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THE
CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

January, 1835.

I.—*Introductory Observations.*

THE commencement of the Fourth Volume of the CALCUTTA CHRISTIAN OBSERVER, and a large increase of subscribers in the course of the past year, call for an expression of gratitude from the Editors, for that public support which has been so liberally afforded. Notwithstanding the temporary absence of one, whose labours were indefatigable, and the little time which the other Editors have to spare, we enter on the new year with greatly increased resources and hopes of usefulness. In accordance with the catholic principles of the work, it has been our object to select, from the materials put into our hands, all that seemed calculated to promote the well being of India, to further the cause of Missions, to enlist public opinion and to secure Christian sympathy in its behalf, and, above all, to build up, to enlarge, to refresh the Church of God. When the Christian reads what great things the Lord is doing among his American brethren, he will be moved to a holy emulation, and (as some have done already) resolve to weary Heaven with prayers, until we also be made partakers of the same grace: and the Missionary, when his heart sinks within him at the sight of the abounding iniquity, can turn his eye to accounts, such as C. G. F.'s visit to S. Africa, or Mr. Leslie's journeys among the Hills, and proceed on his way with renewed strength and faith. Again the Chapters of Indian Correspondence, and on the Progress of Education, ought to be deeply interesting to all who wish well to

the Natives: the zeal, ability, and perseverance already at work have attracted attention and imitation, and schools are spreading like wildfire. True! all this movement is not in the best direction, and is to be looked upon rather as a token than an earnest of better things: but there is *life* amidst it;—the dead bones are stirred. Is it that the Spirit has breathed upon them? would to God, that it were so!

Our third volume will we found to contain even more than the usual variety of Original Essays, valuable papers on Biblical Criticism and Philology, Biographical Sketches, Correspondence, Reviews of local and other publications, Poetry, and Religious and Missionary Intelligence. For these, we beg to offer to the correspondents of the OBSERVER our grateful thanks; to many of them, we are personally strangers; and we *would* be identified only with the cause which we advocate: to it we owe their contributions, and to it we trust confidently for the continuance of their support. Already we are strong in pledges for the coming year. In the Essay and Review department, several new and valued friends have joined us; and the kindness of our publishers, in favouring us with the latest English works for review, will give greater scope and interest to our publication. We have also been promised authentic accounts of the history and present state of nearly all the missions in Calcutta and its vicinity: and we expect soon to be able to lay before our readers, a tabular statement of the various schools, and charitable institutions, similar to the brief sketch of religious and missionary statistics, which will appear in our next number. Chiefly through the kindness of a friend, to whom we are already deeply indebted, the triumphant progress of knowledge and education will find in the OBSERVER a faithful and an early chronicle; and we look confidently to our missionary brethren for a record of what is doing in their higher and more peculiar field. Two journals have been promised—the earnest, we trust, of many others. No narrow sectarian prejudices shall keep out from our pages any thing which is intrinsically valuable. It shall be our ambition to make them, like the Bible, a broad ground, where all Christians may meet in harmony; and to open them wide for every thing that comes with the Gospel watch-word, “Glory to God in the highest! on earth, peace and good will to men!”

In conclusion, we would say a very few words on the present aspect of the Church of Christ towards Missions. She has sent us money, she has sent us labourers, she has sent us prayers, and assurances of sympathy, in nearly the usual proportions. But, along with them, there comes over the waters the sound of anger and contention. Human passions, and human weapons find place within the walls of Zion: the voice of menace is heard oftener than the voice of prayer; "each seeketh his own, and few the things of Christ." We pronounce no opinion on the points in dispute, nor is it necessary that we should do so: the waves of party spirit subside into ripples ere they reach our distant shores; and the scenes of desolation and idolatry around us have a blessed effect, in uniting into closer brotherhood the little band of the followers of the Lamb. We at least, have reason to be humbly and devoutly thankful to God; for the past year has been a year of many mercies. The blessed Gospel of the Redeemer has not returned unto Him void. Not many conversions have been made, nor has there been much visible success; but many, very many obstacles have been taken out of the way. In every part of Hindustán, a rapid change in the popular opinions is being effected, and heathenism daily loses ground. It has been discovered that the alleged unchangeableness of the native character was little better than a cloak to cover the apathy of their European masters; and that when these bestir themselves, the natives are not slow to perceive and to follow their own interest. They crowd our schools; they learn our language, even our religion; they adopt our alphabet—not universally, no, nor even generally, but in such numbers, as to give reasonable ground of expectation, that the day is fast coming, when Hinduism, like every thing that is false, will vanish before the light of the Gospel. Let us then be ready: let us lift the cross on high, that when the people throw their idols to the moles and to the bats, they may know whereunto they may resort; and let us raise up our hands continually, that we may be made living evidences of its spirit and influence.

II.—Native Education.—Presbytery of Calcutta.

Brief Statement of the views of the General Assembly of the Church of Scotland, in establishing a Presbytery at Calcutta, in connexion with the Assembly's School and Mission at this Presidency.

Many of our readers are, no doubt, acquainted with the circumstances, under which the School of the General Assembly of the Church of Scotland, now in so flourishing a condition, arose at this Presidency. The expediency of an institution, having in view the Education of Native youth, became apparent, and the way to it was obviously paved with the greater facility, when a branch of the Church of Scotland was extended to India, in 1814. It was not, however, we believe, until 1823, that the subject was distinctly brought before the General Assembly in a memorial from the Rev. Dr. Bryce, and the gentlemen then forming the Kirk Session of St. Andrew's Church. Fortunately for so good a cause, it found in the late Rev. Dr. Inglis, of Edinburgh, a supporter of the most acute judgment, the most ardent zeal, and the most unwearied diligence. To the enthusiasm with which this distinguished churchman took up the cause of Native Education in India, and the deservedly extensive influence he possessed in the church, the Institution, now enjoying so general and well-merited a reputation, may truly be said to have been indebted for its existence. We should fear that the death of Dr. Inglis will be felt by it as a very grievous loss, not to be speedily repaired, did we not rest in the hope, that the revered and respected Father of the Mission lived long enough to inspire others with the same zeal and industry in its support, which so remarkably distinguished himself; and did we not know from the very best authority, that there now prevails over Scotland so general a persuasion of the benefit which it is producing, that we cannot doubt of the continuance of the patronage, which hitherto, unquestionably, it has owed in so great a measure to the personal character and exertions of Dr. Inglis.

It is almost superfluous to remark, that an Institution, maintained by the benevolence of a Christian people, emanating from a Christian Church, and subject to her spiritual and ecclesiastical authority, must, in every step taken by it, have in view the promotion of knowledge, and the spread of education, upon CHRISTIAN principles.

The lessons selected, when the scholars are sufficiently advanced to be carried forward after this universally practised mode of instruction, are *therefore*, many of them, from the Christian Scriptures; and thus, the pupils become necessarily acquainted with the BIBLE history of man, his creation, his duty to God, his fellow-creatures and himself—his reconciliation to God by Jesus Christ—and the destiny that awaits him in another and eternal world. To ground their education on any other system, were obviously to interpose the most effectual barrier to their advancing a single step in the path of that knowledge, in which it is the object of the school to conduct them. To contrive any means of carrying on their literary, scientific and moral improvement, while, at the same time, the elements of religious information are altogether withheld, does not appear to us to be possible—could never, certainly, be sanctioned by an enlightened Christian Church, were it even practicable,—and so far as it may have been attempted in other quarters, has been productive, we fear, of fruits over which there is little reason to rejoice. The School of the General Assembly has, in our opinion, struck into the happy road, in regard to the Elementary Education bestowed, which must recommend it to every Native who is really desirous, that his son should

receive instruction in that knowledge, which so greatly distinguishes, and has so highly exalted, the European character and power. And, accordingly, it is now confirmed by the experience of several years, that no objections are offered by Hindu parents to their children receiving an education founded on these principles, and conducted on this system. The number now under instruction at the Scotch School is not less than five hundred and fifty; and were the funds sufficient, and the accommodation possessed by the Institution more extensive, this number might be greatly enlarged. The branches of learning taught in this department of the school comprehend English grammar, reading and arithmetic, geography (political and physical), elementary mathematics, including algebra, and the use of logarithms, translation and composition in English and Bengali, a brief survey of history, ancient and modern, the Bible, and a comprehensive outline of the evidences, and leading doctrines of Christianity.

But we have already noticed, that besides an elementary department, there is to be attached to the Institution a branch having in view the higher object of qualifying Native Youth for becoming themselves the instructors of their countrymen. The General Assembly would appear to have seen at the outset, that until Native instruments can be employed in the work of educating and enlightening the Native mind, little, comparatively speaking, can be done over so immense a field as presents itself, by European labourers alone. They have, therefore, always looked forward to a period, when they would be in a position to employ these instruments, and they have justly regarded the attaining this position as a most important epoch in the history of their Institution. That this period has arrived sooner than the General Assembly perhaps expected, may, in part, be ascribed to the fact, that before the Church of Scotland moved to the work of Native Education in India, much had been done by other bodies, that had devoted themselves to the instruction and enlightenment of the Native mind; and independently of the success attending the labours of her own teachers, which also has surpassed her most sanguine expectations, a considerable number of Native youth have thus been rendered, in a great measure, qualified for receiving the higher attainments required to fit them for becoming themselves teachers of their countrymen.

But while the General Assembly saw the vast importance, indeed the absolute necessity, of creating, if possible, a body of Native teachers of this higher description, they did not shut their eyes to the high responsibility they must take on themselves in sending forth such a body, when found willing to act UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND. To have entrusted so difficult and delicate a task to the Missionaries of the College alone, would have been a very wide departure from the form and practice of that church; and might, in the eye of the public, fail in furnishing that security against abuse, so essential to the success of the great object in view. To have conferred on the clergy and elders of the Kirk Session of St. Andrew's Church, the power of licensing Native preachers of the Gospel under her authority, would also have been more at variance with established ecclesiastical practice than the case demanded, while the means were at hand of creating a Presbyterial body at Calcutta, from among the ordained ministers and lay-elders of the National Church, now resident at this Presidency. The General Assembly accordingly resolved to establish the Presbyterial body, which has now been organized, consisting of the two clergymen of St. Andrew's Church, the ordained teachers of the Mission, members *ex-officio* of the Presbytery of Calcutta, and two laymen, elders of the Church, chosen from year to year from among the Kirk Session of St. Andrew's Church. This body the Church at home have invested with very extensive powers, as regards the Natives to be employed

as religious teachers and preachers, UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND. It belongs to the Presbytery, and it is the first part of their duty that will attract their attention, to lay down the qualifications, literary and theological, which they will require from the Native youth, aspiring to this situation. In doing this, the assistance of the gentlemen of the Mission will be invaluable; while in the general composition of the Presbyterial body, the public will have the strongest guarantee, that can be desired, that the greatest care will be taken, that neither the character nor the cause of Christianity be endangered by a rash and indiscriminate admission into its ministry, even in the subordinate departments as yet contemplated of Catechists and Preachers. The Assembly's Institution will furnish the means of reaching the Literary and Theological attainments required; and a previous attendance on the Lectures in that Seminary, for such a term as may be laid down, will be an indispensable requisite to appearance before the Presbytery. Of the amount of qualifications received at the Institution, the Presbytery will, of course, be the sole and ultimate judges: and where a Native teacher or preacher shall appear, either in life or doctrine, to act in a manner unbecoming his character and office, the Presbytery are authorized by the Assembly to deprive him of his license, and station in the Church, without reference or appeal to the superior judicatories.

It is also, however, within the scope of the Assembly's Mission, to admit into the higher or Central Institution Native youth from the Seminaries under the superintendence of all other Christians, labouring along with the Church of Scotland, in diffusing the blessings of Education over India. Such youth, when once instructed, may also of course, be sent forth in the capacity of teachers and religious instructors of their country. UNDER THE SUPERINTENDENCE AND AUTHORITY OF THE RELIGIOUS DENOMINATIONS TO WHICH THEY ADHERE. As they will not belong to the Church of Scotland, they can in no way be subject to her authority, or come under that of the Presbytery of Calcutta. All that will be required of them, will be a strict conformity with such rules as may, from time to time, be laid down for admission into the Higher or Central Institution of the Scotch College, by the Committee of the Assembly's Mission at home, or the agents acting under their authority in this country;—and in return for the instruction afforded at the Assembly's Institution, it will, of course, be expected, that the bodies desirous of obtaining its benefits for their own educated youth, will contribute as far as possible to the funds of the Mission.

The funds, appropriated to the support of the General Assembly's Mission, had their origin in a public subscription made at Calcutta, under superintendence of the Kirk Session of St. Andrew's Church, simultaneously with collections made over the different parishes in Scotland, at the recommendation of the General Assembly. Many individuals, both at home and in this country, who take an interest in the diffusion of Christian Knowledge, contributed, and still continue to contribute annually to these funds; and from these sources alone has the Institution hitherto been maintained. They have heretofore been able to sustain it on a highly respectable and efficient footing; but as the sphere of its utility is every day extending, it is obvious, that a corresponding extension of public benevolence will be demanded, and we doubt not, will be cheerfully afforded.

In conclusion, our readers will perceive from the statement now given, that so far as the great body of scholars now under tuition at the General Assembly's School are concerned, the Presbyterial body, at length erected here, is invested with no right or power of interference. The system of General Native Education remains precisely on the same footing on which

it now stands, and which has given so much satisfaction to that part of the Native population, who have patronized it. The powers and duties of the Presbytery commence, when any Native Youth are found, convinced of, and converted to the faith of Christianity, and desirous of being themselves instruments in diffusing its knowledge among their countrymen, UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND. These are invited to apply to the Presbytery of Calcutta; and they must come to it, as we have seen, accompanied by such knowledge of the evidences and doctrines of Christianity—such proofs of the sincerity of their faith—such testimonials of their general good conduct, and such evidence of their attainments in the prescribed branches of study, as may, in the opinion of the Presbytery, qualify them for the office to which they aspire. No tests or qualifications now unknown are required from Native youth, on entering the Assembly's Institution, and proceeding to the highest class of advantages which it holds out. And it is also most important to observe, that no obstacles are thrown in the way of educated Native youth becoming instructors of their countrymen, in the same knowledge they have themselves acquired, *without reference to any profession or belief in the doctrines of Christianity.* The distinction between this class of Native educated youth, and that with which the Presbytery are concerned, must therefore be kept in view. The latter class will alone go forth as religious teachers and instructors, UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND: but where teachers unaccompanied by this guarantee for their character and qualifications are demanded, the Assembly's Mission will furnish them, as is now its aim, trusting, that by the blessing of God, the obstacles that still stand in the way of an open and avowed reception of Christianity, as the basis of all Native Education, will be more and more removed.

III.—*Theology and Natural Science, or a Review of Bretschneider's "Letter to a Statesman."*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Every well informed person, I conceive, must by this time have come to the conclusion, that, as it regards the whole of Europe, the sun of Atheism has set never to rise again. The evident marks of design and adaptation to future circumstances which the increasing light of science has shewn to be discoverable in every object around us, furnish daily with additional and most powerful weapons the enemies of Atheism as a matter of belief; while not merely its inability to ameliorate the condition of man, but its direct tendency to debase and brutalize him, as evidenced by the awful scenes of the first French revolution, have fully condemned it as matter of experiment.

Men, however, by nature dislikes intimacy with God, and, if constrained to admit that He governs the world, foolishly and wickedly desires, that this government should be as lax as possible. Many, therefore, who have been driven from Atheism, have taken refuge in Deism—a system, it must be allowed, far more plausible, but lamentably inadequate to afford true peace to the

conscience, or elevated direction to the conduct. To such sentiments the discoveries of modern science have been by many supposed to give considerable countenance; and it has not unfrequently been asserted, that if Nature is interrogated, she must pronounce against the Scriptures as a revelation from her Great Author. A paper, intended to satisfy your readers that it is just the contrary,—that the believer of the Bible has nothing to fear from Science; that she only illuminates the Scriptures by her interesting discoveries, and strengthens them by her well-established facts, has long appeared to my mind very desirable; and I had lately proposed to myself to attempt something of the kind, when I received from North America a recent number of the "Theological and Literary Review," and discovered in it the following article, which I conceive is admirably adapted to the purpose, and renders any further remarks on the subject from my pen quite unnecessary.

In order that I might not intrude too much on the space which is so well occupied by your original communications, I have omitted considerable portions of the review, as well as of the introductory remarks of the journal referred to; and, through the kind aid of a friend acquainted with German, have, in a few sentences, been enabled to make the version of what remains more conformable to a recent edition of the original work. As it is, I earnestly recommend it to the candid and prayerful perusal of every intelligent reader of your valuable publication.

I remain,

Dear Gentlemen,

Your's faithfully,

Calcutta, Nov. 19th, 1834.

B. R. A.

"The following article is taken from the "Evangelical Church Journal," published at Berlin, under the direction of Dr. Hengstenberg. It was written principally in reference to Bretschneider's first "Letter to a Statesman," which has excited much attention in Germany, and has been regarded as the most able of the innumerable statements and vindications of modern German Rationalism, which have been called forth by the attack lately made upon it in the Journal from which this article is extracted. In this letter Bretschneider takes the ground, that there must be some compromise between the antiquated doctrines of theology, and the results of modern scientific pursuits. To effect this compromise he regards as the office of Rationalism. "Rationalism," according to him, "desires to restore the interrupted harmony between theology and human sciences, and is the necessary product of the scientific cultivation of modern times." He goes on to specify instances of disagreement between the established articles of the Christian faith, and the latest results in the various departments of natural philosophy. Selecting uniformly those results which militate against the Bible, rather than those which agree with it, and presuming these results to be infallibly true, (though they are notoriously hypothetical,) he arrives at his conclusion, that the doctrines of theology must be so modified as to agree with the progress of science or fall into contempt.

"In a full refutation of Rationalism, as thus explained, it would be necessary to show that Revelation is an independent source of knowledge, and not merely co-ordinate with nature, but superior to it; so that its truths, instead of being liable to modification from any alleged discoveries in nature, are rather the standard by which the truth of the latter should be tested. It is indeed to be presumed, that Revelation and Nature, when rightly understood, never really clash, having God for

their common Author. But in case of an apparent discrepancy, it is certainly wrong to make Nature, which is lower, the measure and criterion of Revelation, which is higher, and more immediately and directly from God. But the writer of the following article descends from this vantage ground, on which the theologian is entitled to stand, and meets and conquers infidelity on its own level. Saying nothing of the right, which might so easily be vindicated to the theologian, of at once condemning as false any doctrines of natural science, however confirmed, which should conflict with the positive doctrines of Revelation, he shows that there are no well established results of scientific investigation, which do thus conflict with the Bible, and that the highest oracles of the sciences themselves have pronounced in favour of the doctrines of Revelation, and in opposition to the hypotheses of an infidel philosophy. This article is not one of great pretensions. Its chief merit consists in a sprightly and popular style, and in the ample testimonies it adduces from the highest scientific authorities, in favour of the doctrines of Revelation.

"Dr. Bretschneider has of late entered into alliance with natural science, in opposition to theology, which is entrusted to him. In his "Letter to a Statesman," he mentions distinctly the particular points upon which he builds his argument. His attacks being direct, admit of a definite rejoinder. He says, "The experimental sciences of every kind, have had a more sensible and disturbing action upon the old theological system than even speculative philosophy." Among these sciences he enumerates, "The whole knowledge of nature,—geology, geography, ethnology, astronomy." He then proceeds to mention several of the most important doctrines and facts of scripture, against which these sciences have come out, either in direct or indirect opposition. We shall now proceed to examine more closely the attacks made upon the Bible by geology, astronomy, and anthropology, as founded upon our acquaintance with different nations."

I. GEOLOGY AND THE BIBLE.

"Geology," according to Dr. Bretschneider, "can no longer succeed in reconciling the Mosaic account of the Creation, with the revolutions which our globe has experienced. It teaches, without inquiring how the theologian can extricate himself in this matter, that the earth has passed through many great epochs of formation, of indefinite, but long, duration, and that the first creations upon it afterwards perished." If the Bible speaks of a flood, which was universal, and covered all the mountains of the earth, "this is now known to be *mathematically impossible*, since we have become acquainted with the entire globe, and understand the laws by which the swelling of the sea is governed."

