothing could have tended more to the improvement of the natives, than the example thus set of industry, neatness, and plenty. Even Mr. Earle could not withhold his admiration at the view of their cottages, in a beautiful valley—complete pictures of English comfort, content, and prosperity; and the sight must have been equally gratifying to the eye of a New Zealander. It appears, indeed, that both their employers and themselves have made strenuous exertions to improve the temporal condition of the natives, by introducing the most useful productions and domestic animals. Mr. Earle himself admired the fine fruits which were brought down to the ship; the culture of which is admitted to have been introduced by that body. In visiting an inland chief, he was much surprised to see a very fine bull, cow, and calf, till informed that they were gifts from the Missionaries. It would appear, therefore, that though whale-crews, and muskets may have given the main stimulus to the improved industry of New Zealand, the Missionaries have furnished the models and materials, and the one will perhaps be as essential as the other to its farther progress. Both he and Mr. Cruise agree, that they have failed in producing converts; and it does not appear that they make any boast on that subject: yet, it is admitted, and even complained of, that they have acquired an extraordinary influence over the minds of the people, that the chiefs anxiously desire to have a Mission-settlement on their lands, and readily send their children to its schools, which would scarcely be done if they came out, as is asserted, objects of derision. *One suggestion, however, seems to merit consideration, whether it might not be advantageous to teach them to read in the English rather than in the native language; as very ample stores of information and new ideas, otherwise inaccessible, would thus be opened to them.*”

The Italics in this last passage are ours. The suggestion does merit consideration : it has for some time been acted on in the Indian field of Missionary labour : and it ought to be universally adopted. As it is our intention to embrace an early opportunity of returning to this subject, we shall only request our readers to mark and weigh the suggestion, as embodying one of the most important but neglected lessons in the practical science of education.

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6.—*The Piety of Lord Exmouth's latter Days.*

Some scoffers continue to persuade themselves, that the wise and the learned, the great and the mighty, have little to do with religion. And it must be owned, that practically religion seldom finds a retreat amongst these. But this is not because they do not require it, or because it is unsuited to their condition. It is because their wisdom does not tally with the wisdom of God, and their pursuits do not accord with the requisitions of God's law, that we so often see the wise, and the mighty, and the noble of the earth without an altar of devotion, and without a sacrifice for sin. On this account, we rejoice when we behold great and commanding talents consecrated to the service of the Almighty, or high rank hallowed by the serene garb of religious habits. Of both of these descriptions, we have many noble examples in our day. And of the latter we know not a more pleasing one than that which the United Service Journal has put on record, in rehearsing the Life and Actions of Lord Exmouth.

"In the year 1817," continues this journal, "the chief command at Plymouth was conferred on his Lordship, for the usual period of three years ; at the conclusion of which he finally retired from the active duties of his profession ; and except when attending his more important functions in the House of Lords, he passed the remainder of his days at his beautiful retreat at Teignmouth. There, while enjoying repose in the bosom of his own family, he looked back on the chequered scene of his former services, with unmingled gratitude for all the dangers he had escaped, all the mercies he had experienced, and all the blessings he enjoyed. Retired from the strife and vanity of the world, his thoughts were raised with increasing fervour to Him who had guarded his head in the day of battle, and had led him safely through the hazards of the pathless sea. No longer harassed by the cares and responsibility of public service, Religion, which he had always held in reverence, now struck deeper root in his heart, and nothing was more gratifying to the contemplation of his family and his most attached friends, than the Christian serenity which shed its best blessings on his latter days.

As he gradually descended into the vale of years, Religion became the habitual guide and consolation of his life ; and as he approached his end, no man more clearly saw the miserable error of those who, in their last hour, strive to hush the warnings of a long-neglected conscience by what is called "the retrospect of a well-spent life." More than one conspicuous example of this fatal mistake has been held up to the admiration of our naval officers, but none has been more injurious to their religious principles. The hope of a true Christian, whether in life or death, is founded not on his own merits, but in his Redeemer's atonement. Happily Lord Exmouth well knew the defects of his own heart, and rejected all self-righteousness ; and his family and friends have now the satisfaction of his own dying testimony that all his hopes were founded on a rock, "and that rock was Christ."

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7.—*Zeal of Propagandism among the Infidels of France.*

Zeal, viewed apart from its object, can scarcely be reckoned good or evil. For what is Zeal? Is it not a state of mind characterized by an ardent devotedness to some object or other? And if so, the propriety or impropriety of the Zeal must depend on the nature of the object by which it is awakened, and the pursuit to which it is directed. No great achiev-

ment, requiring sacrifice or perseverance, has ever been effected without Zeal. Do not poets, and historians, and geometricians, and naturalists, and chemists, and astronomers, often show a zeal that is unquenchable? And where, without Zeal, would have been many of the most brilliant discoveries which have delighted and enriched these latter ages? But Zeal may be manifested as powerfully in the cause of error as in that of truth: and when it is so, its effects must be as disastrous in the one case, as they are beneficial in the other. In proof of this, we extract the following paragraph from one of the English journals:

“The propagators of infidelity in France, previous to the revolution, were so assiduous in spreading it far and wide, that they *annually* expended *nine hundred thousand pounds sterling*, in purchasing, printing, and distributing deistical and other books, in order to corrupt the minds of the people, and prepare them for desperate measures.”

After such a statement as this, it surely ill becomes the abettors of infidelity to deride, as they often do, the zeal of Christians, in multiplying and distributing copies of the word of God. Has the zeal of British Christians ever surpassed this enthusiasm of infidelity? Would that it did: for, oh, how different the objects, and how different the results! Infidel enthusiasm would banish the knowledge of God and immortality—render men the shortlived victims of chance,—and deluge the world with anarchy and crime. Christian zeal would disseminate the loftiest views of Him who is Creator, Preserver, and Governor—proclaim the glad tidings of a great salvation—point out the way to an immortality of bliss—and overspread the world with serenity, and peace, and holy joy.

ALPHA.

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## VI.—*Queries submitted for Reply.*

To the Editors of the Christian Observer.

DEAR SIRS,

Will you oblige me by inserting in the Observer the following queries, in the hope that some of your contributors, may in the shape of answers, scripturally and satisfactorily point out the duty of Ministers and Missionaries in their instructions to sinners.

I am, dear Sirs,

Yours respectfully,

M.

Query 1st. Are the parables of Christ historical or fictitious, or are some of them historical and others fictitious?

2nd. If any of Christ's parables be fictitious, which are they?

3rd. Are teachers of Christianity warranted in employing fiction to explain, illustrate, or enforce Divine truth?

4th. Does Matt. ch. xxvi. v. 29, encourage the supposition of animal gratifications in heaven, involving the existence of gardens, orchards, &c. and requiring manual labour to prepare the fruit of the vine?

## REVIEW.

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ভট্টাভ্যবাক্ত সংগ্রহ । or *Collection of Proverbs, Bengalee and Sanscrit, with their Translation and Application in English.* By Rev. W. Morton, Senior Missionary of the Incorporated Society for Propagating the Gospel in Foreign Parts. MESSRS. THACKER AND CO. Price 5 Rupees, cloth bound.

One of our most observant writers, (the Poet Laureate, if we mistake not,) has remarked, that if he wished to influence the mind and manners of a country, he would rather be the author of its ballads and popular poetry, than of its more dignified literature. That the influence of the former class of productions is very extensive, we are fully prepared to admit. Having ourselves in youth been resident for years on the borders of Sherwood Forest, the scene of the exploits of Robin Hood and his companions, a district where the ballad regarding them is universally known, we can well recollect the martial influence which the hearing it continually repeated and referred to, produced on ourselves and those around us; and probably most of our readers from Europe yet recollect the feelings, cheerful or sorrowful, which at the same time of life were excited in their minds by the amusing story of John Gilpin, or the mournful ditty of the Children in the Wood.