To begin with the last point, we wish to know who has shown, or is able to show, this mathematical impossibility? A late distinguished geologist* says, "We have attempted to penetrate as far as possible beneath the surface into the interior of the earth. But if we compare the depth to which we have actually penetrated, with the real diameter of the earth, it will be seen, that we have scarcely broken the surface, and that the scratch of a needle on the varnish of one of our common terrestrial globes, is proportionally much deeper, than the deepest perforations with which we have ever penetrated into the interior of the earth." If now at the time of the flood, there was not only a rain of forty days upon the earth, but all the "fountains of the great deep were broken up," is it a mathematical impossibility, that a gush of water, from the interior of this monstrous ball, should cover the mountains, which, in comparison with the diameter of the earth, are exceedingly diminutive? The production of water in the drops, and other diseases, would seem to be *mathematically impossible*; and yet the fact is plain†; equally certain the fact of a former flood, overflowing

* Broglart.

† The great physician, Peter Franz, mentions a girl, who had taken during 24 hours, only 7 lbs. weight of fluids, and at the same time produced 36 lbs. of water. The fluids produced were, therefore, 29 lbs. more than those received. We may therefore consider these 29 lbs. of water in one day as equal to the fourth part of the whole weight of the girl, assuming her weight to have been 116 lbs. as such persons are usually lean. The cubic contents of the waters of the deluge, its height

the mountains, appear to the naturalist, (even independently of the Bible, and of the traditions of many ancient nations agreeing with it,) when he finds millions of sea-shells upon the highest mountain tops,—when he knows that the avalanches in the Himálaya mountains in Central Asia have brought down skeletons of horses from an elevation of 16,000 feet, from summits which no man, not to say beast, is now able to reach. And how many facts are there of a similar nature to these!

In many cases, it would be better if men would not put on so much the appearance of knowing to a very hair what is possible, and what is impossible in the universe. Some forty years ago, when a learned man read in Livy, that it had rained stones; or heard that in the church at Euisheim, a stone was shown, which, judging from its inscription, had fallen from heaven; he would shrug his shoulders at the honest credulity of our worthy ancestors in believing something *mathematically impossible*. But, after it had repeatedly rained stones in our own day, the Academicians were obliged to allow, that what they had so long regarded as mathematically impossible, had actually taken place, and the raining of stones was then put down as a fact in natural history. Many of them now assume the air of understanding the process of the thing from the very bottom, and shrug their shoulders at the honest peasant who cannot understand the thing as they do, and who expresses modest doubts at their explanations. Thus it goes in the world.

Geology now, according to Bretschneider, can no longer assent to the Mosaic account of the creation, and professes this, unconcerned how theologians may proceed in the matter. The theologian too, might take his stand upon the book of Genesis, unconcerned how the geologist could reconcile himself with this. Such, however, is not the opinion of Dr. Bretschneider. He says, (p. 77,) "That the theologian can refute the sciences which depend upon experience, and are independent of theological principles, appears of itself to be impossible, and the attempt, should it be actually made, must be wholly fruitless." Should there be a collision, therefore, between the Bible and—mark well—not *nature*, but *natural philosophers*, Dr. Bretschneider would not hesitate a moment to declare himself against the Bible, and in favour of the infallible philosophers,—proving himself decidedly unbelieving as to the Bible, and superstitiously confident in natural philosophy, as if it had never erred. But how often has philosophy erred, and how often does it still err every day!

Let us consider now more particularly, the alleged collision between Genesis and geology. The geologist has to do especially *with the present*, with the mountains and what concerns them, as they are spread out before his eyes. From the observation of that which now is, he refers back to the manner in which it has become thus; and here his fancy, which naturally plays a principal part in this calling up of the past, often seduces him to an unbridled deduction of consequences. A small, a very small part of the solid land has been explored with any tolerable accuracy. The bottom of the sea, which covers two-thirds of the surface of the earth, is wholly unknown. How trifling are the depths below the earth's crust into which we have penetrated, we have already seen by the comparison of the scratch in the varnish of the globe. Since then, the amount of our knowledge of the present surface of the earth is so small, the merest tyro might hence conclude,

being taken, according to Moses, at about 5 miles, would not have amounted to more than the 160th part of the cubic contents of our globe. And this mass of water was produced in no less than 40 days. I mention this merely to compare the quantitative relation of the organic production of water with that during the deluge, without wishing to draw a further analogy between the two cases. However, there are innumerable things in heaven above and on earth beneath, confessedly too high for the comprehension of our scholastic wisdom.

how far we are removed from the point, in which we should be able to make out any thing definitely of the past condition of the entire globe. This is rendered doubly difficult by the fact, that the formation of the mountains cannot be explained, from the manner in which the elements now act upon each other. "The necessity," says the celebrated Cuvier*, "under which geologists saw themselves, to seek for causes different from those which we now see in operation, is the reason why they have adopted so many extraordinary hypotheses, and wandered and lost themselves in so many opposite directions." Cuvier proceeds to mention ironically some ten of the boldest of these hypotheses, and then says; "but how much difference and contradiction is there even among those geologists who have proceeded with more reserve, and who did not seek for their means (moyens) beyond the department of ordinary physics and chemistry." He then mentions six other hypotheses, and says, "I could mention twenty more, quite as distinct from each other as those which have been already named. Let me not be misunderstood. It is not my design to criticise their authors; on the contrary, I perceive that these ideas have belonged generally to men of genius and science, who have well understood facts, many of whom have travelled a long time with the design of testing them, and who have themselves furnished many and important facts for science." So Cuvier. And now these geologists, so totally disagreed among themselves, and, like Sisyphus, tacking themselves in vain, are, according to Bretschneider, to sit in judgment upon Moses!

With these declarations of Cuvier agree the views of all the greatest geologists. The celebrated *Alexander Brogniart* concludes the work already cited on the formation of mountains, with these words, "If any suppose themselves possessed of sufficient knowledge of geological phenomena, and are endued with so bold and penetrating a spirit as to be able, with the few materials which we possess, to set forth the manner in which our earth was created, we leave to them this splendid undertaking; as for ourselves, we feel that we are in possession neither of sufficient means nor strength, to erect so bold, and probably so perishable, a structure."

Exactly in the same spirit does the distinguished *Humboldt* express himself. "True geognosis," he says, "acquaints us with the external surface of the earth, as it now is; and is a science as certain as any science descriptive of natural phenomena can be. On the contrary, every thing relating to the former state of our planet, is as uncertain as the manner in which the atmosphere of the planets is formed. And yet it is not long since geologists employed themselves chiefly with these problems, the solution of which is almost impossible, and seemed to prefer to resort to these fabulous times in the physical history of the world†."

When we read these humble acknowledgments of some of the greatest naturalists respecting their knowledge, or rather ignorance, of the former states of the earth, and especially of the history of the creation, we cannot forbear to wonder, that a theologian,—a layman in natural science—should rush on so boldly in the attempt to confute Moses by geology. Dr. Bretschneider knows neither what natural history has done, nor what it can do, if he supposes that in its present state it can give any certain disclosures respecting the history of the creation. Does it understand even the work of preservation,—the daily production of men, animals, and plants? The greatest zoologist of our times, *Cuvier*, confesses, "that the origination of organic being is the greatest mystery in the household of Nature, into which mortal spirit has never been able as yet to penetrate. We see only that which is already formed, never the first formation itself.

* *Discours sur les Revolutions de la Surface du Globe*, p. 43—1825.

† "Essai Geognostique sur le glissement des Rocks," by Humboldt, p. 5.

The deepest investigations have never as yet unveiled the mystery of the origin of being.* If, then, the greatest naturalist must humbly confess, that what lies before his eyes, indeed his own origin, is the deepest mystery, ("who knows whence he came?") shall we imagine ourselves capable of understanding how the heavens and the earth were formed in the beginning? "Where wast thou, when I formed the earth? tell me, if thou art so wise."

But some one may ask, (and a Christian divine ought to be the first one to ask such a question,) have there been no results from these diligent geological inquiries which agree with the Bible? Yes, we respond; exactly those geological facts, which are most certainly and indubitably established, agree with the Bible. It is by facts of this nature, that the flood is proved. Upon this geological certainty of a flood, Brogniart founds the two principal divisions in his book which has been already cited. The first comprises the present, as he calls it *postdiluvian* world; the second, the former, or antediluvian period. Buckland's excellent work, "*Reliquiæ Diluvianæ*," which obtained a prize from the Royal Society in London, follows, as its title implies, the Mosaic narrative of the flood, and in a most admirable manner places this great catastrophe before our minds by a multitude of observations made with great diligence, and combined together soberly, and without any unnatural force.

We rejoice in these clear results of geology agreeing with the Bible. And no geological facts can be pointed out, which in themselves contradict the Bible†. An apparent contradiction can result only from immature hypotheses, built precipitantly upon premises wholly unable to support them. It was this precipitancy which gave birth to those innumerable geological systems of which Cuvier speaks, as we have seen. We must thoroughly understand the account of Moses, and also the mountains of the earth, before we shall be able to compare them with each other. But as Buckland well remarks, "thorough geological investigations lead back to the Holy Scriptures, while superficial investigations lead from them."

[To be continued.]

IV.—A short Memoir of Mr. George Bryne, of Chinsurah.

"It is a delightful employment to discover and trace the operations of Divine grace, as they are manifested in the dispositions and lives of God's real children. It is peculiarly gratifying to observe, how frequently among the humbler classes of mankind, the sunshine of mercy beams upon the heart, and bears witness to the image of Christ, which the Spirit of God has impressed thereupon. Among such, the sincerity and simplicity of the

* Cuvier's "Animal Kingdom."

† As, for example, the appearance of fossils. As the geologists now connect the Volcanic with the Neptunian theory, there is no possibility of fixing the epochs of formation with any tolerable degree of probability. One example may suffice to show this. Brogniart, in the work before cited, considers granite as a body sometimes projected, sometimes precipitated. Suppose a granite summit to project above a layer of clay, which encircles it. If it is regarded as precipitated, it is older than the layer of clay covering it, and cast upon it. If it is regarded as projected, it is more recent than the layer of clay which covers it, and through which it broke forth from beneath. The ambiguity and arbitrariness of the geological interpretation is clear. I mention this in reference to Dr. Bretschneider's "indefinite, but long epochs of formation."

Christian character appear unencumbered by those obstacles to spirituality of mind and conversation, which too often prove a great hindrance to those who live in the higher ranks. Many are the difficulties which riches, worldly consequence, high connexions, and the luxurious refinements of polished society, throw in the way of religious profession. Happy indeed it is, (and some such happy instances exist,) where grace has so strikingly supported its conflict with natural pride, self-importance, the allurements of luxury, ease, and worldly opinion, that the noble and mighty appear adorned with genuine poverty of spirit, self-denial, humble-mindedness, and deep spirituality of heart."

It is a pleasing consideration, that amidst the spiritual darkness which prevails even among those who bear the Christian name in this heathen land, God nevertheless has a people. "A little flock," it may truly be called, especially when compared to the multitudes of unbelievers; but blessed be God its number is gradually increasing, and those who look for it, are encouraged to hope that the vast moral wilderness of India, will at no very distant day exhibit one of the fairest portions of the garden of the Lord.

Mr. GEORGE BRYNE, the subject of the present brief notice, was an East-Indian by birth. Nothing particularly interesting is known of his earlier days. He was what is usually denominated a moral character, and was united in marriage to a seriously disposed female, which most probably had a beneficial influence upon him. He continued, however, a stranger to real spiritual piety, till nearly 50 years had rolled over his head. The circumstances of his conversion remarkably displayed the free and sovereign way in which God exercises his prerogative of calling a sinner to himself. His first truly serious feeling arose from a simple remark of that pious and devoted man, the Rev. H. Townley, who was for some time stationed at Chinsurah. It was a custom with Mr. Bryne, to call often on the Missionaries about 5 o'clock in the evening, when he usually found them taking a cup of tea previously to going out for the purpose of preaching. One evening, seeing them about to depart, he said to Mr. T., "Well, Sir, I wish you may meet with success, and induce some natives to turn Christians." "Thank you," replied Mr. T. "I join in your wish, but I should like to have *you* become a true Christian, as a beginning." It pleased God to fix this remark as the word of conviction on his mind. It was "a nail fastened in a sure place," and from that time he studied, read, and prayed, till he became a Christian of no common growth and spirituality.

The translation of sinners, "from the power of darkness, into the kingdom of God's dear Son," is the joy of Christians and the

admiration of angels." Every penitent and pardoned soul is a new witness to the triumphs of the Redeemer over sin, death, and the grave. How great the change that is wrought! The child of wrath becomes a monument of grace, a brand plucked from the burning! "If any man be in Christ he is a new creature: old things are passed away, behold all things are become new." How marvellous, how interesting, is the spiritual history of each individual believer! He is, like David, "a wonder unto many;" but the greatest wonder of all to himself. Others may doubt whether it be so, or not; but to *him* it is unequivocally proved, that, from first to last, grace alone reigns in the work of his salvation. Such in a most powerful degree was the conviction of our departed brother's mind, and the effect of this conviction was evident in all his conduct and conversation.

Though his conversion occurred at a *late* period of life, it was not less remarkably distinguished for its transforming influence upon his mind, than for its production of those active fruits of faith which are more usually expected in *younger* individuals. Bright was the exhibition of the union between true Christian principle and Christian exertion. It seemed to be the first and abiding wish of his heart, even to the end, to prove to others what God had proved to him, that Jesus is "the way, and the truth, and the life." He evinced the reality of his calling, justification, and adoption into the family of God, by showing a conformity to the image of Christ, and by walking "religiously in good works."

As his health had for years been in a very precarious state, and his temporal wants were supplied by a pension from Government, he devoted his time, which was entirely at his disposal, to "going about doing good." He might be seen at all times of the day, and at all seasons of the year, going, whenever aware of an opportunity, to pray with and exhort the sick, to counsel and comfort the dying, to distribute tracts, to call assemblies for any good purpose, to instruct the children, and in various other ways to benefit the souls of men. In the house of God his place was never vacant, unless sickness detained him a prisoner, for it was his delight for his feet to stand within the gates of Jerusalem. At the family altar, and in the closet, "he was a burning and a shining light;" nor will the effect of his prayers be fully developed, till the day when secret things shall be revealed.

The illness which preceded his dissolution was long and trying. In the former part of it he merely considered it as one of his usual attacks; but all the means he had before found effectual for his relief, proved unavailing, and he gradually sunk into the grave. Months of suffering, painful days and wear-

some nights were appointed unto him, but "patience had its perfect work." The various ministers and religious friends who visited him, gave one united testimony, "Surely this is a child of God."

As the ears of corn ripen for the harvest, they bow their heads nearer to the ground. So it is with believers: they then see more than ever of their own imperfections, and often express their sense of it in strong language; yet they repose with a growing confidence on the love of God through Christ Jesus. The nearer they advance to their eternal rest, the more humble they become, but not the less useful in their sphere. They feel anxiously desirous of improving every talent they possess to the glory of God, knowing that the time is short.

The truth of these remarks was daily exemplified, during the lingering illness of the subject of this memoir. He affectionately and faithfully exhorted the unconverted, and encouraged and advised his pious friends, who felt it a benefit to visit him. Thus he honored Christ in his life and death.

His departure was gentle and peaceful, verifying the truth of the text, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Who can conceive or estimate the nature of that change which the soul of a believer must experience at the moment when, quitting its tabernacle of clay, it suddenly enters into the presence of God? If even while we "see through a glass darkly," the views of Divine love and wisdom are so delightful to the eye of faith, what must be the glorious vision of God, when seen face to face! If it be so valued a privilege here on earth to enjoy the communion of saints, and to take sweet counsel together with our fellow-travellers towards the heavenly kingdom, what shall we see and know when we finally "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant!"

If, during the sighs and tears of a mortal pilgrimage, the consolations of the Spirit are so precious, and the hope full of immortality is so animating to the soul, what heart can conceive, or what tongue utter its superior joys, when arrived at that state, where "sighing and sorrow flee away, and the tears shall be wiped from every eye!" Let such sweet and animating thoughts as these comfort her who now sits bereaved and desolate.

The writer of this simple memorial cannot conclude, without affectionately entreating the attention of that respectable class

of which our departed friend was one. It is pleasing to see their rapid progress in literary attainments, and liberality of sentiment; but are they making equal progress in religious attainments? A sad degree of torpor and spiritual deadness seems, alas! to pervade all grades of religious professors in India. Oh! may the contemplation of the character now brought to notice have the effect of leading many to see what *may* be attained, and of determining them from this time forward, to "follow the Lord fully," that after shining brightly during their day and generation, they may at last set in peace, to rise again in glory on the morning of the resurrection. Amen.

V.—*Essay on various Points of Christian Morals, connected with cases of Marriage, Separation, Divorce, Polygamy, &c., with a special reference to the cases that are now occurring among Converts from Heathenism, in India. Part II.*

[Continued from vol. iii. p. 552.]

In order to avoid disconnecting the several points relating to marriage, treated by the Apostle in the 7th chapter of his 1st Epistle to the Corinthians, we were under the necessity of passing over another subject included between the 17th and 24th verses, and there introduced in a parenthesis as a matter branching out of the momentous questions respecting marriage. He had stated in v. 7, "Every man hath his proper gift of God, one after this manner, and another after that." This remark he applies directly to the point he was then treating, namely, the expedience or inexpedience of marrying, especially in those early days of the suffering Church; and thence it is that he asserts the power of abstinence from marriage to be the result of natural temperament or acquired discipline, and in both cases the *gift of God*, i. e. the consequence either of the natural constitution given in the formation of each individual body, or the effect of peculiar grace received and exercised for special purposes, as of apostolical service in the Church, or other eminent advantage. "Every man hath his *proper*, i. e. *peculiar* gift," or qualification: as the degree of intellect, the powers of understanding, the aptitude for art and science, the various tastes and inclinations of men are assigned by the wisdom of the Creator for the good of the whole society of mankind; so also their several instincts and appetites differ both in kind and degree, with the same benevolent view of general advantage. It would be a force upon the nature of some to marry; equally so on that of others to abstain from marriage: the gift of continency, where not possessed from natural temperament or acquired by religious discipline for special purposes, is not within the reach of men. It is impossible indeed for those who have never earnestly endeavoured to control their passions, to govern appetite, to check the roavings of thought and imagination, to abstain from the incitements of natural instincts, to discipline the sight, to curb the will, to inform the judgment, and, by the exercises of devotion, the pursuits of industry, the abandonment of sloth, indolence, intemperance in eating and drinking, to rouse the higher powers, and give employment to the better faculties of the soul and of the heart;—it is impossible, I say, for such as have never seriously made an effort to do all this, to imagine how much *may* be done, and how effectually, to keep the heart and

the life alike pure, in the sight of God and man. Where circumstances, the want of means or opportunity, a state of public trouble or persecution, the calls of duty, the obligations of religion, or other sufficient reason renders it difficult or inexpedient to form a matrimonial connexion, such persons, therefore, will not readily perceive how much it is in their own power to reconcile themselves to the necessary self-denial. In such cases every real Christian is called upon "to keep himself pure" from "the corruptions that are in the world through lust," "to have his vessel in sanctification," "to mortify his members that are in the earth, adultery, fornication, evil concupiscence or desire," and many others—"to cleanse himself from all filthiness of flesh and spirit," and so "to perfect holiness in the fear of God." Yet great as is the efficacy of a due discipline and careful piety, it is equally the wisdom and duty of all not to expose themselves, if possible to be avoided, to the influence of any temptation adapted to their state, natural character, and temper, but under the most imperative call of duty or propriety. It is better, for instance, "to marry than to burn;" all unnatural attempts, as by the obligation of premature vows or forced abstinence, to *compel* one's self or others to a denial of natural instinct, to which neither temper, habit nor situation dispose or encourage men, is absurd, impious and sinful. They cannot but fail, and plunge the individuals themselves into greater snares and deeper sin, as well as infest the world and the church with false notions of imaginary perfection in violating the laws of nature, which would as certainly entail the more notorious scandal in the result. Hence, the Apostle numbers "the forbidding to marry" to any, and "commanding to abstain from marriage," to such as are not called by God or nature to self-denial, among those "damnable heresies and doctrines of devils," which he so severely condemns. The difficulty here, as is in all things else, is to take the happy medium, between an unnatural and uncommanded restraint, and an indolent, wanton, capricious, unreasonable self-indulgence, that takes fancy for argument, and inclination for duty, without the wish or the effort to think, reflect and pray, or to give due weight to the duties of prudence, the calls of higher duty, or the claims of justice, piety and charity. Let none, man or woman, think themselves excused from all calm consideration and becoming self-control, on the one hand; nor on the other, expose themselves to temptation by vainly attempting to subdue nature. *Control*, guide, and regulate it, they may and ought; but violently to coerce it is as wrong as it will be unsuccessful, as the history of multitudes of individuals, nay, of the Christian Church at large, especially under the dominion of the Papacy, too fatally must testify.

This wise injunction of the Apostle on the delicate and difficult subject of marriage, naturally led him to remark the duty to a Christian in *all* cases of subjecting himself to the will of God, and the claims of relative duty; ever to sacrifice *inclination* to the calls of Providence, the suggestions of prudence, and the benefit of society. v. 17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." This general principle he branches out, as we shall now observe, by applying it 1, to the cases of Jew and Gentile; 2, to the conditions of freedom and slavery*.

The Jews in our Lord's time had so left the simplicity and purity of Scripture for the false philosophy of human wisdom, and the corruptions of vain traditions, that among other most erroneous and dangerous notions they asserted, that when a Heathen embraced the Jewish religion, he by that act dissolved all his former relations, and so dis-

* These questions, branching out as they do, from the principal intention of this Essay, are too important to be passed over, and ask therefore for the indulgence of the reader, if they appear less directly to the point in hand.

turbed all the obligations of natural sentiment and civil duty. We have already seen how St. Paul met this false opinion in the case of married heathens, when one of them became Christian; whose clear duty he declares to be, *not* to abandon the yet heathen wife or husband, nor to consider him or herself released from all the obligations of the marriage, save by the act of the other party, the unbeliever, in putting away or divorcing the believing person, or at least by utter and final abandonment and refusal to fulfil the duties of the marriage contract. There were early what were termed Judaizing teachers in the Christian Church, i. e. persons who either from ignorant prejudice, party spirit, or the rivalry of unholy ambition, taught the necessity of heathen converts to Christianity holding themselves bound still to all the rites and services of Judaism likewise. Circumcision, which was the ordinance of admission into the Jewish Church, but was superseded by baptism in the Christian, they declared to be still binding, and required all to submit to it as a condition of salvation. No doubt they were not slow to add too many of the worst of those corrupt practices and erroneous doctrines with which the Jewish doctors were at this time infected. To meet this fundamental error, the Apostle declares explicitly, that the Gospel not only did not interfere with any of the civil relations of men in general, or dissolve any one of the previous obligations existing in society, whether Heathen or Jewish, insisting rather on the positive command to Christians, "faithfully and affectionately to discharge all their relative duties as before with even much greater strictness and on more exalted motives, but that Christianity was a system of faith and virtue, intended for and adapted to *all* mankind, and therefore accommodating its few simple rites and ceremonials to all climates, nations, and times; asserting in vv. 18, 19. "*Is any man called being circumcised, let him not become uncircumcised. Is any called in uncircumcision, let him not be circumcised. Circumcision is nothing, and uncircumcision (in itself) is nothing, but the keeping of the commandments of God,* (which every external rite symbolizes.) On this first application of his principle before stated then, we have it here positively declared that Christianity is no wise connected with the distinctions of Jew or Gentile: That all nations and all previous religious observances of men stand precisely on the same equal ground: That the Jew has no advantage now above the Gentile. The circumcised and uncircumcised in Christ have the same advantages, and to their believing the same facilities. So any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. "Let not the circumcised Jew then, who believes, despise the *uncircumcised* believer from among the heathen, nor this latter be jealous of the former, or superstitiously attempt to possess himself of his supposed superior advantages." In v. 18, the Apostle refers probably to an attempt on the part of the Jews to obliterate the evidence of the Mosaic sign in their flesh by surgical operation. In the 1st of Maccabees (1—13) some apostate Jews are mentioned as conspiring in the days of the terrible persecutor Antiochus Epiphanes, to cast off every vestige of Judaism, who "made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold, i. e. sold themselves, to do mischief." So too in other times, many false Jews destitute of all faith and virtue, in order that they might not be recognized in heathen countries, in the public battles or otherwise, strove to disguise the mark of the divine covenant that was upon them, to avoid persecution, contempt or ridicule, or to procure the greater favour and acceptance. Possibly too, some Jewish converts, in the first days of Christianity, might, in their uninformed zeal against Judaism, have wished and endeavoured to abolish the distinguishing sign of the Mosaic ordinances; so prone is mankind to run ever

into extremes, and to attach undue importance to the *externals* of religion! The Apostle shews the impropriety of all these excesses of a blind and superstitious jealousy, as condemnable in that light as in the case of the apostate rebels already mentioned. Infidelity and superstition very often lead to precisely similar courses, and have frequently given birth to the same errors of opinion and practice. May all true Christians keep equally remote from both!

The ground of the condemnation thus passed upon these and similar mistakes, is given in v. 19, "*Circumcision is nothing, and uncircumcision is nothing, but the keeping,*" &c. The end of all true religion is to lead men to the knowledge, love and obedience of Almighty God, and the observance of all his wise and holy injunctions; so Solomon closes his remarks on human folly and vanity: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man." His entire duty, interest, safety and happiness are here involved alike in the same condition of a just subjection to his great Creator, Preserver and Saviour. Christian faith is the principle in the mind, heart and conscience of a man, that teaches, and impels him to moral obedience; and so far as it fails to induce him to that, it is either defective, unconfirmed or altogether erroneous. "Faith without works is dead;" it is a body without a soul, incapable of any spiritual sense, feeling or activity, and so useless to every good, religious and holy purpose. *Without* true religion of heart and conduct, circumcision, baptism, or any other external observance is utterly worthless and insignificant; *with* it, is only so far either useful or proper, as it is either commanded by the common Lord, or conducive to spiritual purposes of edification. They are all but outward signs of inward grace, and derive their whole virtue and utility from this latter, being the approved symbols to express it, the ordinances to remind us of it, and the means for its reception. They are absurd when set by themselves, and the impiety of doing so is as great as the proud presumption that would set them aside, when divinely commanded to be used with faith, prayer, and reverence. As no man may dare to reverse the institution of Christ, "Go unto all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned;" so none may venture to hold to the letter of the ordinance, and yet neglect its inward purpose and design, without incurring the aggravated guilt and certain danger of presumptuous sin. Hence the apostle concludes in v. 20, "Let every man abide in the same calling wherein he was called." Let him attend to the only real design of Christianity, to the simplicity of faith, the purity of affection, the holiness of behaviour, to which the gospel calls all alike. The past is no longer to be taken into consideration, but as it may excite a holy shame, a penitent contrition for sins committed, a devout gratitude for mercy received, deliverance obtained, and a steady purpose of future improvement. Let Jews and Gentiles meet together on equal grounds of a common piety; for "there is one faith, one Lord, one baptism, one God and Father of all, who is above all, and through all, and in you all." Let not the Jew corrupt the simplicity of Christian doctrine, or disturb the minds of converts from heathenism by doubtful questions and uncommanded impositions of Mosaic burdens, nor these latter require the former to obliterate a divinely appointed sign of the first covenant but both strive rather to serve the same gracious God, "not in the oldness of the letter, but in newness of spirit," for "neither circumcision availeth any thing nor uncircumcision, but a new creature," a regenerated heart and renovated life, "faith which worketh by love," "the keeping of the commandments of God." "Now to them that walk according to this rule, peace be on them, and on the Israel of God;" may their only rivalry be that of love, their sole emulation be to glorify the common Lord, their single provocation be "unto love and good works."

2. The second application of the Apostle's rule is, as we have said, to slavery and freedom. ii. 21-24.

Slavery, like polygamy and war, is one of those great evils which Almighty God in his wisdom has seen it proper to leave to be destroyed, not by immediate precipitate injunction, to which the corruption of man would certainly not attend; rather, were Christianity clogged with such an injunction, it would have been almost universally rejected;—but by the slow though sure effect of divine grace. They are to be done away, not by violent effort, but by silent influence, that like the still small voice of conscience, which effects without noisy interference that which the angry storm of rude and harsh reproof would never accomplish, is destined gradually to enlighten, moralize and humanize mankind, and to put a universal, perpetual end to all violence, cruelty, sensuality and selfishness; to raise all mankind in intellect, heart and condition, and to spread righteousness, charity and comfort over the whole face of this fair earth. Meanwhile there is to be no sudden disruption of the bonds of society, no precipitate excitement of indiscreet injurious zeal, no unjust violation of property nor invasion of vested rights. God's own method of emancipating the slave and humanizing the master is by making both free indeed, the sons of God, brethren of the same heavenly Father. Legislators may indeed and ought, wisely and temperately, and humanely, to devise every mode of co-operation with the evident designs of heavenly wisdom and benevolence. Churches should contribute to the extension of knowledge on the grand schemes of Providence and the genuine tendency of unadulterated christianity. Individuals in their stations, should employ every power of reason, eloquence and influence, to inform the public mind, and raise the tone of public feeling; but all with the patient soberness of truth and wisdom, the just consideration of temperate prudence, the constant impartiality of earnest piety. Still, while every implement is employed, and all proper means put into requisition, to aid the cause of humanity and goodness, let the relations of civil society never be severed or forgotten. The free and the bond, the master and the slave, have each their obligations still, and from those duties no Christian can be for one moment absolved. "Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather." Let it not occasion impatience, insubordination, or disobedience "to your master after the flesh," for "to these," says the Apostle, "Servants, (i. e. *δουλοι* slaves,) be ye in subjection, shewing all good fidelity, obeying in singleness of your heart, not with eyes service as men-pleasers, but as the servants of God, doing the will of God from the heart. "For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant." You have obtained a better freedom than any earthly emancipation—freedom from ignorance, guilt, sin, and condemnation. You have become the free and willing servants of God and Jesus Christ. Satisfied with that great inestimable boon, and with the exalted privileges of Christians, with the pardon of sin, the favor of God, the love of Christ, the hope of heaven, the gifts and presence of the Holy Spirit, the comforts of grace, the aids of prayer, and all the other blessings vouchsafed to every true Christian of whatever state, condition, or rank, without distinction, seek not hastily or restlessly to be relieved from the inferior and subordinate condition, in which the call of God found you, for that is your providential place and station; "care not for it," i. e. be not vexed and harassed with perpetual wishes and struggles to be freed from your actual position; you may serve God in it, and by shewing all Christian submission, humility, and fidelity, adorn the doctrine of God your Saviour, and honor your Great Master and Redeemer, Jesus Christ. A contrary conduct would discredit your holy profession, irritate opposition, and throw obstacles in the way, not only of your own speedy emancipation, but of the general reception of the gospel among

masters, which is the only really effectual method of leading to the entire abolition of a state of slavery all over the world. Spread the gospel, extend genuine religion, aid by your example and your prayers, and support the advancement of Christianity, and you surely in the end knock off the chains of every slave through the earth, and best forward the real unfettered blessings of genuine and happy freedom. "But if thou mayest be made free, use it rather." No man will continue in slavery, if he may enjoy his independance, nor remain subject to a power, which if not now, *may* be used to disfavour his attention to religion, and his use of the means of grace, and which ties him down to labour for the interests of another; save when by reason of age, ill health, helplessness or gratitude, he is either unable to benefit by his enlargement, or cannot so well testify his love for a kind and pious master. *Liberty with Christianity*, is the source of endless good. Slavery, never yet as slavery, produced any thing, or great, or wise, or good; the individual piety of the slave is the utmost it permits; may it soon also effectually and happily disappear from the earth, and all men cease, whether bond or free, to be the slaves of sin!

Again to the master he says, v. 22, "Likewise also he that is called, being free, is Christ's servant." Here the master is reminded that *he* also owes love and subjection to Christ, who in his own precious blood has paid the price of his ransom from the more fatal slavery of sin and Satan. He is taught by gratitude for this benefit to treat his slaves and servants with mercy, kindness, and justice, and to recollect that if he be free himself from subjection to the arbitrary will of man, and may often as far as *human* responsibility goes to restrain him, act unjustly and cruelly to his hapless slaves, he is awfully responsible to a higher than any earthly power, bound by the eternal and inviolable laws of the Almighty, "to do justice, to love mercy, and to walk humbly with his God," and will finally be judged at *His* bar, however he may escape the judgment of human laws. Again, v. 23, the Apostle says, 1st, that both master and slave are God's absolute property, his purchased slaves; "ye are bought with a price;" bought for high, holy, and exalted purposes, and are not to be the mere servants of men, actuated only by a slavish and mean dread of human inquisition and retribution, but nobly to act as in the view and service of God. 2ndly; that a state of slavery being attended with many evils, and with but few advantages either for earthly or spiritual good, no prudent person will voluntarily make himself the servant of men, the slave of any, so depriving himself of liberty to act, and of the many superior advantages of a state of freedom, whether for soul or body, for this world or the next. Finally, in verse 24, he says, "Brethren, let every man wherein he is called there abide with God," shewing us that the fear and love of God are the only safe and sure principles for any man, free or slave, high or low, to act upon, and that under that influence every true Christian is to continue content, humble, patient, faithful, virtuous, in whatever state Christianity has found him; it alters none of our relations, lessens none of our duties, relaxes none of our obligations; but on the contrary, confirms, enlarges and purifies them all, teaching subordination, peace, and obedience to the very slave, much more to the free servant, the hired workmen, and the soldier; justice, and kindness, and condescension to the master, employer and commander; and to *all* the regularity, the diligence, the fidelity, the holiness becoming the purchased slaves, the freed servants, the adopted children, the happy friends and heirs of God and of Jesus Christ. May we learn these holy lessons, and be induced to pay them a ready, cheerful, conscientious, and continual obedience.

HAVARENSIS.

[To be concluded in our next.]

VI.—*Propositions respecting MARRIAGE and DIVORCE, chiefly as they affect Hindu and Mahometan converts to Christianity.*

There is perhaps no department of Missionary labour, which involves more important temporal consequences, or is embarrassed by greater difficulties, than the right treatment of questions affecting the marriage tie. Cases often occur, and as converts multiply, will become more frequent, which are totally unprovided for by our laws, and which can neither be determined by general practice, nor by any well understood and commonly recognized principles. In many of these an immediate decision is necessary; they will not wait until we have settled our theories; else, if they do, there must be guilt somewhere. The Missionary feels this, and acts in the manner which appears to him most scriptural and judicious. But each acts for himself; there is no combination: and the natural result is confusion,—a confusion which disturbs the gravest and most sacred relations which obtain between man and man. It is unnecessary to point out the advantages of introducing order into this chaos, and of endeavouring to lay down some general system which all may adopt and follow.

Influenced by these views, and by weighty practical difficulties, the Missionaries of various denominations in Calcutta have frequently had the matter under discussion: and, about 8 months ago, appointed a Sub-committee of six from their number to consider the subject, and to draw up a report in the shape of rules or propositions for the decision of all cases likely to occur. At the first meeting of the Sub-committee, it was found that there was a complete clashing of opinions; and that no two thought alike. And it was not until after several meetings, long and serious consideration, and a careful study of the Word of God, with all the helps within their reach, that they were able, with one exception, and that only on points of minor importance, to agree in the propositions, which they submitted to their brethren. These propositions were only six in number, but were sufficient to determine all the cases stated in the *CHRISTIAN INTELLIGENCER* for May 1834, and many others brought forward during the discussion. They have since been before four monthly general meetings, and with a few alterations, chiefly verbal, have been unanimously adopted by all who were present, embracing Missionaries of the Churches of England and Scotland, the Baptist, London, and American Presbyterian Societies. One, or rather two gentlemen, indeed dissent; but, as was said before, on points of minor importance.

On consulting the gentlemen of the Serampore mission, it appeared, that they approved generally of the propositions, and

had for many years adopted them in their own practice. A copy was also sent to the Bishop of Calcutta, who pronounced no decided opinion, but promised to give the subject his best consideration.

Finally, it was resolved to send copies to the editors of the **CHRISTIAN INTELLIGENCER** and **OBSERVER** for insertion in these publications, that, through them, the propositions might be circulated for the information of the clergymen and missionaries now in India : and that communications on the subject be respectfully solicited, addressed to the Editors of the **CALCUTTA CHRISTIAN OBSERVER***. In this way, it is to be hoped, some combined system may be adopted, and questions, which affect the very foundations of society, no longer abandoned to the capricious and often ill founded decisions of individual opinion. The propositions, now reduced to five, and accompanied by a few explanatory remarks, are as follows.

I.

It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

This is nearly a truism. No marriage or divorce is legal, unless it be according to the law ; and whatever the law enacts, or even recognizes, is to be held valid : thus the law practically *defines* marriage and divorce. It may define wrongly, and place them on other than a scriptural foundation ; but so it may do in regard to every thing with which it meddles. Under these circumstances, the duty of the Christian is plain. He needs not to seek for such marriage or divorce as is forbidden by the Bible, though legally free to do so : and if the law refuses what the Bible allows, he must submit to its ordinance. (Romans xiii. *passim*.)

The duty of the minister is a little more complicated.

Though the state may tighten or loosen the marriage tie, more than the Bible sanctions, it is plain enough that it has no power to force him to use improperly the authority it may have delegated to him ; and, accordingly, it may be his duty in certain cases to refuse both marriage and divorce. But it seems impossible to deny the validity of either, when sanctioned by the state, on the ground of its wanting the authority of Scripture : otherwise, as Christians are commanded to marry only in the Lord, we would be unmarried nearly the whole world. The law, for instance, might allow two persons to marry within the forbidden degrees of relationship ; but, however much he lamented this, no Christian minister would feel himself at liberty to remarry one of those persons to a third party, while the other was still alive, and the *legal* union undissolved. If the contracting parties were Christians, and aware of their guilt, it would be a case for church discipline ; but in other cases, surely common sense and charity require, that the offenders should be excused. To conclude, marriage and divorce are to be held legal and valid, when recognized in any way by the state ; but there may be cases, where though the Christian allows the legal right, he denies the

* The great importance of the measure now proposed will be our best excuse for requesting every missionary who reads the propositions to favour us with his opinion of them in writing, and to suggest any alterations or modifications which may seem to him to be for the better.—Ed.

moral rightness : it is his duty to suffer them, but not to form or share in them, to bear his testimony against them, and to search the Scriptures, that he may be enabled to choose his own path aright.

II.

The Bible being the true standard of morals, ought to be consulted in every thing, which it contains on the subjects of marriage and divorce, and nothing determined evidently contrary to its general principles.

III.

Married persons being BOTH CHRISTIANS, should not be divorced for any other cause than adultery. But if one of the parties be an UNBELIEVER, and though not an adulterer, wilfully depart from and desert the other, a divorce may be properly sued for.

We are of opinion, however, that such liberty is allowable only in extreme cases, and when all known means of reconciliation, after a trial of not less than one year, have failed.

N. B.—From this proposition there are two dissentient, one from the first clause, as being too strict ; the other from the second, as being too lax.

The proposition is founded, 1st, on the words of Scripture. The first clause is established by Matthew v. 32 and xix. 9 ; and again in the 7th chapter of 1st Corinthians, where Paul, in laying down rules on this subject, expressly mentions this case as having been already decided by the Lord, v. 10, 11.

The second clause in like manner is determined by the 15th verse, as compared with the 27th and 39th, and Mark x. 9. The natural inference from reading the chapter is, that divorce is absolutely prohibited when both parties are Christians,—and even when one is an unbeliever, if the unbelieving party is willing to remain : but that it is allowed, when the unbeliever departs, and refuses to return. Some, indeed, from an ungrounded, but very excusable fear, lest there might seem to be a clashing between the words of Paul and his Master, deny that divorce is here spoken of. But, not to insist on the fact, that putting away, or forsaking, and divorce were at that time convertible terms, the very verb *χαρίζω*, used in v. 13, occurs in Mark x. 9, where it undeniably means divorce : and that the bondage here spoken of, refers to the marriage tie, is evident from verses 27 and 39. The Greek word employed in these verses is indeed different : but of the two, the verb in the 15th verse has the *stronger* import.

Besides, if it be translated simply *forsaking*, then in extreme cases, such as cruelty, misconduct, madness, or risk of life, no woman is at any time permitted to leave her husband, which surely is not intended by the Apostle.

The last clause, " But God has called us to peace," answers to the note attached to the proposition. Though a man has the liberty of divorce, let him use it cautiously and kindly :—let him employ every means in his power ; let him have even recourse to the civil arm, when practicable, so that nothing be left untried to persuade or influence his wife to remain with him. If all fail, then is he not under bondage.

2nd. This view is confirmed and strengthened by God's dealings with the Jews. To them much greater latitude of divorce was allowed, because of the hardness of their hearts, Mark x. 2, 9 : now equal hardness of heart is accompanied in the native character with stronger passions, and a more general want of principle, as grievous practical evils but too plainly at-

test. It seems natural, therefore, to expect some such allowance for them while they remain in, what may be called, their transition state, which can never extend beyond a single generation. So that the above interpretation, besides its being adopted by some of the best commentators, appears to be in accordance with the analogy of faith.