Still, however, we are of opinion, that there is another class of productions, which exerts a still more permanent and extensive influence on society in general. We refer to Proverbs, and sententious sayings partaking of a proverbial character. Productions like ballads chiefly influence youth; proverbs influence youth, manhood, and old age alike. The former chiefly supply matter for amusing conversation; the latter form the basis of decisive action. Popular poetical tales, being readily repeated from memory, chiefly, though by no means exclusively, produce their influence among the poor and ignorant, who, being unable to read for themselves, have few other means of access to literary enjoyment; while proverbs exert an influence alike on the rich and the poor, the ignorant and the educated. With the advance of education, the influence of the former class of productions has been gradually reduced at home, and probably soon will be in this country; while it is likely that the influence of proverbs will never cease, or be, indeed, materially diminished. Let any one conversant with his own feelings, or observant of society in general, recollect what he has experienced in his own mind, or noticed in others, and he will be satisfied of the deep impression produced by aphoristic sayings. How often has the selfishness of his own heart been nurtured, or the conscience of the churl his neighbour been satisfied in withholding necessary relief from a destitute fellow crea-

ture, by some such proverb as, "Charity begins at home," or "Take care of number one;" and on the contrary how frequently has benevolence in himself or others been stimulated to generous deeds, when aided in its appeal to the heart by the recollection or repetition by another of our Saviour's aphorism, "It is more blessed to give than to receive." How numerous are the examples of that class of persons, who, through the deeply impressed influence of such a proverb as, "Mind the main chance," (the "main chance" being sadly misinterpreted to mean only the accumulation of sordid wealth,) have been unhappily satisfied through life in neglecting religious and even moral duties, in order to amass property; while many a man has been stimulated to conduct more becoming an immortal and accountable being by our Saviour's solemn inquiry, "What can a man give in exchange for his soul?" And if any one wishes to see the influence of proverbial sayings in the formation of a national character, we would with confidence refer him to that of our North American brethren, which he will find is a complete transcript, both in its good and defective features, (except as modified by religious principles,) of the sentiments taught them by their great philosopher Dr. Franklin, in his spirited and intelligent production, "Poor Abraham."

While therefore we regard proverbs in general as the concentration of much thought, and on this account worthy of attention from every one who wishes to ascertain the grade of intellect of the people among whom they are current, it is chiefly as indicating and influencing their moral condition that we are desirous of knowing them, that by this means we may discover the origin of their sentiments and the springs of their action, and thus be prepared to alter the one, and to purify the other. To all those in a heathen country, therefore, who wish to understand and improve the moral condition of its inhabitants, a knowledge of the proverbial sayings current among them is a great *desideratum*. A large majority of our readers, we trust, are of this class: they feel deeply interested in the moral improvement of the many millions among whom the Bengali language is vernacular; and to them, therefore, the handsome volume, the title of which appears at the head of this article, will be very acceptable.

To all Missionary labourers in Bengal we hold it to be invaluable. We have ourselves felt from experience the importance of the knowledge it is designed to communicate. It has been more than once our lot, in our early efforts at usefulness, to be addressing a numerous congregation of native auditors, evidently listening with intelligent interest to the discourse—and in a moment to lose one-half, yea, sometimes almost all our congregation, through the repetition by a mischievous hearer of some proverb, well known and relished by all the auditory; but which, through the peculiar conventional meaning attached to the leading words in the

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One of our most observant writers, (the Poet Laureate, if we mistake not,) has remarked, that if he wished to influence the mind and manners of a country, he would rather be the author of its ballads and popular poetry, than of its more dignified literature. That the influence of the former class of productions is very extensive, we are fully prepared to admit. Having ourselves in youth been resident for years on the borders of Sherwood Forest, the scene of the exploits of Robin Hood and his companions, a district where the ballad regarding them is universally known, we can well recollect the martial influence which the hearing it continually repeated and referred to, produced on ourselves and those around us; and probably most of our readers from Europe yet recollect the feelings, cheerful or sorrowful, which at the same time of life were excited in their minds by the amusing story of John Gilpin, or the mournful ditty of the Children in the Wood.

Still, however, we are of opinion, that there is another class of productions, which exerts a still more permanent and extensive influence on society in general. We refer to Proverbs, and sententious sayings partaking of a proverbial character. Productions like ballads chiefly influence youth; proverbs influence youth, manhood, and old age alike. The former chiefly supply matter for amusing conversation; the latter form the basis of decisive action. Popular poetical tales, being readily repeated from memory, chiefly, though by no means exclusively, produce their influence among the poor and ignorant, who, being unable to read for themselves, have few other means of access to literary enjoyment; while proverbs exert an influence alike on the rich and the poor, the ignorant and the educated. With the advance of education, the influence of the former class of productions has been gradually reduced at home, and probably soon will be in this country; while it is likely that the influence of proverbs will never cease, or be, indeed, materially diminished. Let any one conversant with his own feelings, or observant of society in general, recollect what he has experienced in his own mind, or noticed in others, and he will be satisfied of the deep impression produced by aphoristic sayings. How often has the selfishness of his own heart been nurtured, or the conscience of the churl his neighbour been satisfied in withholding necessary relief from a destitute fellow crea-

ture, by some such proverb as, "Charity begins at home," or "Take care of number one;" and on the contrary how frequently has benevolence in himself or others been stimulated to generous deeds, when aided in its appeal to the heart by the recollection or repetition by another of our Saviour's aphorism, "It is more blessed to give than to receive." How numerous are the examples of that class of persons, who, through the deeply impressed influence of such a proverb as, "Mind the main chance," (the "main chance" being sadly misinterpreted to mean only the accumulation of sordid wealth,) have been unhappily satisfied through life in neglecting religious and even moral duties, in order to amass property; while many a man has been stimulated to conduct more becoming an immortal and accountable being by our Saviour's solemn inquiry, "What can a man give in exchange for his soul?" And if any one wishes to see the influence of proverbial sayings in the formation of a *national* character, we would with confidence refer him to that of our North American brethren, which he will find is a complete transcript, both in its good and defective features, (except as modified by religious principles,) of the sentiments taught them by their great philosopher Dr. Franklin, in his spirited and intelligent production, "Poor Abraham."

While therefore we regard proverbs in general as the concentration of much thought, and on this account worthy of attention from every one who wishes to ascertain the grade of intellect of the people among whom they are current, it is chiefly as indicating and influencing their moral condition that we are desirous of knowing them, that by this means we may discover the origin of their sentiments and the springs of their action, and thus be prepared to alter the one, and to purify the other. To all those in a heathen country, therefore, who wish to understand and improve the moral condition of its inhabitants, a knowledge of the proverbial sayings current among them is a great *desideratum*. A large majority of our readers, we trust, are of this class: they feel deeply interested in the moral improvement of the many millions among whom the Bengali language is vernacular; and to them, therefore, the handsome volume, the title of which appears at the head of this article, will be very acceptable.

To all Missionary labourers in Bengal we hold it to be invaluable. We have ourselves felt from experience the importance of the knowledge it is designed to communicate. It has been more than once our lot, in our early efforts at usefulness, to be addressing a numerous congregation of native auditors, evidently listening with intelligent interest to the discourse—and in a moment to lose one-half, yea, sometimes almost all our congregation, through the repetition by a mischievous hearer of some proverb, well known and relished by all the auditory; but which, through the peculiar conventional meaning attached to the leading words in the

sentence, we could not at the moment understand, and to which therefore we could offer no appropriate reply. Imagine the perplexity, mortification, and grief of a Missionary, thus to see his hearers in a body desert him, led captive by the magic influence of a charm which he could no wise resist; and contrast his situation with that of another, well furnished with the aphoristic knowledge which this volume will supply, who, to an attack by a shrewd and cutting proverb, can instantly supply an answer in an aphorism equally known and pungent; and thus, while he gets rid of his discomfited opponent, attracts to himself a gratified congregation, better disposed than before to listen to his instructions. So great is the importance of this kind of knowledge to the Missionary, that a work like the present, so well adapted to communicate it, we regard as among his most important auxiliaries.

The valuable labours of Roebuck and Wilson had already supplied us with an abundant collection of proverbs in Arabic, Persian, and Hindoostanee, but no corresponding effort had hitherto been made to furnish us with an extensive supply of the same kind in Bengali; so that in this language, the present is the only satisfactory work which the student can consult. Independent of about seventy Sanscrit proverbs, it contains no less than eight hundred Bengali ones—and those not only with the meaning literally translated, but also their application under different circumstances briefly explained. The following extracts from the preface will exhibit more fully the views of the translator:

“The translation aims more at correctness than elegance, which latter quality is scarcely indeed compatible either with the homeliness of most of these aphorisms, or with the literalness indispensable to the object in view in presenting them to the European public. Delicacy and propriety too have sometimes demanded a deviation from the coarseness of the original proverb, which nevertheless it was judged well not to withhold, as serving to the immediate design of the publication. I must not, however, be considered responsible for any sentiments expressed, in many cases so directly at variance with the truth of nature, policy, or science: my office is not to patronize opinions, but to exhibit them, in order to aid an insight into the structure of the native mind; and in doing so, I trust I shall not have been unsuccessfully employed, or have expended, without an adequate result of advantage, the labour, by no means inconsiderable, necessarily undergone.