IV.

Heathen or Mahometan marriages and divorces, recognized by the laws of the country, are to be held valid.

But, it is strongly recommended, that if either party, before conversion, have put away the other on slight grounds, the divorced party should, in all practicable and desirable cases, be taken back again.

This is merely a modification of the 1st proposition, and requires no comment. It was thought unnecessary to enter upon the questions of contracts made during the infancy of the parties, engagements before conversion, and other cases of a similar nature, as they are regulated by general and well-understood principles, which affect equally Christians and Hindus.

In regard to Coolin marriages, it was the opinion of the best informed in Hindu matters, that these, as now practised, are *not sanctioned* by their own authorities; and a paper is now in preparation on the subject.

V.

If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church. In no other case is polygamy to be tolerated among Christians.

There is no fact in history more certain than that polygamy was practised by the Jews. The most pious among them indulged in it, without any misgiving; and from Deut. xxi. 15, it appears plainly, that it was permitted by their law, for in this verse the verb is in the present, denoting that both were then living. In fact, greater evils than these were tolerated, as will readily occur to every reader of the Mosaic law. We have already agreed that heathen marriages are lawful; and it further appears that polygamy, though discountenanced, was permitted for wise purposes by God himself under the Jewish dispensation. Now this settles the question. No one will pretend to say, that a Jew, who had married two wives, and whose marriage was recognized as valid by the law of God, could, in any possible case, be released from the obligation, and commanded to cast one of them adrift on society, without the smallest fault on her side. But the time came, when God had decreed that this hurtful practice should altogether cease among his people; and to put on it the stamp of his displeasure, Paul, in his epistles to Timothy and Titus, commands, that the bishops and deacons should be the husbands of one wife; an expression, which nearly all the best commentators agree, has reference to polygamy. Indeed, the whole proposition, besides being supported by Scripture, is so consonant to our natural sense of justice, that it almost proves itself; and the evil *already contracted*, must ever stop at the first generation.

In conclusion, it is proper to observe, that the propositions embody the opinions of the Missionaries generally, but the explanatory remarks were drawn up at their request by the Secretary of the Sub-Committee, and for these he alone is answerable.

VII.—Explanation of Scripture Difficulties, No. II.

1. SCRUTINY OF No. 1. WITH A FRESH DIFFICULTY PROPOSED.

To the Editor of the Calcutta Christian Observer.

SIR,—In the valuable paper of your correspondent X. Y. "on Scripture Difficulties," I meet with a difficulty which I shall be much obliged to him if he will clear up. In page 556, he informs us that "in the four above instances, the word is לָנָשׁ. On examining these four instances, I find them printed in Italics, *borrow* twice, *borrowed* once, and the fourth instance is *lent*. I can readily imagine that *borrow* and *ask* are both represented by the same word; for this is so, in Hindústhání: but how comes the same word which means *ask* or *borrow* to mean also "lend?" Moreover, the author's argument is, that the Israelites did not "*borrow*," nor the Egyptians "*lend*;" but that, the Israelites *asked*, and the Egyptians "*gave*" as presents. The word לָנָשׁ, should therefore also mean *give*—without which the charge of "*immorality*" alluded to by X. Y. will not be removed; for things *lent* should have been returned, not carried away. The author's argument (*give me leave to observe*) is at variance with the text, "and they spoiled the Egyptians;" for if the Israelites asked, and the Egyptians gave, the transfer cannot be denominated spoiling or plundering. Parkhurst, who is I believe pretty good authority, does not shew "*lend*" or "*give*" for the meaning of לָנָשׁ.

I trust your correspondent X. Y. will continue his exposition of Scripture difficulties, and I would propose to him, the various translations of the word נָשָׂא, which appears to have been very arbitrarily translated, sometimes being taken for "on this side," and sometimes for "on the other side." This difficulty is started by Volney in his *Ancient History*, vol. i. p. 56, with reference to Deut. i. 1; iv. 22; iii. 8; iv. 41—45, 46.

Your obedient servant,

A SUBSCRIBER AND CONSTANT READER.

2. REPLY TO THE PRECEDING.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In compliance with the request of one of your correspondents, who upon reading the paper, published in your last number, entitled *Explanation of Scripture Difficulties*, conceives there are two difficulties which require further explanation, I beg leave to suggest the following remarks in reply to his queries.

He states in the first place, that "On examining the four instances (of לָנָשׁ to ask), I find them printed in Italics, to *borrow* twice, and *borrowed* once; and the fourth instance is *lent*. I can readily imagine that *borrow* and *ask* are both represented by the same word; for this is so in Hindústhání: but how comes the same word which means *ask* or *borrow* to mean also *lend*. The author's argument is, that the Israelites did not *borrow*, nor the Egyptians *lend*; but that the Israelites *asked*, and the Egyptians *gave*, as presents: the word לָנָשׁ therefore should also mean *give*, without which the charge of *immorality* alluded to by X. Y. will not be removed."

I admit the force of this objection, and if I could have found a single passage in the Bible in which the word was correctly rendered *lent*, in the common acceptation of that term, I should not have advocated the interpretation which I have given. Taylor in his valuable *Hebrew Concordance* gives the following meanings to the word—1st, to ask, to give; 2ndly, to borrow; and under these two heads, he gives a variety of subordinate meanings, among which will be found to give, but not that of *lent*, without a re-

futation. But to satisfy the candid mind of your correspondent, it may be desirable to examine the passages in which the word is rendered *lent* by the English translators. Omitting the passages, the interpretation of which is at issue, the word is translated *lent* in the following texts: 1 Sam. i. 28. "Therefore I have *lent* him to the Lord; as long as he liveth, he shall be *lent* unto the Lord." The simple question is, Did Hannah give and devote her son entirely to the Lord, or did she lend him with the idea of receiving him again? It is evident, she gave him up entirely, and therefore the passage ought to have been translated, "I have given or devoted him to the Lord; as long as he liveth, he shall be devoted to the Lord." The next passage, in which the word is rendered *lent*, is 1 Sam. ii. 20, "The Lord give thee seed of this woman, for the loan which is *lent* to the Lord." This Taylor correctly renders, "for the petition or thing asked which she asked for the Lord." These are the only passages in which the word is translated *lent*; and with what propriety, it is conceived, must be evident to every individual. To express the idea of lending, Moses employs no less than four different verbs לָוָה, חָבַל, עָבַט, נָשַׁךְ, and surely if he had intended to say that the Egyptians *lent* to the Israelites, he would have employed one of these unequivocal terms.

But your correspondent observes in the second place, that my "argument is at variance with the text, 'and they spoiled the Egyptians;' for if the Israelites asked, and the Egyptians gave, the transfer cannot be denominated spoiling or plundering."

The first meaning given by Taylor to נָשַׁךְ, the word here used, is, to pluck out of the hands of an oppressor, and this is the sense in which I understand it to be here employed. The Egyptians had for many years been dreadful oppressors to the Israelites, and now, by a just retribution of Divine Providence, they are made to give up the spoils. "The Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men." They were like merchants in a dreadful storm, who willingly consent to throw overboard all their goods, if by any chance they may save their lives. Supposing merchants of another vessel, with whom they were at war, should follow that which had been in the storm, and take the goods which had been thrown overboard, might it not be said that they had spoiled the owners? Should your correspondent, however, still object to the conduct of the Israelites as unjust, I may remark further, that the word here rendered *spoiled* has not uniformly that signification. By consulting Psalm cxix. 43, he will find it thus rendered: "And *take* not the word of truth utterly out of my mouth." If the things were given to the Israelites, surely no one can accuse them of immorality for taking them, after the barbarous oppression and spoliation which they had experienced*.

Your correspondent alludes to another word (עָבַר) which he desires to see explained, as Volney has availed himself of it to discredit the sacred writers. No man perhaps ever laboured harder than he to overthrow the authority of the Bible, and yet no unconverted man certainly ever contributed so much to establish its authenticity. For proof of this, I refer to Keith's admirable work on the Fulfilment of Scripture Prophecy. To illustrate some of the darkest of these prophecies he had only to take Volney as his guide; and though the latter wrote expressly to discredit these prophecies, yet he has, without knowing it, furnished as many proofs of their exact fulfilment as he could have done, had he written expressly for the purpose. In his opposition we beheld a wonderful sight; we see a flame

* The more common interpretation of the passage agrees very nearly with that of our esteemed correspondent. The Israelites demanded back their own. The Egyptians, in their fear, eagerly yielded up their goods, to satisfy this demand: and so the people of Israel "spoiled the Egyptians."—Ed.

bursting forth from the branches of the tree, which, while it consumes the tree itself, casts a brilliant light on all the dark parts of prophecy around it.

That a word, having two opposite meanings, like the one in question, should furnish an opportunity for the cavils of infidelity, is nothing wonderful, nor can it be denied that such a use of words may sometimes cause real perplexity. The explanation given of the word by Taylor is this. "It commonly signifieth that part of a country which is the passage to or from a river. Thus the passage of the Jordan is the country which lieth next to the Jordan. We render it *on this side* Jordan or *on that side* Jordan, because it is to be understood of the country on *either side* of the river, according to the situation of the speaker or the sense of the place." Your correspondent will recollect that *opar* in Hindusthání is used in precisely the same manner. While on this side the river, we call the other side *opar*; but when we arrive on the other side, we call this *opar*. Now if there is any passage of Scripture which your correspondent thinks cannot be reconciled with the context, according to this interpretation of the word, and he will have the kindness to mention it, I will endeavour to give it an impartial examination.

Your's obediently,
X. Y.

VIII.—*Notice of Mr. Wilkinson's Paper on the Siddhántas, published in the Journal of the Asiatic Society, for October, 1834.*

We depart from our usual practice, by noticing a paper, which has already appeared in another periodical extensively circulated, and probably in the hands of many of our readers. This we do for several reasons. The paper is ably written, and generally interesting; it is the work of a warm friend to native improvement, and is adapted to be a really valuable and practical help to many Missionaries and teachers, who do not read the Asiatic Journal. The Astronomy of the Hindus, like that of the Egyptians, or, more lately, some of the fashionable geological theories, was a stronghold, within which the infidel, driven back from other points, always took refuge. Its alleged antiquity was utterly irreconcilable with the Mosaic history; and, though in itself incapable of proof, appeared to offer no data, by which we could determine its falsehood. And, if the system had been altogether imposture, it might have still held its ground; for, at one time, it could boast of the great names of Bailly and Playfair. But, unfortunately for its own stability, it contained a certain admixture of *truth*; and, by that, its claims were destroyed. The extravagant periods of time, for which the observations were carried back, had already been generally suspected; but Mr. Bentley was, we believe, the first who brought positive proof of their falsehood. He showed that the formation of the lunar mansions, the earliest fact in Hindu Astronomy, happened not more than 1400 years before Christ;

and that the *Surya Siddhánta*, the most popular and esteemed, and generally reckoned the most ancient Hindu book on Astronomy, is little more than 800 years old. The easy and complete manner, in which he demonstrated this, may be understood by the following instances. The *Surya Siddhánta* reckons the motions of the planets, and the precession of the equinoxes from a certain epoch, which it pretends to identify by actual observation of a mean conjunction of all the planets in the beginning of the Hindu sphere. It further states, that the vernal equinoctial point was then in the same point with the planets; a thing absolutely impossible, and involving an error of no less than 60 days, as is evident from modern astronomical tables.

Again, he determines more directly the date of the work by a table, of which the following is a specimen :

Names of Planets.	Error, as found by LaLande's Tables.		
	In 3102 B. C.	In 499 A. D.	In 999 A. D.
Moon,.....	5° 52' 34"—	0° 20' 14"—	only 1' 2"—
Venus,	32 43 46—	3 33 41—	29 22+
Saturn.....	21 25 43+	2 50 9+	3 33—

After this last period, the errors again increase, which surely affords the most decisive evidence, that the *Surya Siddhánta* was written somewhere about the year 1000 of our era. In a similar and equally convincing manner he proves that *Bháskar Achárya*, the author of the *Siddhánta Síromani*, wrote that work about 300 years ago.

And now that very system is likely, in the hands of Mr. Wilkinson, to clear the way for that knowledge by which it was undermined, and to serve as a pioneer for that religion which it was intended to destroy.

In order to understand how this may be done, it will be necessary to have a general notion of the present state of Hindu Astronomy, as branching out into three leading systems. The following is the brief but clear sketch given by Mr. Wilkinson :

The Hindus of India seem to have been at the time when *Bháskar Acharya* wrote, as at the present day, divided into three grand classes; viz. 1st, the Jains or Bauddhas, followers of the Bauddha Sútras; 2nd, the followers of the Bráhmánical or Puránic system; and 3rd, the Jyotishís or followers of the *Siddhántas* or Astronomical system.

1st. The Jains at that time maintained, and still maintain, that the earth is a flat plane of immense extent; that the central portion of it, called *Jambudwíp*, is surrounded by innumerable seas and islands, which encompass it in the form of belts; that the earth now is, and has been, since its first creation, falling downwards in space; that there are two suns, two moons, and two sets of corresponding planets and constellations; viz. one, for the use of that part of the earth lying to the north of the mountain *Merú*, believed to be in the centre of *Jambudwíp*; and the other for the use of the southern half of the world. The moon they believe to be above the sun, but only 80 *yojans**; Mercury, four *yojans* beyond the

* A *yojan* is four *cos*.

moon; and Venus, to be three yojans beyond Mercury. The Jain banyans, scattered through the cities and towns of Rájputáná, Málwá, Guzerát, and the north-west provinces of Hindusthán, profess this belief. The opulent Márwári merchants and bankers, whom we find established at the three presidencies, and in all the large cities of India, are also chiefly of this persuasion. Their Gurús are the Jattis; the Sarangis are also a stricter sect of Jains.

2nd. The followers of the Puráns believe in a system very little different from that of the Jains. They also maintain that the earth is a circular plane, having the golden mountain Merú in its centre; that it is 50 crores of yojans in superficial diameter; that Jambudwip (which immediately surrounds Merú, and which we inhabit) is one lák of yojans in width; that this dwip is surrounded by a sea of salt-water, also one lák of yojans in width; that this salt sea is encompassed by a second dwip of two lákhs of yojans in breadth, and it again by a sea of sugar-cane juice of the same width; that five other belts of alternate islands and seas (each island being of double the width of its predecessor, with a sea of the same width as its adjacent island), succeed each other in regular order. The seas are of fermented liquor, ghí, milk, dhaí, and sweet-water. The Puráns assert, that the earth is not falling in space as the Jains maintain, but is supported by the great serpent Shesha. Such at least is the assertion of the Bhágavata, the most popular of the Purána. In others the task of supporting the earth is allotted to the tortoise, or to the boar Varáha. The Puráns maintain that there is but one moon and one sun; that the moon however is at a distance from the earth double of that of the sun; that the moon was churned out of the ocean, and is of nectar; that the sun and moon and constellations revolve horizontally over the plane of the earth, appearing to set when they go behind Merú, and to rise when they emerge from behind that mountain; that eclipses are formed by the monsters Ráhu and Ketu laying hold of the sun or moon, against whom, as well as against all the other deities of heaven, they bear implacable enmity. VYA'ÁSI is believed to be the author of all the Puráns; he was probably the compiler of them; he is revered as divinely inspired. SHANKAR A'CHA'RYA, who flourished about 400 or 500 years ago, distinguished himself as a supporter of this system, and as an enemy and persecutor of the Jains; he was also a reformer, but his reforms were confined to morals, and to religious institutions and sacraments. The followers of the Puráns are by far the most numerous of the three classes. The Bráhmans generally, the Rájputa, Kaiths, and indeed the mass of the population throughout India, all belong to this class.

3rd. The jyotishis or followers of the Siddhántas believe in a system widely differing from both of these. Their system is, with the exception of a few inconsiderable differences, that of Ptolemy. They teach the true shape and size of the earth, and the true theory of eclipses. The earth they place in the centre of the universe, around which revolve in order, as taught by Ptolemy, the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. The irregularities in the motions of the sun and moon they account for by supposing them to move, as also did Ptolemy, in epicycles, whose centres revolve in their circular orbits. The authors of the Siddhántas, and especially БРАШКАР А'СНА РYA, the author of the most recent and most popular Siddhánta, called the "Siddhánta Siromani," have spared no pains to expose and ridicule the monstrous absurdities of the Jain Sutrás and the Puráns. They have always professed in their writings the greatest admiration for the learned men of the West, the Ionians or "Yavans;" whilst the Puráns have denounced those who hold any communication with men of these nations, termed by them the

lowest of the low. A'RYA BHAT, the author of the A'rya Siddhánta, expressly maintains the daily revolution of the earth on its own axis, though not its annual revolution.

It is strange enough, but not more strange than many other inconsistencies connected with Hinduism, that these three sects agree in having a profound, even a religious, veneration for all the Siddhántas, especially for the Surya Siddhánta, which they firmly believe to have been revealed by the Sun himself. Of this veneration, Mr. W. proposes to make extensive use. As nearly every village of India has its Astronomer, or Astrologer, who can go through the ordinary calculations, though he understands but little of their nature, and still less of the system on which they are founded, by teaching them the truths contained in their own books, which they will readily receive, a door will be opened for the introduction of the further knowledge of Europe; and we shall thus give them a taste for knowledge through means of their own books. But we will allow Mr. Wilkinson to advocate his own scheme.

From the extract now forwarded it will be at once seen, that there can be little or nothing which we have to teach in Geometry, Surveying, and Trigonometry generally, in Geography or Astronomy, of which *ब्रह्मसंहिता* A'CHA'RYA has not already given us the first principles, and for enabling us to explain which, he will not afford us many new and also the most appropriate arguments, inasmuch as they will be best suited to Hindu taste. And what can be more flattering to the vanity of the Hindu nation, or more grateful to their feelings and prejudices as men, than to see their own great and revered masters quoted by us with respect, to prove and illustrate the truths we propound. At the presidencies, and even at many large stations, we may prosecute with success a scheme for educating the people, by at once teaching them English, or, by other means equally direct, attacking all that is false and absurd in their belief. At these places, all the causes above enumerated concur to prevent the failure of such a scheme. But this plan of educating the mass of the people in the interior of India, where English can never be of any practical avail to any but a very few, is perfectly visionary; to hope to educate them by translations in the Roman character, is little less so. Even translations into their own language and in their own character, are frequently wholly unintelligible to the best educated natives. I could quote many proofs of this, but the mention would be invidious; the obvious cause of failure in all these cases is, that in these schemes we make no account of men's passions and weaknesses and prejudices, and have neglected to consult their tastes and present state of knowledge. By pursuing the course I now advocate we sail with the current, favorable gales vastly accelerating our progress; by directly attacking on the other hand the strongest prejudices of our nature, as is done in the other case, we struggle with an adverse stream, and with baffling winds, and will be found to have struggled comparatively in vain.

The extract here referred to is quite a curiosity in its way, and makes us long for more from the same quarter. How accurately he lays down the doctrine of the earth's attraction, and how unconscious he appears of the mighty consequences that may be drawn from it! Indeed the extract altogether is a sin-

gular picture of the strength and weakness of the human intellect. We are sure that many of our readers will thank us for inserting it at length, with Mr. W.'s lively commentary.

In the first three verses BHĀ'ĀKAR A'ĠHA'BYA, after stating the earth to be a sphere poised in space, exposes in a most rational and forcible manner, the Purānic doctrine of its being supported by the grand serpent Śheṣhā, or any material thing.

In the 24th and 25th verses, our author shews, that he had got a glimpse of the true nature of attraction and gravity; he then proceeds in the 26th, 27th, 28th, and 29th verses, to expose in his own way (not altogether philosophical), the Jain articles of belief, that the earth is perpetually falling in space, and that there are two suns, two moons, and two sets of constellations.

In the 30th, 31st, and 32nd verses, by a very rational argument, the modern Brāhmanical belief of the earth's flatness is exploded; he ridicules the idea of their immense mountain of gold, called Meru, and accounts for the apparent flatness of the earth.

In the 33rd, 34th, and 35th verses, he gives succinct general directions for the measurement of an arc of the meridian, and thence deduces the real magnitude of the earth, deriding the absurdity of the dimensions alleged in the Purāns.

In the 36th verse, he shews such a limited knowledge of geography, as would entail a whipping on any boy of eight years of age in Europe; but in the three last verses, he shews that he, 800 years ago, had such a perfect knowledge and conviction of the consequences resulting from admitting the spherical form of the earth, viz. of the existence of antipodes, &c. as the priests and princes of Europe could not be persuaded to entertain four, or even but three, hundred years ago; and for asserting which, they were sending our earliest philosophers to the dungeon.

Extract from Bhāskar A'chārya's Treatise on the Globes.

Verse 21st. This sphere of the earth, formed of the five elementary principles, viz. earth, air, water, the ethereal atmosphere, and fire, is perfectly round, and encompassed in the orbits of the Moon, Mercury, Venus, Mars, Jupiter, Saturn; and lastly, by that of the constellations. It has no material supporter, but stands fixed in air by its own inherent force. On its surface, all living and inanimate objects subsist throughout, as well Titans, as human beings; gods, as well as Daityas.

Verse 22nd. Its surface is bespread on all sides with numberless mountains and groves, towns and buildings, as the bulb of the flower of the Kadamb tree is covered with filaments without number.

Verse 23rd. Let it be admitted, that this earth is supported by any material substance, or living creature, still for the support of that, a second supporter is required, and for that second in like manner, a third is necessary. Here you have the absurdity of an interminable succession: if reduced to admit a power of self-support in that which you place the last of the series, I would ask, why not admit the same power in the earth itself, the first of the series? for the earth is one of the forms of the eight-fold divinity.

Verse 24th. As heat is the inherent property of the sun and of fire; as cold of the moon, fluidity of water, and hardness of stones; as the air is volatile, and the earth is immovable, and as other wonderful (oh! how wonderful!) properties belong to other things:—

Verse 25th. In like manner, the power of attraction is inherent in this globe of earth. By this inherent power, any thing heavy projected into the air is attracted down to it. The thing so projected appears to be falling of itself; but in fact, it is in a state of *being drawn downwards by the earth*. If, with the Jains, you suppose the earth to be perpetually falling in space, in what direction, I ask you, is it falling? Above and below and all around the ethereal expanse is equally outspread.

Verse 26th. That the earth is poised in space, and without support, the fullest assurance is felt from beholding the revolutions of the circling constellations; but the Jains maintain, that it is perpetually falling downwards in space; resting the proof of this assertion on the fact, that all heavy things naturally fall downwards, and that the earth is the heaviest of heavy visible things.

Verse 27th. The Jains and others likewise maintain, that there are two suns, and two moons, and also two sets of constellations, which are rising in constant alternation. But to them I give this appropriate answer.

Verse 28th. Let it be admitted, that the earth is falling downwards in space; but O Jain, dost thou not see that every heavy thing projected into space, comes back again to, and overtakes, the earth? How then can your idle proposition hold good? If true, a heavy thing once projected into air would keep at an uniform distance from, but never overtake, the earth.

Verse 29th. What can I say to your folly, O Jain, who without object or use suppose a double set of constellations, two suns, and two moons? Canst thou not at times see the circumpolar stars revolving round the polar star, even in broad day-light?

Verse 30th. If this blessed earth were like the surface of a looking glass an extended plane, why should not the sun, even when removed to a distance from the earth, as at night, (the Purānas assert that it revolves in a horizontal circle, as it does when seen from the poles,) still be visible in every part of its revolution to men, as well as to the gods?

Verse 31st. If (the intervention of) Merú causes night, why is not this mountain, when between us and the sun, visibly developed to our eyes? Let it be granted that this Merú is, as is stated in the Purānas, situated to the north, pray tell me why should the sun ever rise at all in the south, as it does when it has southern declination?

Verse 32nd. The fact is, that one hundredth part of the circumference of the earth is, or may be assumed to be a plane. The earth is an excessively large body; a man is immeasurably smaller; and hence it is, that to him, as he stands on its surface, the whole earth has the appearance of being a plane.

Verse 33rd. The measurement of the circumference of the earth is easily and correctly ascertained by the simple rule of proportion, in this way—there is a town situated to the south; you are residing in another lying due north of it; ascertain the distance between the two, and the difference of their latitudes; then say, if the number of degrees (difference of latitudes) give this distance, what will the whole circumference of 360 degrees give?

Verse 34th. Oujain, for instance, is ascertained by calculation to be distant from the equator, where there is no latitude, $\frac{1}{16}$ th part of the whole circumference of the earth—this distance multiplied by 16, will be the measurement of the circumference of the earth: what reason then is there in asserting such an immense magnitude of the earth?

Verse 35th. By assuming as true this circumference thus ascertained, the calculations of the position of the moon's cusps, the conjunctions of the planets, eclipses, the times of the rising and setting of the planets, and the lengths of the shadows of the gnomon, and the like, correspond with the observed facts. By assuming any other circumference, no such correspondence is found to exist. The truth of the above-mentioned measurement of the earth is thus plainly established by the law of "rule and exception" set forth in the Nyāya Shāstra.

Verse 36th. Lanká is situated in the middle of this globe; Yamkothi is situated to the east of it; to the west is Rome or Romaka Patan; the city of Siddhapur is on the opposite side of the globe to that of Lanká. Sumerú is situated to the north, on the North Pole, and Baravanala to the south, at the South Pole.

Verse 37th. These six places are situated at a distance of one-fourth part of the earth's circumference, each from its adjoining one; so say those who are acquainted with the globe. At Merú the various classes of the gods and pure spirits have their abodes; at Baravanala, at the South Pole, are situated the residences of all the evil spirits.

Verse 38th. A man, on whatever part of the globe he is placed, thinks the earth to be under his feet, and that he is standing upright upon it; men placed at the distance of 90 degrees, or one-fourth of the earth's circumference, from each other, fancy each other to be standing as it were at right angles to each other.

Verse 39th. Those who are placed at the distance of half the earth's circumference from each other, are antipodes each to the other, and fancy each that the others have their heads turned into directions exactly opposite, in exactly the same way, as a man beholding his shadow on the bank of a river.

But neither do those who are standing at right angles to each other, nor those with their heads turned into directions opposite to each other, feel any difficulty in maintaining their several positions. They stand as perfectly at ease in their respective positions, as we do here.

We sincerely hope that Mr. W., amidst the multiplicity of his official duties, and the efforts of enlightened and practical

benevolence, in which he is so actively engaged, may find time for the translation of some of the most popular Siddhántas, and of the *Graha Lághava*, accompanied with a commentary of his own. English translations of the most esteemed treatises on Astronomy, Mathematics, Arithmetic, &c. &c., would be an invaluable boon to the cause of Education: for, though we are not disposed to go so far as Mr. W. in our anticipations of their usefulness, we think that they might be introduced with great advantage into our schools. Christianity must ever be the great staple for the improvement of India; and there is nothing at this moment to hinder it from being taught in every school, supported or conducted by Europeans. Let a school be established on Christian principles, conducted by a good teacher, patronized by a few of the leading men in its vicinity, and, if the course of instruction be otherwise judiciously framed, in a few months it will work its own way, and begin gradually to increase in numbers and influence. We are not blind to the strong prejudices of the natives, (which however are not nearly so strong as they are often represented,) and we feel very thankful to Mr. Wilkinson for his valuable suggestions, by which the time of probation may be very considerably shortened, and a class brought within the scope of our exertions, who have long past their school-days, and are, in many things, the leaders of popular opinion. Besides, it has long been contemplated, we believe, in the General Assembly's School, and other Christian institutions, to select a few of the most promising and intelligent of the pupils, and to give them, not only a thorough knowledge of European science, but also of their own; so that they may be able to wrest from the Pandits the field which is now exclusively possessed by them. No given amount of useful knowledge, no attainments however high, will avail a native, so long as he can be said to be "*ignorant of the Shástras.*" But a very moderate knowledge of these will undeniably place a clever young man far in advance of nearly all the Pandits in Bengal; and he may thus at once occupy a commanding station in public opinion, and obtain a respectful hearing for whatever else he may have to propound. The immense, the evident advantages of this require no comment. But there are two difficulties in the way;—1st, that of finding a young man, who has time and money for such a course of study, and possesses the still more important qualifications of zeal and sound Christian principle; and 2nd, the want of materials to work with. Astronomy naturally recommended itself as one of the first branches to be studied; and a map of the stars, with the lunar mansions and Hindu names, was intended to accompany the English maps. But the next step was difficult. To gather the scattered notices regarding Hindu Astronomy, that occur in English works, into any thing like a system for school.

boys, appeared impossible. And unless Mr. Wilkinson comes to our assistance, we fear the scheme must for the present be abandoned; for to teach it through the Sanskrit, or to trust to the Pandits, would be practically useless.

We feel too much indebted to Mr. Wilkinson for the novel and interesting information conveyed in his paper, to make it the vehicle for introducing a discussion in regard to certain points, in which we differ from him; and we trust soon to have the pleasure of noticing that he is proceeding in the work, which he has so favourably begun. Would that there were more like him!

M.

IX.—*Extraordinary Accidental Cure.*

[Communicated by Rev. A. Lealie, November 12, 1834.]

Thinking that the insertion of the following account may serve to give variety to the pages of the CALOUTTA CHRISTIAN OBSERVER, I beg to place it at your disposal for that work.

In one of my Missionary excursions last week, to a village called Hassan-ganj, in the neighbourhood of Monghyr, I was informed of a woman who for the last *fourteen* months had imagined herself *dead*, and who, in addition to a madness that almost amounted to continual raving, had not, for any purpose, risen from the spot on which she was lying during the whole of that period. Her husband, who is a poor man, and a blacksmith, had spent much of his substance upon the physicians; but all to no purpose. A feeling of curiosity led me to go and see the miserable creature, whom I found lying on the ground, her knees drawn up upon her stomach, and her body and clothes covered with dirt, neither having seemingly been washed during the whole time of her madness. She appeared to be about thirty years of age, and apparently in good health. She took no notice of me; but continued the vociferations which I had heard before I reached the house. The daily, nightly, and hourly burden of her sayings was, that she was dead, and that all the breath had gone out of her body excepting a little in the upper part of the throat; and this she was pressing with great force, and had pressed so long and to such an extent, that it was become quite black. She declared also, that the little food which was, from time to time, administered to her, never entered the stomach, but was lodged in her back. I, after waiting a short time, requested her to sit up. She replied, "How can I, who am dead, sit up? I am become stone: here I am, destined to lie forever; and, at the same time, be sensible to all that is going on around me. Cut my throat, that the little breath which remains there may pass away, and that I may cease to speak." I requested her husband to lay hold on her, and to force her to sit up. She struggled against him, and resisted all his efforts; at the same time, screaming in the loudest manner, and throwing her arms about like a perfect fury. In order to try the effect of pain, I took down a fishing-rod, which I saw in the roof of the house, and struck her several times on the body, and on the palms of her hands; but she appeared perfectly insensible to the strokes.

Having a small phial with me of strong Eau-de-luce, I applied it to her nose in the hope that she might, through its influence, be induced to rise. At first, it seemed to have no effect; but as I was continuing to hold it to her face, she, in her raving, struck my hand, and a quantity of the

liquid was thus thrown into her nostrils, and I believe a small portion into her mouth. A complete shock seemed to have been given at once to her whole system; for she immediately sat up, and, if I recollect rightly, even fell forward on my feet. I was greatly afraid lest I had unintentionally been the instrument of killing the poor woman. I then requested her husband to raise her up, and if possible, to lead her out of the house. He did so; she, at the same time, walking and leaning upon him. From that moment her understanding seemed to return to her. This was first evinced by her appearing sensible of the indecorousness of her person (the upper part of the body being somewhat exposed) in the presence of the crowd which had assembled round the door to see what I was doing. This symptom of restored reason I did not first observe myself; but had my attention directed to it by the remarks of some of the bye-standers, who were amongst themselves regarding it as a proof that she had now become sane. She next complained that she was burning all over, and that her head and stomach were in a flame. Perspiration began to flow, an occurrence which her husband (who was the first to observe it), said, had not taken place since her seizure. Water, and a reddish kind of stuff, flowed copiously from her nose, and her eyes became suffused with redness. She ceased entirely to speak in the wild strain which had so long been almost perpetual to her. In fact, on my asking her if she were now alive, she instantly replied in the affirmative. By degrees, the sense of burning subsided; and when this was nearly removed, the first thing that seemed to engage her thoughts, and which more distinctly shewed the recovery of her reason, was the loss that she had sustained in the death of two sons during the period of her madness. Though they had both died in the same room where she was, and within five days of each other, she seemed, at the time, quite unmoved by the event, shed no tears, and made no lamentations. Now, she spoke of them and wept most bitterly. Her bowels being in an almost incredibly torpid state, I administered to her a strong dose of castor oil, which had the desired effect. On the third day after this, her husband came in to announce to us, that his wife continued quite well, and that she had that morning cleaned her house. On the fourth day, I went out to see her, and found her as her husband reported. She conversed but little; but seemed quite sensible, and answered all my questions modestly and correctly. She said, that with the exception of her nose being sore, and her legs being weak (things for which the narrative will easily account), she was quite well.

Her insanity seems to have been produced from fear occasioned by the awful earthquake of August 26, 1833, (a night never to be forgotten here,) as it was then that she was first seized. The cure, as you may be certain, has made a great noise in the place. The people have been crowding around me, and frequently pestering me by applications for remedies to remove diseases of the treatment of which I have no knowledge. Though I have told them over and over again, that it was the great God alone that cured the poor woman, it is not easy to persuade them that I have not had much to do in the business. One good effect, however, appears to have resulted from the circumstance, the people seem more disposed, in consequence of it, to listen to our grand message of mercy, through the Redeemer, to a lost world.

Nov. 17, 1834. I write this merely to inform you, that to the present date the woman of whom I sent you an account for the *CHRISTIAN OBSERVER*, continues well. I saw her this morning; and found her as much in the possession of her reason as any other person. Her nose is not yet healed; but this is not wonderful. You need not therefore scruple to publish the account of the cure as if it had not been a perfect one.

I am pestered with people seeking to be healed of their diseases! They seem to imagine that I am a new incarnation!

X.—*Central School at Kotah in Rájputána, with an Address on Native Education.*

A short time ago, we gave our readers an account of the establishment of this interesting Seminary, through the philanthropic exertions of Mr. Wilkinson, now resident at Síhor; and detailed its satisfactory progress, under the assiduous care of Mr. Johnson, to the month of August last. Having lately seen, in a letter from a Political Officer in Rájputána to a friend in Calcutta, some gratifying notices of its present state, we extract them below, persuaded that in so doing we shall gratify all who feel interested in Native education.

You will be happy to have good accounts of an institution in which you take so much interest as I believe you to do in the Kotah Seminary. Considering the insufficient means he has possessed, and his having only lately, I believe, turned his attention to education, Mr. Johnson's success has, I think, been signal. In the important particulars of exciting emulation and keeping alive attention, I consider him particularly happy. There is one interesting little class which I am sure would delight you: it is composed of the son of Govardhan Dás, of a son of the Khutumba Mahárájá, and of a brother-in-law of the Ráj Raná's. These youths, *though of the very best Rájput blood*, are absolutely as docile and studious as if the offspring of the supplest Mutasadi or meekest artisan: and the emulation between the two first-mentioned is beautiful. Govardhan Dás's son is the best letter-writer in the school, and is constantly writing letters to his father, who shows them with a just pride. I was happy in being able to say of some shown to me, that they were absolutely without fault in style and expression. There is also a class of the Mahárau's nomination, which contains the best scholar of the Institution—a Musalman youth, son of a late Qázi of Kotah. But the Rájput class is of all others the most interesting, for if the rising generation of that race can be secured against the besotting influence of the 'Amal' by a love of letters, you will have the happiness of reflecting that in promoting the establishment of a school at Kotah, you have rendered an important service to Rajwara.

And now may we not with propriety ask the question, why should not every public officer exert himself like Mr. Wilkinson, and several others to whose labours our minds recur with high satisfaction, to induce the noble and opulent Natives around him to establish a school somewhat resembling the Kotah Institution? In this manner, by means of upright public functionaries educated at the seminary, might the fountain of justice be opened to the poor; and thus, through well-qualified and influential translators, raised up on the spot, might the knowledge of European science and of Christianity, acquired in the English language, be exhibited with effect to the whole population in their vernacular dialects. We are happy to acknowledge, that there is lately an evident increase of effort for the good of the Natives. The Calcutta press, both European and Native, as with one voice warmly and efficiently supports the cause. Much is now doing by individuals who before did nothing; and by those who

have long laboured in the cause, still more is attempted. But still how many of our countrymen yet live as though they knew not "the luxury of doing good;" and how many there yet are, if they change not their line of conduct, from whose residence in India, though it may be protracted for twenty or thirty years, and from whose influence, though it may be exerted for immense advantage to all around them, scarcely one individual will derive the least advantage as to intellectual or moral improvement! Let such—let all,—reflect on the satisfaction, the privilege they forfeit by their negligence, and awake to the diligent performance of a duty so honourable and delightful as the instruction of the ignorant among their brethren of mankind.

We would not, however, be censorious in our remarks. It is not at all unlikely that many who have hitherto done nothing may have been well disposed to exert themselves, but have been scarcely able to determine in which way they could do it beneficially. Under this impression, we beg to transfer to our pages a short Address to the Friends of India, which in connection with some zealous friends to Native Education we have lately published in a separate pamphlet, with an elegant frontispiece designed by Sir Charles D'Oyly. Happy shall we be, if its perusal lead any of our readers to reflection on their duty, and to a determined resolution, in dependence on God's blessing, at once to perform it.

ADDRESS TO THE FRIENDS OF INDIA.

The present time is particularly favourable to the education of the people. The increased attention of Government to the intellectual and moral improvement of their subjects; the general desire for instruction which is evident among the natives in every principal station, and its environs; and the benevolence which evidently actuates the minds of many individuals of all ranks, cannot be observed by the philanthropist without grateful satisfaction. To aid in carrying into effect the wishes for usefulness which the benevolence of individuals may suggest, is the object of the present paper.

1.—*Indigenous Schools.*

To establish flourishing native schools, it is only necessary to call some of the most respectable school-masters of the town, and promise them remuneration in proportion to the number of their scholars, (an arrangement which will probably more than double their scanty income,) upon the condition that they will teach only the printed books to be supplied to them, and exact no payment from their scholars*. Finding in these books nothing against their prejudices, they will gladly enter into such views. Their own interests urge them to collect scholars, and if the place be

* This stipulation will, in most cases, be found necessary to secure a large number of pupils. It is, however, cheerfully conceded, that the sooner the parents can be induced to pay for the education of their children, the better; so that, as soon as the institution demonstrates its ability to promote the improvement of the children attending it, an effort should be made, as is successfully done in the Lancasterian schools at home, to secure from the parents a small sum weekly or monthly in return.

large, their various schools will quickly become *crowded*, perhaps to the amount of two or three hundred or more : for the people cheerfully send their children to receive such excellent tuition from their known teachers, which they might not do if *new masters* were employed. New masters would, besides, have to contend with the powerful opposition of the old school-masters of the place, who would be thrown out of employment. Should the old teachers be incompetent, intelligent assistants may be given to them.

When supplied with the admirable printed school-books now procurable from the School-Book Society and other sources, the work of *moral and intellectual instruction goes on with great rapidity*. They quickly read with fluency the printed character in their mother-tongue ; and in these simple schools, it is no small gratification to hear from youthful lips, as the lessons are repeated, the most touching appeals to every virtuous feeling, and pointed rebukes to every vice. Youth under such tuition may, with God's blessing, be expected fast to emerge from darkness to light ; more school-books in the mother-tongue only are required, and the progress will be certain.

By such a simple process, any individual may have the gratification of educating the rising generation of the town or village near which he may reside. If necessary, two or three could unite, and by subscription, lessen the expense. The occasional assembling of the schools under one roof, for examination and the distribution of trifling rewards by their benefactors, keeps alive zeal. The co-operation of influential natives is of much service, and the encouragement of the local authorities at the place has a powerful effect in the promotion of education.

In one native town, where this system was adopted, there were about four hundred children under tuition, and it was a sight of no ordinary interest to see them all assembled for examination, under their respective teachers, in the open air upon one of the public gháts. More *school-books and well-instructed teachers*, then by no means procurable, were only wanted to carry on education to almost any extent.

It would indeed be a blessing to India, were such a simple system of education put into operation in every town. Within the influence of Europeans, *the rising generation would be taught to read our printed books ; and were the market well stored with cheap and entertaining books of moral instruction*, such as are now being printed in Calcutta, with frontispieces and illustrations from the talented pencil of Sir Charles D'Oyly, each volume costing only two annas, it is quite clear, (for these cheap and amusing books would surely be in great demand,) that the virtues of rectitude and truth, with all the noblest principles of human action, might be conveyed into *thousands and thousands of families* throughout this benighted land, to bring forth within a few years a rich harvest of private and public virtue.