“The estimates formed of this collection may be various. Some may deem a large portion of its contents mean; and current among an illiterate people, the style is of course often low and incorrect; yet as the actual expression, in customary language, of the national character, and notions, it is only the more valuable. Avarice and cunning, selfishness and apathy, every where show themselves; the sordidness of worldly aims, and indifference to higher, are seen to flow naturally from a base idolatry that confers neither elevation of mind nor purity of heart.

“Hence, however, a greater sympathy with the demoralized condition and superstitious ignorance of a whole people, will probably be excited—and consequently a more diligent and pitying activity exerted, in endeavouring to introduce amongst them the light of truth, the power of a rational piety, a holy and spiritual religion.”

These important objects, with the advantage derivable from such a collection, “towards understanding many otherwise obscure passages in books, or concise allusions in conversation,” must commend themselves to the approval of the reader; while the following extracts, which we have selected almost at random, will give him an opportunity of judging for himself how far they may be facilitated by the publication in question.

6. ভাত খাও ভাতারের গুণ গাও নাজের ।

*What! eat a husband's rice, and extol the merits of a paramour!*

Said to one who though long supported by the individual who employs him, yet from ill-will to him, sounds the praises of another—like an adulterous wife, who, fed and clothed at her husband's cost, extols the merit of her paramour.

11. বানরের গলায় ঘণ্টা ।

*'Tis the bell on the ape's neck.*

Addressed to an incompetent person, charged with an office of importance; resembling the monkey on whose neck a large bell had been fastened, which by its weight disabled him from moving about.

16. এক গাঁয় ঢেঁকি পড়ে আর গাঁয়ে মাথা স্থথা ।

*A pestle has fallen in one village, and head-aches are felt in another!*

When one is angered or pleased by the praise or abuse bestowed on others.

21. গোড়া কেটে আগায় জন ঢালা ।

*Cutting at the root, and watering the top!*

Spoken to one who pretends to do service where he has before really injured.

31. জাহাজের মাস্তানের ভর কি জেলে ডিক্রিতে সয় ।

*Can the fishing boat bear the ship's mast?*

Said when a low person is injured by the attainment of a great charge.

50. সেকরার ঠুকঠাক কামারের এক যা ।

*The goldsmith's hammer taps often, the smith's gives a single blow.*

Meaning that an object is by one man effected with much difficulty, which by a higher personage may be accomplished with ease.

83. ভাগের মা গঙ্গা পায় না ।

*The mother of many never gains the Ganges.*

(The sons seeking to throw the burden one on the other, which consequently is sustained by none of them).

Intimating that what has many doers is not soon done, and that many masters ensure mismanagement.

102. ভূমি যেন তেড়েতের ফল ।

*You are like the fruit of the tál-tree,*

(That, in falling off, falls far from the tree it grew on.)

Addressed to servants, &c. who are not to be found when their services are required. Also applied to one who instead of helping his neighbours and kindred, spends his patronage, &c. on those from afar, or on strangers.

126. পরের মাথায় নারিকেল ভাঙ্গা ।

*Breaking the cocoanut on another's head.*

When one aims at his own advantage, through another's detriment.

150. বার হাত কাঁকুড়ের তের হাত বীচি ।

*A cucumber 12 cubits long, with seeds of 13 cubits.*

(And only a cucumber after all.)

Applied to a great fuss and stir of preparation for a trifling matter or insignificant object, or to lofty pretences and expenditure beyond one's means.

155. দেব গড়িতে বানর হইল ।

*In making a god an ape turned up.*

When something adverse has arisen where advantage was expected.

195. কামারের দোকানে ছুঁচ বেচা ।

*Selling needles at the ironmonger's !*

196. বেচার দোকানে মেকী চালান ।

*Passing plugged money at the money-changer's !*

Both proverbs insinuating that it is not easy to over-reach the cunning, the cautious, or the wary.

215. হাতের ঢেলা ছাড়িলে পাওয়া যায় না ।

*No getting back the clod once cast from the hand !*

Intimating the difficulty of remedying what has been said or done precipitately and without reflection.

311. ও হরিষোষের গোয়ালিন ।

*'Tis Harighosh's cow-fold.*

(An ancient rich man who, at his own cost, found keep in his pen for the cows of all comers.)

Said of a place frequented by men of all sorts, good and bad.

317. মিষ্টি আমেই পোকা ধরে ।

*Worms breed even in sweet mangoes.*

So there are defects and imperfections in persons and things good in themselves and excellent on the whole.

380. বিশ্বকর্মার বেটা বাইশ কৰ্ম্মা ।

*Vishwakarmā's son is Baishkarmā.*

(Vishwakarmā, the architect of the gods, lit. the maker of all.) This is a pun on his name বিশ্বকর্মা pronouncing it as if বিশকর্মা maker of twenty. It may be rendered thus in English—Twenty-man's son is twenty-one.

Applied to a son who is cleverer than his father.

421. জন্ম হউক যথা তথা কৰ্ম্ম হউক ভাল !

*Be one's birth as it may, let one's deeds be just.*

Intimating, that high and low birth are alike of little importance, provided in every case a man's character be upright and his conduct praise-worthy.

462. নায় কড়ি দিয়া ভুবে পার ।

*Throwing your fare into the boat, and getting over by swimming.—*  
(The boat having sunk.)

Applied, where there has been a large expenditure, but an unfavourable result.

481. দারিদ্র দোষে গুণরাশি নাশে ।

*A host of virtues are spoiled by the vice of poverty !*

Intimating that a person of many excellent qualities and of good understanding and knowledge, if he be poor withal, is too often unregarded and unknown.

559. কেউ ভেনে কুটে মরে, কেউ ফুঁদিয়া গান ভরে ।

*One man kills himself with pounding and beating the grain—another blows on the smoking rice and fills his cheek with it !*

Said, when one man having effected an object, another preposterously aims without toil to reap the fruit of it.

616. কড়ি ফটকা চিড়া দই, বন্ধু নাই কড়ি বই ।

*Money will bring you rice and curds ; therefore no friend like money.*

Intimating that money is the universal efficient, while without it nothing succeeds.

621. শরীর বুঝিয়া শান দেওয়া ।

*View the criminal's size, and choose the stake for him !*

A recommendation used when either one highly culpable has, through the partiality of friendship, been lightly punished, or a venial offender heavily mulcted ; or lastly, when a rich person has been severely treated to extort from him a portion of his wealth.

670. ভোল ভরা আশা ক্লা পোরা ছাই ।

*A basket full of hope producing a shovel full of ashes !*

An exclamation employed when large expectations have been utterly disappointed.

702. লেটে ইন্দুর পাহার কাটে ।

*The little mouse bores through the mountain !*

Employed in extolling the efficiency of an ordinary person conducting successfully an important business.

756. ইনি শাঁকারির করাত ।

*He resembles a shell-cutter's saw,*  
(Which cuts both ways.)

Said of one who contrives, by cleverness and cunning, to suck his own advantage out of both parties in an affair, while pretending to give counsel and aid to each—as from plaintiff and defendant, or in either event of a suit, &c.

781. ধীর পানী পাথর ছেদে ।

*Dripping water will eat through a rock !*

Intending, that deliberate and patient perseverance will overcome all difficulties and effect all objects.

The Sanscrit proverbs are by no means all which the language can supply. A more complete collection we have already noticed in our first volume\*. Those translated by Mr. Morton are merely, as he states, "a few frequently heard from the mouths of the better informed, or met with in the higher (Bengali) publications." As far as they go, however, they will be very useful, and we are happy they are inserted in the volume. The following are specimens of the selection :

807. গণ্ডুয জন মাত্রেণ সফরী ফরফরায়তে ।

*The minute Saphari fish makes a pother in a handful of water !*

Said of a low person unduly elated with a small advancement, and so assuming a ridiculous importance.

817. যাহুশী ভাবনা যস্য সিদ্ধি ভবতি তাহুশী ।

*As the forethought or apprehension, so is the result.*

Intimating, that people successfully accomplish only what they plan with prudence and pursue with zeal ; and that success often depends upon our own hope of obtaining it.

822. পতিতঃ পরতো নহুঃ ।

*A fallen mountain is lightly regarded.*

Meaning that, when a person once prosperous declines in circumstances, he ceases to be respected ; also that what in apprehension seemed difficult or alarming becomes easy by use or supportable by endurance.

843. একেন চক্রেণ নরুথস্য গতির্ভবেৎ ।

*A chariot moves not on a single wheel !*

A censure on those who would excuse their own indolence under the notion of an irresistible fate ; and intending that Providence and human exertion are always co-operative.

855. শঠৈঃ ২ ক্রিপেৎ পাদং শঠৈঃ পরত লঙ্ঘনং ।

*Proceed onwards leisurely, even a mountain may be crossed by degrees !*

Patience and perseverance will overcome all obstacles.

869. মণিনালঙ্কৃতঃ সর্পঃ কিমসৌন ভয়ঙ্করঃ ।

*Is the serpent not fearful when decked with jewels ?*

Insinuating the danger of associating with the vicious, though adorned with learning and science.

We close the volume, cordially thanking the intelligent author for the important assistance which he has afforded us, and recommending all our readers who wish a complete acquaintance with the Bengali language, or with the Hindu character, to avail themselves without delay of his valuable labours.

BETA.

\* Calcutta Christian Observer for July, 1832, p. 77.

## Poetry.

## THE BREAKING-UP OF THE FEAST.

Sin and concupiscence marry together, and riot and feast it high.—And if you will nurse their children, and give them whatsoever is dear to you, then you may be admitted into the house of feasting and chambers of riot, where sin dwells: but if you will have the mother, you must have the daughters; and there is none of you all, that ever entered into this house of pleasure, but he left the skirts of his garments in the hands of shame, and had his name rolled on the chambers of death.

Jeremy Taylor.

Spirit, that livest within !  
 The walls of thy house are shaking;  
 The revel thou holdest with sin  
 In discord wild is breaking.  
 For the lusts of the flesh and the eye  
 Have risen in anger high,  
 And the Will holds fiery strife  
 With the pomp and pride of life :  
 'They had sworn to be thy slaves for aye,  
 But they cast their cords away.  
 They leave thy dwelling in high disdain,  
 For wintry Age's cold and rain  
 Have stripp'd the gaudy colours away,  
 That cover'd its walls of clay.  
 And hark ! to the guests of thy heart  
 How they *curse* thee ere they depart !  
 Dost shrink from the scoff and the mocking shout ?  
 Fling scorn at the rabble rout,  
 If thou mayest !

Spirit, ho Spirit, be bold !  
 There's a fearful one at thy gate ;  
 Darkness, and Silence, and Cold,  
 And Horror around him wait.  
 Spirit, away ! away !  
 No time, at the coming of Death,  
 For question, or delay ;  
 He is doing his will on the fitting breath,  
 And the perishing walls of clay.  
 They are old, and batter'd, and cover'd with rust,  
 And hark ! they are toppling in,  
 There's a heavy rushing of dust to dust.  
 Spirit, that livest within !  
 Hast heard of the *sting* of sin ?  
 It has broken thy bonds of clay ;  
 Away, free Spirit, away,  
 If thou mayest

Who are those that wait thee without,  
 And hail thee with scoff and shout ?  
 Who are those that weep as they go,  
 Poor fallen soul ! dost thou know ?  
 They came to thee, Virtue, and Faith, and Prayer ;  
 But thou would'st not let them nigh.  
 They came to thee, Lust, and Sin, and Care ;  
 Thou hast feasted them well and high !  
 And the grateful hirelings bring  
 A sceptre and robe for their king.  
 Ho, don thy kingly gear !  
 Alas ! the robe is remorse and despair,  
 And the sceptre, a scorpion's sting !  
 A maddening shriek, a deepen'd gloom,—  
 A soul has met its doom !

M.

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 MISSIONARY SONNETS.

## SONNET III.

Up to the Gospel-mount, my soul ! and look  
 From Mecca's gates to China's farthest bound.  
 What see'st thou from thy blessed vantage ground ?  
 Knees bent in prayer in many a silent nook,—  
 And, like the far-off glitter of a brook,  
 A thread of silvery light, now lost, now found,—  
 Silence and blackness every where around !  
 Deep terror is upon me, such as shook  
 The soul of Jonah ; many watchers sleep\*,  
 And few are out amidst the dreary night :  
 Spirit ! that brooded'st o'er the rayless deep,  
 Ere spake the voice of God, and there was light,  
 O be Thou with us, till the gloom departs,  
 And the DAY-STAR arises on our hearts !

M.

\* 1 Thess. vi. 13, 14.

**Missionary and Religious Intelligence.****CALCUTTA.****1.—DEATH OF RAJA RAMMOHUN ROY.**

We record with unfeigned regret the death of this distinguished individual. We have watched his career with anxiety; and though it has ended too soon for him, and for our hopes, there is not a brighter on the annals of his country. Others have equalled, or surpassed him, in genius, in learning, even in boldness of thinking; but if they were able to burst their own mental shackles, they used their influence to rivet yet more closely those of their countrymen. He alone, when he rose above the prejudices, rose above the selfish feelings of his class, and devoted his great talents to the general welfare of his country. In this respect, he may be advantageously compared with the most eminent of the ancient philosophers, who, if we except Socrates, seem to have made no practical efforts for the moral improvement of the community. But here the comparison ends. The mind of Rammohun Roy was not, in the highest sense, philosophical. Brilliant, versatile, highly accomplished, and often striking out bold and original thoughts, it was unequal to the higher task of arrangement and generalization; it was wanting in depth, perseverance, and decision. The marks of his country were upon him; opinions, ever shifting, because their foundation is on sand, and a metaphysical acuteness so great as to cloud and confuse the judgment. If these sometimes led him to unworthy compromise, or to rash and hasty decisions, it is matter of sorrow, rather than of blame. At a time of unexampled darkness, he was the first to hail the coming light, and to point it out to others: he laboured incessantly for the mental and political regeneration of India, and, in spite of persecution and reproach, he remained at his post until the end. Amongst his countrymen he has left no successor, and he never had an equal.

There is another, and to us a more interesting point of view, under which this great man may be regarded. It is that of a highly cultivated intellect, without fixed principle of any kind, suddenly brought into contact with modern science, and the pure and heavenly light of Christianity. Truth obliges us to say, that the trial proved too much for him. His mind sunk under it. He was dazzled and confounded; found himself incapable to decide, and delivered himself up to the impressions of the hour. What his religious opinions were, or whether he had any, it is perhaps impossible to discover. We regret deeply on his own account that he was not established in the truth, and the more, that in the all-wise providence of God he had opportunities of benefiting his country, which no other native ever possessed.

On these points, however, we hope to enter at more length, when we receive the Life promised by the Editor of the Reformer, which many are anxiously looking for. In the meantime we take leave of this illustrious individual, as of one whose memory we revere and whose failings we would bury in the grave.

**2.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.**

The annual General Meeting of this valuable Society was held in the Town Hall on Tuesday evening, 4th February, W. H. Bird, Esq. in the chair. The Report was read by the Rev. Mr. Gogerly, and occupied much of the time of the meeting. Amidst other interesting matter, it adverted to a new feature in the operations of the Society, and a very encouraging one, inasmuch as it originates in the improved intellectual condition of the native youth. It was stated to be the determination of the Committee, while they used increased diligence in preparing and distributing useful tracts, to translate into the native languages, standard English works of a large size, such as the Pilgrim's Progress, Doddridge's Rise and Progress of Religion in the Soul, and Baxter's Call: and that some of these were in a state of consi-

derable forwardness. For further particulars, we refer to the Report itself, which will soon be in circulation. Several eloquent and stirring speeches were made, and a spirit of harmony and Christian zeal seemed to pervade the meeting. Resolutions were moved and seconded by Rev. Messrs. Dealtry, Mather, Duff, Lacroix, Campbell, Sandys, Mackay and Gogerly, and by Messrs. Woollaston and Hough.

### 3.—CALCUTTA CHURCH MISSIONARY ASSOCIATION.

The tenth Anniversary of the Calcutta Church Missionary Association took place on the evening of the 18th Feb. in the Old Church Rooms, when the Venerable Archdeacon Corrie took the chair. It was peculiarly gratifying to see a very large and respectable meeting assembled to celebrate the event.