The chance of instilling virtuous principles into one or two, is surely worth the trial ; as it would be sowing the good seed which in time would yield a hundred fold.

It is sad to see a civil or military station without a school ! And if unhappily the British Government (the respected Head of which is known to be the warm friend of the virtuous education of the people) is prohibited from aiding such efforts for the welfare of its subjects to the extent of his wishes, by establishing at the public expense such schools under efficient control at every station, the greater is the call upon private and individual effort.

In union there is strength. Here then is a noble cause for British philanthropy and enterprise, to renovate the morals and principles of this vast nation ! Were each British officer to establish within his sphere (or join with others to establish) such a simple system of education, God

would surely bless such efforts, and the standard of morals would soon be raised throughout the land.

The means are simple, the benefit incalculable; the people are in darkness, and of such charity may it be truly said, "He that hath pity upon the poor and needy, behold it shall be repaid to him again."

2.—English Schools.

Besides this easy method of educating a large number of pupils, to a certain extent, in schools which may be called indigenous, there is another effort still more effective, to which it naturally leads. A taste for the acquisition of knowledge being excited in the minds of a number of youth, it will be easy to point out to them the superior advantages which a knowledge of *English* will afford:—not only as the language of those who are called to rule over the country, with whom, if they know it, they may have such intercourse as their station in society will admit—not only as opening the way to employment, if, as fondly hoped, the English language be destined gradually to supersede the Persian in our public offices; but also as making them acquainted with a language in which there exists not less than a hundred thousand volumes of acknowledged utility, and in which consequently information of all kinds is abundantly procurable. An acquaintance with a language, the stores of which are already so ample, and which through the labours of two great nations, the British and American, are daily receiving valuable accessions, will naturally appear to youths thirsting for knowledge as most important, and such an impression will combine with other influences to make them exceedingly desirous, that instruction in it should be afforded them. This will naturally lead to the establishment of an English school, in the support of which it is presumed local subscriptions, and if necessary the aid of Government, will not be wanting.

In establishing such a school, it will very seldom be advisable to engage as teachers the school-masters who have been brought up under the old system. Scarcely ever possessing any knowledge of English except of the most elementary kind, they will from this deficiency be found disqualified for the duty; and even if they are competent in this respect, they have seldom (it may perhaps be said, never) the tact to discipline a school—by useful observations to communicate knowledge to their pupils, and by numerous questions to elicit it from one for the information of others. A person educated at one of the schools now happily existing under European management, who has had his own faculties awakened, and his own mind well-informed and disciplined, is evidently the agent required. Having been accustomed to the system pursued by his European instructors to excite interest, elicit talent, quicken indolence, repress passion, and in fact, at the same time, to discipline and improve every pupil in a school, however numerous, he will naturally pursue a similar method with his pupils, and thus secure their improvement to an extent which one accustomed to the unsatisfactory progress of an indigenous school could never—never accomplish.

The indigenous schools will not on this account, however, prove useless. From them will naturally be selected the pupils of greatest talent and industry, to form the nucleus of the English seminary; and if admitted to the latter, *because they have deserved this mark of approbation from their superiors*, instruction in the seminary will very soon be earnestly desired by all, and may be allowed to such extent as is found practicable*.

* The above plan was pursued by the Calcutta School Society, who have now a most flourishing English School as the result. The steps by which its success was attained, will be found fully stated in the Appendix to the Second Report of the Calcutta School Book Society, copies of which may be had gratuitously, on application to either of the Secretaries.

3.—*Influence of example.*

There is still another view of the subject which must not be overlooked. The establishment of a new school is not to be considered as an isolated act, unproductive of any results beyond what might be expected from the immediate operation of the means which are applied. By the *influence of example* the establishment of one school may lead to that of 50, nay, of 500 others. How many rising seminaries owe their origin to the Hindu College! How numerous are the instances in which visitors to the General Assembly's celebrated academy have caught the spirit of the plan, and been induced on their return to their respective districts to form the nucleus of similar institutions! To what are we to attribute the infant seminaries at Subhātu and Lodiana, to which the chiefs from beyond the Indus are already beginning to send their children to be educated, except to the previous establishment of the parent institution at Dihli? The first step in every movement is always the most difficult. The minds qualified to lead are few in number, but all can follow. The experiment must be made by one or two in each district, but when it has once been made, all can avail themselves of its results. The proof of success encourages the timid, and gives confidence to the diffident. The example of the leading people sets the fashion, and when this point has once been attained, a host of motives are enlisted in behalf of the cause, some of which have but little to do with genuine benevolence. Correct public opinion supplies the place of morality to the mass of mankind. The time is not far distant when the English will feel the responsibility of their position in India; and it will be considered disgraceful not to contribute to the full extent of every one's means to the moral and intellectual elevation of our precious charge. Whenever this feeling shall generally pervade the English community, the design of Providence in placing us at the head of this great people will become apparent, and the millions of India will have cause to bless the God who made such a remarkable provision for their welfare, and the honored instruments of his beneficence, who so nobly fulfilled the trust which he had confided to them.

With the above Address for a guide in commencing his efforts, and with the "Monthly Lists of School Publications" to assist in the choice of suitable books, no one need despair of success in establishing a Seminary in the *vernacular* language of the people; and should any one find the Natives around him already sufficiently desirous of an *English* School, the valuable papers in our last volume, entitled "The School-master in the Mufassil," will supply him with all needful information as to the best way of commencing and prosecuting such a Seminary. Nothing will be required, but an *efficient teacher*; on which, after all, the success of the effort will greatly depend. At present, the number of persons disengaged, who are duly qualified for this responsible task, is small. But many are training for the work, whose services will soon be available;—and should any generous friend of education, in a letter to "the Editors of the CALCUTTA CHRISTIAN OBSERVER," request the aid of the writer of this paper in the selection of a teacher, it shall be most cheerfully rendered by himself, or as far as possible, secured from others.

Calcutta, Dec. 25, 1834.

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XI.—*Affectionate Address to Young People.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Under the impression that the usefulness of your valuable work might be increased were there occasionally inserted a paper on religious subjects particularly adapted for the perusal of *youth*, I beg to place at your disposal a communication of the kind, and trust that additional ones will be supplied by others of your able contributors.

The letter now sent you was written to the young ladies of a respectable Seminary in Calcutta by one of the Superintendants, when obliged some time since to proceed to sea for the recovery of his health. I would request its appearance in the January No. under the pleasing hope, that some of your readers may be induced by its statements to commence with the new year a life of sacred pleasure in the service of God.

I am, Gentlemen,

Your obedient servant,

BETA.

My dear Young Ladies,

A short time since I sent you a letter on the importance and best means of improving your time and manners, and at the close of it, engaged to write you a second on the necessity of immediately attending to the salvation of your souls. I now proceed to fulfil my promise. O may the blessed Spirit, who can alone teach to profit, render this letter a means of everlasting good to you all; and may your teachers and myself have reason to rejoice in your eternal salvation, promoted by our affectionate endeavours.

I need scarcely inform you, my dear young ladies, what you have so frequently heard, that it is possible for you to be very amiable and unblameable in your conduct to your fellow creatures, to be esteemed and caressed by your associates and friends, to be free from all open vices; and yet to have your heart *as far from God* as the most criminal of mankind. The desire of pleasing your *friends*, or the fear of offending *them*; the good example and instructions of those around you; the motions of natural conscience and the fear of everlasting misery, may impel you to many duties, and deter you from many sins, while there is not in your souls a particle of *genuine love to God*, or desire to please *him*. Thus the young man mentioned by the Evangelists (Matt. xx. Mark x.), though very amiable in his character and conduct so that "Jesus loved him," did not obtain salvation from Christ, because he loved riches; and the rich man in the parable of Lazarus (Luke xvi.) though we hear of no open sins in which he indulged, "in hell lifted up his eyes being in torments:" yea, the Psalmist expressly says, that they "who forget God" shall be "turned into hell," as well as the openly "wicked." You see, therefore, my dear

young friends, that something more is necessary than an amiable temper, or freedom from open vice, to give you any well-grounded hope of eternal glory ; that you, as your Saviour says, must be "born again," and thus become possessors of that true piety which I promised to describe.

True religion then, as described in the Holy Scriptures, consists in a total change of heart ; in turning from the world and sin to God, and from seeking ease, honour, pleasure, or profit in the world as our chief good, to seeking the glory of God, and our happiness in his favour. This change is produced by the Holy Spirit, who alone can renew the heart of fallen man. He shews us our sinfulness by nature, convinces us that although the commands of God are "holy, just, and good," yet that we have broken them in thought, word, or deed ; and that on account of our sins we must all have perished for ever, if God had not provided a way for our escape, by the sufferings and death of his dearly beloved Son. The Spirit of God also makes us see that this blessed Redeemer is able and willing to "save to the uttermost," and thus leads us to believe on him as our Saviour. He leads us to deny ourselves any thing inconsistent with his will, makes us to love holiness and hate sin, to delight in prayer and other religious exercises, and in all respects to live as those who are not their own, but bought with the blood of Christ, and bound therefore, from gratitude, to live unto him, who loved them and gave himself for them. In short, religion, as properly remarked by Dr. Doddridge in his excellent work, entitled *Rise and Progress of Religion in the Soul*, consists chiefly "in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove—to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind."

And indeed, my dear young ladies, when we consider aright our relation to God,—created, preserved and blessed by him as we are,—supreme love to God and constant obedience to him must appear so just and reasonable, that it seems almost unnecessary for me to urge them on your attention. It seems as if your parents or friends would only have to state the commands of God to incline your minds to obey them, and lead each of you at once to exclaim in fervent prayer to God, "O my Father, thou shalt be the guide of my youth." But alas, the heart of man by nature is "deceitful above all things and desperately wicked ;" it is even "enmity" itself "against God ;" so that when divine truths are presented to young people, whose hearts have not yet been hardened by the commission of gross sin, or immersed in the cares of life, even they too frequently put off the consideration of them from day to day, till at last death overtakes them with all their sins unpardoned, and hurries them to the judgment-seat of that blessed Being whom they had forgotten and neglected. That this may not be the awful case with any of you, my dear young friends, I now proceed to state a few reasons why you should without delay consecrate yourselves to God, and I beseech each of you to examine what I say by the Scriptures—and if you find it agreeable to them, O be persuaded, and do not for one moment longer trifle with your everlasting salvation.

The first reason I would mention is, the express injunctions of the word of God. God, it is there said, "has commanded all men every where to repent," and has made in his word the following express declarations :— "Believe in the Lord Jesus Christ, and thou shalt be saved ;" "Seek ye first the kingdom of God and his righteousness ;" "Remember now thy Creator in the days of thy youth ;" "I love them that love me, and they that seek me early shall find me ;" "How shall we escape, if we neglect so great salvation ;" "Except ye repent, ye shall all likewise perish." These passages, and many more of the same import, are the declarations of God—not

of a man, who is changeable and frail, but of him who is "the same yesterday, to-day, and for ever." They are not sent to men of another world, but to *you*; and by your obedience to, or neglect of them must you be tried, and your eternal destiny fixed at the last great day.

These exhortations, too, I would remark, are much enforced by the *love* which dictates them. See how God gives you food to eat, air to breathe, raiment to wear, friends to make you happy, days of health and strength, and nights of ease and comfort. Think how he has preserved you through infancy and childhood, though you did not know or love him—and how he even spared not his own Son, but delivered him up for us all, that we might obtain salvation—and will you yet forget his kindness, or abuse his love?—Rather, can you too soon or too fully give up your heart to Him who has done so much for you?

Again, let the love of Christ constrain you. Did he not become a willing victim for your salvation? Did he not, although Creator and Lord of all things, consent to leave the glory of heaven, be born in a manger, become a poor man, and live in obscurity many years; and when he began to preach, pass through years of contempt and opposition from the Pharisees and others of his countrymen—yea, did he not submit to be betrayed, to be spit on, to be struck; to carry his heavy cross, though fainting with fatigue; be crucified in anguish; endure the wrath of his heavenly Father; and expire in agony, ere he rose again, and ascended into heaven, there to carry on his intercession, in order to complete the salvation of guilty sinners? And will you yet "neglect his grace, and weary out his love," till an account of the hardness of your hearts, his indignation and holy vengeance can in justice no longer be restrained?

Besides, is not early piety peculiarly acceptable to God, and have not almost all those who have been eminent for piety, been converted in their youth? Yea, does not the heart become so hard by the indulgence of sin that *very few*, who neglect or put off religion when they are young, ever turn to God in middle life or in old age? and yet will you act a part so foolish and dangerous as to delay to give God your heart?

Again, is not early piety *honourable*, as making us the children of the Most High—is it not highly *advantageous*, as being comparatively easy, leading us to avoid many sins, and thus escape much bitter repentance? as making all events conduce to our good, and as giving us eternal blessings? Does not real religion give peace in the midst of trials and afflictions, and even in death itself? How did Paul rejoice in the prospect of death, and with what sacred peace and joy have thousands of God's servants, who were possessed of true piety, passed from time into eternity! But *never* did you know a careless man,—one who lived without love to God and attention to religion,—die with joy, however he may have been trifling or stupid in his death-bed, until, as he has passed into another world, eternal torments have awakened him to a sense of his lamentable state. Besides, is not *judgment* approaching? Will not very soon the books be opened, and you, rising from your graves, be forced, with countless millions more, to appear before God for trial? Will not those who neglect the Saviour be placed on the left hand, and then hurried down to blackness and despair in hell? while all those who sincerely loved God and believed in his dear Son, will have it said to them, "Well done, good and faithful servants, enter ye into the joy of the Lord?" Will not the righteous go to life *eternal*, while the wicked are thrust out into *everlasting* punishment. And must you soon see the great white throne, and stand before the all-seeing Judge, and yet will you continue to neglect him, and despise his offers of forgiveness? O my dear young ladies, I charge you, as in the sight of God, by these considerations, and multitudes more I could mention, that you do not for one

moment longer delay to seek your salvation. The Holy Spirit may soon leave off striving with you, and let you go on just as you like, as the world entices you, or as Satan tempts you, till death surprises you, and you are lost for ever. After death there will be no offer of mercy, no strivings of the Spirit, no kindlings of repentance;—but the manifestation of Divine vengeance will render you every moment increasingly miserable, while you will not have one ray of hope, that your misery will be terminated or moderated.

Do not object and say, “I am but young, I have time enough yet; when I have a more convenient season I will turn to God;” for you “are not too young to die,” and if you put off repentance now, God may in anger at your ingratitude leave you to yourself, and your heart will thus become too hard ever to repent. Besides, when will it be more convenient? will not your cares and anxieties be increased as you advance in life; and the longer you continue in sin, is it not so much the harder to repent of it, and forsake it?

Neither object, “Religion is unfashionable; all my companions are following the world with eagerness—then why should I be singular? Surely I may do the same.” Had Noah reasoned so, would he not have perished in the flood; and had Lot done as all around him did, would he not also have perished in the overthrow of Sodom? The conduct of your superiors or companions cannot excuse you, for “every one must give an account of himself to God:”—nor will their eternal misery alleviate yours; it will rather tend to aggravate it by your mutual reproaches.

Do not object, “I am of a religious family, or live among good people, and therefore hope for mercy:”—for what heavy punishment did God denounce against the Israelites, though the descendants of Abraham his friend; and how dreadful was the doom of Judas, though he was a companion of Christ, and was reckoned among his Apostles!

Say not, “I love the pleasures of the world, and cannot give them up”—for how short are they in their duration, and how dreadful in their close. To prefer the world to God, who deserves all you have, is the basest ingratitude, and will be punished with unutterable wrath.

These and many other excuses, my dear Friends, for putting off repentance, and neglecting the Saviour, are merely temptations of Satan, your great enemy, whom the Apostle tells you to resist—and I cannot but hope that the Holy Spirit will incline the hearts of some of you, from what has been now and at other times urged upon you, to seek the salvation of your souls without delay ere it be too late, and the door of mercy be shut for ever. If such be the case with any of you, let me give you the following directions:

1st. Every day read the Bible with seriousness, and an earnest desire to understand its meaning. Read especially the Psalms, the Gospels, and the Epistles. The Psalms will furnish you with matter for prayer; the Gospels will exhibit the love of Christ, especially what he did and suffered to save sinners; and the Epistles will describe the privileges and duties of all his disciples. It is really astonishing, that while all around us know and confess the Bible is a *revelation from God*, and the *only* revelation, so few appear desirous to know what it contains. May you act differently. May you love the Scriptures, make them the directory of your lives, and, then will they afford you consolation and support in sorrows and in death.

2nd. Make conscience of private prayer and meditation. Retire into some secret place, where none but the eye of God can see you—confess your sins, plead the promises of forgiveness which God has given you in his word, and earnestly seek the influences of the Holy Spirit, to purify your hearts, and prepare you for glory. If you cannot always retire from your companions, you may yet morning and evening, at the times when you all

repeat your prayers, pray with fervor, instead of doing it in a careless manner; and at other times, as you read or work, you may constantly send up heartfelt though silent petitions for mercy and grace, without any one's knowing it but God and yourselves. Thus your prayers may be sincere, and acceptable to God, without being ostentatious before your fellow-creatures.

3rd. Seek religious society and read serious books. The society we keep, and the books we read, exercise an important, though sometimes imperceptible, influence over our minds; and they who amidst the allurements of a wicked world wish to maintain heavenly dispositions, and a holy conduct, must choose for their companions such books and persons as may help them in attaining their object. I need not tell you, what delight it will give your teachers, at any time, (and myself also, should I be spared to return,) to converse with you on religious subjects—to guard you against mistakes—to assist you in difficulties, and by every means, to promote the growth of piety in your minds. Instructive books, too, you know, will be most gladly lent you by any of your instructors.

4th. Attend well the means of religious improvement in your power. You have now the opportunity of hearing the Gospel faithfully preached in various places of worship at Calcutta, a privilege which you may not enjoy when you leave school for distant stations. Be anxious to improve these advantages, not merely by attending public or social worship, but by attending in a *devout frame*, careful to get good from them, treasuring up in your memory and applying to your own consciences and circumstances all you hear.

Having thus, my dear young friends, described what true religion is; pointed out some reasons why you should immediately attend to it; obviated some common objections; and offered a few directions by attention to which, under the divine blessing, you may without doubt obtain its blessings, I must now leave you, with many earnest prayers that this endeavour to promote your good may not be in vain. When I think of the various privileges you enjoy; the ability to read, with the Holy Bible, catechisms, hymns and other good books at your disposal; affectionate instructors to pray with and for you; faithful ministers to beseech you to be reconciled to God; I tremble and weep to think how awful will be your everlasting condition if, with all these advantages, you still continue unconcerned about your salvation. The Lord, who knows all things, knows that I consider your salvation so important, that I would gladly sacrifice any worldly advantages I possess to promote it; that I would rather live in the meanest obscurity, subsisting upon bread and water, and be made the happy instrument of bringing you to God, than I would live in the greatest affluence, applauded by all mankind, while you lived unregenerate, and died unblest with the hope of the Gospel. You know that it is the very business and delight of your instructors to bring sinners to God, and that all would feel themselves more happy in leading you to seek your salvation than they would in amassing the largest fortunes that India ever produced. O then, while God calls you, promising you the pardon of sin, and the assistance of his Spirit; while your ministers and friends pray for you; while your teachers are ready almost to offer their lives for your eternal welfare—O come to Jesus, and obtain the blessings of his salvation. Then shall we all, I trust, for ever rejoice together, and unite in the eternal song of angels and saints in heaven, Blessing and honour be unto God and to the Lamb for ever. Amen.

With my fervent prayers that this may be our unspeakable happiness,
I remain,

My dear Young Ladies,
Your very sincere Friend.

Poetry.

[For the *Calcutta Christian Observer.*]

THE LAMENTATION OF DAVID.

BY CHARLES MULLER, ESQ.

"And David lamented with this lamentation over Saul, and over Jonathan his son."—*Sam. B. ii. C. 1.*

Let sorrowing song breathe its mournfulest strain,
Oh ! weep—for the beauty of Israel is slain ;
The mighty are fallen—the loved and the brave,
And Israel must mourn o'er her dead heroes' grave.

O ! say not in Askelon,—tell not in Gath,
That grief has o'ershadowed Judea's bright path,
Lest Philistine maidens rejoice at her woe,
And laughter and scorn pass the lips of the foe.