Resolutions were moved and seconded by the Rev. Messrs. Dealtry, Fisher, Hæberlen and Sandys, Messrs. Mangles, Corbyn and Cooke, Lieut. Dougan, Baboos M. C. Ghose, and K. M. Banerjea.—*Enquirer*.

### 4.—A BRIEF NOTICE OF THE ORIGIN AND OBJECTS OF THE EVANGELICAL SOCIETY OF GENEVA.

A recent number of the London Christian Observer contains some notices of this truly interesting Society. To all sincere Protestants, Geneva, "the cradle of the Reformation," must stand forth prominently as one of the most distinguished cities on earth—a city that must ever be associated with the most hallowed recollections. Great was its glory and wide-spreading its renown in the days of Zuinglius and Calvin. But it was doomed to experience the fate of the seven churches of Asia. Its light which, for a season, shone so brightly, became soon eclipsed: its candlestick was removed: and it sunk into utter desolation under the blasts of a cold, withering Socinianism. How cheering then the thought that of late, this celebrated city has begun to exhibit symptoms of renovation—that its fallen palaces and ruined walls have begun to be rebuilt—and that it promises fair to rival its original glory. The honour of having originated the work of restoration must be attributed to Mr. Robert Haldane, a Scottish gentleman, who visited Geneva some years ago, and was blessed of God as the instrument in "shaking the dry bones" that lay thickly scattered there as in the valley of vision. But as it is not our present purpose to give a detailed account of the rise and progress of the *second reformation* in Switzerland, we have only to announce the delightful fact that it continues steadily to advance. Of this various circumstances conspire to furnish decisive evidence: and amongst the rest, the recent formation of "the Evangelical Society of Geneva." This Society was instituted in the year 1831, and its pious designs are, by the blessing of God, greatly prospering and enlarging. The Society may be considered as a general union of the friends of Evangelical truth in Switzerland. Its labours are apportioned to several distinct committees, each of which gives in a distinct account of its proceedings at the general annual meeting. In the first report are found the following details: divine worship, and schools, comprising a daily school, a Sunday school, an infant school, and a class of catechumens; the distribution of the Scriptures, Tracts, Evangelical Missions, and the School of Theology; and under each of these heads is to be met information of a description highly encouraging.

But passing by these at present, we crave the special attention of our readers to two more recent documents of engrossing interest, viz. 1, "A letter of encouragement and fraternity, lately addressed to the Committee of the Evangelical Society, signed by no fewer than *one hundred and twenty-three* ministers of the national church of the Canton of Vaud:" and 2, "The answer of the Geneva Committee."

The letter from Vaud has been translated as follows :

*" To the Members of the Committee of the Evangelical Society of Geneva.*

" Very dear and honoured Brethren,—It is with lively interest that the undersigned ministers of the holy Gospel in the national church of the canton of Vaud have learned, by means of the circular which you have addressed them, the formation of the school of Evangelical Theology ; they feel the need of it, and they consider it a duty to express the joy which they experience.

" You declare that it is your determination, in regard to the condition of man, the grace of God, the nature of the Saviour, the work which he has performed, and that which he still performs for the salvation of his people, to profess the scriptural doctrines proclaimed by the Helvetic Confession of Faith. This assurance is dear and precious to us. Regarding these doctrines as the fundamental object of the Christian faith, and as those alone which are capable of producing in the heart true regeneration, life, and peace, we could not observe without pain these holy truths attacked in writings published by members of the clergy and of the academy of your canton ; but soon were our hearts rejoiced ; and we doubt not that God, who alone is good, to whom we render thanks, is blessing your labours and those of the servants of Christ occupied in the same field ; and is causing the great truths which are the foundations of our common hopes to resume among you their wonted honour, and is rekindling the torch of a simple and vivifying faith in the bosom of a church which for many years made its light to shine in the midst of the reformed nations.

" Our wishes accompany your efforts for the advancement of the reign of our Master and Saviour. We shall remember you in our prayers, and we entreat you not to forget us in yours. The good pleasure of God be with you, and direct the work of your hands."

As might be anticipated, the Geneva Committee lost no time in replying to the above communication. Accordingly, the directors of the School of Theology undertook the task. And in their letter they embrace the favourable opportunity afforded, for giving larger publicity to their profession of Christian doctrines, and for making more clearly understood the real nature of their present situation. The reply enters at great length into their topics : but the following is the Observer's analysis of the doctrinal part of its contents :

" After expressing their joy and gratitude at this mark of Christian affection on the part of so many Christian ministers, the Committee remark : " We have risen up in the name of the doctrine, and we have declared aloud our adherence to the faith of the church universal, and of the reformed church in particular, of which we are members." Then follow explicit declarations in regard to those momentous doctrines which had become nearly obsolete in the Church of Geneva. On the Deity of Christ it is observed.—" We have confessed, with all ages, and with all the churches, that Jesus Christ is really God ; and we have done so because we are convinced that if he were only a creature, though the most excellent of creatures, he could not save us. All that obedience which he might thus render to the God who had created him, he would owe to him on his own account ; nothing would be left him wherewith to discharge the debts of his brethren. He only can be a true mediator between God and man, who has part on one side in the nature of God, and on the other in the nature of man. To deny the real Divinity of Jesus Christ is to take from man the only means by which he can re-enter into communion with God ; that is, to render his salvation impossible." Equally clear and satisfactory are the views which are taken of the nature of man, of justification by faith, and of the conversion of the heart to God. " A man," it is remarked, " introduced, were it possible, into heaven with his old heart, would have no more enjoyment of it than a deaf man would have of an harmonious concert, or a blind man of the magnificence of our Alps and of our lakes ; and fain would he flee from a place where there was nothing which he loved." An animated and joyful remembrance that these great truths are such as have been professed by Christendom in general concludes this part of the letter. " Whom, in the whole period of the church's duration, have we against us ? Some false teachers : Theodotus the tanner, who at the commencement of the third, or at the end of the second, century, first denied the Divinity of Christ ; Nestius, Arius, Pelagius, Socinus, and some other obscure persons, who appeared on different occasions, to give rise to different heresies amongst believers, and whom they rejected from their bosom. And, on the contrary, whom have we with us ? The whole church of Christ, represented by those illustrious teachers who have not ceased to combat the false wisdom of the world ; first, Peter, Paul, John, Jude, Luke, and all the Apostles and Evangelists ; at a later period, Ignatius, Polycarp, Justin, Irenæus, Tertullian, Cyprian, Athanasius, Ambrose, Augustine, Chrysostom ; and when, after a long season of mourning, the church resumes its glo-

ry, Luther, Melancthon, Zuinglius, Farel, Calvin, Knox, Beza. We have with us the church universal of all times ; and at this very moment, in confessing these fundamental truths of our religion, we speak not merely in harmony with your national church, dear brethren, but also with the national churches of the whole Protestant world. This magnificent accord of centuries, this voice universal, greatly confirms and establishes us ; and whilst we regard this cloud of witnesses which surrounds us, our weakness obtains consolation, and we feel fully convinced that we have not done too much, in lifting up our voice with theirs, and in founding a school for imparting instruction in that faith which they confess.'"

Next follows a long account of the ecclesiastical relations of the school of Evangelical Theology, &c. but our limits preclude us from indulging in farther extracts. We must therefore conclude with the Observer's closing remarks, heartily echoing our own concurrence :

"Those readers who have mourned over the degenerate churches of Switzerland, without being apprised of the hopeful symptoms of a revival which, by the mercy of God, are now conspicuous, will be no less surprised than gratified at the above correspondence. That so large a proportion of the pastors of the Canton de Vaud should have signed the above address ; and that the Geneva reply should display such respectable signatures as those of Merle-d'Aubigne, Steiger, Hævernick, and Galland, (M. Gausson was absent in England,) is far more than we could have dared a few years since to anticipate. But the arm of the Lord is not shortened, that it cannot save ; nor his ear heavy, that it cannot hear ; and we rejoice to believe that a work has commenced in Switzerland which will not cease till the once honoured churches of that "cradle of the Reformation" shall again become "a praise in the earth."

##### 5.—PROTESTANT CHURCH IN FRANCE.

Every thing connected with the efforts now made to disseminate divine truth in its purity, whether amongst Mohammedans or Heathens, Pagans or Paganized Christians, is fraught with interest. On this account, we doubt not our readers will be gratified with the following detached parts connected with the present condition and prospects of the Protestant Church in France :

"There is not in France any thing that answers to the current phrase in this country, of "the religious public." Religious books are few in number, and since the Revolution, new Roman Catholic publications are scarcely heard of. Protestantism, we rejoice to say, is more active ; and though, compared with the wants of the people, the religious press has effected little ; yet, compared with its feeble exertions a few years since, it is doing much. There are now several religious periodical publications issued in Paris, which are truly Evangelical in their doctrine and spirit ; namely, *The Sower*, the *Journal of Missions*, and the *Friend of Youth* ; besides the longer established "*Archives du Christianisme*." The Religious Tract Society has also issued many useful publications. We have not enumerated, "*The Protestant*," and some other publications, because their doctrine is not Scriptural, but tintured with Neology.

"Conversions are frequently occurring from Popery to Protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse, which is connected with Avignon, where formerly dwelt the Popes from Clement V. to Gregory IX., has always been under the most bigotted dominion of the Roman Catholic priesthood. On every side are chapels and niches dedicated to papal saints ; and the true worship of God had been superseded by the grossest idolatry. Lately, however, some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessing of God. M. Renuous, a pious Protestant minister, hearing that some of the people were assiduously studying the word of God, and were even preparing to throw off the yoke of Popery, repaired to the place, and has been labouring diligently among them in preaching the doctrines of salvation. The attendance at his discourses has already increased from twenty to two hundred : thirty heads of families have sent in a declaration to the mayor, that they are determined to live and die Protestants ; and have demanded the protection of the laws as a religious body. M. Renuous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors ; contrasting the blessedness of simple Christian truth, and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.

The plan of circulating Bibles and Testaments in France by means of the hawkers has had a most beneficial effect ; for not only have copies of the word of God been by this means widely diffused, but, in various instances, the perusal of these copies has prepared the way for the stated preaching of the Gospel. This was poor Kieffer's favourite plan, and he wished to extend it as much as possible.

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

Nov.

**MARRIAGES.**

7. At Muttra, Lieut. Larkins, N. I. to Miss Battely.  
— At Malacca, Robert Diggles, Esq. to Eliza, only daughter of Samuel Garling, Esq. Resident Councillor at Malacca.

DEC.

28. At Kamptee, Captain Philip R. Chambers, Mad. Eur. Regt., to Charlotte Catherine, eldest daughter of Lieut.-Colonel J. Wahab, C. B.

JAN.

10. At Bombay, H. F. Owen, Esq., to Mary Stanley, widow of the late Lieutenant-Colonel W. H. Stanley.

20. At Pondicherry, Ensign Edward Slack Master, 13th N. I., to Isabella, daughter of the late Capt. Cameron, of the Bengal Artillery.

21. At Byculla, P. W. Le Geyt, Esq. of the Civil Service, to Pawline, eldest daughter of G. W. Anderson, Esq.

22. Mr. Daniel Isaac, Apothecary, to Miss Mary Gage.

25. John Thomas Corrie, Esq. to Miss Jane Mills.

27. Mr. Thomas Gurr, Honorable Company's Marine, to Miss Maria Dias.

— At Madras, Lieut. E. Roberts, 49th N. I. to Jane, daughter of Capt. Prendergast, H. M. Service.

— At Dinapore, Mr. Thomas Alexander Pereira, to Miss Maria Guest.

29. Mr. B. F. Harvey, to Miss A. M. L. Heberlet.

31. At Allahabad, Capt. Edward J. Watson, 59th Regt. to Jane Campbell, third daughter of the late R. M. Thomas, Esq.

FEB.

3. Capt. William Boothby, to Anne Francis, daughter of the late Mr. Smith, Lambeth, London.

5. At Kurnaul, William Cockson, Esq. Adjutant, 9th Light Cavalry, eldest son of Lieut.-General Cockson, of the Royal Artillery, to Elizabeth Lucy, youngest daughter of Colonel T. G. P. Tucker, H. M. Service.

7. Mr. Patrick Julius DeVine, to Mrs. Elizabeth Nelson.

15. At Dum-Dum, Frank G. Fulton, Esq. to Harriett Frances Georgiana, daughter of the late George Morse, Esq. M. D. of Clifton, Gloucester.

DEC.

**BIRTHS.**

2. At Sultanpore Factory, Purneah, the lady of A. J. Forbes, Esq. of a son.

11. At Singapore, at the house of J. Conolly, Esq. Mrs. Symers, of a daughter.

14. At Ahmedabad, the lady of Charles Scott, Esq. Medical Establishment, of a daughter.

JAN.

1. At Jaulnah, the lady of Capt. J. D. Audry, Sub-Assistant Commissary General, of a son.

2. At Lall Baugh, in Moorshedabad, Mrs. Anne Burnett, of a son.

7. At Sea, on board the ship *Atlas*, the lady of Capt. George Wright, 10th N. I. of a daughter.

11. At Mhow, the lady of Dacres Fitz Evans, Esq. 16th N. I. of a son.

12. At Allahabad, the wife of Sub-Conductor A. Bethune, of a son.

13. At Trincomalie, the lady of George Rumley, Esq. M. D. Assist. Surg. Ceylon Rifles, of a daughter.

15. At Sattara, the lady of Major G. J. Wilson, of a son.

17. At Chirra Poonjee, the lady of Henry Chapman, Esq. Civil Assist. Surg. of a son.

— At Serampore, Mrs. N. I. Gantzer, of a son.

24. The lady of Lieut. J. R. Bagshawe, 7th Regt. of a daughter.

26. In Fort William, the lady of Capt. Mansell, 39th Foot, of a daughter.

FEB.

1. At Agra, the lady of Lieut. C. S. Reid, Artillery, of a daughter.

7. At Seebpore, the lady of E. Thompson, Esq., of a son.

10. Mrs. L. Mendies, of a son.

14. The wife of Mr. C. L. Vallant, of a daughter.

— Mrs. A. M. Pereira, of a daughter.

16. The lady of R. S. Homfray, of a daughter.

DEC.

**DEATHS.**

26. At Hansi, Lieut.-Colonel Samuel Pidding Bishop, of the 27th Bengal Infantry, Commanding at the Station. The officers of the 27th, in testimony of their esteem and

respect for their late lamented Commandant, mean to raise a monument over his remains at Hansi.

26. Lately, between Chunar and Benares, on his way to Agra, Mr. J. Davir.

— On his way from Neemuch towards Agra, Major Hubert De Burgh, of the 2nd Light Cavalry.

JAN.

4. At Bareilly, of a bilious fever, G. F. Thompson, Esq. H. C. Civil Service, aged 30 years.

10. At Benares, Mary, the wife of Mr. George Tuttle, firm of Tuttle and Charles, aged 29 years.

13. At Vepery, Mrs. Elizabeth Smith, Governess of the Vepery Seminary.

— At Kunduah, near Kimediy Hills, of wounds received in action, Lieut. Carryer Sherrard, of the 8th Native Infantry.

16. In Camp, at Serrekerrey, Madras, Capt. David Hunter Eaton, of the 2nd Native Infantry.

17. Miss Amelia Ward, aged 7 years and 8 months.

19. At Bombay, Henry Loftus Guillemand, Esq. aged 38 years.

22. At Ahmednagur, of Jungle fever, W. Dent, Esq. of the Bombay Civil Service, aged 33 years.

23. Mr. L. F. Gomes, aged 31 years.

25. At Lal Baugh, in Moorshedabad, Mrs. Anne Burnett, aged 29 years, most deeply and deservedly regretted by her friends and relatives.

— The infant daughter of Lieutenant and Mrs. Bagshawe, 7th Native Infantry.

26. At Bombay, Mr. John Morin, aged 26 years.

FEB.

1. John William Shuttleworth, son of Digby E. Shuttleworth, Esq. aged 8 months.

5. At Bhaugulpore, Louisa Harriet, eldest daughter of Capt. John Graham, Commandant, Hill Rangers, aged 20 years.

7. In Camp, at Secrole, near Benares, Colonel Lionel Hook, Commanding His Majesty's 16th Regt. of Foot.

— Mrs. Mary Sinclair, wife of Mr. John Sinclair, Assistant Military Auditor General's office, aged 29 years.