O never, great God, let the dew or the rain
On Gilboa's fields shed their freshness again ;
Forsaken and cursed let the high places be
Where the sire and the son fall in warfare for thee.

They turned not ;—they sought not, to flee from the foe,
The sire with his sword, and the son with his bow ;
But, aye, from the fight with the valiant and strong,
They came in the glory of triumph and song.

They were lovely and sweet in life's sunny day—
In death and defeat undivided were they ;—
The speed of the eagle !—the strength of the lion !
In battle, how smote they the foemen of Zion.

O ! ye daughters of Israel, weep ye for Saul,
Whose splendor and joyance graced bower and hall :
He loved ye, and clothed ye, in scarlet and gold,
And aye, ye rejoiced as his triumphs were told.

For thee, my lost brother, for thee do I mourn !
This breast once so joyous is stricken and torn.
O deep was thy love, and unchanged was thy heart !
Alas ! that its spirit so soon should depart.

How are they fallen !—the mighty, the great,
In the hour of shame, the dark day of fate.
The sabre is broken, the shield cast away,
And the glory of Israel marked with decay.

Missionary and Religious Intelligence.

BENGAL PRESIDENCY.

1.—CALCUTTA BETHEL SOCIETY.

On the 27th November last, the Annual Meeting of this Society was held at the Circular Road Chapel, when after a Sermon by the Rev. G. F. Anderson, Baptist Missionary, proceeding to Allahabad, the Ninth Report of the Institution was read by the Rev. G. Gogerly, the Secretary. From this Report we copy with pleasure the following extracts:

"During the past year, the services on the Floating Chapel have been regularly conducted, and whilst the Missionaries in Calcutta have been reduced in number, and have consequently been unable to give to the concerns of the Society that attention which they could have wished, the Committee have reason to be thankful, that some of the lay-members of the Society have come forward to assist in this interesting work; and it has been principally owing to them that the Bethel Services have been continued. The Committee would, therefore, present to those gentlemen their grateful thanks.

"During the last cold season, divine service was conducted every Sabbath morning and evening; besides which, a meeting for Prayer and reading the Scriptures was held on board the Society's vessel, on Thursday evenings. These services were generally well attended, and the devout deportment of the congregations afforded encouragement to a patient perseverance in this important work. At the meetings for Prayer, two officers belonging to vessels then in Port, frequently officiated, and a few pious sailors engaged in prayer. In several instances, Captains of vessels have accompanied their men on board the Bethel, and have thus, by their example, taught those under their command the value of the means of grace, and the importance of seeking the favor of God, and the salvation of their souls. The conduct of these gentlemen is worthy of imitation by Sea-faring Gentlemen visiting this Port.

"Besides the above, a Sabbath afternoon service, in December and January last, was established on board two or three ships, whose Commanders were favourable to the Bethel cause, which was continued as long as the vessels remained in Port. Several French ships have also been visited, and a few Testaments and tracts, in their own language, have been distributed amongst the officers and crews.

"Whatever may have been the results of these various means in producing true conversion to God, your Committee think they are warranted in saying, that many pious seamen have been assisted in their humble devotions—that the consciences of some have been awakened—that the attention of others has been directed to the best things, and that *all* have felt a real satisfaction in meeting, as they have done, in a place appointed for the worship of God, which has been so exclusively set apart for themselves.

"Allusion having been made in the last Report to a correspondence between your Committee and the American Seaman's Friend Society, respecting a Chaplain being sent to Calcutta by that Society for the purpose of giving his undivided attention to the religious interests of Seamen visiting the Port of Calcutta, your Committee would now observe, that a letter on the subject was addressed to the Rev. Dr. Boiles of Boston, and the Rev. Mr. Greenleaf, Secretary of the above named Society, of New York. An answer from the latter Gentleman has been received, an extract from which is subjoined.

"Your letter of Sept. 25th, 1833, directed to me at Boston, came to hand three days ago. I feel under great obligations to you for the information you communicate in relation to the Seamen's cause in Calcutta, and am gratified to know that the Missionary Brethren in that place, amid their multiplied labors for the conversion of the heathen, do not forget those whose home is on the deep. The American Seaman's Friend Society, with which I am now connected, as Secretary, have in view to station a Chaplain in every foreign Port where our Seamen resort. Calcutta is one of those places on which we have our eye; though several other stations will demand previous attention, yet ultimately I have little doubt but we shall commission a man for Calcutta."

"From the above communication, your Committee look forward with pleasure to the time when one or two devoted men will arrive in Calcutta, to serve in the Gospel of Jesus Christ those 'whose home is on the deep,' and whilst their attention will be in a considerable degree directed to the advancement of English and American seamen, the native boatmen and lascars will share in their sympathies and labors of love.

"It is gratifying to your Committee to state, that the Funds of the Society are at present in a favourable state, the liberality of Sea-faring Gentlemen having enabled them to liquidate the whole of the debt stated in the former Report, as well as to discharge the current expences of the past year."

2.—BENGAL AUXILIARY MISSIONARY SOCIETY.

On Wednesday evening, the 3rd December, the Sixteenth Annual Meeting of this Institution was held in the Union Chapel. The Rev. W. H. Pearce having opened the business with prayer, the Rev. Dr. Marshman was called to preside as Chairman. The Report was then read by the Rev. A. F. Lacroix, the Secretary; and various motions made, or seconded by the Rev. Messrs. Mack, Hæberlin, Campbell, Robinson, Gogerly, G. Pearce, and Leechman; with Dr. Corbyn, Dr. Vos, and Lieutenant Meik.

The Report will soon be published, when we hope to extract some passages for the gratification of our readers.

3.—KIDDERPORE NATIVE CHRISTIAN SCHOOL.

The First Annual Examination of this School, conducted by Mr. and Mrs. Campbell, was held on Friday, 5th December, in the presence of various friends. As it is an object particularly attended to by its conductors, to communicate as much knowledge in the *Bengali language* as possible, it afforded the examiners much satisfaction to hear the readiness with which the boys answered the several questions put to them in Scripture history and geography, &c. in that language. In addition to their knowledge of Bengali, the boys showed that they had made considerable proficiency in English. They were examined in English reading, writing, and arithmetic, in all which they acquitted themselves to the satisfaction of all present. The utility of this and similar institutions cannot be calculated. Its benefits may be reasonably expected to extend to generations yet unborn; and none but those who have actually witnessed the fact, can be aware, in how short a time children, whose parents have but recently renounced idolatry, improve in moral feeling and virtuous sentiments, when placed under the influence of a religious education.

4.—BAPTIST MISSION SCHOOLS AT CHITPUR.

The Annual Examination of the institution for Hindu youths, and the Native Christian Boarding Schools, under the superintendance of Mr. and Mrs. Ellis, was held at Chitpur on the 10th December. The Hindu Boys' school contains 100: the Christian schools contain 30 boys and 20 girls. In the former the English language only is taught, while in the boarding schools the children learn both Bengali and English, besides which the girls are instructed in needle-work, spinning, &c. and are required to attend to other domestic offices, with the view to qualifying them for the duties of after life.

The youth of each school acquitted themselves very much to the credit of themselves and their instructors, and to the satisfaction of those gentlemen and ladies who attended to witness the examination. To many, perhaps, the girls in the first class would present the most interesting and pleasing object, as belonging to that division of the human family which in all civilized countries, in which alone it has risen to its true position in the scale of being, exerts such an extensive and beneficial influence on the destinies of our race, but which in this country has been degraded and debased, denied the means of instruction and improvement, and then despised for the want of them. These girls could not only read with ease and fluency in their own language, but several of them had made considerable proficiency in English, reading with ease, and replying with readiness and propriety, to a number of questions

put to them on the subject of what they read, the meaning of particular words, the different parts of speech, and the geographical position of places mentioned therein, and which they pointed out on the globe. In short, these girls bid fair to become suitable companions for educated youths, and capable of imparting the rudiments of knowledge to their offspring in future years.

The boys in the higher classes in the Hindu Schools were examined, among other things, in geography, natural philosophy, and the evidences of Divine revelation. The Christian boys were also examined in the history and contents of the Bible, and the doctrines taught in it, supporting their statements by appropriate texts of scripture. The examination was throughout highly interesting and very satisfactory, showing a considerable proficiency made by the youths generally in human and divine knowledge, and in the English language as the medium of communication.

5.—MISSIONARY OPERATIONS AT GORAKPUR.

It gives me great pleasure to say that our Seminary here is thriving apace. I think I mentioned having made over ten orphans to the Seminary, who were sent me by Mr. Madden. Besides these (of whom by the way two have died) there are four orphans, whom I removed from the farm, and two lately sent by Mr. A., in all fourteen, who receive daily instruction in English, Persian, Urdu, and Hindul, and live entirely under the eye and superintendence of Mr. Moore. I hope great things from this Seminary; and surely, at least, I may hope that our labour on them will not be in vain, but that, through the Divine blessing, they will prove good Catechists and School-masters. This is the end we have in view. Our Female Seminary, under Mrs. R.'s superintendence, is also encouraging. At present we muster ten female orphans (two of whom are to be baptized next Sunday), and we hope in a few weeks to have an increase of four others. Besides the female orphans, the daughters of our Native Christians are also under Mrs. R.'s management, and the school on the whole makes a nice appearance. Oh that it may be more than appearance! I should have mentioned that the boys of our Christians are attached to Mr. Moore's Seminary as day-scholars, where they receive the same education as the orphan boys.

We are busily engaged in endeavouring to establish good schools for Hindu and Musulman children in the town, and I hope soon to be able to give you a pleasing account of our progress.

Every morning, accompanied by William, our reader, I resort to the neighbourhood of a temple, where we have generally good congregations, and sometimes very pleasing conversations. On my return from this duty, the bell is rung for morning worship, when I read prayers, and comment on a chapter to from 30 to 40 children and adults. I rejoice to say the Christians seem to prize this means of grace more than formerly: indeed, there is a very manifest advance in the Christian life among our people here.—*Christian Intelligence*.

BOMBAY.

6.—ARRIVAL OF MISSIONARIES.

We have the pleasure of recording the arrival in Bombay on the 10th Sept. of the Rev. Messrs. Graves and Munger, Missionaries, and Messrs. Hubbard and Abbott, Assistant Missionaries, with their wives, and Misses Graves and Kinball. They form a much needed, and very acceptable, reinforcement to the American Mission in this Presidency. We are sorry, that Mr. Graves's health has not profited much by his visit to his native country. His return to India, in his present state, is at once a striking proof of his zeal for its interests, and of the kind regard to his feelings entertained by the Missionary body with which he is connected. The American churches, we are happy to observe, are still continuing vigorously to extend their foreign operations.—*Oriental Christian Spectator*, for Oct.

EUROPE.

7.—RELIGIOUS TRACT SOCIETY.

We have recently been favoured with a copy of the *Thirty-fifth Annual Report* of this truly excellent and catholic Society, which might justly be ranked among England's chiefest glories, and seems destined to perform no mean or subordinate part in the moral regeneration of the world.

Under God it has already achieved much; and it is daily increasing its resources and widening the sphere of its operations. Its publications may be met with in every part of the world, and there is scarcely a country which, to a greater or less extent, has not already benefited by its enterprise, and does not afford evidence of its usefulness, and of the blessing of God manifestly resting upon its exertions to diffuse among the nations of the earth the precious and saving truths of the Bible.

From the Report we learn the pleasing fact that "the Publications circulated during the year ending March 31st, amounted to 14,339,197, being an increase of 1,743,956, over the preceding year. The total circulation since the formation of the Society, in about 75 languages, amounts to upwards of 197,000,000. When it is considered that every tract, or book, in this immense number, contains those words of truth which make wise to eternal life—that every tract, and every book, is intended not only to interest but to improve,—to arrest the attention, convince the judgment, arouse the conscience, and convert the heart of the sinner to God; or to promote the knowledge, the faith, the love, the holiness, the usefulness, and the happiness of the believer in every stage of his profession, until he gets beyond the reach of means and enters eternal glory,—who is there that knows any thing of the worth of souls and the value of religion, but must rejoice at the wide diffusion of divine truth thus effected? The career of the Society has hitherto been onward and glorious, and every succeeding year has brought an accession of strength, opened new doors, and led to new plans of usefulness, and brought to light, in a constantly increasing ratio, the importance of its operations, by discovering their extended and beneficial influence. The present report abounds with evidence of the most cheering kind, of the usefulness of the Society's publications; and doubtless these constitute but a very small proportion of the instances, in which its messengers of truth and mercy have been the honoured means of good to the souls of men.

Those who feel interested in the future prospects of this Society, will be delighted to learn that the state of its funds is flourishing. The benevolent income, consisting of free contributions from auxiliaries, annual subscriptions, donations, &c. was £4,623 7s. being an increase over the preceding year of £663 3s. The legacies amounted to £733 18s. 10d. and the proceeds of sales of the Society's publications were £42,197 12s. 6d. The total receipts, are said to have been £48,299 8s. 4d. including a balance of £413 4s. 3d. being an increase of £8,299 13s. 6d.

Among the new publications are the following, a few copies of which may be had here on application to the Rev. J. Thomas, Howrah:—*Bedell's Is it Well? Three Important Questions to Wives and Mothers. Anecdotes on Providence, and the Holy Scriptures; and on Christian Graces, Christian Conduct, and Religious Tracts.*

Two volumes of Missionary Records have been printed, namely, "North America," and "India." Their object is to give a brief view of the effects produced by the Divine blessing on missionary labours. They will be found useful to the young, and general readers, and may kindle a spirit of holy zeal on behalf of the perishing millions in heathen and other unenlightened countries.

Two works from the unpublished writings of Lavington have been adopted by the Committee, viz. Addresses to Christians on making a Public Profession of Religion, and Sacramental Meditations; which they trust will be widely circulated.

The publication of Dr. Bogue's Essay on the Divine Authority of the New Testament, and of an abridgment of the late Mr. Wilberforce's Practical View, the Committee doubt not, will be acceptable to their friends.

The works for the young have also been increased. The Picture Bible, containing sacred narratives in the words of scripture, illustrated by twenty-one steel plates, and a large number of wood engravings, is adapted as a present to children. It teaches through the eye, by which indelible impressions are made on the minds of the young. Pious mothers, when surrounded by a group of their little ones, will find this volume a constant source of interest and instruction. The children will, no doubt, have many questions to offer, suggested by the pictures; and they should be encouraged thus to exercise their minds. It is intended to publish another volume on the Old Testament, and one on the New.

The NATURAL HISTORY is a popular introduction to the study of Quadrupeds, with a particular notice of those mentioned in scripture. It is suitable for the young, and is illustrated with about one hundred engravings. It is too often the case that, in scientific books, the works of the great Creator are so noticed, as to hide him from the reader's view, or so as to oppose his holy word. Hence it is of great importance to employ every legitimate means to show that the God of nature is the God of revelation, and in both is "wonderful in counsel, and excellent in working." At the present period, zoology is attracting great attention, especially among the young; and it is not only an interesting and popular, but a useful and instructive science. Surely the study of the creatures that have been formed by the power and skill of God, if rightly pursued, must lead us to adore his perfections, and to praise his holy name. The object of the present work is to combine with correct scientific explanations an exhibition of the creating skill and providential goodness of God. The quadrupeds mentioned in the scriptures are particularly noticed; and various opportunities are embraced to lead the reader not only up to "Nature's God," but to the glorious discoveries of the gospel of Christ.

THE WEEKLY VISITOR has had an extensive circulation. The first volume is now complete. The information it communicates is of a permanent nature; and it is adapted for a library book as well as a magazine. THE WEEKLY VISITOR combines with general knowledge, scriptural and religious instruction; the pieces are brief and varied. The works of God and the word of God are explained and illustrated in each number; and such information is imparted as is adapted to promote both the temporal and everlasting interests of the reader.

We propose to supply some additional extracts from this interesting report in our next.

DOMESTIC OCCURRENCES.

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

Nov.

MARRIAGES.

14. At Delhi, Mr. J. Smith, to Miss Nusen.
24. Mr. F. H. W. Hawkins, to Miss E. Smith.
25. Mr. R. W. Walters, to Miss E. M. M. Laine.
- G. Forbes, Esq. M. D. Civil Surgeon, Hidgelee, to Miss Coull.
26. Captain St. C. Cook, to Miss L. A. Vandenburgh.
29. Mr. J. Atkinson, to Miss C. E. Linton.
- Mr. F. H. Matthews, to Miss Shelverton.
- Mr. H. Christiana, to Miss Gonsalves.
- Mr. Valentine, to Miss Kemery.
- Mr. Hans C. Smith, to Miss Hurd.

Dec.

1. A. Grote, Esq. B. C. S. to Miss H. A. McKenris.
- Mr. W. Goodsall, to Miss M. Ebberson.
- At Bangalore, Lieut. Erskine, 7th Light Cavalry, to Miss Webber.
2. Captain W. R. Maidman, Artillery, to Miss McQuhae.
- At Alleppy, Ensign Combertz, 6th Regt. N. I., to Miss Simpson.
3. Mr. J. J. L. Hoff, to Miss C. Framingham.
6. Mr. C. Gomes, to Miss DeSilva.
8. Mr. J. Tellyard, to Miss Stots.
9. Owen J. Elias, Esq. to Miss B. E. Avdall.
13. Mr. D. Dunnovan, to Mrs. Percy.

17. At Asinghur, R. Montgomery, Esq. C. S. to Miss F. M. Thomason.
— Peter Davarger, Commander of the Ship *Samdany* of Bombay, to Rose Eleanor Arson.
22. A. D. Kemp, Esq. to Miss E. P. Jones.
23. C. E. Trevelyan, Esq. C. S. to Miss H. M. Macaulay, daughter of Z. Macaulay, Esq.
25. Fred. James Halliday, Esq. Civil Service, to Eliza, second daughter of Col. J. A. Paal McGregor, Military Auditor General.

Nov.

BIRTHS.

8. The lady of Major General Pemberton, 56th N. I. of a son.
12. At Kurnaul, the lady of Cornet Cookson, 9th Light Cavalry, of a son.
13. At Puttyghur, Mrs. H. Hendry, of a daughter.
18. At Banda, the lady of H. Harrington, Esq. of a daughter.
23. At Agra, the lady of Lieut. W. H. Nichollets, of a son.
24. The lady of R. Wooldridge, Esq. of a daughter.
25. The lady of Captain Young, of a daughter.
27. The lady of Lieut. Fountain, 40th Regiment, of a son.
28. At Noscolly, the lady of Dr. Baker, of a son.
— At Puttyghur, Mrs. T. Lithgow, of a daughter.
— Mrs. C. F. Byrn, of a son.

Dec.

1. The lady of H. J. Leighton, Esq. of two daughters and one son.
2. Mrs. W. Ryland, of a daughter.
5. At Klambazar, the lady of J. Erskine, Esq. of a son.
6. At Daoca, the lady of Lieut. Hamilton, 53rd N. I. of a daughter.
8. The lady of H. Holroyd, Esq. of a daughter.
9. Mrs. Valentine Champion, of a daughter.
10. The lady of T. Holroyd, Esq. of a daughter.
— The lady of J. Brightman, Esq. of a daughter.
13. Mrs. R. Hood, of a son.
14. Mrs. C. J. Pittar, of a son.
16. Mrs. Kurwan, of a daughter.
17. The lady of Captain Hawkins, of a daughter, still-born.
18. Mrs. W. Harper, of a son.
21. The wife of Mr. Matthews, of a son.
— Mrs. J. Ravenscroft, of a son.
23. The lady of J. Lowe, Esq. of a daughter.
24. The wife of Mr. Smith, of a son.
— The lady of Rev. Mr. Robinson, of a daughter.

Oct.

DEATHS.

11. At Macao, at half past 10 o'clock in the night, the Right Hon'ble William John, Lord Napier, of Marchiston, a Baronet of Nova Scotia, Captain, R. N. and His Britannic Majesty's Chief Superintendent in China. His Lordship expired of a lingering illness brought on by the arduous performance of his duties at Canton, aggravated by the treatment received from the Chinese Government when on his passage in a sick state to Macao. His Lordship was born on the 18th of October, 1786, and would that day have completed his 48th year.

Nov.

23. James St. John, infant son of Mr. DeSilva, aged 2 years and 5 months.
— Captain Dew, Country Service, aged 40 years.
— A. Barnes, the son of R. Perry, Esq. aged 9 months.
25. Mrs. M. Bennett, aged 38 years and 16 days.
— Mr. J. Bennoit, aged 36 years.
— At Howrah, John W. Ultimus, son of Rev. W. Morton, Officiating Minister

at Howrah.