8. Near Allahabad, Augusta Charlotte, the infant daughter of Major N. Wallace, 62nd Native Infantry, aged 2 years.

14. Mr. John James Palmer, Indigo Planter, aged 40 years.

15. Mr. James Carnegie Low, son of Mr. David Carnegie Low, aged 6 months and 25 days.

## Shipping Intelligence.

JAN.

ARRIVALS.

25. Arabian, W. Boulton, from Liverpool 26th July and Mauritius 14th November.

26. Caroline, A. McDonald, from Sydney 25th September.

*Per Caroline.*—Mr. John McCosh, the only surviving passenger of the ship *Lady Munro*.

— Eliza, E. Follins, from Bombay 12th December.

— Virginia, (Bark,) J. Hullock, from Bombay 4th and Galle 23rd December.

27. Frances Ann, (Brig,) C. Hay, from Liverpool 9th September.

— Laura, James Taylor, from Liverpool 16th August.

— George Swinton, (H. C. Schooner,) T. A. Corbin, from Amherst 31st December.

28. Roxburgh Castle, W. Fulcher, from London 24th September and Cape of Good Hope 1st December.

*Per Roxburgh Castle, from London.*—Mrs. Church, Mrs. Davies, Mrs. Bernard, Misses Bernard and Burton; Mr. Church, Penang Civil Service; Captain Davies, Bengal Infantry; Mr. Wheeler, Cavalry Cadet, and Messrs. Lamb and Harris.

— Euphrasia, (Brig,) L'Andebert, from Covelong 13th December and Ramree 18th January.

— Exporter, (Bark,) R. Anwyle, from Mauritius 14th October and Madras 11th January.

*Per Exporter, from Mauritius.*—Mrs. Anwyl, Mrs. Donovan, and Mr. George Donovan.

— Thistle, (Schooner,) T. Antony, from Rangoon (no date) and Amherst 13th January.

30. Sherburne, (H. C. C. Ship,) J. Corbyn, from London 12th July and Cape of Good Hope 20th October.

*Per H. C. C. Ship Sherburne, from London.*—Mrs. Mansel, Mrs. Atkinson, Misses Porteous, Nicholson, Isabella Nicholson, Caroline Nicholson, Crichton, and

Caroline Crichton; Captain George Mansel, 16th Lancers; Cornet W. Ellis, ditto; Cornet M. Clerk, ditto; Cornet C. W. Reynolds, ditto; Cornet Richard Pattinson, ditto; Mr. Peter Atkinson, Mr. George Lewis, Mr. Thos. Fergusson. *Children*.—Thomas Atkinson, Sybella Atkinson, 36 private soldiers, 11th Lt. Dragoons, 35 ditto ditto, 16th Lancers, 2 women, and 4 children.

31. Earl of Eldon, E. Theaker, from London 16th June and Bombay 20th Nov.

*Per Earl of Eldon, from Bombay*.—Mr. J. R. Shum, Midshipman, Indian Navy; William Whitehead and James Simes, Boys; G. Russel, seaman, deserted from the ship *Amherst*.

— Isabella Robertson, (Bark,) J. Hudson, from China 22nd December.

*Per Isabella Robertson, from China*.—Rev. M. Pratt, C. F. Weber, G. T. Braine, J. A. Durran, A. D'Souza, L. Pereira, and H. Turner, Esqs. Merchants.

— Young Rover, (Schooner,) G. Baker, from Moulmein 14th January.

#### FEB.

1. Asia, D. Tonge, from Liverpool (no date) and Bombay 30th November.

3. Mulgrave, J. Coulson, from Bombay 4th December.

4. Donna Carmelita, (Bark,) C. Gray, from Madras (no date) and Ennore 21st January.

6. Sterling, (Bark,) John Buonett, from London 8th September and Mauritius 27th December.

*Per Bark Sterling, from Mauritius*.—Lieut.-Colonel Thomas A. Cobbe and child, and Captain Edward Worthington.

— Fattle Rohoman, (Arab Ship,) W. Butler, from Madras 15th and Covelong 24th January.

*Per Fattle Rohoman, from Covelong*.—Rev. Mr. Gregory, D. Bere, 1 Serang, 2 Tindals of the late Bark *David Barclay*.

7. Susan, (Schooner,) J. Emmet, from Rangoon 14th January.

8. Fortune, (Bark,) A. P. Currie, from Glasgow 29th September.

— Agnes, (Ditto,) P. H. Holmes, from Bombay 18th and Mangalore 26th December.

*Per Agnes, from Bombay*.—Mrs. Biss and child; J. B. Biss, Esq.

10. Hindoostan, G. J. Redman, from London 6th October, Madeira 19th Oct., St. Paul's 1st, and Madras 28th January.

*Per Ship Hindoostan, from London*.—Mrs. Vibert, Mrs. H. Fergusson, Miss Leslie, Captain Vibert, Cavalry; 12 H. C. Sappers and Miners, and two women.

— Royal William, (Brig,) L. H. Smith, from Liverpool 4th September and Cape of Good Hope 26th November.

*Per Brig Royal William*.—Messrs. Edward Halliburton and John Vipond.

— Abgarris, (Bark,) T. S. Rogers, from Bombay 13th and Bourbon 28th December.

*Per Abgarris*.—Captain Tresvant of the Hydroos.

— Sir Archibald Campbell, (Bark,) C. Robertson, from Singapore 3rd and Penang 17th January.

*Per Sir Archibald Campbell*.—P. J. Philips, Esq.

#### JAN.

#### DEPARTURES.

25. Catherine, (H. C. C. Ship,) B. Fenn, for London.

#### FEB.

2. Orient, (H. C. C. Ditto,) T. White, for London and Madras.

*Per H. C. C. Ship Orient, for London*.—Mrs. F. Bishop, Mrs. Julia Lamb, and Mrs. Marianne Harper, Lieut. Evans, Misses Sophia Harper, Martha Maria Fell, Sophia Adam Fell, and Mary Anne Fell; Masters R. Harper, Jervies Harper, Charles Edward Bishop, Foster F. Robert Bishop, Captain Somerville, and 32 charter-party passengers. *For Madras*.—Col. Casement, C. B., Mr. McNaghten, Major Taylor, Captains Blois, Dalby, Burne, and Dr. Turner.

— Duke of Northumberland, Pope, for London.

*Per Ship Duke of Northumberland, W. L. Pope, for London*.—Mrs. Colonel Watson, Mrs. Davis, Mrs. Thompson, Mrs. Shaw, Mrs. Warden, Mrs. Atkinson, Miss Watson, Captain Davis, 57th Native Infantry; Dr. Shaw, Rev. T. Procter, Bengal Chaplain; Captain Meader, 3rd Local Horse; Lieut. Lawrence, N. I.; J. Middleton, Esq.; C. Warden, Esq. H. C. Marine; — Watson, Esq., 18 children, and 6 European servants.

3. Bland, Callan, for Liverpool.

*Per Bland, for Liverpool*.—Mrs. Colonel Dundas, Mrs. Bristow, Mrs. White, Mrs. Crofton, Mrs. Wilson, Mrs. Judge, Lieut.-Colonel Dundas, B. N. I.; Captain R. Youngusband, H. M. S.; Lieut. Piggott, H. M. 31st Regt.; Lieut. Goldie, Engineers; Lieutenant Watson, 25th N. I.; R. Livingston, Esq.; H. S. Phalk, Esq. and 10 children.

8. Futta Salam, (Arab Ship,) Nacoda, for Judda.

— Trinculo, (Brig,) John Hesse, for Liverpool.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	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	30,144	54,	49,8	49,8	N.	.082	61,7	65,8	62,	N.	.068	62,6	69,	66,3	N.W.	.030	64,	73,3	69,1	W.	.024	64,2	70,5	68,6	W.	.032	63,7	67,	66,5	W.		
2	.072	54,	51,2	52,	N. E.	.150	61,5	66,	63,2	N.	.124	62,5	69,5	66,	N.W.	.080	63,7	73,5	69,	N.W.	.064	63,9	71,3	67,6	N.W.	.080	62,	67,6	66,4	N.W.		
3	.068	54,9	50,7	51,2	N. E.	.138	61,4	66,5	61,3	N. E.	.100	63,7	70,6	66,3	N. E.	.036	65,3	72,3	69,4	N. E.	.024	65,4	71,5	67,6	N. E.	.030	65,1	66,8	65,2	N. E.		
4	.026	53,8	48,9	48,7	E.	.080	60,8	60,	58,4	N. E.	.064	60,7	58,2	59,	N. E.	.020	58,3	55,	55,4	N. E.	.010	58,3	55,5	55,7	N. E.	.026	67,6	53,6	54,	N. E.		
5	.058	55,	51,5	52,	N.	.114	60,8	64,5	60,2	N.	.100	62,8	68,6	66,3	N. E.	.052	63,	73,7	67,4	N.	.040	63,4	70,4	66,	N. E.	.044	63,	66,2	65,	N.		
6	.162	54,7	49,8	50,6	N. E.	.214	61,	64,7	60,4	N. E.	.200	63,4	70,2	66,5	N. E.	.108	65,7	74,5	68,6	N.	.104	66,	70,6	66,4	N.	.116	65,3	67,8	65,3	N.		
7	.150	56,	52,7	52,	N.W.	.212	60,	64,	58,5	N.W.	.188	63,	67,3	62,4	N.W.	.108	64,5	70,	64,7	N.W.	.094	64,7	68,6	63,7	N.W.	.110	62,6	65,7	61,8	N.W.		
8	.076	54,5	51,3	51,6	N.	.136	60,2	63,7	60,	N.	.102	63,	70,	64,2	N.W.	.046	63,7	70,5	65,7	N.W.	.036	63,8	70,	66,3	N.W.	.032	63,4	65,9	64,1	N.W.		
9	.048	54,	49,5	50,1	N.	.138	59,8	63,5	57,5	N.	.110	61,6	67,2	62,3	N.W.	.046	62,7	71,	65,2	N.	.034	63,4	70,1	66,5	N.	.040	63,1	66,4	63,8	N.W.		
10	.052	52,7	49,4	49,	N.W.	.130	58,6	62,3	56,7	N.W.	.108	60,7	67,2	62,6	N.	.028	62,8	72,8	68,1	N.W.	.010	63,	71,6	69,	N.	.018	62,8	67,9	66,	N.W.		
11	.036	52,7	48,5	48,3	N.	.106	58,8	63,8	58,	N.	.092	60,4	68,5	64,4	N.W.	.028	62,8	72,8	68,1	N.W.	.010	63,	71,6	69,	N.	.018	62,8	67,9	66,	N.W.		
12	.052	51,7	49,	49,2	N.	.126	58,4	65,5	59,3	N. E.	.106	60,7	69,3	65,7	N.	.038	63,6	76,5	73,4	N.	.024	64,	75,	72,2	N.	.034	63,6	67,6	68,5	N.		
13	.112	55,4	52,1	53,	N.	.158	62,3	67,5	62,3	N.	.132	66,8	74,4	69,2	N.W.	.070	69,7	77,	70,6	N.W.	.058	69,6	75,5	71,2	N.W.	.058	68,5	70,1	68,3	N.W.		
14	.042	66,3	54,	52,5	N.	.120	61,5	66,5	61,5	N.	.108	62,7	70,8	66,5	N.	.040	65,2	73,4	69,4	N.	...	...	...	...	...	...	...	...	...	...		
15	.106	55,4	53,6	53,	N.W.	.170	60,7	67,5	61,7	N.	.148	62,8	72,2	68,	N.W.	.052	64,	75,8	69,6	S.W.	.048	64,7	75,6	70,5	S.W.	.052	64,3	69,7	68,4	N.W.		
16	.108	51,5	49,	49,4	N.W.	.152	60,3	67,8	62,4	N.	.120	62,2	74,3	68,6	N.W.	.054	64,	80,2	72,8	W.	.090	67,7	79,	73,5	S.W.	.096	66,5	73,2	70,2	S.W.		
17	.046	54,6	53,	53,7	S. E.	.180	61,4	67,8	61,	N. E.	.060	64,	74,3	68,6	N.W.	.018	68,8	79,5	72,4	N.	.010	68,5	77,8	73,5	N.W.	.018	68,	72,	70,1	N.W.		
18	.068	60,5	58,8	60,5	N.	.118	64,8	69,6	63,2	N.	.078	68,5	75,5	69,4	N.W.	.036	68,7	78,6	74,7	W.	.030	67,	76,2	73,8	W.	.018	65,7	71,	70,6	W.		
19	.040	55,5	53,5	54,1	N.	.100	63,6	69,8	62,4	N.	.082	67,5	74,7	69,	N.W.	.000	68,1	78,5	72,7	N.W.	.096	68,3	77,	73,1	N.W.	.000	66,7	70,8	69,8	N.		
20	.016	54,7	52,8	53,6	N.	.074	63,2	69,	63,	N. E.	.046	66,5	74,5	69,8	N.	.000	68,1	78,5	72,7	N.W.	.096	68,3	77,	73,1	N.W.	.000	68,	72,4	71,7	W.		
21	.010	56,	51,7	52,	N. E.	.066	63,	70,	63,4	N. E.	.040	65,7	76,2	70,4	N. E.	.096	68,2	80,4	73,8	S.W.	.080	68,4	79,6	74,1	S.W.	.000	66,7	70,8	69,8	N.		
22	.032	55,6	52,	53,2	N.	.110	64,	72,	64,	N. E.	.100	66,5	77,2	71,7	S. E.	.022	68,7	81,2	74,6	S.W.	.014	69,4	80,2	75,2	S.	.020	69,2	75,6	72,4	N.W.		
23	.032	58,	56,9	55,6	N. E.	.080	62,4	63,2	62,6	N. E.	.050	65,3	70,5	68,5	E.	.096	68,5	80,	75,2	N.W.	.082	69,	78,1	75,2	N.W.	.088	68,6	73,7	72,6	N.W.		
24	.020	58,8	58,7	56,7	N.W.	.068	68,3	72,	70,5	W.	.036	69,7	76,3	73,7	W.	.090	71,	80,3	76,2	S.W.	.082	71,	80,4	77,3	W.	.090	70,2	76,	73,7	S.W.		
25	.102	60,7	57,5	58,4	N.	.150	66,7	70,3	66,2	N. E.	.106	69,	76,8	71,8	N. E.	.040	70,7	80,6	75,5	N.W.	.026	71,1	80,2	77,	N.W.	.032	70,3	75,8	73,8	N.		
26	.054	67,2	66,2	67,	N. E.	.100	69,4	72,5	69,7	N. E.	.076	71,2	78,3	75,4	S.	.014	72,2	82,7	79,4	S.	.000	73,8	81,5	78,	S.	.008	73,	77,2	75,4	S.		
27	.006	66,5	64,5	63,9	S.	.070	73,6	79,	76,4	S.	.048	75,4	82,2	79,3	S.W.	.094	76,6	86,7	81,5	S. E.	.080	76,7	82,2	81,3	S.	.006	74,	74,6	73,5	S.W.		
28	.072	67,3	65,	65,8	N.	.132	70,	73,	69,2	N.	.110	73,5	78,	73,2	N.W.	.060	75,	82,	75,4	N.W.	.056	75,	80,	75,2	N.W.	.066	74,4	74,5	73,1	N.		
29	.110	65,4	60,2	61,3	N.W.	.174	68,	70,	66,	N.W.	.140	70,6	74,3	69,7	N.W.	.058	71,3	78,6	73,6	W.	.052	71,3	79,3	74,	S.W.	.058	70,	74,5	72,	S.W.		
30	.088	57,5	54,5	54,5	N.	.200	66,	71,3	66,	N.	.150	68,5	75,5	70,	N.W.	.088	70,1	79,	73,5	N.W.	.070	70,1	78,6	74,	S.W.	.084	69,8	72,7	71,6	W.		
31	.100	55,6	52,6	51,8	N. E.	.164	65,8	70,	65,6	E.	.150	68,	76,5	71,2	E.	.096	69,8	79,5	73,2	N.	.086	70,	80,	73,5	W.	.098	69,5	72,5	72,3	N.		

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## ERRATA.

- Page 164, line 11, for 'שד'י,' read 'שד'י.'  
 15, for 'Asi,' read 'Osài.'  
 16, for 'Aséch,' read 'Osaich.'  
     for 'עשין,' read 'עש'י.'  
     for 'Asain,' read 'Osaiv.'  
 17, for 'בורך,' read 'בוראך.'  
     for 'Borech,' read 'Boreicha.'  
     for 'עליוני,' read 'עליוני.'  
 168, for 'Elonin,' read 'Elionin.'  
 23, for 'In all the &c.,' read 'In all these.'