26. At Puttyghur, the infant daughter of Mrs. M. Hendry.
— The infant daughter of R. Kerr, Esq. aged 19 days.
27. At Ishera Delphirie, M. Roussac, aged 16 years and 8 months.
- At Cawnpore, Sophia Rees, the lady of H. T. Owen, Esq. C. S.
28. Miss Eliza Wittenberry, aged 8 years, 4 months, and 31 days.
29. Master T. Brown, aged 5 years.

Dec.

1. The three infant children of H. J. Leighton, Esq.
2. Mr. Alexander Gordon Lorimer, aged 28 years.
— Miss E. C. M. Jowine, aged 3 years and 7 days.
— At Mirzapore, William Haynes, Esq.
3. The infant son of Mr. Mark D'Crux.
4. Monsieur Eugene Marquies, aged 23 years.

7. Master J. Marley, aged 6 years, and 15 days.
8. At Almora, Olive, the wife of Lieut. Glasford, Engineers, aged 26 years.
9. Master J. J. Stuart, aged 2 years, 4 months, and 26 days.
- Mr. T. Smith, aged 32 years.
- At Cumballa, Mary, second daughter of Colonel Russel, H. A.
10. At Serampore, Mrs. T. S. Gibson, aged 47 years.
13. Mr. P. Hypher, aged 78 years.
17. Mr. J. Brown, aged 36 years.
- Mrs. Anna Maria Joseph, aged 74 years.
18. Mr. James Grimsdick, aged 45 years.
20. Mrs. E. Moore, relict of the late Captain William Moore.
23. Mr. J. A. Rodrick, aged 24 years, 2 months, and 26 days.

Shipping Intelligence.

Nov.

ARRIVALS.

27. Monarch, (Brig.) J. Buchanan, from Tutacorie 23rd October.
- Theresa, (Barque,) J. Tulloch, from Moulemein 20th November.
28. Alexander, Sanders, from Markanum 10th October.
29. St. George, J. Thompson, from Bristol 7th and Madeira 22nd August.
- Passengers.*—Mrs. Col. Walker, Mrs. Rainey, Mrs. Pearce, Miss Robinson, Miss Rainey, Major Graham, Bengal Artillery, Captain Jervis, 6th N. I., M. H. Jenkins, Esq. Rev. G. Pearce, Mr. Cowan, Surgeon, Mr. Lawrence, Mr. Walker, Mr. Mainwaring, and Mr. Benbury.
- Red Rover, (Barque,) W. Clifton, from China 3rd and Singapore 11th Nov.
- Passengers from China.*—C. F. Young, Esq. Bengal C. S., G. B. Gonsalves, Esq. and E. A. Vertannes, Esq. Merchants.
- Bombay Castle, R. Wemyss, from China 15th Sept. and Malacca 24th Oct.
- Passengers from China.*—Mrs. Wemyss, Mrs. Watts and child, H. C. Watts, Esq. G. Jessop, Esq. and child.
- Penelope, (Barque,) P. Hutchinson, from Madras 16th and Markanum 24th October.
- Trident, (F.) M. Wiband, from Nantes 4th July and Sumatra 7th November.
- Will Watch, (Brig.) W. Barrington, from Penang 6th November.
- Passengers from Penang.*—A. Brunoe, Esq. Mrs. Brunoe, W. Martin, Esq. Captain G. Dawson.
- Nerbudda, F. Patrick, from China 6th September, Singapore 18th October, and Penang 7th November.
30. Lord Hungerford, C. Farquharson, from London 2nd July and Cape 21st Sept.
- Passengers from London.*—Mrs. McClintock, Mrs. Grant, Mrs. Moore, Mrs. Gordon, Misses McClintock, S. McClintock, Dick Turnbull, D. Agnelas, Hon'ble H. Devereux, Civil Service, M. Hothaw, Bengal Horse Artillery, H. Crommeline, B. N. I., H. Gordon, Madras N. I., and Master H. Moore. *From Cape of Good Hope.*—Miss Ross, Miss Morton, Hon'ble A. Ross, Member of Council, T. Wheatly, Esq. Madras Civil Service, H. Morris, Esq. Madras C. S., Dr. Grant, B. A., and Captain Moore, N. I.
- London, Wimble, from London 26th September.
- Passengers.*—Mrs. Woodward, Mrs. Prole, Mrs. Barbor, Mrs. Voss, Mrs. Burt, Mrs. Dunlop, Mrs. Kean, Mrs. Dyson, Mrs. Campbell, Miss Hall, Mr. Woodward, and Mr. Malcome, Civil Service; Captain Jeffreys, Bengal N. I., Captain Prole, Bengal N. I., Captain Barbor, Bengal Cavalry, Lieut. Dyson and Lieut. Campbell, Bengal N. I., Mr. Dunlop, Surgeon, Mr. Birch, Merchant, Mr. Harris, Engineer, Mr. Harvey, Mr. Gibbon, Mr. Rich, Mr. Vogel, Mr. N. Wright, and Mr. H. Wright.
- Duke of Bedford, W. A. Bowen, from London and Portsmouth 2nd August.
- Passengers.*—Mrs. Tucker, Mrs. Nesbit, Mrs. Bradden, Mrs. Scott, Misses Tucker, H. Tucker, Reid, Fry, Wards, Tuloch, Beaumont, Foley, Montgomery, Robson, Nesbit, Charles Tucker, Esq. C. S., Alexander Serpent, Esq., Mr. Bradden, Mr. Mainwaring, Mr. Chapman, Mr. Sherman; Mr. Holmes and Mr. Hunter, Assistant Surgeons, Mrs. Pite and child, Master C. Gale, Master S. Gale, and Master Nesbit.
- Syiph, (Barque,) R. Wallace, from China 4th and Singapore 14th November.
- Passengers from China.*—E. W. Brightman, Esq. *From Singapore.*—Alexander Fraser and W. D. Shaw.

Dec.

1. Dona Carmelita, (Barque,) C. Gray, from China 17th October.
- Passengers from Penang.*—Ensign F. Adons, 24th Bengal N. I.; Mr. N. Beale, and eight Native Pilgrims.

- *La Belle Poule*, (F.) Gerodrow, from Bordeaux 30th July.
Passengers.—Mr. M. M. Roquet, and Mr. H. Martin, Merchants.
- *Indien*, (F.) A. Morin, from Havre 11th August.
Passengers.—Mr. N. Tanden, Mr. E. Mathew, and Mr. N. Ravinet, Merchants.
- 3. *Orontes*, J. Currie, from Khyouk Phyoo 28th November.
Passengers.—Captain Miller, and a detachment of the 25th Regiment N. I.
- 4. *Bland*, Thomas Callan, from Liverpool 12th August, and Cape of Good Hope 10th October.
Passengers from Liverpool.—Mrs. Hart, Miss Wilkinson, Captain Trafford, Bengal Cavalry; Dr. Hart, Bengal Establishment; Mr. Richardson, Cadet, Madras Establishment; Mr. Porteous, Mr. Oswald, Mr. Rowson, Mr. Porter, and Mr. Benjamin, Merchants. *From Cape*.—Mrs. Lawler and children, and Mr. Lawler.
- 5. *Resolution*, (Barque,) G. Jellicoe, from Khyouk Phyoo 30th November.
Passengers.—Mrs. Dickson and 2 children; Lieut. Hone, in command of a detachment of 230 Sepoys and followers, B. N. I.
- 6. *Fairie Queen*, (Barque,) J. Saipe, from Liverpool 1st August and Mauritius 1st November.
- 7. *Duke of Northumberland*, Pope, from London and Madeira 22nd August.
— *Water Witch*, (Barque,) Henderson, from Singapore 20th November.
- 8. *Asia*, J. Biddle, from London 13th August.
— *Golden-Fleece*, (Barque,) J. Baker, from Liverpool 5th August.
— *Syed Khan*, (Schooner,) J. McKinnon, from China 12th and Singapore 20th November.
- *Virginia*, (Barque,) J. Hullock, from China 16th Oct. and Singapore 21st Nov.
Passengers.—Mr. J. Dixon, H. C. Marine, and Mr. Hood, Merchant.
- 9. *Albion*, N. McLeod, from Liverpool 27th July and Madeira 13th August.
Passengers.—Mrs. Benson, Lieut. Benson, 4th Cavalry, and 3 children.
— *City of Edinburgh*, D. Fraser, from Madras 30th Oct. and Markanum 9th Nov.
Passengers from Madras.—Mrs. Breen, Lieut. Ommaney, Mr. Breen and Mr. C. A. Gordon, Merchants; Mr. A. Lime, and Mr. J. A. Colla, Greek Merchants.
- 10. *Allalevie*, G. Andree, from China 31st Oct. and Singapore 12th November.
— *Thistle*, (Schooner,) J. Jones, from Rangoon 26th November.
— *L'Esperance*, J. Worthington, from Batavia 27th October, and Singapore 12th November.
- 14. *Claremont*, (Barque,) T. Boulton, from Sandoway 2nd December.
Passengers from Sandoway.—Lieut. Ramsay and Lieut. O'Brian.
— *Elizabeth*, (Schooner,) H. Spooner, from Penang 22nd November.
Passenger.—W. R. Lackersteen, Esq.
- 15. *Arab*, (Barque,) C. Parks, from Bombay 2nd November.
Passengers.—Mrs. Borradaile and 2 children, Mrs. Gordon, Mrs. Sutherland and child, Miss Gordon, H. Borradaile, Esq. of Bombay Civil Service; and Captain W. C. Grant, Bombay Engineers.
— *William Gray*, C. Greene, from Boston 2nd July.
Passengers.—Mr. T. W. Everett, Supercargo; and Mr. T. T. Burt, Clerk.
- 16. *Cecelia*, (Brig,) P. Roy, from Singapore 6th, and Penang 19th November.
- 20. *Enterprize*, (H. C. Steamer,) C. H. West, from Madras 11th December.
Passengers.—Major Hodges, Private Secretary, Captain MacLeod, A. D. C. and Captain Airy, A. D. C. to the Governor of Madras; Rev. Dr. Mill, Mrs. Mill, and child, and Dr. Selling's child.

Nov. DEPARTURES.

- 27. *Tapley*, R. Tapley, for Liverpool.
- 29. *Juliana*, C. B. Tarbutt, for London.
— *Vesper*, (Barque,) J. T. Atwood, for Isle of France.
— *Skimmer*, (Barque,) J. R. Gillen, for Rangoon and Moulmein.

Dec.

- 3. *Hashmy*, J. Harfield, for London.
- 10. *Corwallis*, P. Key, for Bombay.
- 13. *Soobrow*, (Barque,) W. Poole, for Bombay.
- 15. *James Pattison*, R. D. Middleton, for London.
— *Guiana*, (Barque,) M. Tait, for Liverpool.
— *Neptune*, Broadhurst, for London via Cape.
Passengers per Neptune.—Lady Knox and child, Mrs. Hickey and 4 children, Mrs. Brae and 6 children, Mrs. Edmonds,—Beale, Esq. C. S., T. Brae, Esq. Major Hyde, Bengal Artillery, Lieut. P. Bonham, and D. Pratt, H. M. 16th Lancers, Masters McDormond and Cobb.
— *Lawrence*, (Brig,) H. Gill, for the Mauritius.
- 30. *Curacoa*, D. Dunn, for Moulmein.
— *St. Leonard*, J. W. Gurr, for Liverpool.
Passenger per Ann for Ceylon.—George Howard, Esq.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 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.				
	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	30.040	76.3	74.6	74.8	N. W.	1.118	78.5	79.5	77.5	N. W.	0.034	79.5	81.2	78.6	N. N.	0.050	80.2	82.2	79.1	N. W.	0.043	80.2	81.8	78.7	N. N.	0.046	79.8	80.4	78.8	N. N.
2	082	72.3	70.8	71.4	C. M.	1.140	77.2	78.3	76.5	N. W.	1.114	78.5	82.1	78.4	N. W.	0.074	79.7	82.5	78.3	N. W.	0.070	79.5	82.2	78.3	N. W.	0.082	78.4	80.1	78.1	N. W.
3	104	72.2	71.1	71.1	N. N.	1.162	77.3	79.3	77.7	N. N.	1.150	78.1	79.8	78.1	N. N.	0.110	79.5	81.7	79.3	N. W.	1.066	79.4	81.7	78.7	N. N.	1.110	78.2	79.7	77.8	N. N.
4	122	72.9	70.9	71.4	C. M.	1.150	77.2	79.7	77.3	N. E.	1.120	78.1	80.6	78.1	N. E.	0.074	78.7	82.7	79.5	N. W.	0.060	79.9	82.2	79.5	N. N.	0.066	78.4	80.1	78.2	C. M.
5	060	72.6	70.5	70.7	N. N.	1.116	77.2	78.5	76.8	N. N.	0.042	78.3	82.3	79.2	N. E.	0.048	78.2	80.7	78.7	N. E.	0.050	77.7	77.7	78.8	N. E.	0.054	76.8	76.4	77.2	N. E.
6	080	71.6	70.0	69.7	N. N.	1.106	75.7	74.7	74.3	N. N.	0.080	75.7	75.3	75.1	N. N.	0.044	76.6	75.7	75.5	N. E.	0.044	75.7	75.7	75.5	N. N.	0.050	75.8	74.7	74.2	N. N.
7	046	70.4	69.4	70.8	N. W.	0.094	74.6	75.7	74.7	N. W.	0.068	76.7	78.4	76.4	N. W.	0.030	77.4	80.3	78.2	N. N.	0.030	77.9	79.5	77.4	N. N.	0.030	76.5	76.7	75.3	N. W.
8	116	68.8	67.7	68.7	N. N.	1.176	75.2	76.5	74.7	N. W.	1.150	76.8	79.7	76.2	N. W.	0.080	78.1	80.5	78.1	N. W.	0.084	78.1	80.7	77.5	N. N.	0.084	77.7	76.7	75.4	N. N.
9	104	68.6	66.6	67.3	C. M.	1.172	75.5	75.7	73.7	N. N.	1.154	76.6	78.5	75.1	N. N.	0.110	76.7	80.6	77.3	N. W.	1.102	76.2	79.5	76.4	N. W.	1.114	75.6	77.7	76.5	N. W.
10	102	68.1	65.5	65.5	C. M.	1.166	74.3	76.5	73.8	N. N.	1.136	75.7	79.5	76.4	N. E.	0.094	76.7	79.9	77.2	N. W.	0.092	76.4	79.5	76.5	N. W.	0.094	75.2	76.8	75.3	N. W.
11	108	68.1	65.3	65.4	N. N.	1.166	73.7	76.6	73.1	N. N.	1.140	75.3	78.7	77.4	N. N.	0.082	76.4	79.4	76.1	N. N.	0.060	76.3	79.7	75.5	N. N.	0.084	75.8	76.4	75.3	N. W.
12	120	68.3	65.5	65.5	N. W.	1.178	74.8	76.2	73.5	N. N.	1.140	75.3	78.4	75.3	N. N.	0.096	76.1	79.5	76.2	N. W.	1.100	76.3	79.7	76.1	N. N.	1.100	74.8	76.2	74.7	N. N.
13	128	67.9	66.3	66.2	C. M.	1.186	74.4	76.7	73.7	N. N.	1.154	75.1	78.7	74.1	N. N.	1.100	76.1	79.8	75.5	N. N.	1.108	76.7	78.9	74.7	N. W.	1.109	74.7	76.2	73.7	N. W.
14	120	67.5	65.7	65.7	N. N.	1.176	73.2	76.7	73.1	N. N.	1.150	75.7	78.4	74.4	N. W.	1.068	75.3	79.7	74.7	N. N.	1.106	75.7	79.7	74.6	N. N.	1.108	74.7	76.2	73.8	N. N.
15	136	65.8	63.3	63.5	C. M.	1.200	73.5	75.7	72.6	N. N.	1.184	74.2	76.8	74.4	N. N.	1.132	74.4	80.0	76.1	N. E.	1.128	74.7	79.5	75.6	N. N.	1.110	74.7	75.9	73.6	N. N.
16	170	66.6	65.8	65.4	N. W.	1.226	73.3	76.2	73.1	N. W.	2.047	74.1	80.2	76.5	N. E.	1.156	75.5	81.6	77.5	N. N.	1.150	75.1	80.5	77.2	N. N.	1.152	74.5	78.7	76.8	N. N.
17	162	69.1	68.3	68.3	N. N.	1.200	73.2	75.5	73.5	N. W.	1.176	74.5	78.7	75.4	N. N.	1.140	75.3	79.4	76.7	N. E.	1.132	75.7	78.7	76.4	N. N.	1.136	74.9	75.8	74.1	N. N.
18	164	69.2	67.8	67.8	N. N.	1.210	74.4	77.3	74.5	N. N.	1.176	75.7	79.6	76.2	N. N.	1.128	77.3	81.1	70.7	N. N.	1.124	77.4	80.8	77.3	N. N.	1.136	76.4	78.5	76.5	N. N.
19	166	69.8	67.7	67.3	N. N.	1.210	75.4	77.6	74.2	N. N.	1.206	76.8	79.4	76.7	N. N.	1.152	78.2	81.5	77.5	N. N.	1.148	78.2	81.2	77.3	N. N.	1.152	77.3	78.7	76.8	N. N.
20	174	68.5	67.7	67.7	N. N.	1.226	75.7	77.7	74.1	N. N.	1.188	75.7	78.4	75.3	N. N.	1.138	77.4	81.7	77.7	N. W.	1.136	76.8	80.2	76.7	N. N.	1.140	75.8	77.8	76.1	N. N.
21	200	68.3	66.2	66.2	N. N.	1.254	73.4	75.4	72.5	N. N.	1.216	75.7	78.7	75.6	N. N.	1.160	76.7	79.7	76.6	N. E.	1.156	76.5	79.7	76.1	N. N.	1.164	75.2	76.2	75.1	N. N.
22	186	68.6	67.7	67.2	N. N.	1.208	74.1	76.7	73.5	N. N.	1.180	75.9	79.3	76.2	N. W.	1.116	76.6	80.5	77.5	N. W.	1.116	77.2	80.7	76.5	N. N.	1.116	76.1	76.7	75.4	N. N.
23	118	67.5	65.9	66.6	N. N.	1.176	71.4	74.7	72.1	N. N.	1.150	73.3	77.3	74.1	N. N.	0.074	76.7	81.1	77.5	N. N.	0.056	75.8	79.2	75.1	N. N.	0.056	75.2	77.3	74.4	N. N.
24	056	67.1	65.7	65.7	N. N.	1.118	71.2	73.6	71.7	N. W.	0.088	72.8	77.7	74.7	N. N.	0.046	74.4	78.2	75.1	N. N.	0.032	74.2	77.6	74.8	N. N.	0.044	71.8	75.4	73.3	N. N.
25	092	64.5	67.5	67.8	N. N.	1.156	72.3	73.7	71.8	N. N.	1.130	73.6	77.8	74.7	N. W.	0.078	75.1	80.2	76.3	N. W.	0.062	74.4	78.7	74.2	N. N.	0.074	72.2	76.7	74.8	N. W.
26	142	67.6	66.2	66.2	N. N.	1.200	72.7	74.1	71.6	N. N.	1.160	74.6	77.3	72.8	N. N.	1.118	75.6	78.2	74.1	N. N.	0.094	75.7	78.2	74.4	N. N.	0.106	75.2	75.7	73.4	N. N.
27	098	68.1	66.7	66.8	N. N.	1.184	72.1	74.2	71.3	N. N.	1.130	74.4	76.8	74.7	N. N.	0.074	74.2	79.7	75.2	N. E.	0.070	75.7	78.6	74.7	N. W.	0.066	74.5	75.7	73.5	N. N.
28	066	67.6	65.9	65.7	N. N.	1.136	72.7	73.9	71.1	N. N.	1.108	74.2	79.7	74.7	N. E.	0.058	75.7	79.2	75.1	N. N.	0.050	75.7	79.3	75.3	N. N.	0.058	73.7	76.7	74.2	N. N.
29	104	68.7	67.7	66.8	N. N.	1.172	72.6	75.4	71.8	N. N.	1.154	74.4	77.3	72.6	N. N.	1.104	75.2	77.7	74.1	N. N.	0.092	75.7	77.2	73.7	N. W.	0.096	74.5	75.6	73.2	N. N.
30	132	64.9	61.8	62.2	C. M.	1.190	71.4	74.2	71.3	N. N.	1.174	73.4	76.7	72.6	N. N.	1.134	74.5	77.3	73.7	N. N.	1.128	74.1	76.2	72.8	N. N.	1.132	73.2	71.5	71.9	N. W.